

Can we talk about racism in schools? An IPA exploration of students' experiences of racial and cultural discrimination

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A thesis submitted for the degree of Professional Doctorate in Child, Community and Educational Psychology

Tavistock and Portman NHS Foundation Trust and The University of Essex

Date of submission for examination (May 2023)

Acknowledgements

I would like to express my heartfelt gratitude to the young people who took the time to participate in this study. I am so humbled that you gave me the honour of listening to your experiences, and I am inspired by your bravery to speak about your experiences no matter how challenging it may feel.

A big thank you to my supervisor's past and present, who's support and guidance I would be lost without. Thank you to my cohort, and those who are no longer trainees sharing their time and valued words of wisdom.

To the members of TEPICC who have inspired me along the way, I am so grateful for you all.

And lastly but most importantly, thank you to my family, siblings and friends who have put up with me over the past 3 years. I am so grateful for your prayers, patience and encouragement. A special shout out to Josh for keeping me in check week to week and doing much more proofreading than he should have to. I could never thank you all enough for all you have done over the past couple years.

Contents

List of Tables, Figures and Abbreviations

Abstract	8
1. INTRODUCTION.....	9
1.1 Chapter Overview	9
1.2 Language and key terms	9
1.2.1 Discrimination and Racism.....	9
1.2.2 Direct and Indirect Discrimination	11
1.2.3 Race, Culture or Heritage.....	13
1.2.4 Ethnic Minority	14
1.3 Inequality in the UK Education System	14
1.3.1 Relevant Policy and Legislation.....	14
1.3.2 National Context.....	16
1.3.3 Local Context.....	19
1.4 Racial Discrimination in Secondary Education	20
1.4.1 Adolescence and Racial Discrimination	20
1.4.2 Previous research on race in schools.....	20
1.4.3 Young people's voice in research	22
1.4.4 Researching racial discrimination in schools.	23
1.5 Educational Psychology and Racial Discrimination	23
1.6 Researcher Position	24
1.7 Research Rationale	25
2. LITERATURE REVIEW	26
2.1 Chapter overview	26
2.2 Search strategy	26
2.2.1 Details of systematic searches	26
2.2.2 Key words in search	27
2.2.3 Limiters	28
2.2.4 Inclusion /Exclusion criteria.....	29
2.3 Review of Literature	33
2.3.1 Overview of articles	33
2.3.2 Literature Focus	35
2.4 Themes across the literature	45
2.4.1 Stereotyping and Narratives.....	47
2.4.2 Othering.....	49
2.4.3 Relationship with authority figures	51
2.4.4 Protective Factors.....	53
2.4.4.1 Community relationships.....	53
2.5 Gaps in Literature	55
3. METHODOLOGY	57
3.1 Chapter Overview	57
3.2 Research Design.....	57
3.2.1 Researcher positioning	57
3.2.2 Research Purpose	60

3.2.3 Research Aims	61
3.2.4 Research question.....	61
3.2.5 Description of research design	62
3.2.6 Theoretical underpinnings of IPA	62
3.2.7 Critique of IPA	66
3.2.8 Alternative approaches	68
3.3 Research Process.....	70
3.3.1 Sampling Strategy	70
3.3.2 Participant Selection and Homogeneity	72
3.3.3 Data collection strategy.....	74
3.3.4 Collection Procedures	75
3.4 Data analysis	79
3.4.1 Researcher reflexivity.....	79
3.4.2 Analysis	80
3.4.3 Trustworthiness	84
3.4.4 Details of any ICT resources or software utilised.....	89
3.5 Ethical Consideration.....	89
3.5.1 Research Ethics	89
4. FINDINGS.....	95
4.1 Chapter overview	95
4.2. Findings for each participant	96
4.2.1 Participant One: Camara	97
4.2.2 Participant Two: Roshina.....	114
4.2.3 Participant Three: Abeba.....	129
4.2.4 Participant Four: Craig	139
4.2.5 Participant Five: Zansay	149
4.3 Summary.....	156
5. DISCUSSION	158
5.1 Chapter overview	158
5.2. Group Experiential Themes.....	159
5.2.1 Racial discrimination can be subtle, ambiguous and difficult to prove.....	161
5.2.2 Defence and protection from negative emotions.....	166
5.2.3 Strained relationships and supportive connections.....	171
5.2.4 The use and misuse of power.....	175
5.2.5 Ambivalence towards a change in school practices.....	179
5.2.6 Finding safe ways to speak about racism that supports on going learning.....	184
5.3 Summary of GETs and Conclusion	188
5.4 Limitations of research	190
5.5 Implications of findings and potential areas for further researcher	192
5.5.1 Educational Psychologists.....	193
5.5.2 School Systems	194
5.5.3 Teachers	195
5.5.4 Young People.....	196
5.6 Dissemination of findings.....	196
Word Count: 39,694.....	196
6. REFERENCES.....	197

7. APPENDIX.....	219
A: Reflexive Diary Entry 1	219
B: Summary of Excluded Papers from Systemic Literature Review (Final Stage)..	221
C: Critical Appraisal Skills Programme (CASP) for Qualitative Research (2018)	222
D: Reflexive Diary Entry 2	223
E: Tavistock Research and Ethics Committee (TREC) Form and Letter of Approval	224
F: Tavistock Research and Ethics Committee (TREC) Request for Minor Amendments	242
G: Amended Tavistock Research and Ethics Committee (TREC) Approval	259
Appendix H: Participant Flyer and Information Sheet.....	260
I: Parent Information Sheet.....	262
J: Participant Consent form	265
K: Parent Consent form	266
L: Interview Schedule.....	267
M: List of services which can provide support.....	268
N: Reflexive Diary Entry 3 and 4	273
O: Example of Camara’s Analysis Process from Transcript to GETs.....	275
O1. Transcript with Initial Exploratory Notes (19/12/2022)	275
O2. Segment of transcript with at the different stages of analysis	284
O3. Experiential Statement grouping	285
O4. Personal Experiential Theme Grouping	288
O5. Quote Table for all Experiential Themes and PETs.....	290
P: Reflexive Diary Entry 5	310
Q: Screenshots Illustrating the Formation of Connections Across Participants to form GETs.....	312
Step 1: Grouping PETs, where in Red is Camara, Blue is Roshina, Yellow is Abeba, Green is Craig and Purple is Zansay.....	312
Step 2: Grouping with subgroups of PETs shown as post it notes in the respective colours belonging to participants	314
Step 3: Finding common key words in these groups for names.	315
Step 4: Naming each GET.	316
Step 5: Ordering and renaming GETs	319
R: William’s (2020) School Microaggression List	321
S: Reflexive Diary Entry 6	323

List of Tables

Table 1. shows the keywords used and in which area they were searched.

Table 2. Limiters used in literature search.

Table 3. Literature review papers inclusion and exclusion criteria

Table 4. Contextual Information about Participants

Table 5. PETs and subgroups for Camara

Table 6. PETs and subgroups for Roshina

Table 7. PETs and subgroups for Abeba

Table 8. PETs and subgroups for Craig

Table 9. PETs and subgroups for Zansay

Table 10. A summary of the group experiential themes (GETs).

List of Figures

Figure 1. PRISMA representation

Figure 2. Pyramid of research methodologies used.

Figure 3. Pyramid of literature foci

Figure 4. Overview of themes from the literature reviewed.

Figure 5. Shows the recruitment strategy and process.

Figure 6. Shows IPA stages of data analysis and interpretation Smith et al. (2021)

Figure 7. A summary of the personal experiential themes for each participant.

Figure 8. A summary of GETs to be discussed.

Figure 9. Adaptation of Huber and Solórzano (2015) racial microaggression framework and Williams (2020) Microaggression in schools list.

Figure 10. Racial Encounter Coping Appraisal and Socialization Theory [RECAST] created by Stevenson (2014).

Figure 11. Adaptation of Huber and Solórzano (2015) racial microaggression framework and Williams (2020) Microaggression in schools list highlighting 'Institutional Racism'.

Figure 12. Adaptation of Huber and Solórzano (2015) racial microaggression framework and Williams (2020) Microaggression in schools list highlighting 'Macroaggressions'.

Figure 13. An example maintenance cycle for discrimination in schools

List of Abbreviations

BHM	Black History Month
CASP	Critical Appraisal Skills Programme
CYP	Children and Young People
DES	Department of Education and Science
DfE	Department of Education
EP	Educational Psychologist
EPS	Educational Psychology Service
GET	Group Experiential Theme
LRQ	Literature Review Question
PET	Personal Experiential Theme
RQ1	Research Question 1: <i>How do students experience direct or indirect discrimination due to race, culture and / or heritage in secondary schools?</i>
RQ2	Research Question 2: <i>What does support for this look like?</i>
SEND	Special Educational Needs and Disabilities
SEMH	Social, Emotional and Mental Health

Abstract

This research explored the experiences of young people who have experienced direct or indirect discrimination due to race, culture or heritage, and their experience of support in their secondary school. It hopes to build awareness on a relatively under researched area within UK Schools and provide a space to hear the voices and experiences of young people. This insight into young people's experiences can support the adults around the child to understand challenges associated with experiencing discrimination. Five young people, aged between 14-15 years old, currently studying in year 10, were recruited through secondary schools in inner London area and interviewed. They chose voluntarily to speak about their experiences. Semi-structured interviews were used to consider experiences in which participants felt discriminated against during their time at secondary school. Participants were also asked to consider the support they feel is available and the effects of this, through a series of questions. IPA was used as the method of analysis in order to highlight their individual experiences.

This research has highlighted a complex nature of racial discrimination in school and within the community. Participants noted how the subtle nature can make acts of discrimination difficult to prove, how these experiences can give rise to supportive relationships while straining others and noted the role of power within these experiences. They brought to light challenging emotions that arise as a result of racial discrimination and the lack of spaces available to share experiences and speak about these events in school settings. Participants also noted the importance of having a space to speak about racism and discrimination in a non-punitive way, not to assign blame but rather to open conversation, feel heard and create a dialogue where there is a sense of ongoing learning and shared understanding.

1. INTRODUCTION

1.1 Chapter Overview

This research seeks to explore the experiences of young people who have experienced direct or indirect discrimination due to race, culture or heritage, their experience of support in their secondary school and the perceived effects on them. The purpose of this chapter is to outline the national and local context regarding racial discrimination in schools within the UK, to outline the researcher's position and to provide a rationale for this research. In order to do this effectively, the chapter will first define key terminology, consider relevant policy and legislation and look at previous research within the UK surrounding racial discrimination in schools.

1.2 Language and key terms

1.2.1 Discrimination and Racism

The Equality Act 2010 says education providers such as schools, colleges and universities must not discriminate against their pupils and students. It states that discrimination has a legal and political definition whereby racial discrimination is when someone is treated unfairly because of one of the following things:

- colour
- nationality
- ethnic origin
- national origin.

The Act makes it unlawful for the responsible body of a school to discriminate against, harass or victimise a pupil attending the school, a potential pupil or a former pupil. It is unlawful for an education provider to treat a pupil less favourably on the basis of

their race or other protected characteristics such as religion, gender or disability (Government Equalities Office, 2010). They name three categories of duty on the responsible body (i.e. the school):

- not to discriminate in admissions arrangements and practices.
- not to discriminate in the provision of education and access to benefits, facilities and services.
- to make 'reasonable adjustments'.

Racial discrimination is explained to arise as a result of prejudice and bias, where these represent unfavourable opinions about another person or group of people based on incomplete facts or previous experiences which can unfairly impact the treatment of the particular group of people, they hold biases about (Collins Dictionary).

While the act considers overt forms of discrimination it leaves less visible forms less defined and understood. Racism, on the other hand is described as being exhibited overtly or covertly (Elias, 2015), also in some literature noted as direct or indirect experiences (Doharty, 2019; Parsons 2009), which will be discussed in more detail in 1.2.2. The act also lacks consideration of the emotional impact or harm that experiencing discrimination causes people. In psychodynamic theory, racism is defined more specifically as external and internal experiences, where the latter is not always prioritised in research (Davids, 2011). Davids (2011) states Fantons (1952) description of racism as *"forcefully tossing the black person into an arid area of non-being from which he has to gather once more the now fractured strands of his being"*.

While there is no specific Department for Education [DfE] definition for discrimination due to race or racism in schools, they state that schools must also follow the anti-

discrimination law. The 'Preventing and tackling bullying' guidance (DfE, 2017) also notes that staff must act to prevent discrimination, harassment, and victimisation within the school (DfE, 2019), despite not specifically naming race or ethnicity. While schools have been suggested by the DfE to report acts of discrimination, there is no legal requirement for this (Vincent, 2021; Henry 2021; Page 2020; Citizens Advice, 2022). This means schools are not required to report racist incidents to any external bodies, unless the local authority (LA) requires it, or the racist incident is a crime. Furthermore, limited information is provided on who investigates acts of discrimination when the incident does not qualify as a crime.

1.2.2 Direct and Indirect Discrimination

Whilst acts of discrimination can be obvious and tangible, institutional inequity can often be covert, subtle and difficult to record, and therefore extremely hard to prove, where it can be felt directly and indirectly (Doharty, 2019; Parsons 2009). Discrimination can manifest itself through explicit and implicit policies and practices (including the absence of certain procedures) in the organisational culture and ethos (Gilbert, 2004). Foster (1990) defines racism in school, primarily in terms of specific teacher practices which are legitimized by notions of cultural or biological inferiority, while Bhatti (1999), Bhopal (2011), Connolly (1998), Crozier et al. (2009), Gillborn (1990), Ghail (1999) and others define racism in terms of white teachers' intended or unintended attitudes and behaviours, both of which can be considered direct forms of discrimination. Allard and Santoro (2006) also note that student teachers can be insecure in their own gendered, classed and ethnic identities, and fearful of being thought racist potentially causing inaction. Parsons (2009) also argues the importance of passive racism as a contributory factor, stemming from a lack of action to identify

and address institutional racism, which can be considered less overt. Researchers also emphasize the importance of institutional racism, or specific laws, regulations and structural workings of institutions and society as being interconnected with individual attitudes and behaviour (Gillborn 1990, 2002; Gillborn and Youdell 2000; Richardson 2005; Tomlinson 2008; Gillborn 2010; Pearce 2012), which are considered more indirect forms of discrimination.

When considering the definition of direct and indirect discrimination, the definition provided by Doharty will be considered where direct forms of discrimination can occur in the form of classroom interactions and indirectly through structural processes (2019). Direct forms can include the subtleties of delivery teaching through teachers' assumptions, assessments and behaviour management decisions (see Blair et al. 1998; Dei 1999; Gill, Mayor, and Blair 1992; Gillborn 1995; Gillborn and Mirza 2000). However, Doharty states that everyday racisms in the classroom, such as those in the form of microaggressions, do not occur in a politically unbiased vacuum (Grosvenor 1997). This considers the indirect form of discrimination encompassing the structural and regulatory workings of schools which impact attitudes and behaviour. This is in line with the racial microaggressions framework outlined by Huber and Solórzano (2015) which emphasises three components: the centre as racial microaggression; institutional racism characterised by structural inequalities in policies and procedures; and finally, the macro level characterised by societal ideology.

The impact of using the word racism was considered in this study, and the terms direct and indirect discrimination have been used in recruitment as an alternative. This was in the hope to avoid the possibility of evoking, understandably, self-protective and

defensive strategies to avoid speaking about this potentially image damaging topic for schools. There was an acknowledgement that using terms such as racism could cause the research to become rejected from schools, due to the strong emotions evoked when thinking about racism. However, there was no intention to make schools feel attacked, judged or at fear of persecution for possibly being seen as 'racist', but rather a hope to open conversation.

1.2.3 Race, Culture or Heritage

'Race' is discussed throughout this thesis concurrently with 'culture' and 'heritage'. Although it is commonly acknowledged that race is a social construct and not a biological marker of difference, various types of inequalities reside along racial lines (Williams, Weerasinghe & Hobbs, 2015). This can also encompass aspects of faith and religion. To differentiate the three terms on the basis of three domains, where heritage and ethnicity are considered interchangeable, it refers to how people look, how people behave, and how people think and feel (Dalal, 2002).

Caveats within the definitions of these three terms separately usually contain 'usually within the confines' or 'in some cases' as clues to the problematic nature of each of the terms, resulting in elements of one sliding into another. Dalal (2002) found that rather than looking at these constructs distinctively it is possible to conclude that *"attempts to differentiate race from ethnicity from culture fail, precisely because each of the terms is being used to serve the same function – differentiation"* (p9). Due to this interchangeable and subjective nature of such terms, they have been used in conjunction with each other to ensure there is no unintentional excluding of groups.

When considering key terms for this research the term 'race, culture or heritage' was used with the intention to explicitly encompass terms covered in the racial discrimination definition by the equalities act, which people may be less familiar with. 'Heritage' was specifically used to consider the perceptions of second or third generation participants who may or may not identify with their parents or grandparents' ethnicities. Furthermore, while racism and racial discrimination can encompass a range of different ethnicities, nationalities, and cultures, these can be less known or amplified on media. These terms were used in the hope that participants from a range of ethnicities and backgrounds felt welcomed into the study.

1.2.4 Ethnic Minority

As per government guidelines this research will not use the terms BAME or BME (black and minority ethnic) because they emphasise certain ethnic minority groups (Asian and black) and exclude others (mixed, other and white ethnic minority groups). The terms can also mask disparities between different ethnic groups and create misleading interpretations of data. The government suggests that the term 'ethnic minorities' refer to all ethnic groups except the white British group. Ethnic minorities includes white minorities, such as Gypsy, Roma and Irish Traveller groups (2021).

1.3 Inequality in the UK Education System

1.3.1 Relevant Policy and Legislation

To understand the historical 'script' and perceptions of Black and Asian families which influenced the development of policy, McLean (2016) quotes 'The Education of Immigrants' policy from the Department of Education and Science [DES] (1971) which states their views on how non-white families function different to those from a White

background; *“For the West Indian child ... the environment is one in which marriage is not always considered important... the unknown father with which his mother may be living...Asian mother’s tendency to live a withdrawn life...”* (DES, 1971, p.4). Coard (1971) also produced a well-recognised piece of research around the same time on race inequality which highlighted the disproportionate labelling of Black children as educationally subnormal through the widespread use of inappropriate cognitive testing. While this research and ‘scripts’ have impacted and shaped the lives of the CYP and families we currently work with, they have also supported the creation and amendments of guidance and policy effecting people from racialised communities.

Two decades later, the racially motivated murder of a young black student, Stephen Lawrence in London (1993) provided space for alternative views and led to a recognition of institutional racism and the instigation of the Race Relations Amendment Act 2000. Moreover, the Labour Government (1997–2010), aware of enduring academic underachievement of Black and certain Minority Ethnic groups, introduced a range of policies to address underachievement and school exclusions, with varying success (Tomlinson, 2008). This eventually give rise to the Equalities Act (2010), which plays an important role within the context of this research. As described in key terms, it sets the parameters of discrimination within the UK and the responsibility for schools.

The Children and Families Act (2014) also promotes a holistic approach and considers a bigger role for the children’s, young people’s and families’ voices which should consider the cultural and community influences. The Children and Family Act (2014) and SEND Code of Practice (2014) suggest the role of Educational Psychologists to

be holistic, intersectionalist and preventative role when looking at inclusion of all children within the UK school systems which is pivotal to consider when reflecting on our role in promoting positive outcomes for children and young people from ethnic minority backgrounds. However, more recently, the 2015 Prevent Duty explicitly provided schools a legal responsibility by enshrining the responsibility of public organisations to have 'due regard to the terrorism' to prevent people from being drawn into terrorist organisations (Counter Terrorism and Security Act 2015 part 5, chapter 1, s.26). As a result, teachers had compulsory training in order to fulfil their duty to identify and report any colleagues or pupils displaying signs of 'extremist ideas' which can be noted as 'vocal or active opposition to fundamental British values' (Home Office, 2015: 6). Early versions of Prevent focused attention on Muslims, highlighting them as suspect (Pilkington and Acik, 2020; Vincent, 2019). Similarly, Busher and Jerome (2020) highlight continued teacher concern around a persistent, disproportionate focus on Muslim students in school, potentially leading towards prejudice and bias.

1.3.2 National Context

Historically, the UK has primarily received immigrants from Ireland and the (former) colonies and territories of the British Empire, including India, Bangladesh, Pakistan, the Caribbean, East-Africa and Hong Kong. Following the United Kingdom European Union Membership referendum, race-hate violence increased (Burnett, 2017). The 9/11 and 7/7 terrorist attacks, and such coverage has led to increased Islamophobia (Crozier and Davies, 2008). Based on data from the 2021 Census of Population, the England and Wales counts 10.9 million people from ethnic minority communities (or 18.3% of the population). The largest group of Ethnic Minorities were "Asian, Asian

British or Asian Welsh" accounting for 9.3% (5.5 million) of the overall population. And "Black, Black British, Black Welsh, Caribbean or African: African" made up 2.5% of the 2021 census, which is 1.5 million of the population, up from 1.8%, (990,000) in 2011. Children of mixed heritage are the largest growing demographic group (Stevens & Dworkin, 2019). Although ethnic minority groups constitute 18% of the population in England and Wales, they make up approximately 34.5% of the school population in England in 2021. Researchers have recognised the growth of the ethnic minority population in the last three decades and they have devoted considerable attention to the issue of underachievement of Black pupils in British schools (DfE, 2019)

Freedom of Information [FoI] research recently completed by the Guardian showed over 60,000 racist incidents in schools in the UK over the past five years. With no legal requirement to report these incidents this is not seen to be a representative number, with the actual number being thought to be much higher. These incidents were defined as any situation perceived to be racist by the alleged victim or any others, including unintentional racism (Cluny, 1999; p 376). 226 multi-academy trusts in England disclosed 36,063 racist incidents, of which at least 28,524 were not reported to councils (The Guardian, 2021). The situation is starkly different in Scotland, where the devolved government expects local authorities to monitor incidents of racist bullying in schools. A new system for recording all types of bullying in Scotland has also led to significant rises in the number of racist incidents reported in recent years. For example, Edinburgh city council recorded 199 racist incidents in 2018-19 but after the introduction of the new procedures it recorded 245 incidents in just the first term of the current school year (Batty & Parveen, 2021). More recently, there is a national agenda to look at different forms of racial discrimination, such as adultification of young

black girls after the case of Child Q. This sparked widespread outrage and public interest in current anti-racist school practices. While local authorities are acting to attempt to correct this deep-rooted problem, change is yet to be seen. For example, the council where Child Q attended school has significantly expanded adultification training and made it available to all schools.

Almost five decades since Conards' publication, society is still faced with the reality that little has changed in the educational experiences of children from ethnic minority backgrounds. School exclusions, discrimination and underachievement have long dominated the discourse surrounding Black pupils and their trajectory through the UK education system (Harris & Parsons, 2001; Gillborn 2005; Gregory, Skiba & Noguera, 2010). Recent research from the Institute of Public Policy found that Black Caribbean pupils were 3.9 times more likely to be educated in pupil referral units than would be expected based on their representation in the general population (Gill et al, 2017). The DfE stated that Black children are three times more likely to be excluded from school than students from other backgrounds (2019), disproportionately likely to be labelled as having social emotional and mental health needs (Strand & Lindorff, 2018) and highly represented within the youth criminal justice system (MoJ, 2016). However, a further longitudinal study completed by Strand and Lindroff (2021) show that while there was an ethnic minority under-representation for special educational needs (SEN) and overrepresentation for Black Caribbean and mixed White and Black Caribbean student for identification of SEMH needs, most ethnic-minority groups are underrepresented for both, though this varies by ethnic group and type of need. Although further exploration needs to occur to understand and address the ethnic disparities within the school system, it appears possibly to reflect the wider systemic

and structural discrimination within the UK. This research project acknowledges that it has taken place within this context.

1.3.3 Local Context

The young people in the present study were from two inner-city London local authorities (LA). Both LAs are densely and diversely populated and two of the most deprived in the country (Demi et al., 2019). To understand the context of this research it is helpful to consider that the boroughs have 38% and 39% of children living in poverty (London's Poverty Profile, 2021). In London, 35.3% of all students require free school meals (FSM) in 2021 (DfE school census, 2022), 63% of which are children and young people (CYP) from Black, Asian or minority ethnic populations and 37% of which are from White British or white other backgrounds (LA Children's Partnership, 2018). These figures are important to consider given the intersections of race, discrimination and socioeconomic backgrounds and the potential impact this can have on CYP mental health when living in a socially unjust society. Within one of these LAs, the attainment gap between ethnic minority students and their white peers is reflective of the national picture. The average attainment eight score for pupils within the local authority in 2019 was 47.4 for white British students, while for 'black other' students it was 35.6 (Demi et al., 2022). It should however be noted that this is variable among a range of ethnic minority backgrounds, for example this was not the case for Black Caribbean or Bangladeshi students which was higher. There are also a multitude of factors which can contribute to trends noticed regarding lower attainment in black students, including socioeconomic status and access to equipment during the pandemic to access online learning opportunities.

1.4 Racial Discrimination in Secondary Education

1.4.1 Adolescence and Racial Discrimination

During adolescence, young people in secondary school are at the stage in their development where they are forming their individual understanding of their own identities (French, Seidman, Allen & Aber, 2006). Many layers of identity become more significant, such as racial and ethnic identity (French et al., 2006; Handford & Marrero, 2022). Dalal (2002) notes that a consistent theme across definitions of race, culture and ethnicity is to *“hearken an idea of belonging and is in turn is linked to some notion of identity”* (p18). Erikson’s (1968) psychosocial conceptualisation of identity development suggests adolescence is a time where one explores and emerges an individualised identity with all these aspects of identity in mind. The interest in secondary school settings is due to the importance of the adolescent time period in young people’s lives (Blakemore, 2008), how they make sense of their culture, society and their sense of acceptance or belonging.

1.4.2 Previous research on race in schools

Inequalities continue to persist in our education systems in the UK where research suggests that Black and minority ethnic groups continue to experience disadvantages and discrimination in schools due to their race, ethnicity or culture (Henry, 2021 Crozier 2012; Gillborn 2008; Bhopal 2016). Current research on racial discrimination within schools in the UK has highlighted teachers’ perceptions, the experience of black families, and young people’s account of the quantity of racial discrimination incidents within schools. The research illuminated the existence of overt racism (such as verbal abuse), as well as the possibility of more subtle experiences of racism. An example of more subtle racism was explained as exclusionary practices, where no students of

colour were categorised as 'gifted' (Vincent, 2021). This includes a harsher approach with students of ethnic minority backgrounds (Pearce, 2014; Henry 2021), grouping in lower attainment groups and threats, or actuality of low teacher expectations of Black children as a concern for all the participants when conducting interviews (Vincent, 2021). Francis et al. (2019) also note that lower attainment groups tend to be constrained by lower teacher expectations and poor perceptions of their own abilities, and that set allocation is often inflexible and inaccurate, especially with regard to racialised pupils, what the authors refer to as 'allocation bias' (Francis et al., 2019). Cline et al., (2002) also found that pupils noted being called racist names at school or on their way to or from school, however when schools took a firm and procedural approach to managing incidents of racism and when there was a clear 'lead' of any investigation, this positively impacted their relationship with students and parents.

While racism of any form is unacceptable, racism experienced by children is particularly concerning. It has been suggested that children have an underdeveloped self-regulatory capacity which leads to a larger physiological stress response when experiencing prejudice compared to adults (Page 2020; Becares et al. 2016 Cheadle et al., 2020; Stroud et al., 2009). Consequently, it has been shown that children that experience racism, bullying or victimisation develop a range of consequences detrimental to living a healthy and successful life in adulthood (Paluck et al., 2020). Research from the Young and Black report (2020) revealed that 95% of young Black people have heard and witnessed racist language at school. They uncovered that in education, young Black people feel that racial stereotypes have the potential to negatively impact their development and opportunities, with 49% indicating racism as the biggest barrier to academic attainment, and half citing teacher perceptions (p.7).

Mind (2021) also found that 47% of school staff had mentioned that racism affects the mental health of those CYP who experienced it and 70% of young people who experienced racism in school told Mind that their experience had impacted their wellbeing (Page, 2020; Mind, 2021a). This is in line with research which highlights that living with explicit and latent racism creates a greater likelihood of experiencing mental health difficulties (Malek and Joughin, 2004; Priest et al., 2013) such as higher levels of depressive symptoms in early adulthood (Hudson et al., 2013) and an increased risk of anxiety disorders (Rueger et al., 2011).

1.4.3 Young people's voice in research

While there is research into impacts of racism conducted via interviews with parent and teachers, there is little research exploring the experiences of CYP who have experienced direct or indirect discrimination due to their race, culture or heritage. The importance of understanding their experiences has also been acknowledged by the wider community and taken forward by young people themselves. Young Change Makers launched a project for culturally competent youth mental health support. They state that *“Mental health practitioners trying to support young people from racialised communities (communities experiencing racial inequality) often lack the required ‘cultural competence’ to understand a lived experience of racism”*. The importance of hearing these voices can only better our understanding as practitioners working with this group of CYP. Housee, noted in Bhopal (2016), suggests that anti-racist work can take place in the classroom and that student voice can make a valuable contribution to this (Bhopal, 2016; Chakarabarty, Roberts & Preston, 2014).

1.4.4 Researching racial discrimination in schools.

Historically, dominant research traditions looking at discrimination in school, explain existing differences in education outcomes by pointing to the process of racism and discrimination in schools, which are either explained by racist processes or the attitudes of particular teachers and/or the way the education system is organised. As such it favours, usually implicitly, the interests of White, middle-class citizens at the exclusion of ethnic minority voices (Stevens et al 2019). Though the presence of systemic racism is accepted and understood by many, the awareness of the impact on young people during school is not always heard.

1.5 Educational Psychology and Racial Discrimination

While sociological research and educational research exists pertaining to the school experiences of ethnic minority pupils in the UK (Strand, 2019, Stranf & Lindorff, 2018; Mirza, 2002; Gillborn, 2005; Lander, 2015; Doharty, 2018), educational psychology research is scarce. Despite the lack of research into this area there a well-documented gap in attainment (DfE, 2019); there is also a gap in emotional wellbeing (Young minds, 2021). Educational psychologists are well placed to take an interactionist and ecological view of factors relating to educational outcomes and child development (Frederickson et al, 2015). It is also likely that EPs will come into contact with this group during their practice due to diverse populations within the UK. Research which helps illuminate these young people's experiences of school is therefore likely to be valuable for EP practice. The current study aims to address this, firstly by hearing the voices of young people.

Few examples of the ways in which EP services have enacted positive change are stated in Francis (2023), who highlights EP practices in reducing and challenging discrimination in schools. Gazeley and Dunne (2013) similarly looked at teachers' views of discrimination in schools that suggested that teachers valued opportunities to share difficulties in addressing disproportionality and work collaboratively. This study found that there was a lack of understanding about the EP role, and a perception that EPs specialised in learning rather than social justice or social and emotional wellbeing. While both studies were small-scale, these studies suggest that the EP support is of benefit and value to promote the inclusion and equitable treatment of all students regardless of ethnic background.

1.6 Researcher Position

The researcher's interest in experiences of discrimination and race originally come from the recent research and media coverage highlighting current disparities within the educational system. This interest was further fostered and explored by her active role in the trainee-led initiative 'Trainee Educational Psychology Initiative for Cultural Change' (TEPICC) and working in an ethnically diverse borough which further highlighted disparities noticed and commented on by young people themselves. The researcher's own experience as an ethnic minority student within a relatively white education system can also give rise to biases when researching. This can undoubtedly influence data analysis. High levels of reflexivity have been considered in this qualitative research. Throughout this thesis will be reflexive diary extracts to support this process of bracketing off the researcher's experiences and biases as best as possible, in order to acknowledge that the truth is subjective but provide a platform to amplify the participants' truth.

1.7 Research Rationale

The field of Educational Psychology and the EPs and Trainee EPs who practice within it must maintain a healthy respect for the impact of biases and discrimination as applied to the potentially complex identity markers of the CYP with whom they work (Shonibare, 2021). With there being scarce research in this area from educational psychologists, the hope is to add to this limited body of literature.

The aim of this research is to amplify young people's voices. While there is clearly a need for EPs and other professionals to affect and promote positive change for young people experiencing discrimination in school, it is hoped that this understanding of the young people's experiences can provide an insight about their views on promoting change and support in ways which reflect their experiences. This awareness can also foster an understanding of these experiences and their impact on young people in order to support EPs' formulations and considerations of how they may support secondary schools to address these challenges.

Reflexive Diary Extract 1

Please see appendix A for full extract

Defining key terms

01.08.22

It's really challenging to sit with these subheadings using 'discrimination' feels like I might not be doing my participants justice? but how can I do them justice if schools refuse to participate because of the word 'racism'?

'Discrimination' Vs 'Racism' - Using the term 'Racism' feels like it can cause people to feel defensive due to the accusatory power. It can hold assumptions that a person holds responsibility, making someone 'racist' → this is an adjective/potential label. The term 'racism' can also feel quite loaded and heavy because of this → I want people of diverse cultures and backgrounds to feel able to take part in this research who may be unsure if their experiences classify as 'racism' or may feel less severe.

'Discrimination' holds power to assign blame and responsibility, but it can be a noun or verb (discriminate), meaning that it names a concept and a concept that can be an action done by a person, group of people or institution etc.

2. LITERATURE REVIEW

2.1 Chapter overview

In the introduction, I looked at what direct and indirect discrimination means, the literature identifying its presence in schools and noted some of the potential impacts on students' attainment; well-being and attendance. The literature search aims to critically evaluate research considering young people's views on direct and indirect discrimination existing in secondary schools specifically. It will focus on answering the question: **What does the current literature tell us about young people's perceptions of discrimination due to race, culture or heritage in UK secondary school settings?** As this research aims to amplify young people's experiences, the literature review aims to be consistent and looks at CYP accounts to understand their perspectives and narratives of this topic area.

2.2 Search strategy

2.2.1 Details of systematic searches

A systematic search to locate relevant literature was completed using the online tool EBSCOhost Discovery on 05.11.2022 and 24.11.2022. The first search was considered a scoping search, conducted on 05.11.2022, where all databases on the EBSCOhost Discovery platform were searched. A second search was completed on 24.11.22 to consider specific relevant databases. The databases were selected to locate targeted evidence most relevant to race and education required to answer the literature review question (LRQ). The following databases via the online tool EBSCOhost were searched: APA PsychInfo, APA PsychExtra, Psychology and Behavioural Sciences Collection, PEP Archive, Education Source and the Education

Resources Information Centre (ERIC), 'Soc INDEX' and 'Education Source'. These databases were selected to provide a wide ranging and comprehensive search based on education, psychology and social psychology to ensure all relevant research was obtained. I additionally completed a Google Scholar search and searched the references list of papers to ensure all relevant articles had been considered. Once completed these searches were combined.

2.2.2 Key words in search

To ensure relevant papers would contribute to constructing a balanced LRQ response, keywords and phrases were trialled and combined. Table 1 shows the keywords used for both searches and in which area they were searched; TX (whole text) and AB (Abstract).

Experiences (TX)	Discrimination (AB)	School (AB)
Views	Colourism	Secondary
Perception	Bias	Educat*
Belief	Racism	Classroom
Experienc*	Prejudice	
Attitude	Discriminat*	

Table 1. shows the keywords used and in which area they were searched

Table 1 shows the sets of terms in each column which were searched with the Boolean operator 'OR'. These three separate searches were then combined using the Boolean Operator 'AND' to obtain articles pertinent to school, discrimination and experiences.

2.2.3 Limiters

A number of limiters were applied to the searches to funnel research for obtaining relevant literature towards answering the LRQ. Those included are provided in the table below.

Limiter	Rationale
<ul style="list-style-type: none"> • Full texts 	To ensure texts were available for reviewing and critiquing.
<ul style="list-style-type: none"> • Articles written in English, from the United Kingdom 	The LRQ looks at experiences of CYP in the UK to ensure the context is applicable to the context within which the current research is due to take place.
<ul style="list-style-type: none"> • Peer reviewed journals. 	The benefits of including unpublished literature were considered, in light of the limited articles attained. Reflections on the implications of publication bias were thought in balance of the view that peer-reviewed journals were considered to demonstrate quality assurance of research and methodological quality. The decision was made to only consider peer-reviewed journals on the basis that it was thought methodological quality was pertinent to ensuring young people's voices were accurately represented.
<ul style="list-style-type: none"> • Papers published between 2001 and 2022 	This is due to considering research after the Race Relations Amendment Act in 2000. This is to reflect practices and policy affecting equality, diversity and inclusion and the UK education system after this time. The Race Relations (Amendment) Act 2000 was chosen as a focal time period as it originally placed a general duty on all schools to eliminate unlawful racial discrimination, promote equality of opportunity and promote good relations between people of different racial groups. Schools were inspected in relation to their statutory duties for Race Equality for the first time from September 2003.

Table 2. Limiters used in literature search.

This literature review aims to provide an overview of the research that is currently available through a comprehensive and systematic literature search rather than to provide an exhaustive evaluation of all material on discrimination based on race, culture, or heritage in the UK education system. This will provide readers a better understanding of current literature trends, knowledge gaps, and potential research directions.

2.2.4 Inclusion /Exclusion criteria

The initial searches yielded 228 and 200 results providing a total of 428 articles. After duplicates were removed, 328 articles remained. For both sets of searches, the articles' titles were first screened for key terms and relevance towards the LRQ whereby at least one key term was present. The abstract was then scanned to ensure a reference of key search terms listed above and relevance towards answering the LRQ. It was considered whether the research surrounded the experiences of those who experience discrimination in secondary schools as well as collecting their perceptions of these experiences. Although there will always be an element of subjectivity when undertaking this process as a researcher, this was thought to be the most equitable and robust way to sift the literature.

Inclusion and exclusion criteria were designed to produce articles most relevant to young people's experiences of discrimination in schools due to race, culture or heritage. Studies were limited to CYP experiences of secondary education or reflections on secondary school to allow for a rich but focused literature review based on answering the LRQ. Table 3 represents the inclusion and exclusion criteria applied to both sets of EBSCOhost discovery searches and the final google scholar search:

Inclusion Criteria	Exclusion Criteria
<ol style="list-style-type: none"> 1. The title and/or abstract reference key search terms outlined in table 1. 2. Publication date between 2001 to present in reference to date in which the race amendment act was introduced. 3. It is written in English 4. It is an academic, peer-reviewed journal article 5. Centralises the experiences of young people. 6. Are based on a secondary school settings only 7. Research is based in the United Kingdom. 	<ol style="list-style-type: none"> 1. References discrimination of another key identity characteristic (e.g., gender or sexuality) as a primary focus of the article. 2. References the participants' experiences outside of their secondary education (such as professional training education (e.g., social workers, medical students, researcher practice etc.). 3. Research is not based in the UK 4. Not based or related to experiences of discrimination due to race, culture or heritage 5. Theoretical, practice (opinion pieces), policy-based literature and dissertations. 6. Centralises the perception of the teachers or parents who are not the CYP experiencing direct or indirect discrimination in schools.

Table 3. Literature review papers inclusion and exclusion criteria

The figure below represents the systematic review process which was conducted using the “Preferred Reporting of Items for Systematic reviews and Meta-Analysis” (PRISMA) guidance (Moher et al., 2009), which supported the decision-making procedure.

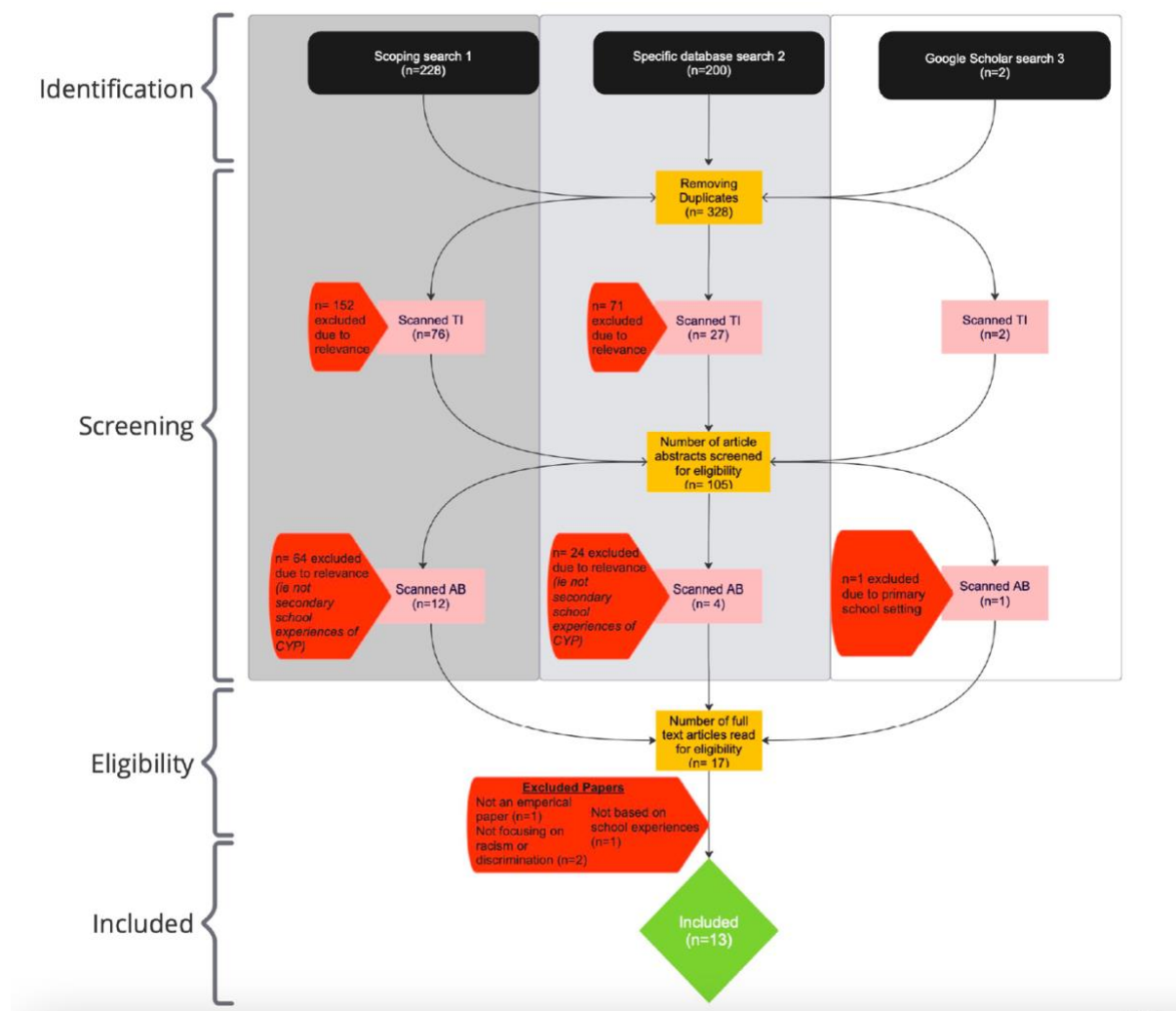


Figure 1. PRISMA representation

The research participants were not limited to a particular gender or ethnicity group. This was to include a wide variety of perspectives, and to identify patterns and trends regarding dominant themes across literature. It has been acknowledged that there is a dearth of literature based in the UK looking at CYP experiences regarding discrimination in schools. Therefore, ethnographic research focusing on student experiences has also been included in this review. Excluding these studies would have yielded a significantly low number of articles to review. The criteria included exploratory and experimental studies and excluded theoretical or opinion pieces (Kate, 2015; Yaojun 2018). Although it is acknowledged these articles have strong insight

into discrimination in the UK education system, this review was concerned with trends within the research of young people's experiences specifically, thus such articles were excluded from the systematic literature review. Some studies were excluded because they were not focused on educational experiences. A number of the studies were also excluded because they were focused in primary schools, higher education or outside of the UK (Gilbert 2004; Welply, 2018; Deuchar & Bhopal, 2013). A large proportion of literature also focused on the perspectives of teachers or adults surrounding young people (Wilkins, 2001; Esson, 2020; Wilkins & Rajinder 2011). The lack of research explicitly researching experiences of discrimination can suggest challenges or fears in researching subjective concepts, such as this, explicitly with young people. Appendix B shows an example of articles excluded from this literature review during the final stages of ensuring eligibility.

Thirteen key studies were found and selected using the inclusion criteria, which were then critiqued using a checklist for qualitative studies, the Critical Appraisal Skills Programme (CASP). Please see appendix C for the full CASP tool and associated questions. This offered a framework to consider important aspects of each study in order to provide a synthesised and comprehensive response to the LRQ. It aided reflection on the overall quality of the studies and identify strengths and identified limitations for each. Outcomes from this review provide valuable insight into the relevance of this current research study by noticing gaps in literature and providing an insight on how to best contribute to a limited body of literature.

2.3 Review of Literature

2.3.1 Overview of articles

Most of the articles used qualitative research methodologies. This seems appropriate for an ambiguous and subjective topic such as exploring forms or experiences of discrimination. The observation of, understanding and impacts of discrimination are very unique and distinctive. It is then further impacted by a host of intersectional characteristics, such as gender (Meeto, 2021), which can be commented on, acknowledged, and explored further using qualitative methodologies.

Ethnography was the most common methodology (Henry, 2021; Ghail & Haywood, 2014; Gillies & Robinson, 2012; Thomas, 2012; Law et al., 2014) used in the articles selected for this review. This methodology allows rich exploration of context and experience. Ethnographic research was included to allow the narrative around school experiences of discrimination to thicken and provide a rich insight into the reality of educational settings, as experienced by CYP. However, it is important to be aware and critical of the rich data provided in ethnographic research due to researcher biases and subjectivity when triangulating data from multiple forms of sources such as, personal communication, interviews, and observational data. Ethnographic research used in this literature review discussed and reflected on personal reflexivity and bias when undertaking their research. Figure 2 below represents a breakdown of research articles included.

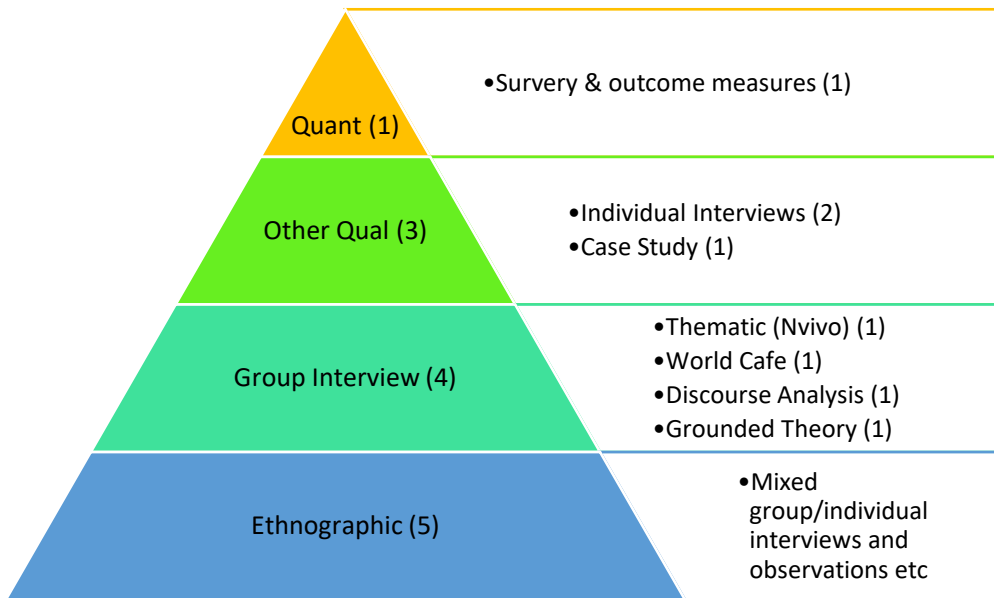


Figure 2. Pyramid of research methodologies used.

Figure 2. shows that almost half of the papers, including most of the ethnographic research, utilised group interviews or focus groups as part of their method. There is a consideration on the impact of group dynamics and feelings of safety within a group when exploring subjects such as discrimination, which can be highly personal, subjective, and emotionally triggering. As adolescents are in a unique period, where the process of identity formation is occurring, there is a wondering if unique perspectives were able to be shared or if it felt more challenging to effectively to share an opposing opinion to the group, in order to create a sense of group identity. This could have potentially hindered the exploration of the uniqueness of racial discrimination experiences during adolescence in group settings.

Very few studies explicitly set out to explore direct or indirect discrimination due to race, culture or heritage at an individual level (Archer & Frances, 2005; Astell-Burt et al., 2012; Page 2020). Other studies, which refer to discrimination in the form of "group-based bullying" (O'Brien, 2007), disproportionate levels of exclusions or

stereotyping, were based on exploring the educational experiences of CYP from ethnic minorities. This included Pakistani boys (Ghail & Haywood, 2014), immigrants (Thomas, 2012), South Asian girls (Meetoo, 2021), Black boys (Law et al., 2014; Graham & Robinson, 2004) and refugees (Bloch & Hirsch, 2017). Though not all studies have directly explored experiences of racial discrimination, all of them have provided material to support the answering of the LRQ. Due to this, these studies were included to provide robust and rich understanding of the current literature.

2.3.2 Literature Focus

This next section considers the foci of the different pieces of literature reviewed along with their limitations and critiques. Figure 3 represents the literature gathered through this search and their primary focus.

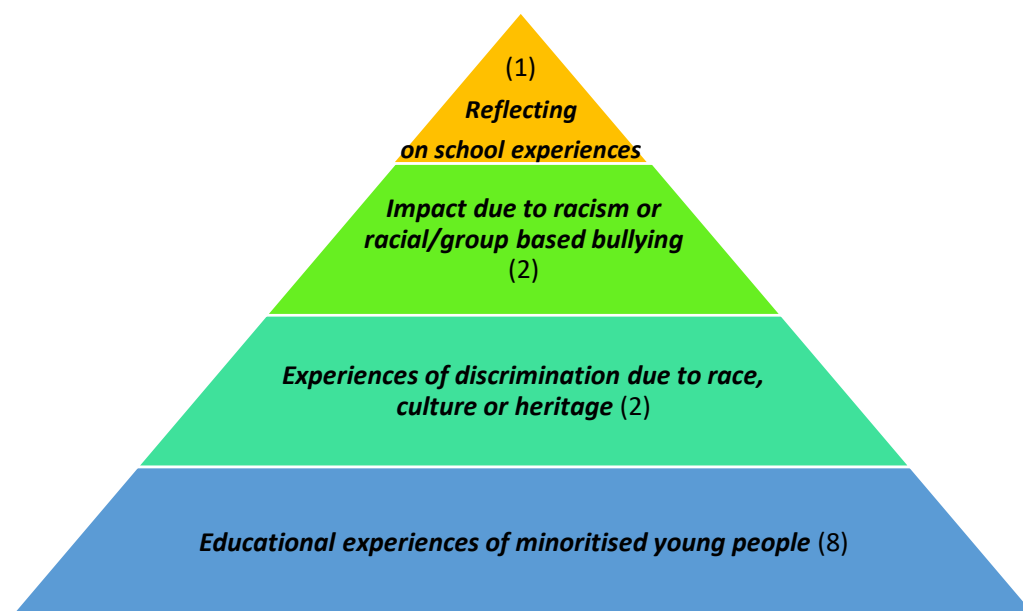


Figure 3. Pyramid of literature foci

While a broad range of research has been considered, large amounts of the literature have been focused on the educational experiences of minoritised young people and explored discrimination incidentally.

2.3.2.1 The impact of experiencing discrimination.

Astell-Burt et al (2012) was the only quantitative study produced from this literature search. It was selected based on meeting the inclusion criteria and considered as providing valuable tangible contextual information surrounding young people's views on the context and impacts of experiencing discrimination. The study comprised of a longitudinal approach where 6645 adolescents from 51 schools in 10 of London's 32 boroughs completed a survey and SDQ measure multiple times through their lifetime. The sample included White UK, Indian, Pakistani and Bangladeshi, Black Caribbean, Nigerian and Ghanaian, and other African boys and girls. The findings showed that those who reported experiencing racism also reported poorer psychological well-being (higher mean Total Difficulties Score [TDS]) compared to those who did not, in each ethnic group. There was a broad pattern of more racism reported in schools and neighbourhoods where there was a smaller ethnic population (which the student identified with). The study also highlighted an increased prevalence of racism reported among Nigerian/Ghanaian boys. By 14-16 years, significantly lower mean TDS scores were observed among Pakistani/Bangladeshi and Black African origin boys, and Indian girls compared to their White peers, suggesting that with increasing age there was a perceived improved psychological well-being reported in ethnic minority students.

The study identified that efforts to reduce exposure to racism will benefit the psychological wellbeing of all adolescents, regardless of their ethnic group. They also suggested increasing resilience with age, which may potentially be explained by coping strategies developed through experience and increasing maturity (Brondolo et al. 2009). In terms of validity and reliability, the researcher spoke openly about the limitations of missing data and the impact of the follow-up period in the study potentially not being long enough to observe the effects of neighbourhood and school characteristics on psychological well-being. They considered, as in all observational studies, that reverse causality needs to be considered, since it is plausible that adolescents with poorer well-being may report greater experiences of racism, along with other confounding factors which limits the validity of any observational study inferring contextual effects.

2.3.2.2 Impact of race-based/group bullying.

O'Brien's (2007) research does not explicitly look at experiences of racial discrimination, however it has drawn on and considered discrimination to come under the umbrella of 'group-based bullying'. In this study, 471 students from eight, mixed-sex British state secondary schools were divided into 96 groups of five students. The students were aged between 11–16 years old from Years 7, 9 and 11. A group-interview methodology was used to elicit young people's appraisals of the two different forms of bullying. Flyvbjerg's phronetic approach was adopted for data analysis, locating the method between the numerical orientation of quantitative content analysis (involving simple descriptive counts of codes) and the interpretive orientation of grounded theory. It was found that group-based bullying, such as the race group you

identify with, is considered more insidious, more damaging and more capable of evoking anger and feelings of injustice than individual-based bullying.

However, the study shows a more complicated picture, where students gave a multiplicity of reasons why group-based bullying is worse (31%) but also gave a similar number of reasons why group-based bullying is in fact less damaging than individual-based bullying (28%). For example, where group based-bullying was suggested to be based on group characteristics, such as race and where individual-based bullying is based on personal characteristics, such as height or weight. This study highlights the complexity of individual perceptions, but notes that racial names were overwhelmingly perceived as a severe form of bullying by most participants. While the large sample size across the nation allows for a higher change of representative data, this paper does state limitations, such as the ability to speak freely in a group setting of mixed ethnicities and the use of convenience sampling. Furthermore, some of the sampling of students occurred due to teacher selection and it brings to question their motivation to participate in the study and the impact this may have had in the results: for example, the reliability of their ratings, their own experiences of bullying and how comfortable they felt to speak in a mixed ethnicity group.

2.3.2.3 Experiencing discrimination due to race, culture or heritage or individual experiences.

Page (2020) and Archer and Frances (2005) both explicitly look at student perspectives of racial discrimination in schools. Page (2020) focuses on solutions to facing racial discrimination in schools, in Birmingham, using a 'world café methodology. The World Café method makes use of an informal café' setting for

participants to explore an issue by discussing experiences in tables of small mixed ethnicity groups. The discussions are held in multiple segments of 20-30 minutes. The participants consisted of 57 school and college students aged between 14–17 years old, where college students reflected upon their secondary school experiences. Findings from this research highlighted perceptions of teacher bias, ineffective policing of race-related hate crime, the need for better education on race-hate and race-hate extremism and the impacts of racism, particularly upon students' mental health. While sampling of these participants occurred via opportunity and voluntary approaches, which was appropriate, there will always be voices and opinions considered unheard and it is important to consider what view point they hold.

Archer and Frances (2005) alternatively focused their research specifically looking at British Chinese students and parents constructions of racism. They used semi-structured individual interviews with 80 British-Chinese students (48 girls, 32 boys) from Years 10 and 11 (14–16-year-olds) across 26 UK schools. Interviews were also conducted with 30 Chinese parents/guardians (9 fathers, and 21 mothers, all from Hong Kong). In this study, parents were asked about their views of education and their expectations for their children concerning educational achievement and future occupations. As this review is looking to understand young people's perspectives, the focus of reviewing this study will be on the young people's interviews; it is however challenging to untangle some of these perspectives. The analysis teases out several key components within respondents' constructions of racism, including popular assumptions that Chinese students are clever, quiet, passive, and hardworking. It is argued that students experienced the seemingly 'positive' stereotypes as highly negative for a range of reasons. Attention is drawn to respondents' negotiations

between conflicting identity positions, for example, a 'geek' or 'tag'. They hold the view that racial discrimination in schools is usually understood by underachievement, exclusion and negative stereotypes but that this needs to be thought about more broadly to consider other elements which might be impacting ethnic minority students. This study provided strong qualitative data which considered and reflected on researcher bias, had a clear research question, and obtained appropriate data to explore their research question and the LRQ.

2.3.2.4 Educational experiences of minoritised young people:

Ethnography.

Henry (2021), Thomas (2012), Ghail and Haywood (2014), Meeto (2021), Law et al. (2014), Graham and Robinson (2004), Bloch and Hirsch (2017) and Moulin (2011) all explore the educational experiences of certain groups of minoritised young people at school. All of these studies seek to understand ethnic minority students educational experience and all touch on the existence of or consideration of racial, religious, cultural stereotyping or discrimination within educational settings. While all eight studies take a qualitative and explorative approach to researching these experiences, Thomas (2012), Ghail and Haywood (2014), Henry (2021), Gillies and Robinson (2012) and Law et al. (2014) all take an ethnographic approach which provides rich and in-depth exploration by utilising several different data collection methods over time.

Findings from these studies include the existence of racial stereotyping (Henry, 2021; Law et al., 2014; Ghail & Haywood 2014); low teacher expectations; the importance of black role models; black history month and acknowledging the chasm between

policy makers and those interacting with students (Henry, 2021). Thomas (2012) also highlighted the importance of noticing subtle forms of racism, patterns of informal ethnic segregation, the significance of inter-ethnic and peer hostilities in school life, unfair treatment in relation to their behaviour compared to others in the school (Law et al., 2014), silencing or avoidance of talking about race or racism and perceived shortcomings of parents and wider communities from ethnic minorities (Gillies & Robinson, 2012).

Although ethnographic research allows us to thicken the narrative of young people's experiences at school, it considers multiple aspects and perceptions, and it is therefore not possible to isolate the views of the young people and deduce how much has originated from observations or conversations with adults within the school system. Ethnographic research does, however, allow us an insight into the settings and experiences due to their multiple forms of data collection. Though racism is considered and explored within these studies the research questions did vary in preliminary focus, from looking at exclusions to career aspirations. While collecting multiple forms of data can be seen as a strength in the depth of exploration, it can be challenging to identify where a specific finding reported on was obtained from. In some aspects of their methodology, such as focus groups, there is a concern about the impact of participants speaking about personal experiences and whether it may have been affected by the group setting. Other aspects such as personal communication and the length of time submerged into the system can also impact the reliability of data obtained. For example, was the researcher embedded for long enough to notice experiences through time but still able to stay objective to his or her observations? Relationships built during the time within this system can also impact which forms of personal

communication are selected to be 'data' and which might be seen as informal conversation outside the remit of the research. Researcher reflexivity is paramount and some evidence of this was present across all eight pieces of research.

2.3.2.5 Educational experiences of minoritised young people: Case study.

Meeto (2021) uses a case study approach to explore the social positioning and identities of South Asian and Muslim girls in one British inner city secondary school. Participants included nine Year 11 girls who self-identified as South Asian, of which, six identified as Muslim. All but one participant were considered 'first generation' migrants. The researcher conducted focus groups aimed to capture sentiments about the school's multicultural context and dynamic to understand their views on diversity, racism and other aspects of their school experiences. The study found themes surrounding exclusions, bullying and racialised, gendered and religious hierarchies as a typical process of hidden 'othering'. This othering is considered to prevail due to the silencing of racism and in contrast with the visible 'warmth' of multiculturalism. This study highlights intricate nuances in the experiences of these young women's lives at school using an explorative approach. A few considerations which were not explored was the impact of having mixed ethnicity focus groups and the different levels of fluency of English across participants and how both of these issues may have impacted what they were able to articulate or felt safe to express. The potential of challenges between ethnicities with the group and potential tensions further impact this. The design of the study as a case study supported the research questions. However, while there are suggestions surrounding discourse analysis, it is unclear how the data was analysed.

2.3.2.6 Educational experiences of minoritised young people: Group interviews.

All of the studies looking generally at school experiences of minoritised students had an element of group interviews or focus groups, O'Brien (2007) and Graham and Robinson (2004) on the other hand take an approach which utilises predominately group interviews as their main source of information. Graham and Robinson (2004) consider research conducted by Robinson (2001), which explores experiences of young black boys in UK schools. The research study carried out in five London secondary schools in 2000 used a qualitative methodology and employed open-ended questionnaires to guide focus group discussions with Black boys about their experiences of schooling. Their accounts were often tinged with disappointment, some resentment about the way they had been treated, and unfulfilled potential. Many young men spoke of their experiences of racial discrimination at school. They felt that some teachers were racist, and they were treated differently from their white peers. While data collection occurred across a number of schools (five) and with a number of students, it is unclear how many students, how they were sampled and what their relationship with each other was, which may have biased their sample selection and data collection process. On the other hand, O'Brien (2007) which has been discussed in more detail in section 2.3.2.7 used a more quantitative approach to consider their findings, with more explicit exploration of the impact of racial name calling.

2.3.2.7 Educational experiences of minoritised young people: Individual interviews

Moulin (2011) explored the experiences of secondary school students from different religious backgrounds in Religious Education (RE) using loosely structured, group, pair and individual interviews of 34 students. This paper explored the invisible difference of religion and shows that schools can stereotype religions through RE teaching. It could be thought that religion falls under culture due to the impact it has upon people's traditions and way of living. The findings from this study illuminate participants' feelings of being a spokesperson for their religion and experiences of religious intolerance and prejudice, which combined and lead to a reluctance to reveal or discuss their own religious identity in lessons.

While these findings are insightful the study only looks specifically at the experiences of RE lessons. It is wondered whether these feelings persist and transfer outside of the specific lesson or the impact this has on wider school experiences. The method of purposive sampling of students from four religious' communities - one Jewish and three Christian - through their places of worship felt as though it did not represent the demographic of those who may not have access to such places for a number of reasons: for example, students who may not attend places of religious worship for reasons of disability, illness, gender or those who worship within their own homes. It is thought however, that the follow-up interviews that explored participants' views and explored any disagreement or agreement with the group interviews was a strength in the methodology. This felt like an approach that supported young people to voice their views in a safe space along with providing rich insight from group discussions.

2.3.2.8 Reflecting on educational experiences of minoritised young people: Individual interviews

The final study looking at school experiences of minoritised students is Bloch and Hirsch (2017). They carried out in-depth 45 individual interviews with young adults and adults identifying as UK born children of refugee parents. Participants aged between 18-36 years old reflected on their experiences of secondary school. The ethnic background of their parents varied from Vietnam, Sri Lanka and Turkey. The study found that young people felt that educational policies are not sensitive to or orientated towards the variable needs of first- or second-generation students from refugee backgrounds. They report that there was an unexpected lack of support from schools who did not actively facilitate partnerships with parents or take steps to alleviate structural barriers and facilitate involvement, such as through offering interpreters at parent teacher evenings. Participants also stated that dispersal of housing outside of the major urban centres, can also result in children being placed in less ethnically diverse schools, which can in turn result in more racism and discrimination. However, the snowball sampling method used for participant recruitment can include unmeasurable sample biases and excludes those outside of the networks used, limiting the transferability of these findings. It is also important to note that the experiences reported are reflected upon as past events, rather than participants being students currently in secondary schools, which further raise questions about memories becoming biased or clouded.

2.4 Themes across the literature

To answer the literature review question about CYP about discrimination in secondary schools due to race culture or heritage, Figure 4. below shows the clustering of themes

where concepts of racial discrimination have been reported, in more than one of the papers reviewed.

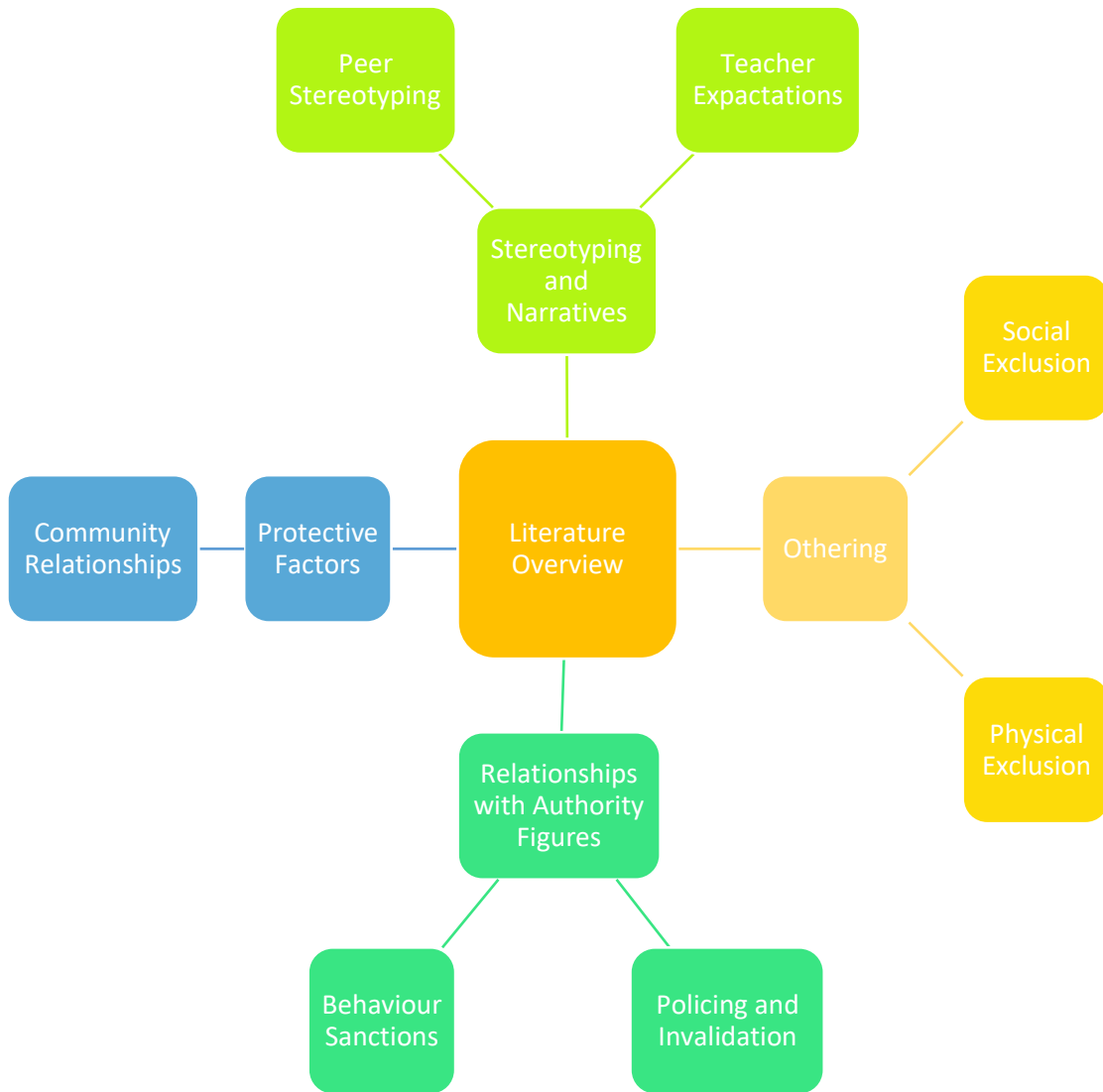


Figure 4. Overview of themes from the literature reviewed.

This image describes an overview of literature obtained from the literature search and reoccurring themes across the papers which aim to explore the literature review question. This considers stereotypes and the narratives surrounding students of different races, which looks at the stories being told about different races that might be negative or lead to students feeling like they need to live up to

specific expectations. The review also highlights student's feelings of othering due to social and physical exclusions and factors impacting students' relationships with authority figures, such as teachers policing of racist events and distribution of sanctions. The following sections will describe these in more detail.

2.4.1 Stereotyping and Narratives

2.4.1.1 Peer stereotyping.

When exploring CYP's experiences of school, O'Brien (2007), Archer and Frances (2005), Law et al. (2014) and Thomas (2012) all found that stereotyping and bullying was present in peer relationships. Thomas (2012) reported patterns of informal ethnic segregation and the significance of inter-ethnic and peer hostilities in school life. Words like "gangsta" (Law et al., 2014), "boffin" and "chink" (Archer & Frances, 20005) have been said to negatively impact young people's self-concept and others' perceptions of them. O'Brien (2007) also found that students from ethnic minorities and non-ethnic students rated this explicit stereotyping, in the form of race-based name calling, as severely impacting how students might be perceived or treated. However, this relationship could be considered due to the awareness of the negative connotations arounds these words. Despite this, Law et al. (2014) also found that, at times, these stereotypes and narratives around CYP builds resiliency, or acts as a motivating factor for young boys to turn these narratives around. These studies highlight how stereotyping, and the narratives peers create of each other using foundations of race or culture can impact individuals variably. This may be based on individual characteristics, resilience and understanding. It is also important to emphasise that studies highlighting the existence of peer stereotyping have not all considered the impact on the individual or their peer relationships. A study which

illuminated some insight into this was Moulin (2011), who looked at religious students' experiences of religious education, where they felt the pressure of being a spokesperson. They found that some students were reluctant to reveal or discuss their religious identity due to the potential prejudice or assumptions and stereotypes that may be assigned to them. However, unlike race, in most instances, religion can be considered less visible, meaning that there is a possibility to conceal these elements of oneself to avoid this stereotyping and internal pressure.

2.4.1.2 Teacher Expectations

Law et al. (2014) and Ghail and Haywood (2014) have considered the narratives and stereotypes teachers hold regarding students of different ethnicities and how this can impact the streaming of students and student's behaviour and feelings towards school. They stated that this can be present in the form of having high or low expectations of the students' academic ability or the expectation of the student to be a spokesperson for their race, culture or religion (Archer and Frances, 2005; Moulin, 2011; Ghail and Haywood, 2014). The aforementioned studies have noted a negative impact on young people's feelings towards school due to this prejudice and differential treatment. Archer and Frances (2005) illuminated how sometimes only low expectations, behaviour sanctions or negative stereotypes are seen as harmful, but this is not always the case and students present with similar negative effects due to having to live up to high expectations as well. It was found that these narratives impact students' relationships with staff members, their identity formation and the way CYP behave and interact with their learning environment (Archer and Frances, 2005). However, many of these studies also varied in their volume of reflexivity which is important to acknowledge due to the potential impact they have in terms of their interpretation and

selection data. For example, Law et al, (2014) pooled together data from two different studies and there was limited explanation for how this collation of data may have biased the pool of information they were drawing from.

2.4.2 Othering

2.4.2.1 Social exclusion

Meetoo (2021), Archer and Frances (2005), Moulin (2011) and Gillies and Robinson (2012) all consider the existence of social exclusion and othering, whether that be physical or psychological due to students' race, culture, religion or heritage. Gillies and Robinson (2012) stated that schools present a culturally intolerant approach concealed within a broader commitment to multicultural values. While notions of diversity are celebrated within the schools, issues of race and racism are routinely avoided, ensuring that institutionally ingrained patterns of discrimination remain unchanged. Meetoo (2021) suggests that on the surface, 'race' does not appear to matter due to the marked absence of the language to talk about 'race' and racism. They found the clustering of same race friendships as a form of protection and that the young Asian girls' stories were marked by experiences of tension and marginalisation based on 'race', which stood in contrast to their perceptions of benefits of 'warm' 'everyday' multiculturalism. It is, however, important to consider findings from Meetoo (2021), which are further impacted by the young people's English language fluency which has not been noted in other studies. Astell-burt et al., (1999) noted the impact of racial discrimination on self-concept and it is considered that social exclusion or feeling othered as a form of discrimination could also have similar impacts. Between Astell-burt et al. (1999) and Meetoo (2021) there are themes surrounding othering, where young people feel different to their peers, which can impact their sense of

belonging in schools. This can be in the form of lack of representation within the school environment, being asked to be the spokesperson for a specific race or religion or feeling a pressure to fit a particular majority peer group (Moulin, 2011; Thomas, 2012). Thomas (2012) similarly notes the importance of the ability to 'blend in' within their peer groups to avoid social exclusion. It is clear that the research makes links between discrimination and social exclusion, but it is however plausible to consider that young people maybe socially attracted to those who may share certain characteristics or lived experiences due to a perceived level of understanding, emotional connection or social 'protection' (Meetoo, 2021). These findings lead to a consideration of the experiences for young people interacting with a social system at school and their perceived level of choice on clustering their friendships based on similar racial or cultural characteristic, protection, and social exclusion.

2.4.2.2 Physical Exclusion.

Research reviewed in the literature search identified school exclusions as a prominent factor and outcome in the discrimination of students based on race, culture or heritage (Ghail and Haywood, 2014; Gillies and Robinson, 2012; Thomas 2012; Graham, 2004). Graham (2004) found that Black young students felt that some teachers were racist and treated them differently from their White peers, often leading to much higher rates of permanent school exclusions as a form of sanctioning. Ghail and Haywood (2014) similarly found a concern from Pakistani and Bangladeshi students about becoming the 'right' kind of student to facilitate their educational success and avoid exclusions. Law et al., (2012) also considered the institutional processes of educational streaming and how it is fuelled with dynamics of exclusion physically from accessing a particular level of educational material. This also links back to themes

surrounding teacher stereotypes of students impacting their expectations, where lower teacher expectations can mean that students do not have access to a higher level of teaching material. For example, Law et al. (2014) found that young black men were very aware of community stereotypes for black boys 'not getting any GCSEs' which challenges the binary view of an academic achiever. However, they also noted that there is evidence that some pupils could negotiate differing roles, e.g. across 'boffin' (achievement orientated) and 'gangsta' (street orientated) positions. Ghail and Haywood (2014) considered the appropriateness of classifying exclusion or Islamophobia as racism, and students' perceptions of these experiences being entangled with class, race and religion. They highlighted the ambivalence within young people of how to make sense of, classify and articulate their experiences. Providing a space to these young people to freely make sense and express these experiences is pivotal in exploring their experiences of discrimination.

2.4.3 Relationship with authority figures

2.4.3.1 Ineffective policing and invalidation.

One aspect young people considered in their perceptions about discrimination due to race, culture or heritage was that adults and school staff members do not either notice or sanction these acts of discrimination appropriately (Page, 2020; Henry 2021; Thomas, 2012). Page (2020) highlighted perceptions of teacher bias and ineffective policing of race-hate crime. Despite the severe impact perceived by young people of race-based bullying or race-based name calling (O'Brien, 2007) young people feel that these are not effectively dealt with by school staff. The findings from the above-mentioned research suggests that students' experiences of ineffective policing can be perceived to mean that adults in authority or positions of power are invalidating the

experiences they have had. However, Thomas (2012) reflects on the challenges of racism not always being overt or loud causing issues of students 'trying to prove it' exists and how this can further impact issues surrounding ineffective policing and a lack of validation over these experiences and feelings that arise from it. The impact of feeling unheard and feeling as though their experiences are not important for students reporting these acts of discrimination are detrimental to their sense of safety and trust, within a school system which is responsible for the safeguarding of all children and young people. Graham (2004) further explores the impact on students and quotes Robinson's (2001) highlights of the emergence of self-silencing due to the frustration of the enormity of racial issues and potential invalidations that become embedded in society. This persists to the extent that the Black individual can become "*locked into silence through an insidious and unconscious process of self-preservation and social amnesia*" (p. 319). It is also critical to consider these finding within their context, as a high proportion of these findings occurring from a group-based interviews, in school settings, where young people may not have felt safe or comfortable to share opposing views to a wider group consensus.

2.4.3.2 Higher behaviour sanctions

Law et al., (2014) found that three quarters of black students felt that they had experienced unfair treatment in relation to their behaviour compared to others in the school. They were twice as likely to feel the way sanctions were distributed among students was an issue compared to other students. This was consistent with Graham (2004) who noted Robinson's (2001) findings that young black boys felt they were treated harshly when they had breached school codes of conduct and that White kids "*got away with little or no sanctions*". However, the data used in this study from

Robinson (2001), while vast, remains unavailable online for unknown reasons. Gillies and Robinson (2012) considered the reasoning for these findings submerged in the notion of “*acceptable diversity and culture*” within the schools. They stated that this shaped everyday practices, with static, sanitised symbols of minority ethnic cultures promoted as beacons of inclusion. Those not able to be in line with these symbols experienced higher behaviour sanctions. Linking back to earlier themes surrounding teacher narrative and stereotypes, these biases can additionally reflect negatively on the way students from ethnic minorities are perceived to be behaving. For example, Law et al. (2014) mentioned highly negative perceptions such as ‘*either being drug dealers, criminals, being in jail*’. The more severe behaviour sanctioning in these cases can also be resulting from some of these stereotypes, biases, or preconceived expectations. This can further impact student relationships with teachers and their motivation to engage with their educational settings, poor mental health, poorer academic performance, and the emotional trauma may lead to absenteeism (Page, 2020).

2.4.4 Protective Factors

2.4.4.1 Community relationships.

Family and diversity in the teaching staff and curriculum were all considered aspects which support young people to feel supported and protected in these instances (Law et al., 2014; Page, 2020; Henry 2021; Gillies and Robinson, 2012). There were strong themes about wanting more of diversity and connection with families to facilitate feeling heard and as an assurance that the conversations about race and racism did not get shut down, but instead validated (Page 2020; Thomas 2012). It was mentioned by Black students that family and their community can be a place to receive this support,

protection and validation (Gillies and Robinson, 2012). Despite the importance some students place on their families for being protective factors, barriers for parental and family engagement were mentioned by young people whose parents were refugees (Bloch and Hirsch, 2017). Bloch and Hirsch (2017) found that these parent participation barriers impacted students' educational experiences. They stated that there was a lack of support from schools who did not actively facilitate partnerships with parents. However, Archer and Frances (2005), who looked at educational experiences of British Chinese students found that parents and students view on education can at times be conflicted or opposing. Their parent interviews highlighted that the high expectations of teacher positively impacted the young people, compared to the view of young people who did not share this view. The literature presents a complex interaction between different cultures familial experiences regarding whether families can feel protective, or whether parental views of education experiences differ too widely to potentially feel supportive.

Regardless of these differences, Henry (2021) interestingly showed that teachers devalued the impact of family relationships, often considered the family as an "issue" or that students' behaviours were considered a product of "bad parenting". Gillies and Robinson (2012) also highlighted this as a difference and the misalignment between teacher and student perspectives: *"While teachers were prone to portray parents as irresponsible, incompetent and culpable, BSU attendees were emphatic in describing family as the most important thing in their lives"*. They concluded that some teachers were presenting with 'white saviourism', where they saw themselves as compensating for parental failings, with little recognition of the cultural insensitivity this encompassed. The literature presents that teachers can at times not account for these cultural

differences in parenting or parental relationships and devalue the positive impact parental partnership could have. It will be important to consider young people's views and individual differences on what their experiences of protective and supporting factors are for them.

2.5 Gaps in Literature

The literature has provided an overview to how CYP in the UK have perceived, conceptualised and described discrimination due to race culture or heritage. It provides an overview of what CYP believe is categorised as discrimination within our schools. Many of the ethnographic studies touched on a variety of factors which lead to reflection surrounding the intersectionality of racial discrimination with class, status, gender, and school exclusions. The themes regarding peer interactions, relationships with authority figures, othering and community relationships were generated in the literature and considers experiences of racism, such as, exclusion, bullying. However, the research reviewed shone limited light on the impact on CYP and how young people feel or cope during these experiences. There was also limited mention or distinction of direct and indirect methods of discrimination. Some reports, made by Thomas (2012), signified racism not being overt or loud which raises the question of whether these experiences are harder to speak about or quantify.

The research reviewed so far lacked insights into possible subtle forms of discrimination. It is hoped that this the present research project allowed young people to feel like there is a space and permission to discuss accounts, which they might not be sure are discrimination or not, like more subtle forms of discrimination. By providing confidential space, it hoped to allow young people to think about their experiences and speak freely without judgment. This done in the hopes that truly hearing and

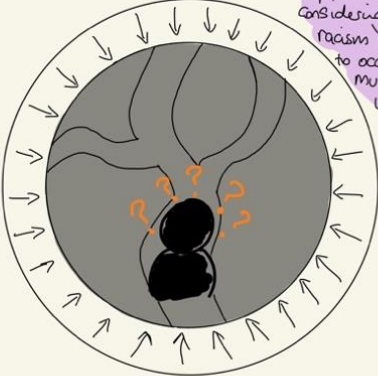
understanding their experiences and the students guiding where they want to take their story will provide us with an insight into the nuances of experiencing discrimination in schools because of one's race, culture, or heritage. This links to IPA's theoretical standpoints of Phenomenology and Hermeneutic, which is currently limited in the research reviewed.

Reflexive Diary Extract 2

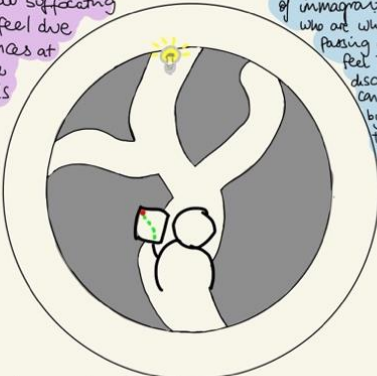
Please see appendix D for full extract.

26.10.22

Literature Review Reflections



Reflections from papers considering how suffering racism can feel due to occurrences at multiple levels



Papers consideration of immigrants who are white passing and feel that discrimination can pass by learning the language

Papers have not explicitly named 'racism' in their research intentions to explore. I'm wondering about my choice to also reframe from the term racism... The iniquity of young people's voice is not really amplified in the research & hardly any secondary.

Quite a bit of literature excluded was due to being completed in higher education - I wonder why most research is conducted there? What are the barriers in speaking to young people → They are already experiencing racism? What's my motivation to hear young people's voice?

3. METHODOLOGY

3.1 Chapter Overview

This chapter outlines the research design for exploring discrimination in secondary schools due to race, culture or heritage in the UK. It first illuminates the researchers aims and research question. It will then consider the position within which the researcher will view this topic area and research. The chapter then takes an in-depth focus on the research design and process for exploring the specified research question. In order to do this effectively, it considers the researcher positioning and type of methodology chosen and discusses possible alternative methods. It will also, importantly, look at trustworthiness and reliability of data, along with ethical considerations when carrying out research with young people.

3.2 Research Design

3.2.1 Researcher positioning

A clear paradigm, which is described by Guba and Lincoln (1994) as the fundamental “*belief system or worldview that directs the investigator*”, is pivotal to consider. To successfully accomplish the objectives of this research and elicit adequate responses to the research questions, careful reflection of a suitable paradigm is paramount.

3.2.1.1 Ontology

Ontology is referred to as the study of ‘being’ and is concerned with the nature of existence and structure of reality (Crotty, 1998). It helps to guide and orient research by bringing to light our assumptions and presuppositions. This is specifically important when considering the research question and design, to ensure that the methodology

and methods are appropriate to the question the research is seeking out to answer. It further allows researchers to be aware of the assumptions being made through the lens being taken (Al-Saadi, 2014). Researcher positions can be posed along a realist to relativist continuum, and researchers are encouraged to understand and define their ontological perspective appropriately (McCartan Robson, 2015). Realist ontologies believe that reality is objective, observable and based on universal truths (Willig, 2013). This was not chosen because this research is not seeking to identify an observable or universal truth, rather it is looking to explore and understand individual perspectives and stories. Research that takes a relativist perspective holds the assumption that there are various ways of interpreting the world and that reality is constructed and understood uniquely by each individual living within it (Guba & Lincoln, 1994).

This research is adopting a relativist ontology, which assumes that there is no single truth or reality which exists. It holds the assumptions that there are many different truths and realities, resulting in the world being experienced in unique contexts. This experience is interpreted through individual construction which may be similar across cultures (Guba & Lincoln, 1994). The research is particularly interested in the experiences of Year 10 students, who identify themselves as coming from a black or ethnic minority background and who experienced direct or indirect forms of discrimination.

3.2.1.2 Epistemology

Epistemology encompasses the assumptions we make about the nature of knowledge (Richards, 2003), as well as how it is possible to find out about knowledge and the

world (Snape & Spencer, 2000). It refers to “*how and what can we know?*” (Wilig, 2013; Ali-Saadi, 2014). This gives rise to ideas about the assumptions we make in relation to the way we interpret the world and construct what we know. Therefore, the epistemological perspective that underpins this research project impacts how I plan to find out the knowledge to answer the specified research question.

A common epistemological lens that fits with the relativist ontology can be considered to be constructivist or social constructionism. The positivist epistemological principle - hold the assumption that there are objective truths - is a position which would feel incompatible with the researcher’s ontological relativist position, due to its assumption that there is no single truth, but multiple truths experienced by individuals uniquely. On the other hand, social constructionism is interpreted as referring to common understandings of the world that develop via interactions and shared experiences (Robson, 2011). Wilig (2008) stated that social constructionist epistemology views experience and perception as “*mediated historically, culturally and linguistically*”. Though one’s understanding of the definition of discrimination can be constructed via interactions mediated culturally and linguistically, the experience of direct and indirect discrimination evokes personal and unique emotions and reactions which may limit the ability for a shared experience. Reflecting on the constructionism approach, the ideas surrounding the truth being created by social constructs felt to take away from the individual experience in the context of this study, which is seeking to understand individuals’ experiences (Guba & Lincoln, 2013).

This research takes place under the constructivism lens. Constructivist approaches suggest that knowledge is subjective and developed through individual experience

(Crotty, 1998). It focuses on the formation of truth through an individual meaning-making. The constructivist lens believes that knowledge and truth does not exist independently of human brains (Hendry et al., 1999). Therefore, knowledge is acquired and created actively by people. This is coherent with the relativist ontology and the purpose of this research to explore these young people's experiences. The reason for choosing this perspective for this particular research project is to demonstrate that CYP can perceive direct and indirect discrimination in a vast number of ways which needs to be considered by schools and the professionals supporting schools, such as Educational Psychologists.

3.2.2 Research Purpose

The purpose of this research project is to be exploratory of young people's experiences, coherent with the ontological and epistemological positions described above. It aims to explore experiences of direct or indirect discrimination of CYP from ethnic minority backgrounds, due to their race culture or heritage. This means that instead of looking for themes deductively (top down) from participant inputs based on prior knowledge or research, the purpose is to be inductive in this sense (bottom up) to enable themes to generate from the data itself.

As there has been limited educational psychology research and little-known support for CYP in schools in this topic area, an evaluative approach was not considered. An explanatory approach was also not seen to fit with the current ontological and epistemological lens due to the nature of exploring young people's experiences and the meaning they make of such experience. As this research seeks to value the voices of these young people and provide an opportunity for CYP from ethnic minority

backgrounds to tell their own stories, it aligns with an exploratory approach. It is hoped that this insight may help support EP practice in understanding how to support schools and what aspects to support schools with.

3.2.3 Research Aims

This research project aims to explore the individual experiences of CYP from black, Asian and minority ethnic backgrounds and perspectives of support when facing direct or indirect discrimination, due to their race culture or heritage. It is the hoped that the researcher captures the complexity of these experiences, and the support that is being provided to these CYP or what support they feel would be helpful. This research also aims to elevate the voices of a minoritised community of students and provide them a platform to tell their own stories. Through feeling heard in a non-judgemental environment, these CYP may feel that their voice and experiences are valued and important to the professionals around them. It is also hoped that participating in the research will give these CYP an opportunity to reflect on their experiences. This can enable them to make connections and better understand what best supports them (Murray, 2003).

3.2.4 Research question

This research explores and produced a response to the following two research questions:

RQ1. How do students experience direct or indirect discrimination due to race, culture and / or heritage in secondary schools?

RQ2. What does support for this look like?

3.2.5 Description of research design

The current exploratory research obtains qualitative data. This allows the space to understand young people's multiple, unique truths and to amplify the meaning they are making of their experiences (Cline et al., 2015). To do this effectively, semi-structured interviews were used to gain insight into how the young person experienced and was supported with incidences of discrimination. Being guided by the ontological and epistemological orientation, the utilisation of the semi-structured interviews method is a supportive approach to the data collection for this research project. This is because they allow space for the unique lived experiences to be heard. Smith et al., (2009) state that semi-structured interviews provide enough structure to explore a particular area but also allows for the flexibility of participant influences within the interview.

This data was analysed using Interpretive Phenomenological Analysis (IPA). IPA pays particular attention to how participants make sense of their personal and social world, and the meanings particular experiences and events hold for them (Smith & Nizza, 2022). Though this approach is ideographic, group experiential themes and commonalities can be and were identified (Smith et al., 2021). As data can be categorised into themes, these can then be sought across participants to help draw an understanding of what aspects are important to these young people.

3.2.6 Theoretical underpinnings of IPA

IPA is a method which involves adopting a set of assumptions that seek to understand and interpret the meanings of experiences of human life. It draws on philosophical

principles to enable analysis of accounts of experiences provided by participants. This produces the three primary theoretical underpinnings; phenomenology, hermeneutics and ideography. These are spoken about in more detail below.

Phenomenology. Phenomenology is a term used to refer to a philosophical method of studying human experience (Smith et al, 2009). Husserl, Heidegger, and Merleau-Ponty's perspectives are combined to create an approach that seeks to "capture particular experiences as experienced by individual people" (Smith et al., 2009, p. 16). As a result, it aims to comprehend how people perceive the world on a subjective level without the influence of acquired knowledge. In order to capture the experience of participants, a key element is for the researcher to acknowledge and "bracket or put to one side, the taken-for-granted world" temporarily to maintain engagement with the participants sense making of their experiences (Smith et al., 2022, p. 9). This was considered and adopted through every stage of analysis by the researcher with a reflexive diary and a reflection column during analysis, which was clearly coloured separately and 'hidden' in order to provide a way to voice these reflections and put them to one side, acknowledging these views may be different to what the participant is communicating in their transcript. IPA researchers are better able to comprehend the environment via the participants' contextual lens by adopting this "phenomenological attitude."

The concept of phenomenology is appropriate for this specific research study because it offers a rich and in-depth insights into the unique lived experiences of young people experiencing direct or indirect discrimination. An important viewpoint for this study is the notion that an experience cannot be separated from the context in which it occurs.

An objective overview of the young people's experiences is not the goal of this study. Rather, it is a recognition that it is impossible to examine discrimination in secondary schools without taking into account the particular significance of the individuals' perspective, interpersonal interactions, and other external elements that would have influenced CYP's experiences.

Hermeneutic. Hermeneutics is the second key theory underpinning IPA research. The concept refers to interpretation and sense making (Smith et al., 2022). Smith (2011) places hermeneutics at the core of the IPA process stating that in order to have access to phenomenology you need to be able to make sense of what is being said, the hermeneutics (p. 9). Schleiermacher, Heidegger and Gadamer made pivotal philosophical contributors in this area.

Schleiermacher took the view that interpretation is a craft (Smith et al., 2022) which involves a dynamic process dependent on the 'hermeneutic cycle'. In this cycle consideration of the 'part' is dependent on its relationship to the 'whole' (Smith et al., 2022). This cycle is a pivotal concept to consider in IPA, specifically during interpretation as it focuses on how the 'whole' and the 'parts that make up the whole', interact (Smith et al., 2022). For example, a single word may influence the meaning of a sentence, and, equally, the entire sentence may influence the meaning of a single word. This opens up the potential of conducting analysis in a non-linear manner and of continually refining one's interpretation (Smith, 2007). This means that during the data analysis process, interview transcripts can be read and analysed separately, then in relation to one another, allowing for the consideration of themes and their connections to a larger context. It has been suggested by Colahan et al. (2012) that

with this type of analysis 'empathetic reading' may come first with the more critical or speculative reflections after.

Along with holding both the 'whole' and 'part' within the hermeneutic cycle, the researcher also has an ongoing awareness of the dynamic between the intersubjective dialogue and thinking of researcher and researched (Larkin et al, 2011). Heidegger and Gadamer both stressed the cruciality of being aware of one's own biases and fore-conceptions when interpreting texts, stating that such things may only become apparent through the process of analysis (Smith et al, 2022). In IPA this means that, in our interpretation, we must acknowledge and appreciate that it will not just be based on the language use and conventions used by the participant, but also the influence of the researcher's interpretations. Thus, the researcher is engaged in a double hermeneutic process where there are multiple layers of interpretation occurring. This is where participants try to make sense of their personal experiences in their context and the researcher tries to make sense of the participant's interpretation of their experiences (Smith et al., 2022, p 29). Despite this, meaningfully embracing the participants' perspectives 100% is never fully achievable, due to the understanding that researchers are involved in this process. In order to create an intersubjective space between participants, phenomena, and themselves, IPA researchers must be reflexive. This is a particularly important theory to consider in this research study due to the impact of the researchers own experiences of racial discrimination and coming from an ethnic minority background themselves.

Idiography. The third key theory of IPA is Idiography, which refers to being concerned with the 'particular', thus the individual, rather than looking at the group or population

level, also known as a 'nomothetic' approach (Smith et al., 2022). This is a pivotal theory of IPA which lends itself to the constructivist and relativist assumptions that the way individuals experience the world is unique and cannot be generalised. This shows that IPA is concerned with detail, specificity and particularity of experience. Due to this, IPA uses small, "*purposefully-chosen, and carefully-situation samples*", with an emphasis on the similarities and differences of meaning-making (Smith et al., 2022, p. 24). As mentioned, this research uses an inductive approach, and the idiographic underpinning theory of IPA supports this approach. This method allows 'theoretical transferability', where the researcher is able to also make links between the findings and existing psychological theory and research, while appreciating each participant as an individual case study (Smith et al., 2022 p. 24).

3.2.7 Critique of IPA

Willig (2013) discusses potential limitations to IPA and outlines three key limitations. These concern: the role of language, the suitability of accounts, and explanation versus description. This will be discussed in more detail with corresponding consideration of alternative methods.

Role of language. IPA's reliance on the participants' capacity to express and communicate using words is considered a limitation in terms of one's ability to accurately use language to communicate complex human experiences (Willig, 2013). Willig states that the ability to verbally express an internal experience is inherently flawed and limits direct insight into experience. In IPA, language is assumed to reflect and communicate what people think and feel (Smith et al., 2022). On the other hand, discourse analysis shows that language constructs rather than describes reality,

where words chosen provide meaning. This means that the same experience could be spoken about in various ways (Willig, 2008), meaning that an interview would reveal less about the experience itself but more about the way the participant speaks about their experience. It is thought that analysing transcripts at the three different layers - descriptive, conceptual and linguistic - would illuminate elements of both. This is an important criticism to consider during this piece of research because the participants will be of school age and the interviews will be impacted by the linguistic abilities of these young people, whose ability to verbally communicate may vary. In IPA, as language is assumed to reflect and communicate what people think and feel (Smith et al., 2022), the language used by these young people to describe their experiences is true to their experience. This is in line with the research aims, which is to understand and amplify these young people's unique expression of experiences and does not claim to obtain direct insight into the experiences of racial discrimination in schools.

Explanation versus description. According to Willig (2013), phenomenology research is restricted to describing experiences rather than explaining or advancing our understanding of underlying causes. According to her, when description is favoured over explanation, it can unavoidably reduce the researcher's engagement with the data (Willig, 2008). Smith et al., (2022) stated that detailed description of significant human experience is valid and useful. Fade (2004) has also shown that IPA can be used to help advance some explanatory understanding. However, he notes it is *"important to point out that these explanations do not set out cause-and-effect relationships as seen in quantitative research"* (Fade, 2004, p. 650). For this particular research, this will be important to consider given the nature and subjectivity of experiencing racial discrimination, which can be a topic often dismissed, avoided or

solution focused. Taking the position of considering how understanding these experiences might lend itself to learning more and thinking differently about the challenges being faced by these CYP, may provide space for readers to reflect on their own professional experiences, biases or taken-for-granted world views (Smith et al, 2009). According to Langdridge's (2007) argument, the use of hermeneutic interpretation to examine other people's experiences is essential to understand their experiences. During analysis, close attention was paid to the conceptual components in each experience in the hope of going beyond description and offering an indulgent interpretation of the young people's experiences with consideration and connection to context and theory.

Suitability of accounts. The final limitation discussed here refers to the concern over whether participants can sufficiently describe the depth of their experience. This is especially important for the participants who might not feel comfortable discussing "subtle and nuances of their physical and emotional experience" with an unfamiliar adult (Willig, 2008 p. 67), that are intertwined with experiencing discrimination. It is hoped that the researcher has the communication and consultation skills from her doctorate training to provide an empathetic and containing space to be able to support the young person feel at ease and build rapport during the interview. Participants also took part on a voluntary basis, so it is assumed that they will already come into the research with the expectation of sharing their experiences.

3.2.8 Alternative approaches

Discourse analysis (DA) and IPA both place a strong focus on the value of language, however IPA has a different perspective on cognition. DA refers to verbal language as

behaviours that depend on the context of the situation (Smith et al., 1999). Contrary to this, IPA is concerned with understanding what the participant thinks and believes about the phenomenon, which was considered a more appropriate method for this particular research aims, of obtaining rich, in-depth data across participants. Although language is crucial, concentrating on language as behaviour felt to align less with amplifying the participants total experience, if reducing them purely to their spoken word. However, it is also appreciated that IPA includes a language dimension in its analysis in concurrence with other dimensions.

Reflexive Thematic Analysis (RTA) was considered as a potential methodology for this research. RTA approaches “*acknowledge the potential for inductive (data-driven) and deductive (theory-driven) orientations to coding, capturing semantic (explicit or overt) and latent (implicit, underlying; not necessarily unconscious) meanings*” (Braun & Clarke, 2020 p. 39). While RTA provide a space to explore meaning, procedures refer to developing themes across cases from codes, which is effective at identifying themes shared by group members, whereas IPA involves a careful focus on the examination of the individual participant before establishing themes across participants, (Braun & Clarke, 2013; Braun & Clarke, 2020). Braun and Clarke (2006) acknowledge that the focus of theme analysis places less emphasis on the IPA's interpretative components and instead emphasises description rather than exploration. With this research focusing on the unique experiences of CYP, IPA is more suitable due to incorporating a dual analytic focus: both a thematic orientation, where it is possible to identify themes across participants but also the idiographic approach, which allows in-depth focus on the unique details of each participant. IPA enables the researcher to dive considerably deeper into the analysis of each data item,

before adopting a general thematic perspective to develop themes across the data set (Braun & Clarke, 2020). Due to its restriction of concentrating on identifying themes among a group of participants, RTA was deemed less appropriate as it restricted the amplification the participants' distinctive voice.

3.3 Research Process

3.3.1 Sampling Strategy

Participants were recruited through two secondary schools in the inner London area, where there are ongoing relationships with the school management team which have been fostered through the researcher's or placement supervisor's role as a trainee EP or EP respectively. An assembly was held to all year 10 students to speak about direct and indirect forms of discrimination and diversity in schools. This included two videos speaking about diversity of staff members, leadership teams and within the curriculum, along with acts of discrimination such as those where cultural differences may not be considered, such as in behaviour or uniform policies or more overt incidences which might be seen in peer-peer interactions or teacher-peer interactions. After this assembly, young people who felt they had experienced any form of direct or indirect discrimination and had keen interest to share these experiences, were asked to volunteer and put their name forward to the head of Year 10. Young people in Year 10 specifically have been chosen to avoid young people currently going through GCSE examinations due to the mental and emotional stress that students may be experiencing during this period.

Six to ten participants were considered a satisfactory number to be recruited for this study, as recommended for a doctoral-level project by Smith et al. (2022) p. 42.

However, there were challenges in recruiting participants, which resulted in just five interviews. However, this small sample size allowed for a clear focus on each case as well as facilitating a comprehensive cross-analysis that compared and contrasted the themes of each case to one another (Smith et al, 2022).

The general recruitment process across schools is shown below in Figure 5. for transparency about how schools were approached.

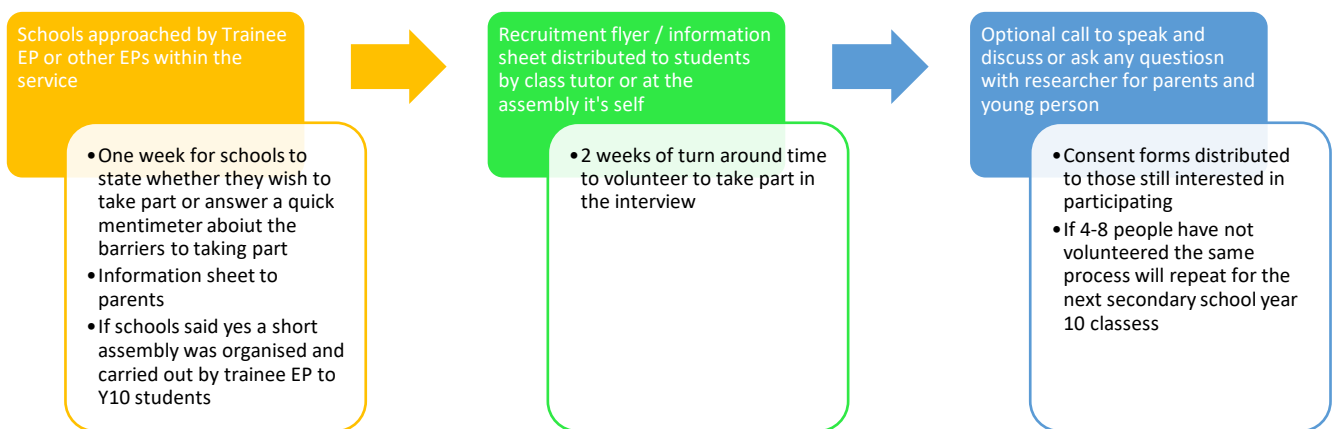


Figure 5. Shows the recruitment strategy and process.

This initially consisted of approaching one school at a time and this is how it was conducted to begin with. Where schools showed interest in taking part in this research project, permission was initially sought from the head teachers to recruit from 10 classes. An email was sent to all year 10 parents, with an attached parent information sheet and student flyer, one week prior to the assembly. This was to allow time for parents to speak with their child/young person prior to being handed the information themselves, as well as to express their concerns to the researcher or the school if they did not wish for their child/young person to receive this recruitment flyer or to attend

the assembly. Due to time pressures, under guidance of supervision and feedback from schools regarding the level of admin required, this was simplified and broadened out so that multiple EPs with existing relationships would approach their schools in a staggered approach. Please see amended TREC form and approval in appendix F and G. A maximum of three schools were approached at one time.

All students were given a takeaway hardcopy of the flyer copy to allow them space to take them home and consider their participation with their parents or guardians after the assembly. The recruitment flyer shared with the young people invited them to speak about their experiences and the information sheet on the overleaf included the aims of the research study, what would be involved if they chose to participate and how their data would be used and destroyed in the future (appendix H). Explanations of the right to withdraw, confidentiality and publication were explained in simple terms on the information sheet.

3.3.2 Participant Selection and Homogeneity

As homogeneity within the sample is considered to be necessary for IPA research (Smith et al, 2022), participants were purposively sampled, in terms of coming from an ethnic minority background who have experienced discrimination due to their race culture or heritage, and currently studying in Year 10. Purposive sampling means that the researcher navigates the practical and interpretive requirements of achieving a fairly homogenous participant group in practice (Smith et al, 2022). It is important to note that there is also considerable heterogeneity in their experiences and responses to direct or indirect discrimination due to their race, culture or heritage.

A sample size of five participants were recruited via schools where permission was granted via the head teacher, parent and the young person themselves. Recruitment was based on a first come first served concept if the inclusion criteria was met. The inclusion criteria were as follows:

- Young people in Year 10 specifically have been chosen to avoid young people currently going through external school examinations.
- The proportion of participants will be between 14 and 15 years old
- Young people who identify as being from a black, asian or minority ethnic background.
- They will have categorised themselves to have experienced direct or indirect discrimination due to their race, culture or heritage and interested to discuss and explore the topic and possible avenues of support further. While it was initially considered that these will be school-based experiences, two of the five participants spoke about their experiences of racial discrimination outside of school, with some references to in-school experiences and avenues for school support.
- Have verbal communication abilities, in English, to talk about complex areas such as racism and discrimination in English. Appropriate special arrangements would be made, if necessary, in terms of literacy needs, for example having information sheets which are clear and concise for both parents and young people.

These criteria were in place to allow an exploration of experiences and support for discrimination in schools and amplifying the voice of these young people in order to build awareness and theoretical transferability, so that the reader is able to learn more

and think differently about an aspect of their professional experience (Smith et al, 2009). Below is information surrounding the current research participants context.

Pseudonym	<i>Camara</i>	<i>Roshina</i>	<i>Abeba</i>	<i>Craig</i>	<i>Zansay</i>
Age	15	15	14	14	14
Year Group	10	10	10	10	10
Gender	Female	Female	Female	Male	Male
Ethnicity	British Caribbean	British Pakistani	British Jamaican	British Nigerian	British Caribbean
Years in current school	4	4	2	3.5	3.5
Date of Interview	July 2022	July 2022	Jan 2023	Jan 2023	Jan 2023

Table 4. Contextual Information about Participants

3.3.3 Data collection strategy

The purpose or aim of this research is to hear about and explore the young people’s experiences. In order to explore this, Smith et al. (2022) states that the researcher must engage deeply in the interaction with the participant and listen attentively to learn more about their construction of reality. To be exploratory, structured interviews did not seem appropriate as structured interviews are based on pre-existing categories and can be more confining to an exploratory approach (Smith et al, 2022). Focus groups were also considered but after reflection there was consideration of safety in thinking and talking about their experiences in-depth in groups. It could also cause feelings of invalidation from members of the group or that their experiences are less important as others. It was therefore, thought that their individual stories could get diluted or lost in a group setting.

A qualitative research interview is often described as a ‘conversation with a purpose’, which is informed by the research question (Smith et al, 2022). Semi-structured interviews are a common approach for IPA as these allow a more in depth, rich, personal and inductive approach to data collection than structured interviews or focus groups (Smith et al, 2022). The reason interviews were selected as an appropriate method was to allow for a richer collection of data. Interviews provide additional insight into additional aspects of communication such as tone and volume when discussing experiences. Semi-structured interviews are a style of interviewing where the interviewer has only a brief number of questions for each interview initially, but has freedom between questions to adapt the pace, order and wording of each question according to the interview content as it emerges (Robson and McCarten, 2016). Semi-structured interviews are compatible with the purpose of this exploratory research because they allowed flexibility for unexpected aspects of experience to be explored (Mertens, 2008).

3.3.4 Collection Procedures

Creating an interview schedule. Open-ended interview questions were created to capture each participant's unique experience. This helped to keep the researcher focused on the research topic while also providing space for unexpected conversational tangents to be taken by the participants. Participants were given a considerable amount of leeway to choose the nature of their responses and, to some measure, the direction of the conversation because questions were open to several interpretations. Leading, over-empathetic and closed questions were avoided.

Ensuring that potentially sensitive topics are not placed at the end of the interview was also taken into consideration. Please see appendix L for interview schedule.

Conducting the interview. Interviews took place in person on school premises, in a quiet private office due to the sensitive nature of the conversation. Prior to starting the recording, the researcher went over important information about the research such as who the researcher was, the aims of the research, the process, anonymity and confidentiality and the reasons this might be broken, such as the participant being at risk of harm. Participants were also reminded that they were able to terminate the interview at any point they feel required. Furthermore, they were informed that the research findings will be disseminated to stakeholders, such as the local authority, before each interview took place. Finally, they were provided with the space to ask questions they may have to the researcher before and after the interview.

The research began with the core questions: Can you tell me about a time where you felt targeted or discriminated due to your race, culture or heritage in school? Follow up questions aimed to follow on from what the participant had spoken about using probes, descriptive comments and descriptive questions to facilitate the opening up of further discussions during the interview. A full interview schedule can be found in appendix L. Interviews ranged from 27 minutes to 59 minutes. Some research indicates that speaking about challenging experiences is therapeutic and allows the formation of new ways of thinking about the experiences (Brabin & Berah, 2009; Legerski & Bunnelln, 2010). It is hoped that sharing their stories allowed these young people to think of their growth and make new connections to better understand what best supports them (Murray, 2003). It is hoped that through feeling heard in a non-

judgmental environment, these young people felt that their voice and experiences are valued and important to the professionals and systems around them.

Despite this, the potential vulnerability of the participant group has led to a strengths-based lens being applied to the research area in question. Looking at experiences of 'support' or 'what would be supportive' was aimed to positively conclude the interview and the research question. It was, however, not possible to plan or predict how participants would react to interview questions; due to the constructivist lens, it was important to assume that each participant would interpret questions differently according to prior experiences. The researcher remained sensitive to the feelings displayed by the participants throughout the interview and reminded them of their right to withdraw or take a break where necessary, which was required for one of the participants. The researcher's role as a trainee Educational Psychologist, meant they had experience working with vulnerable young people who have had difficult experiences and managing difficult conversations, evoking emotions in the researcher and participants.

Experience in managing these interactive interpersonal dynamics and building rapport with young people to help them feel emotionally contained was pivotal in conducting these interviews. Using active listening principles (Rogers, 1957; Bienmans, 1990), noticing the young person's verbal and body language and changes in behaviour or posture also supported the researcher in their understanding of the participant's emotional state. During Zansay's interview there were signs of emotional distress the interview, thus the interview was discontinued and an opportunity to debrief was provided, where he was able share the emotions that have come up for him as well as

have time to connect, talk and draw together. As concerns were raised during the interview, permission was sought from Zansay to raise concerns with a trusted adult to speak to post participation. The next day Zansay's trusted adult at school was also spoken to, in order to check in on his well-being. Regardless of signs of emotional distress, all participants were offered the chance to debrief at the end of each interview. This provided a chance for the young person to discuss any thoughts or feelings which were raised during the process, and for the researcher to check in regarding the participants' wellbeing. Participants were also reminded that they could speak to their trusted key adult if required or request for their parent, guardian or chosen trusted adult to be contacted. Participants were also signposted to agencies, please see appendix M.

Reflecting on interviews. A short diary entry and drawing was completed by the researcher directly after each interview to consider initial reactions and feelings to the interview. The researcher kept this reflective research diary to reflect on their own assumptions and the experience of undertaking the project, as it is acknowledged that the researcher's interest in this topic has come from their own experiences and the researcher was not able to be an objective outsider taking an emic approach.

Transcribing the interviews. Interviews were transcribed using the otter ai. program. This is a secure online platform which uses a double authentication process is required to access it: fingerprint and password protection. The researchers email address was also not used to further avoid any identifiable information being present and to maximise protection of the participants data. Once the program had completed a rough transcript, the recordings were deleted from the program and the account was disabled after all fix transcripts were obtained. Like all programs there is a possibility for error

and due to this, the researcher then listened to the interviews a minimum of three additional times and edited the transcripts as required.

3.4 Data analysis

3.4.1 Researcher reflexivity

Researcher reflexivity is integral to qualitative research (Smith et al, 2022; Corlett & Mavin, 2018). The researcher is aware that it is inevitable that the researcher's prior experiences, assumptions, and biases influenced how the project was carried out, interpreted, and presented. The researcher kept a reflective research journal throughout the process to reflect on the experience of working on this project, including emotional reactions, observations, and connections to prior experiences. The researcher's interest in this subject is acknowledged to have been sparked by personal experiences. It is understood that the researcher's personal experiences as a member of an ethnic minority community and experiences would have an impact on how they perceive and interpret other people's experiences, which is accounted for by the theoretical foundations of IPA, specifically, double hermeneutics.

In order for this to be considered the researcher maintained a capacity to be self-reflexive in their role as an interviewer and an external professional (Reed, 2001). Power dynamics in the researcher-participant relationship and the participants preconceived ideas of what a Trainee EP is and what they could possibly provide were reflected upon. As power dynamics can be influenced by a range of different factors and intersectionality of factors, Burnham's (2013) 'social grraaaacceeesss' framework, which brought to light the impact of invisible and visible differences between two people was further considered in the impact this can have on this power dynamic. As

it is impossible to completely remove researcher bias in an IPA study, it is hoped to be accounted for using the reflective diary, as well as by consulting on interpretations with supervisors and feedback from participants during the interviews to clarify additional or unclear information that could be subject to researcher assumptions.

3.4.2 Analysis

Participant data was analysed between interviews as well as following the final interview, so there is no set period of time allotted for analysis. Oxley (2016) suggests that the analysis of interview material requires consideration of this subjective involvement in the research and the researchers' own responses. As mentioned above, keeping a reflective diary and supervision around the interpretation and analysis of the interview material was a pivotal element in order to reflect on these processes. The data collected from the semi-structured interviews was analysed using interpretative phenomenological analysis (IPA). After the interviews were transcribed, the following stages of analysis was carried out:

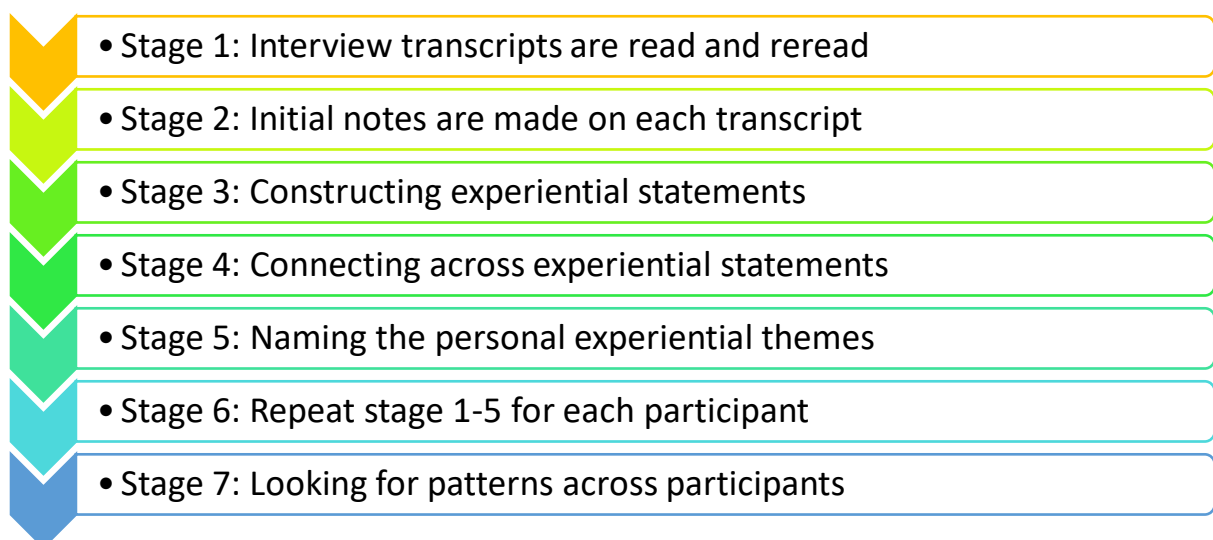


Figure 6. Shows IPA stages of data analysis and interpretation Smith et al. (2022)

As shown above, the researcher completed several stages of analysis of each transcription (Smith et al., 2022). This allowed for individual analysis of experiences for each participant but also for common themes to be noticed across participants after this. The researcher interpreted experiences using several conceptual planes, taking into consideration patterns in each participant's narrative and comparing them to patterns in the sample as a whole. Additionally, the researcher took into account connections in the participants' "descriptive" explanations with their own interpretations. Oxley (2016) suggests that the analysis of interview material requires conscious consideration of this subjective involvement in the research and the researchers' own responses. Supervision around the interpretation and analysis of the interview material was therefore a pivotal element in order to reflect on these processes.

Stage 1: Reading and re-reading interview transcripts. The initial stage involved the researcher reading and rereading transcripts to immerse themselves and engage with the data in depth. It was possible to take into account speech inflections, pauses, and hesitations by simultaneously listening to and reading each transcript. Making conceptual connections to previously held beliefs or information is discouraged at this stage (Smith et al., 2009) and was therefore not noted.

Stage 2: Initial exploratory noting. In this stage, the semantic and linguistic content of the transcripts are investigated (Smith et al, 2022). Initial comments were divided into three categories: "descriptive comments," which simply describe the content; "linguistic comments," which concentrate on particular language usages, like repetition; and "conceptual comments," which explores and identifies ideas that go

beyond a literal understanding of the text. This means exploratory noting stayed close to the participants' explicit meanings, while also eliciting the researcher's understanding of their worldview. Braun and Clarke (2020) stated an additional aspect of exploratory noting in IPA is a focus on language use. They state that Smith et al. (2009) encouraged attention to "*pronoun use, pauses, laughter, functional aspects of language, repetition, tone, degree of fluency (articulate or hesitant)*" (p. 88). To allow interpretations to be verified at a later stage of the analytical process, these exploratory notes are treated tentatively during this stage.

Stage 3: Constructing experiential statements. Exploratory comments were used to construct experiential statement order to scale down the volume of data while maintaining its richness. Smith et al, (2022) states that the term '*experiential statements*' is used as these should directly link to the participants experiences or the experience of making sense of things that have happened to them. This stage involved an analytic shift to working primarily with the exploratory notes, rather than the transcript itself. Here, the meaning of the transcript as a whole was taken into account along with the meaning of specific phrases and words. This stage also required careful consideration balancing between ensuring that the statements emerged directly from the transcript, while also applying the researchers' interpretation to the material.

Stage 4: Connecting across experiential statements. Experiential statements were grouped into clusters by finding connections between them, with the research question in mind. A number of different ways of searching for connections across themes are suggested by Smith et al. (2009) in order to create subordinate themes and it is

throughout these ways could also be considered when searching for connections across experiential statements. These included:

- Numeration: the number of times a theme occurred in the transcript was recorded.
- Abstraction: this involves putting like with like and then creating a name for the new cluster of themes (Smith et al., 2009).
- Subsumption: a process whereby an emergent theme acquires subordinate or superordinate status (Smith et al., 2009).
- Polarisation: by adopting an alternative focus of searching the emergent themes for difference rather than similarity, it is possible to identify oppositional relationships (Smith et al., 2009).
- Contextualisation: Emergent themes are collated based on their shared connection to narrative elements or significant life events

At this step, not all experiential statements were taken forward; some were discarded. Most often, this involves removing elements that are repeated or similar. It is acknowledged that this is a flawed process, and while Smith et al. (2009) value all contributions, they advise being flexible in this approach to data analysis.

Stage 5: Naming, consolidating and tabulating the personal experiential themes.

Once experiential statements were clustered, the patterning forms the basis for a table of all personal experiential themes (PET) for each participant. This is where PETs produce the highest-level organisation in the table, which are then divided into sub-themes followed by a set of experiential statements that each is comprised of. This

supporting information, along with page numbers contributes to the evidence trail (Smith et al., 2022).

Stage 6: Repeat stages 1-5 for each participant. Each participant was analysed separately as if its own case study using stages 1-5. Smith et al. (2009) identifies the risk of the researcher becoming increasingly influenced by the reading and analysis of previous participant s' transcripts. To mitigate for this, the 'bracketing off' of knowledge learnt is heavily encouraged to maintain the IPA approach's idiographic nature.

Stage 7. Looking for patterns across participants. After all PETs were constructed for each participant, patterns were explored between the accounts. This entails developing a set of group experiential themes (GETs) that include both the narrative of each participant and a more general analysis of the experiences of all participants in the context of this study. Convergence and divergence were taken into consideration in order to preserve the idiographic nature (Smith et al., 2022).

3.4.3 Trustworthiness

Pertinent to quantitative research, principles like objectivity, reliability, and generalisability are not suited for qualitative research (Smith & Nizza, 2022). Giorgi (2010) criticises IPA as lacking in rigour, particularly when it comes to the "free textual analysis" that takes place when the researcher first begins to transcribe an interview. Smith (2010) responds by setting the methodology apart from the requirements of the quantitative technique and stating a required balance between "structure and flexibility". As seen in the Data Analysis section, IPA offers a clear process and quality control of standards (such as an audit trail) to structure the analysis of data. Nizza,

Farr & Smith (2021) also recently published their guidelines for high quality IPA research, which provide an element of structure and rigour.

Holliday (2007) emphasised the significance of defending every choice and method when doing qualitative research to establish validity as a way to guarantee high quality qualitative research. Smith et al. (2022) recommend the works of Levitt et al. (2018), Yardley (2008; 2011), and Elliott, Fischer and Rennie (Elliott et al., 1999) in order to illuminate the fair assessment of validity and qualitative research quality. Yardley (2011) examined the topic of validity in qualitative research in more detail and proposed four key criteria for its assessment, which this research adopts: sensitivity to context, commitment and rigour, coherence and transparency, and impact and importance. In each of the domains mentioned by Yardley (2011), the following tasks were carried out to guarantee reliability and validity:

Sensitivity to context. The degree to which a researcher can show the various and significant ways they have been attentive to the context can be used to judge the quality of a piece of research (Smith et al., 2009). According to the relativist and constructivist perspective of this research, a person's context and experiences impact how they see the world. For this research was important for the findings to be considered within the context in which it took place. Further factors of consideration correspond to national contextual factors, such as the Black Lives Matters movement, which might have impacted the CYP's outlook or awareness on discrimination, thus impacting their experiences and perspective of support in this area. Another important contextual factor would relate to the participants being situated in a diversly populated inner city local authority in London. Local contextual factors, like demographics are

likely to influence the CYP's experiences of and understanding of racial discrimination. For example, participants in less diverse parts of the UK, or those situated in predominantly white schools will have significantly different experiences.

Nizza, Farr & Smith (2021) also state that good quality IPA indicates rigorous experiential and existential accounts, this means that the particular *“focus on the important experiential and/or existential meaning of participants’ accounts gives depth to the analysis”*. As part of this, the context of the interview process is also considered as an additional domain where the researcher must be sensitive to the participants experience (Smith et al., 2009). The researcher took into consideration the potential power dynamics and social GRRRAACCEEESSS (Burnham, 2013), which can be visible or invisible differences between the interviewers and interviewees. To address these potential power imbalances, the researcher framed their position as a knowledge seeker and the participants as experts of their lived experience. Participants were encouraged to ask questions and reminded of their right to withdraw during the interview.

Corlett and Mavin (2018) stated that reflexivity is a pivotal requirement in qualitative research. Keeping field notes which were brought to supervision also allowed space for challenge and reflection of the research process in supervision. Triangulation of data, keeping a researcher reflective dairy, field notes and research supervision supported the research to limit the impact of assumptions and biases and continue to stay sensitive to the individual participants unique contexts.

Commitment and rigour. Smith et al (2009) claim that commitment refers to the “*degree of attentiveness to the participant during data collection*” (p.181). Using active listening principles initially theorised by Rogers’ (1957) the researcher created a warm and empathetic environment, ensuring that the participants felt safe to speak about their experiences. Nizza, Farr & Smith (2021) also state that close analytic reading of participants’ words also show rigour. This is evident through systematically following the inductive process in IPA, outlined in the data analysis section 2.4.2. Please see appendix O for an example of analysis of transcript to PETs. The iterative analysis process, which involved numerous re-readings of both the ‘whole’ and ‘part’ of transcripts, is an example of how rigorous analysis of the data is utilised to generate robust findings. The use of critical and reflective spaces, like supervision, along with such a rigorous analysis approach ensures that the richness of the data is captured and that the researcher's interpretations are reflexively and attentively informed by the participant within their context, leading to a more fair and thorough analysis.

Transparency and coherence. According to Yardley (2008), in order to guarantee the validity of a piece of research, it must exhibit the highest level of transparency and coherence. Shinebourne (2011) explains that in IPA “*transparency entails providing specific details of the process of selecting participants, constructing the interview schedule, the conduct of the interview and the stages in the analysis*” (p. 27). Transparency regarding the processes and decisions made throughout the research project was maintained throughout this research using fieldnotes and a reflective diary, which this study quotes and produces accounts of, where appropriate. It also includes verbatim transcripts and examples of analysis in the appendices. This is provided to give a clear understanding of the processes and context which inform the research

findings and to allow others to evaluate the research process, rather than for the purpose of replicability. Shinebourne goes on to state that “*Coherence may refer to presentation of a coherent argument yet finding ways to include ambiguities and contradictions inherent in the data in a coherent way*” (2011, p. 27). This is presented in the research findings section where ambiguities are narrated and are pivotal to the individual participants story. Nizza, Farr & Smith (2021) state that providing this compelling but unfolding narrative, which is transparent and coherent is pivotal for good quality IPA studies.

Impact and importance. The influence and importance of the current study is difficult to qualify objectively. However, the collation of views from communities contributes to a wider and broader understanding of facets of importance. Although highlighting personal experiences is a useful application of this approach, we are not seeking to generalise this information to larger populations or communities, and it can be considerably influenced by the observers' own opinions and beliefs. Despite this, insight gained from the researcher's perspective, reveals some potential impact of this research, as it addresses the research question, attempts to fill a gap in research and amplify the voice of young people who have experience racial discrimination in schools (Shonibare, 2021). Since they are a significant group, whose needs necessitate greater understanding and help, the value of this research is to recognise these lived experiences and encourage further research in this area. It is intended that this research's insights into the experiences of young people, who suffer discrimination, would make EPs and other professionals who support this population more aware of the potential effects of these experiences and broaden their sense of curiosity around this topic area. Although this research does not intend to provide data that can be

generalised, it does provide a wealth of information that people can use to connect to their own professional experience and expertise.

3.4.4 Details of any ICT resources or software utilised.

A Philips voice recorder was used to record the interviews, which were then downloaded and stored on to a secure laptop which could only be accessed using fingerprint recognition by the researcher on the day of each interview. 'Otter ai' software was used for initial transcription; the recording was uploaded to the software within one week of the interview and transcribed by the software within half an hour. The draft transcript was then downloaded onto the secure laptop and deleted from the software. As noted previously, the software had a double authentication process, and the researcher email address was not used in order to provide additional layers of protection to the participants data. Once all five transcripts were completed the software account was disabled.

3.5 Ethical Consideration

3.5.1 Research Ethics

Following the submission of a proposal, the Tavistock and Portman NHS Foundation Trust Research and Ethics Committee [TREC] approved the conduct of this research in May 2022 (appendix E, F & G). Additionally, Local Authority approval was also sought and received. This was sought by providing the research proposal and TREC approval to the EPS senior management team who confirmed via email that she was happy for me to approach schools within the Local Authority the researcher was placed. The research is being carried out in accordance with the British Psychological Society's [BPS] Code of Ethics (BPS, 2018), the BPS Code of Human Research Ethics

(BPS, 2021), and the General Data Protection Regulation (Compliance Guidelines n.d.). The core ethical standards that protect the interests and fair treatment of research participants is discussed below:

Respect for the autonomy, privacy and dignity of individuals, groups, and communities. All participants were treated with respect during recruitment, the interview and post interview. It is considered that this particular group of young people who have experienced challenges with discrimination are considered a vulnerable group of participants. This means that during the interview it was paramount that the researcher accounted for this using attunement principles (Rogers, 1957; Bienmans, 1990) to create a respectful, containing and safe space to ensure that the participants felt comfortable to share their experiences (Bion, 1985). The participants' right to remain anonymous was upheld after the interview and throughout the whole research process. The transcripts and data from the recorded interviews are kept on an encrypted device only accessible via fingerprint. Along with using pseudonyms, the researcher also altered identifiable information including classmates', teachers', and schools' names.

Valid Informed consent. A parent/school and young CYP information sheet detailing research information, anonymity limitation and what is required of the participants were provided to the parents and students. A year 10 assembly was held to provide information in various formats of direct and indirect discrimination in schools, through videos and discussion. Year 10 students were then provided with a detail information sheet about the project, how data would be handled and what would happen with their data. Parents were sent an in-depth information sheet and were offered a space to

ask any questions about the research with the researcher via email. This provided an opportunity for any concerns or objections to participation to be raised and appropriately addressed. Consent was then sought by parents and students who volunteered to take part in the interviews. At the start of the interview participants were reminded about the aims of the research, that they had the right to withdraw and asked if they would like to continue to the recorded interview. Please see appendix J and K for copies of the consent form.

Confidentiality. Confidentiality was maintained by the researcher's use of pseudonyms and limits to discussions of identifying information with others, such as their research supervisor. Additional identifying factors, such as DOB, school name, year group were removed to protect the CYP's anonymity and confidentiality. Data and information was stored in a locked and password protected system, for double layers of protection. This involved information being stored on a laptop which can only be accessed using a fingerprint and a word document which was password protected. Participants were made aware of the limits to confidentiality in that if there were any concerns surrounding safeguarding then this information was be shared with their key worker/guardian if applicable.

No Deception. The researcher took every effort to ensure that the participant engagement procedure was open and transparent so that they could decide for themselves whether or not to consent to participate in the research. Additionally, given the theoretic underpinnings of an IPA study, such as the double hermeneutic perspective, which states that participants are trying to make sense of their world and at the same time the researcher is trying to make sense of the participants trying to

make sense of their world (Shinebourne, 2011) - it can create an added layer of obscurity. Due to this, the researcher shared their thoughts with participants to check meaning and understanding. This allowed for a more transparent interaction.

Debriefing. A debriefing session occurred with participants directly after the interview and when feeding back to them. During this, the experience of the interview was reflected on with each participant immediately after the process. All participants were given the option to ask questions or if they would like to continue the conversation with a familiar or key adult after debriefing.

Data Protection. All participants and parents were made aware of how data would be stored and how long it will be stored for on the information sheets, please see appendix H and I. Data was anonymised and encoded. They were also made aware exactly what their data would be used for and how, to ensure transparency and avoid misuse of data.

Risk and Accountability. Due to the vulnerability of the participant group a strengths-based lens has been applied to the research area in question. Looking at experiences of 'support' or 'what would be supportive' was aimed to positively conclude the interview. However, it was not possible to plan or predict how participants would react to interview questions and due to the constructivist lens used, it was important to assume that each participant would interpret questions differently according to prior experiences. However, it was pivotal to maximise benefit and minimise harm by the researcher remaining aware of these factors and planning ahead. This was done by ensuring the CYPs only shared as much as they felt comfortable sharing, the positive

ending approach described earlier and the availability of a known adult at the time of the interview in the event of emotional distress. The researcher also signpost them to relevant services to gain additional support. Please see appendix M for information provided. All the participants were given this list of services dedicated to speaking about incidences of racial discrimination following the interview regardless of signs of emotional distress are shown at that time.

Minimizing harm. Possible re-triggering of distressing emotions linked to events of discrimination was a researcher concern; however, the researcher aimed to be "ethically attuned" (Brinkmann & Kvale, 2008) throughout the research process. The young person's emotional and physical wellbeing was the priority throughout the research process. The researcher was sensitive to visible signs of distress or emotional discomfort. CYP were able to request the support of additional signposted agencies and/or their key person identified in school to speak to about troubling issues that might have arisen. In occasions where the CYP showed signs, such as those mentioned above, of distress or emotional discomfort, permission was sought from them to contact their parent, guardian or key adult in school for the young person to further debrief and explore feelings raised from the interview in more detail. In the unlikely event that a young person continued to be distressed they would have been signposted to relevant emergency services. If a safeguarding concern was raised, a plan was organized to ensure that the appropriate steps are taken. This included informing the designated safeguarding lead. However, ethical considerations were an active and ongoing element of the research process because they cannot all be resolved during the planning phase of the study (Brinkmann & Kvale, 2008).

Right to withdraw. Participants were informed prior to starting the interview that they had the right to withdraw from the interview at any time without any reason. All participants were also notified that they had the right to withdraw up to 3 weeks after the interview, after which point the data had been anonymised and analysed.

Reflexive Diary Extract 3 and 4

Please see appendix N for full extract

Recruitment 20.07.22

Considering intersectionality of human identity, I wondered about those who may be white passing, or of a less visibly different ethnically different background and how permitted they may feel to join the research. This impacts the student flyer design, in order to make it representative. This reflection was raised due to a teacher asking a white student to take part in the research in front of a black student which raised a disagreement between staff and student. It is however, unknown whether the student who appeared white did in fact feel she had experienced racial discrimination or have invisible aspects of her identity she may have wanted to speak about. Neither student signed up to take part in this research in the end.

Interview Reflections 02.02.23
 Images drawn after each interview:

Camera
Abeba
Roslina
Craig
Zansary

- It was challenging to not over empathise or amplify their feelings. Starting the interviews were the hardest part but participants are still adjusting to / getting comfortable
- Key words popping into my mind:
 - 'Dark Racist Past'
 - 'Everyone's used to it'
 - 'It's not that deep'
 - 'I thought this was going to be easy'
 - 'fighting your own battles'
 - 'I'm a failure'
 - 'people will think it's a myth'
 - 'It's a crime to call someone racist'
 - 'Trust'

4. FINDINGS

4.1 Chapter overview

This chapter aims to present the Interpretative Phenomenological Analysis (IPA) outcomes for the interviews of five participants. This chapter is led by contextual information for each participant accompanied by an outline of their Personal Experiential Theme [PET] and corresponding Experiential Statement subgroups. This chapter is led by contextual information for each participant, including summaries of the incidents of discrimination that they chose to talk about, followed by the table of PETs and accompanying Experiential Statement subgroups. The individual findings for each participant are explored before noting the group experiential themes [GETs] between the participants in the discussion. Finally, a summary of the outcomes will conclude the chapter which considered responses to the following research question: *What are secondary school students' experiences of racial discrimination?*

Each of the PETs have been contextualised and discussed in Appendix **O5**.

Within this thesis the following typographic representations are used when quoting from participants' interviews:

- Verbatim quotes from participants are italicised,
- The referencing style is that participant number and the line will follow quotes,
- The stand-alone ellipsis “...” indicates a pause in speech,
- Ellipsis in square brackets “[...]” show where quotations have been cut,
- Edits to a verbatim quote are denoted by square brackets: [].

4.2. Findings for each participant

Figure 7 below illustrates a summary of the personal experiential themes for each participant, these have been further explained in the sections below as well as the overarching themes across each participant, which will be discussed in the discussion chapter. The inner ring contains the names of the participants with the following segment providing corresponding Personal Experiential Themes (PETs) where, in Red is Camara, Blue is Roshina, Yellow is Abeba, Green is Craig and Purple is Zansay.

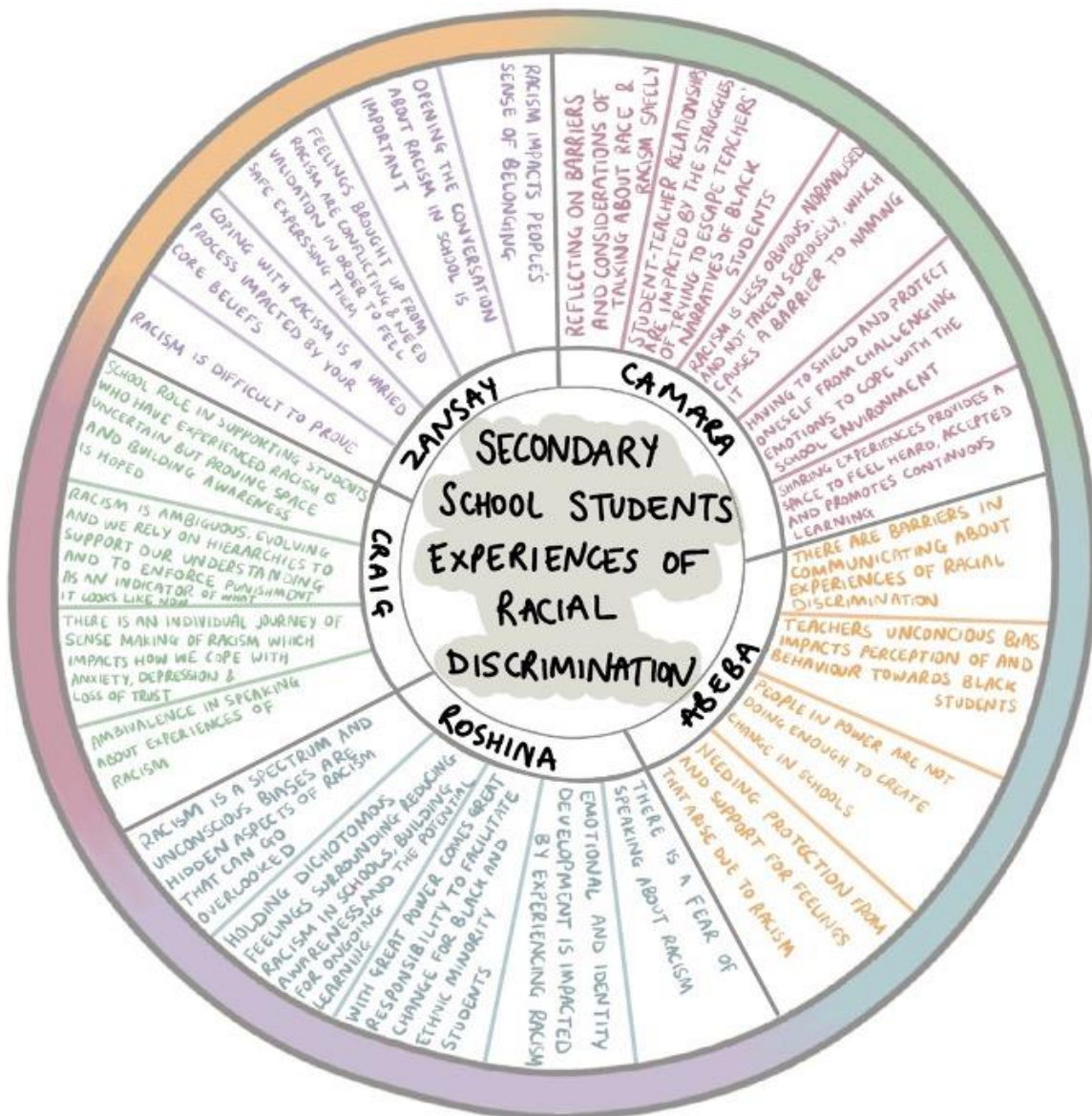


Figure 7. A summary of the personal experiential themes (PETs) for each participant.

4.2.1 Participant One: Camara

Participant One identified as British Caribbean and has been attending her secondary school for three years. She attends a diverse inner London secondary school setting with six form entry. The first thing that Camara wanted to talk to me about when I asked her to tell me about a time when she had felt targeted or discriminated against due to her race was a recent experience in which she was the only black student in a group of white students waiting to use the toilet at school and being the only student receiving a detention in this experience. She also spoke about her experience of winning a poetry competition which other white students attributed to tokenism rather than her abilities. The PETs for Camara, have been summarised in Table 5. and includes barriers to talking about racial discrimination, the struggles of escaping narrative about black students, the less visible experiences of racism, having to protect and shield oneself from the challenging emotions and the importance of sharing experiences and opening conversations about race and racism.

Personal Experiential Themes	Subgroups of Experiential Statements
A: Reflecting on barriers and considerations of talking about race and racism safely	A1. Feeling silenced due to the narratives about black students A2. The fear of having your experiences dismissed A3. There are no safe spaces for students to talk about race or racism A4. Conversations about racism are being silenced A5. The fear of being called a racist closes the conversation about race and deters accountability
B: Student-teacher relationships are impacted by the struggles of trying to escape teachers' narratives about black students	B1. Unfair behaviour policing by teachers B2. Low teacher expectations of black students B3. Public nature of racial discrimination leads to perpetuating narratives B4. Feeling powerless about escaping the negative narratives of black students B5. Fighting to disprove narratives B6. Self-censoring in order to escape narratives

	<p>B7. Lack of trust and miscommunication between students and teachers</p> <p>B8. Wanting to be treated and seen as equal to peers</p>
<p>C: Racism is less obvious, normalised, and not taken seriously which causes a barrier to naming racism</p>	<p>C1. Racism was more overt in the past and now is more challenging to be certain</p> <p>C2. Racism is normalised and based off biases</p> <p>C3. Dismissal of black students' success</p> <p>C4. Our cultures are not being accepted or understood</p> <p>C5. Racism is not taken seriously</p> <p>C6. There are no repercussions for racism</p>
<p>D: Having to shield and protect oneself from challenging emotions to cope with the school environment</p>	<p>D1. Feeling othered gives rise to varied and challenging emotions which need to be protected against</p> <p>D2. Rationalising others' behaviours in order to move on</p> <p>D3. Internalisation of the negative narratives</p> <p>D4. Social division as a form of protection</p> <p>D5. Not feeling protected</p>
<p>E: Sharing experiences provides a space to feel heard, accepted and promotes continuous learning.</p>	<p>E1. Feeling heard and supported</p> <p>E2. Validation from others prevents self-blame</p> <p>E3. Conversations provide space for ongoing learning</p> <p>E4. Awareness building, acceptance and promoting a sense of belonging.</p>

Table 5. PETs and subgroups for Camara

4.2.1.A Reflecting on barriers and considerations of talking about racism safely.

Camara visited the benefits and barriers of having more open conversations about race and racism more than once during her interview. She spoke about the personal challenges students experiencing racial discrimination may face in opening up, where it might feel safe to do this and the barriers for others who may have behaved in a racist way towards the student's face, in terms of a fear of being labelled a 'racist'. This personal experiential theme includes six subgroups of themes which have been described below.

A.1. Feeling silenced due to the narratives about black students and A.2 The fear of having your experiences dismissed

Within these subgroups Camara highlighted the personal challenges which can prevent those feeling discriminated from opening up or speaking about their experiences or racism more generally.

"A lot of the black people in my school, we just don't say things back because of what people are gonna say. Like if something happens that we don't like, we just don't argue back because if you argue back, you get called like...aggressive, angry".

(p5, line 19-21)

She spoke to her own experiences of not feeling able to speak up or back to others when an offensive racial comment is made due to being perceived as aggressive and angry. She went on to speak about other comments and experiences where girls comment on her hair and where she has tried to voice that she feels uncomfortable, which has often been met with being dismissed.

"A lot of students they constantly sayin [racist comments] [...] they get so offended, like when you say you can't say that, they're like, oh I'm just making a big deal out of it. Like, stop overreacting..."

(p5; line 5-6)

Camara spoke throughout her interview about moments of self-censoring due to the narratives about black students being angry and argumentative, which will be explored as part of other personal experiential theme in more detail.

A.3. There is no designated or safe space for students to talk about racial discrimination.

Within this subgroup, Camara highlighted the systemic challenges where she considered that safe spaces are not systemically provided in schools to support students to speak about racism.

"in the school they have an LGBTQ club, but they won't let us have...a black history club [...] even when we put up like, a black history display downstairs they took it down"

(p3; line 34-36)

Camara spoke about the space being available for other minority groups to meet, discuss and connect with people who have similar experiences but there is a lack of these spaces for black students, and even when some connection was shown, school staff removed it. Later on in the interview, Camara spoke about having a safe space to think about race and racism but holding ambivalent feelings about who should be present in this space and how the space can be used.

"it should maybe just be black people, shouldn't be also white people because, like there are some white people who would have a story to tell that's not theirs"

(p8; line 30-32)

This illustrates a navigation and process of reflection around what a safe space may look like, who to have in the room and whether the space is to seek accountability or more generally to share experiences and open conversations.

A.4. Conversations about racism are being silenced and A.5. The fear of being called a racist closes the conversation about race and deters accountability.

Within these subgroups, Camara considered the defensiveness of others from speaking about or taking accountability for behaving in racist ways or making comments which are racially offensive due to the fear of being classified and labelled a 'racist'. She believed this label is perceived to be socially unacceptable and exclusionary.

“Often when you say something about another teacher like, oh I think I might have been targeted, it's kind of shut down really quickly and it's not like spoken about”.

(p8; line 1-2)

Camara spoke about conversations getting 'shut down' and the challenges with trying to open conversations into subjects in which the teacher can feel accused of being a racist.

“people don't apologise because if you apologise then you're just admitting you're racist, and yeah no one wants to admit that they're racist, like everyone is going to come for you”.

(p8; line 40)

She goes on to reflect on the repercussions on being a racist and how that too can cause social exclusion as it is not socially acceptable to be racist and can cause teachers to “lose their jobs” (p9; line 29) and this can cause additional barriers to the conversations about racism.

4.2.1.B Student-teacher relationships are impacted by the struggles of trying to escape teachers’ narratives of black students.

A significant theme across Camara’s interview was the tension in her and other black students’ tumultuous relationships with their teachers. The biases teachers hold of black students impact their behaviour towards the students and thus their relationship. She spoke about the struggles in trying to escape these biases and narratives surrounding black students, which might result in higher levels of behaviour sanctions, lower educational expectations and a general mistrust of teachers. She spoke about having to self-censor and work harder in order to avoid narratives of being the angry black girl and speaks to a desire for wanting to be treated as equals to their peers. This personal experiential theme includes eight subgroups of themes which have been described below.

B.1. Unfair behaviour policing by teacher and B.2. Low teacher expectations of black students

Within this subgroup, Camara highlighted the narratives around black students and how this impacts teachers’ behaviour and teaching towards black students, such as providing unfair behavioural sanctions and limited distribution of black students in higher set classes.

“obviously, like I'm in a set one class so most of my class is like white, posh kidss...So obviously I'm like the only black...like one of the only...very few”

(p2; line 26-27)

Camara speaks about her experiences of black students' punishments getting pushed to higher sanction levels and comparing that to her experience of white students never getting excluded.

“I can't remember a white person being excluded from my school [...] even if it's just small scale, because you're black it's pushed further”.

(p5; line 23-25)

B.3. Public nature of racial discrimination leads to perpetuating narratives and B.4.

Feeling powerless about escaping the negative narratives of black students

During her interview, Camara also spoke about the public nature of discriminatory incidents, such as getting a detention in front of other students and how they further spread and perpetuate the narratives of black students being angry or a 'bad kid'.

“Obviously when it's like you've seen this interaction with a teacher, a lot of people that are passing, just stop to like, look [...] it looks like I have actually done something and everyone's giving me that kind of look like oooo what has she donee.”

(p2; line 6-9)

In the incident between her and her teacher where she felt discriminated against, in front of others, Camara speaks about the perception of others and how it can impact the view of people overlooking the incident.

"if you're painted as a bad person, you can never escape it [...] it really just takes one bad scenario to write your image and it will probably, probably follow you for like...quite a long time"

(p8; line 5-6)

She goes on to explain how challenging it is to change peoples perception of her once they have decided what type of person you might be, such as *"loud and like, ghetto and like argumentative"* (p2, line 32) due to being black.

B.5. Fighting to disprove narratives and B.6. Self-censoring to escape narratives.

When speaking with Camara, there were many incidences where she presented as needing to fight against these narratives that people have about black students for example, working hard to obtain her student leadership, 'prefect' status, speaking to others to ensure she does not start believing the narratives herself and silencing herself to escape the perception of "black people bringing problems". The two quotes below are examples of this:

"[without sharing experiences] I probably feel like, I'm just the...you probably like...I'm the problem. I'm problematic. No one likes me [...]"

[Talking to others about racism] keeps me feelin' like a good person, cause otherwise I feel like a bad person."

(p7; line 23-28)

"black people have this kind of image of being dangerous and like...bringing like problems all the time, so like when stuff goes wrong, and we don't like something, you just don't say anything. Because if you say something you can get in trouble for saying something"

(p5; line 32-34)

B.7. Lack of trust and miscommunication between students and teachers and B.8. Wanting to be treated and seen as equal to peers.

These subgroups explore how these negative narratives of black students impact on Camara's relationships with her teachers, leading to a feeling that she is not treated the same as her white peers and an increased incidences of mistrust and being let down by school staff.

"because sometimes if you say a teacher's been racist, they don't really look into it. And I feel like some teachers in our school have been called racist on more than one occasion...and they're [teachers] kind of like oh students are just saying it to like, get themselves out of trouble".

(p9; line 22-25)

Camara spoke about a mistrust in teachers about taking their concerns seriously and that often the narrative that students are just trying to get out of trouble overshadows

this and can cause teachers to mistrust what students are saying. The added pressure of trying to avoid these narratives and a desire for wanting to be treated like her peers is shown in the below quote,

“when something upsets me, I should be allowed to say something about it. It shouldn't be I have to worry about everyone calling me loud and like, ghetto and like argumentative”.

(p2; line 31-32)

This is another example of Camara speaking about having to self-censor or limit how much she feels able to share with others to avoid feeding into narratives of black students being loud, ghetto or argumentative.

4.2.1.C Racism is less obvious, normalised, and not taken seriously which is a barrier to naming racism.

C.1. Racism was more overt in the past and now is more challenging to be certain.

This personal experiential theme covers experiential statements which referred to the more indirect and less obvious forms of racial discrimination which are normalised within the school setting. Camara identified racism in the past as being obvious and easier to spot and speak about but that it is more challenging now as it is less obvious and potentially in the form of jokes.

“we might speak about like, racist scenarios, like, that's happened in the past, [...], but never ever talk about what kinds of things are actually

racist now [...] I don't think people actually know what is classified as racist anymore".

(p8; line 10-14)

C.2. Racism is normalised and based off biases.

Camara speaks about her day-to-day experiences of racism and how these interactions can become normalised within the school setting but indicating that they are not something that should be occurring.

"it happens to me like all the time, so like I'm kind of used to it and I feel like the people who, are the people who like do [make racist jokes], it's because they're used to it, so like I'm used to it, they're used to it, but neither of us should be used to it"

(p5; line 39-41)

She goes on to think about what constitutes as racist given that it is more challenging to be sure now and considers how racist acts can be a quick assumption or bias due to someone's colour or culture.

"I think racism is anything that goes about a black person about the way they look, their culture, or anything they literally can't change about themselves"

(p9; line 3-4)

"because I was black, it was easiest to say that I was being aggressive. And she really didn't have any like, reason".

(p1; line 14-15)

C.3 Dismissal of black students' success and C.4. Our cultures are not being accepted or understood.

Camara speaks about the notion of 'Black Privilege' and how tokenism is attributed to black students' success, often leaving students to question whether they deserve it, and how these comments are made very openly and not taken seriously or as offensive by teachers.

"our school selected you for diversity. It easily could have been someone else, but our school just wants to show that we have black students here that have talent [...] it was said so loosely, like so calmly in front of everyone. Like, they didn't even care like what was gonna happen. They just said it...like it was normal".

(p4; line 13-19)

She goes on to describe a lack of understanding or respect for her culture within the school, which further adds to the normalisation of racism.

"even on our black history month, they were...everyone's like urghh I'm not going to that."

(p3; line 1-2)

C.5. Racism is not taken seriously and C.6. There are no repercussions for racism.

Camara further expresses the challenges of getting experiences of racial discrimination to be taken seriously by school staff or have children or teachers who

are discriminating to face any type of repercussions, so they know they cannot behave in this way.

“it should just be investigated, bit more or like say that another student is being racist to you, they don't do anything about it. It's kind of like [brushed off as] oh, they've been 'rude' to you. Don't say if it's like...it's like it's almost like a crime...it's more of a crime to call someone racist than it is to be racist”

(p9; line 32-34)

Her quote passionately displays the challenges of proving subtle experiences of racism, having them taken seriously and reaching a level of importance where there can be repercussions for it.

4.2.1.D Having to shield and protect oneself from challenging emotions to cope with the school environment.

D.1. Feeling othered gives rise to varied and challenging emotions which need to be protected against.

This personal experiential theme encompasses Camara's experiences of the negative emotional impact experienced every time the teacher who provided the detention to her in the toilets is seen after the discriminatory event and the need to protect oneself from these emotions. She also spoke about the experience of Black students feeling different and below others when Black History Month [BHM] is spoken about negatively.

“But it's even to this day I don't know why every time I tried to speak to her, she's sort of is just like get outta my face [...] she's behaving like I've done something wrong, but I still don't know what I've done wrong”.

(p1; line 24-27)

“Like, it just feels like, maybe you're not...the same as everyone else? If that makes sense. You feel like you're below everyone [...] it's like that what we're doing is like for like lower class people, but it's not because that's what we do as part of our culture.”

(p3; line 25-28)

D.2. Rationalising others' behaviours in order to move on and D.3. Internalisation of negative narratives.

When speaking about these experiences and emotions, Camara described different defences which can internally protect her from having to feel negative feelings which arise from discrimination. For example, she speaks about internalising and potentially doubting and blaming herself.

“Yeah sometimes, I feel like, I feel like maybe I thought ohh am I being aggressive? Am I being rude?”

(p7; line 10)

Camara also spoke about the ambiguity of racism and rationalising that others may also not be sure or aware that they are behaving in ways which are considered discriminatory or harmful.

"I don't think people actually know what is classified as racist anymore. If you ask me, they just don't know, so they don't realise they're being racist".

(p8; line 12-13)

D.4. Social division as a form of protection and D.5. Not feeling protected.

There was also a strong theme Camara spoke about in terms of needing to feel protected and the different ways in which students may physically protect themselves. For example, social protection by not hanging out with a group of white students or working hard to achieve a 'prefect' badge which she thought provided her a protective status as there is a lack of trust that teachers will protect you.

"in our school, we even have, like friendship groups, a whole big friendship group of white people [...] and it's like anyone black that tries to join that group, you know, you're gonna get bullied."

(p6; line 19-22)

If you tell them [teachers]...about racism, they are kind of like there is no racism in our school, they kind of just turn a blind eye.

(p8; line 24-25)

Camara spoke about feeling let down and disappointed by teachers and peers for not protecting black students or backing them up when being discriminated against.

4.2.1.E Sharing experiences provides a space to feel heard, accepted and promotes continuous learning.

E.1. Feeling heard and validated and E.2. Validation from others prevents self-blame.

The final personal experiential theme considered Camara's perspective of the importance of having a space for students to think, share and feel validated in their experiences of racial discrimination. She speaks about the benefits of sharing experiences of discrimination as well as having a space to connect with other black or ethnic minority students. She feels that this will allow students to feel heard, validated and prevent self-blame.

“When we all kind of talk about it...It's like, you feel like, you..., it gives me the reassurance that it's not me and it's not me being like mean to other people”.

(p7; line 15-16)

E.3. Conversations provide space for ongoing learning.

Camara speaks about the importance of opening conversation about racism and discrimination in order to share experiences, and to provide a space for ongoing learning about what people find offensive and how to reflect on what they might do differently next time.

“You should be able to tell people ohh, you've offended me, that is racist, without...you know, like maybe it's like a learning...like a healthy

learning environment, to tell people, oh that is racist, maybe you shouldn't say that again”.

(p8; line 16-18)

There is an aspect of wanting to call people in, to learning, rather than calling them out or branding them as a racist or bad person.

E.4. Awareness building, acceptance and promoting a sense of belonging.

Finally, Camara speaks about the benefits of having cultural awareness events and assemblies which normalise speaking about discrimination in order for young people to not feel afraid to have these conversations.

“have an assembly [...] like people from other places that have experienced it, to kind of just come in and speak about it and say how obviously it made them feel and what can we do to change it? [...] maybe there can even be scenario where someone has said something racist and not realised and then, what, they can speak about what they wish they'd done better.”

(p8; line 22-34)

Camara spoke passionately about the positive aspects of BHM and hopes for the use of school assemblies, with all teachers as well as protected spaces for black students to support sharing these experiences and open up the conversation about discrimination.

4.2.2 Participant Two: Roshina

Participant Two identified as British Bangladeshi and had been attending her secondary school for four years. She spoke about her experience of hearing jokes about her heritage and religion by her peers and the impact on her ability to feel proud of her culture. She spoke about the need to feel accepted by peers within the school setting and the differential treatment of ethnic minority students by teachers. The PETs for Roshina, have been summarised in Table 6. and includes the conceptualisation that racism is a spectrum which can consist of hidden aspects, the fears of speaking about racism, the impact of racism on students emotional and identity development, uncertainty around reducing racism in schools, and the responsibility of those in power to create change within school systems.

Personal Experiential Themes	Subgroups of Experiential Statements
A: There is a fear of speaking about racism	<p>A1. Fear of calling out racism</p> <p>A2. Opening conversations about racism is the bare minimum</p> <p>A3. It is difficult to think and speak about emotions related to racist incidences</p> <p>A4. Fear of being judged</p> <p>A5. Historical events are easier to speak about</p> <p>A6. Wanting to speak about experiences for learning and not blame</p>
B: Emotional and identity development is impacted by experiencing racism	<p>B1. Students seek peer validation and acceptance</p> <p>B2. Labels impact the way you behave in school and your self-concept</p> <p>B3. Protecting oneself by distancing yourself</p> <p>B4. Lack of representation impact our sense of belonging</p> <p>B5. Not feeling seen as an individual</p> <p>B6. Feelings of self-blame, shame and guilt arise due to model minority status</p> <p>B7. The belief that others do not care or understand</p> <p>B8. There are challenging emotions that need to be managed</p> <p>B9. Suppressing and forgetting experiences of racism supports coping with these emotions</p>
C: Racism is a spectrum and unconscious biases are hidden aspects of racism that can go overlooked	<p>C1. There are high levels of uncertainty when considering peoples intentions behind a racist joke</p> <p>C2. Racism is normal, varied and not taken seriously</p> <p>C3. Being passive adds to the discrimination</p> <p>C4. Racism is less obvious now due to fear of being called a racist</p> <p>C5. Systemic forms of racism impact our sense of acceptance</p> <p>C6. Racism is modelled at a systemic level</p> <p>C7. Intersections with race, ability and gender can change the presentation of racism</p>
D: Holding dichotomous feelings surrounding reducing racism in schools, building awareness and the potential for ongoing learning	<p>D1. By opening conversation, people who are racist can be educated</p> <p>D2. Hopelessness and powerlessness when thinking about change because the problem of racism is too big and overwhelming</p> <p>D3. Community awareness and celebration feels accepting</p> <p>D4. Maturity and learning can stop racism</p> <p>D5. Balancing punitive action and building emotional connection in order to create change</p>
E: With great power comes great responsibility to facilitate change for black and ethnic minority students	<p>E1. The responsibility to enact change is in the hands of those with power and authority</p> <p>E2. Racism is not seen as a priority in schools</p> <p>E3. There needs to be positive modelling from teachers</p> <p>E4. There needs to be sanctions for racist behaviour</p> <p>E5. Unfair behaviour policing by teachers of black students</p>

Table 6. PETs and subgroups for Roshina

4.2.2.A There is a fear of speaking about racism.

A.1. Fear of calling out racism and A.2. Opening conversations about racism is the bare minimum.

In this personal experiential theme, Roshina highlighted the importance of speaking about racism to learn more about it and increase awareness, but also that there is fear about doing so. There was a sense of not wanting to accuse people of being racially offensive where they may not want to accuse someone who may not have intended to be racist. However, Roshina felt that opening conversation and learning about racism was the “*bare minimum*” (p11; line 10) that should happen in schools.

“you could just see how some teachers...I don't...it's not really the teachers it's more the students? Well, I know some teachers that I might have been a little bit...could have acted...a little bit racially...motivated but not really to me”.

(p1; line 11-14)

A3. It is difficult to think and speak about emotions related to racist incidences and A4. Fear of being judged.

Roshina often used the phrase “*It's not that deep*” (p13; line 22) and noted that “*I'm not that sensitive*” (p2; l18) which highlights the challenges of acknowledging, accepting and expressing the emotions that come with these experiences. Also, Roshina often changed subjects quickly, possibly to avoid speaking more in-depth about what she had mentioned or was unsure about. An additional fear to communicating these experiences of discrimination is due to the fear of being judged by others for speaking out or looking like they are blaming others.

“He [a student] said the P-slur, [...] he genuinely thought that it was a short version of Pakistani [...], I wasn't angry at him because I thought it was a physical mistake. But then after, he carried on saying it [...] if everyone is like accepting the [racist] jokes, you won't really go out of your way to say anything. And ohh the teachers don't care as well. I can name so many teachers that heard a racist joke and didn't say nothing”.

(p2; line 25-36)

A.5. Historical events are easier to speak about

Roshina alluded to the fact that historical experiences of racism are easier to speak about than subtle or on-going experiences. She listed a number of experiences that occurred from Year 7 to Year 9 and seemed to be more at ease when considering experiences of that occurred in the past than thinking about current experiences.

“I don't really know now for a fact [...] it [racism] was more in [...] like Year seven or Year eight”.

(p3; line 3/10)

A6. Wanting to speak about experiences for learning and not blame.

Roshina hoped that speaking about racism could be a space for learning rather than blame to support longer term change in how people might consider their and others behaviour.

“They [students] don't want the person [who was racist] to like be forever guilty of this, like they don't want it on the record for someone [...] they

could sanction them and talk about why racism is bad [...] stuff we should already know”.

(p13; line 33)

4.2.2.B Emotional and identity development is impacted by experiencing racism.

B1. Students seek peer validation and acceptance.

In this PET, Roshina speaks about the challenges that experiencing racism can have on your identity and emotional development. She spoke about the impact of a fear of social exclusion causing students from an ethnic minority to accept and make racist jokes towards their own or neighbouring cultures in order to feel validated and accepted by their peers.

“the POC [people of colour] in my class, like there's a few of them, they would like partake in [racist jokes] and they literally, would like be rude to their own culture, just for like validation [...] I guess it's a little bit sad if you want white students validation that much”.

(p2; line 3-8)

B2. Labels impact the way you behave in school and your self-concept and B3. Protecting oneself by distancing yourself

Roshina spoke about how racism is harmful to others and showed that students ridiculing Indian dances caused her to distance herself from the cultural activity and protect herself due to worries about not being good at dance and being made fun of.

“Oh, yeah...I remember in dance, we were doing Indian dance and it was like a really cool Indian dance [...] these guys, they would just make fun of it [...] it was like a really beautiful dance but, I didn't really participate because they would just make fun of me and I'm not good at dance. And they would do this stereotypical, you know, like...[acts out prayer hand movements]”

(p9; line 12-22)

B4. Lack of representation impact our sense of belonging and B5. Not feeling seen as an individual

This impact on her sense of belonging towards her own culture was added to by the lack of representation within the school setting which seemed to be referring to the diversity in both the peer and staff group. Another issue for Roshina was the idea of not being seen as an individual and teachers often confusing her with other students who wear a hijab.

“teachers have called me another hijabi girls name and bear in mind [...] I was only hijabi, there was literally no one else, it was quite sad because I was in top set and like sadly top set is literally like what, mostly white upper middle class.”

(p1; line 26-29)

B6. Feelings of self-blame, shame and guilt arise due to model minority status.

Roshina also spoke about feelings of guilt which can arise due to the ‘model minority’ status and how this perception impacts the way teachers behave towards you and

how you in turn see yourself. A model minority is a minority demographic whose members are perceived as successful or high achieving. She also highlighted that intersections of race, religion and gender can change the presentation of racism.

" we were talking, and the teacher would just like say, you stop talking [to my black friend], when I was talking too...so it's just unfair...isn't that like a term like model minority or something? [...] like a hierarchy I think yeah. But just the teachers, it's not just on race I guess, like just like obviously if you're a girl or a boy because I don't think there's a single teacher that doesn't label you".

(p8; line 1-3)

B7. The belief that others do not care or understand.

Further adding to her understanding of how others might relate to her and her self-concept, she also commented about her belief that others would also not care or understand the impact of racist comments.

"I know some people that were racist in the past...oh this guy, not to me directly, but he called my friend a dog eater and literally, no one cared. No one cares."

(p4; line 15)

B8. There are challenging emotions that need to be managed and B9. Suppressing and forgetting experiences of racism supports coping with these emotions.

Finally, a theme that ran throughout her interview were comments surrounding forgetting or suppressing her memories of racism and how this could support her to not feel or need to cope with these experiences, almost dismissing them.

“I genuinely forgot. Like, I just removed it from my memory to be real [...] I don't remember that kind of stuff.”

(p9; line 9-11)

“you just get used to [racist jokes]...and that's kind of sad. No! it's not kind of, it IS sad. But you just get used to it, you just like, move on, it's like not that deep I guess”.

(p10; line 25)

4.2.2.C Racism is a spectrum and unconscious biases are hidden aspects of racism that can go overlooked.

C1. There are high levels of uncertainty when considering peoples intentions behind a racist joke.

During Roshina's interview she spoke about levels of uncertainty about what is considered racism and what might be considered a joke. There was a sense of needing to understand peoples' intentions in order to understand if a comment was intentionally meant in a racist manner. Furthermore, she considered how being passive and not speaking up can also be considered as adding to the discrimination.

“I don't really like the thought of my friends saying the racist jokes but sometimes jokes...like they can...they're not really a joke [...] For some people they think it's not a joke and some people their boundaries are, that's okay”

(p5; line 29-34)

C2. Racism is normal, varied and not taken seriously.

She spoke about racism being less obvious, normal, a spectrum and not taken seriously by others. For example, others can laugh when racist jokes are being made and teachers can act as though they feel the jokes are comments that are not offensive.

"you just get used to it, like those jokes, they've said so much, that they don't even phase you. Like, what uhh you called me the p-slur ahh damn, like, what am I supposed to say to that? It's like, you just get used to it".

(p10; line 20-23)

C3. Being passive adds to the discrimination and C4. Racism is less obvious now due to fear of being called a racist

Roshina also highlighted aspects of 'performative activism' which can make it more challenging to understand peoples true views and feelings about racism, due to the presentation of anti-racism but the visible passiveness from the same students when observing racist comments. Performative activist refers to activism done to increase one's social capital rather than because of one's devotion to a cause. This relates to other aspects Roshina reflected on in relation to the fear of social exclusion for being perceived as a racist.

"she's [another student] such a performative activist. I'm sorry, but she would post on her Instagram stories, stop racism, stopped that. But then

her own boyfriend would say racist stuff and she would be like, ohh stop [passive tone] [...] When your own boyfriend does it, it's fine. What, I just don't understand that. They pick and choose who they want to like...[deep breath out]".

(p8; line 9-15)

C5. Systemic forms of racism impact our sense of acceptance and C6. Racism is modelled at a systemic level.

Roshina speaks about the impact of school policy not allowing a nose ring which she feels is not inclusive of her culture, and the impact of teachers themselves carrying out acts which students perceive as racist.

"I don't understand why you're not allowed to get a nose piercing. I would say that's against my culture. Like, maybe that's like rooted in like what racism or something".

(p13; line 19-20)

"this teacher [...] she does an Indian accent, as a joke to white students [...] you as a teacher, literally partaking in the problem. Like what the hell? That, it's not even funny. She's not even Indian".

(p13; line 36-38)

C7. Intersections with race, ability and gender can change the presentation of racism.

Roshina also spoke about how the presentation of racism can look differently when interacting with varying intersections of race, ability, religion and gender. For example, the "top set being for white middle class students" noted earlier and more educated

students being more 'evolved' in their approach to racism, making them less obvious or direct.

“the top two sets, them people, like, they're not directly racist. Obviously, a few of them obviously are, but they're more...I think they kind of like evolved...like moved on from racist jokes”.

(p5; line 27)

4.2.2.D Holding dichotomous feelings surrounding reducing racism in schools, building awareness and the potential for ongoing learning.

D1. By opening conversation, people who are racist can be educated and D2. Hopelessness and powerlessness when thinking about change because the problem of racism is too big and overwhelming.

Roshina reflects hopelessness and powerlessness when thinking about change in schools. There were feelings of overwhelm due to the problem of racism feeling too big.

“I guess it's quite sad, but there's nothing we...I couldn't do anything about it. Like, what, what, am I going to do, the only South Asian Muslim girl in my class? I can't change it, can I? [...] I don't really hangou...hang around with those type of...them”.

(p8; line 1-3)

However, Roshina also felt that by opening the conversation about racism there can be learning which can prevent racism occurring, also noted earlier in A6.

D3. Community awareness and celebration feels accepting.

Roshina spoke about how community awareness, events and celebrations at school make her feel as though her culture is being accepted.

" [Schools should] be more race friendly, [...] could talk about the history of every single culture, they could talk, they could have assembly, they can bring people in to talk about racism [...] you shouldn't only talk about the bad stuff that happened to people, yeah but also talk about the good history. Like so people have a better view".

(p11-12, various lines)

D4. Maturity and learning can stop racism.

Roshina comments on there being an element of learning and maturity that can prevent racism from occurring, however she also contradicted herself on this, stating that though people who are maybe more “*educated*” are less racist, it may be that they are less “*directly racist*” and are more evolved, as stated in C7.

D5. Balancing punitive action and building emotional connection in order to create change.

She spoke articulately about the importance of finding a fine balance between punitive action and building emotional connection and communication in order to create change in schools’ systems.

"every single school should talk about racism because it happens everywhere. Talk about racism and use sanctions to the people that are responsible but at the same time, talk and say why they...it's wrong. The

sanctions don't even work. They just what?...make you angry and [they] do the same stuff again.”

(p12; line 9-11)

Finally, when speaking about the emotional connection, Roshina spoke about the importance of schools helping with the aftereffects of racism. She noted that managing this depends on the student and context, where some people want punishment and some people want to move on. Due to this, it is pivotal to communicate with and ask the person who has experienced discrimination what they want.

“I don't really know what anyone can do to help racism, you can help like the aftereffects though [...] I guess that honestly depends on the student because some people I know, they would want the person to like live a life of hell or something, I don't know. Some people they just want to move on, they just they don't want the person to like be forever guilty of this, like, they don't want on the record for someone”.

(p12; line 26/ p13; 29-32)

4.2.2.E With great power comes great responsibility to facilitate change for black and ethnic minority students.

E1. The responsibility to enact change is in the hands of those with power and authority and E2. Racism is not seen a priority in schools

Roshina's final PET highlighted the responsibility for those in power to enact change within school systems, such as making it a priority to tackle in schools, providing modelling from teachers and providing sanctions for racist behaviours.

“the people that do have higher authority, are what the deputy heads, what the head teachers, they don't do nothing do they [...] they have other stuff they want to focus on, as in the reputation of the school”.

(p14; line 26-28)

E3. There needs to be positive modelling from teachers.

Roshina spoke about teachers not speaking up, naming or policing racist comments and how while they might not have the power to create systemic change within the school system, they need to set a good example about what is acceptable and what is not.

“the teachers in itself, they can't stop the cause of it [racism]. They can try to help, which most of them aren't doing. Most of them just allow it, which is a part of the problem.”.

(p11; line 16)

“some teachers, they were ethnic, and they just allowed the racism to be said to them. Like you as a teacher, you have a higher status, you should be saying that's wrong. You should explain why that's wrong. And some teachers, maybe some teachers, they are but they just don't want to say anything about it [...] some teachers, they really need to get a grip”.

(p14; line 1-24)

E4. There needs to be sanctions for racist behaviour.

She spoke in depth about teachers themselves experiencing racial comments and jokes from students and not saying anything back to these students. She noted the

fact that sanctions for racist behaviour even towards teachers do not exist and needs to. A scenario she mentioned was the ridicule of substitute teachers' accents and how white teachers can be seen in a more preferential light to students.

"we had a substitute and it was like this lovely woman and she had she had an accent. She was from African descent [...] but she clearly had an accent. And these boys, they were so disrespectful to her. They were making fun of her hair, which were like micro braids [...] the way the class treated the teachers differently and honestly, I feel sad because you can visibly see the teachers being upset [...] teachers, they were ethnic, and they just allowed the racism to be said to them. Like you as a teacher, you have a higher status, you should be saying that's wrong."

(p14; line 10-18/22)

E5. Unfair behaviour policing by teachers of black students

Finally, Roshina also explored the impact of unfair policing of black students by teachers and the power they hold to perpetuate racial discrimination within school settings.

"my close friend, she's black [...] teachers often used to label her as loud and destructive...dis.r...disruptive when she could literally be like talking...the amount of times [...] these white girls would be [...] laughing a lot, and then she would just talk normally [...] the teacher would just go against [my black friend] like give her a detention".

(p6; line 7-12)

4.2.3 Participant Three: Abeba

Participant Three identified as Black British from Caribbean heritage and has been attending an academized secondary school for two years. She spoke about her experience of multiple student-teacher and peer-peer interactions surrounding detentions, physical altercations and not feeling supported when issues of discrimination have been raised. The PETs for Abeba, have been summarised in Table 7. and include the barriers in communicating experiences of racial discrimination in school, the impact of teachers' unconscious bias - such as feelings of rejection and missed learning opportunities - feeling powerless to create change in schools and finally finding forms of self-protection due to not feeling protected or supported by the school. Forms of self-protection included suppression of the memories, and using external support from your family and community.

Personal Experiential Themes	Subgroups of Experiential Statements
A: There are barriers in communicating about experiences of racial discrimination at school	<p>A1. It is pivotal to feel heard and validated but there is no space for this at school</p> <p>A2. Adults in school are unreliable.</p> <p>A3. There is a fear to speak up about discrimination</p> <p>A4. Students feel powerless and done too, rather than with</p> <p>A5. Students and teachers have conflicting narratives</p> <p>A6. There are challenges in naming discrimination</p>
B: Teachers unconscious bias impacts perception of and behaviour towards black students	<p>B1. Feeling rejected by school staff leads to feelings of rejecting the school</p> <p>B2. Teachers have low expectation of black students</p> <p>B3. Sanctioning of black students occurs more frequently and has more serious consequences.</p> <p>B4. Teachers caused missed learning opportunities for black students</p> <p>B5. Teachers do not trust black students</p> <p>B6. Feeling persecuted rather than protected by school staff</p> <p>B7. Division between students is created by teachers' differential treatment</p> <p>B8. There is inequitable access to support for black students</p>
C: People in power are not doing enough to create change in schools	<p>C1. Staff in power do not enact change</p> <p>C2. School have differing priorities to students</p> <p>C3. Anger, rejection, and hopeless feelings about changing school practices.</p> <p>C4. Repetition of events leads to feeling let down by those in power</p> <p>C5. Building awareness and black history month is not enough to shift perspectives of black students.</p>
D: Needing protection from and support for feelings that arise due to racism	<p>D1. Family support is a protective factor</p> <p>D2. Sharing experiences is supportive and prevents internalisation</p> <p>D3. Supporting experiences of racial discrimination is unique to each individual.</p> <p>D4. Forgetting experiences of discrimination as a form of self-protection</p>

Table 7. PETs and subgroups for Abeba

4.2.3.A There are barriers in communicating about experiences of racial discrimination at school.

A.1. It is pivotal to feel heard and validated but there is no space for this at school and

A2. Adults in school are unreliable.

Abeba highlighted the importance of a space in which students' experiences of discrimination could be heard about and validated, but described a range of personal and external barriers with regards to communicating these experiences, such as an internal fear, the belief that teachers are unreliable and that there is no designated space for these experiences to be spoken about for Abeba herself. For example, she speaks about her mother having a meeting with her head of year and deputy head teacher about her experience of discrimination. This information is then passed on to the head teacher.

“but he doesn't do or change anything really [...] No me and her [the teacher accused of discriminating] aren't in the meeting”

(p5; line 32-37)

“Yeah when I tell them [teacher]... they just say I'm being rude, if I say it's unfair or that why are they treating me differently [...] they don't have your back”

(p2; line 35/ p3; line 8)

A3. There is a fear to speak up about discrimination.

Abeba attributed the fear of speaking up about discrimination to worries about getting into further trouble for being rude or being seen as rude.

“just ignore it if they're being rude to me and don't be rude back [...] because if I don't be rude back then I won't get in trouble”.

(p3; line 27-30)

A4. Students feel powerless and done too rather than with and A5. Students and teachers have conflicting narratives.

An additional barrier to communicating these challenges was felt to come from the conflicting narratives that students and teachers had and the feeling of powerlessness that students can have during these experiences and when trying to communicate them.

“The teachers make up lies sometimes, like today they lied and said that we pushed in the lunch queue and push the teacher...and we didn't”.

(p4; line 33)

A6. There are challenges in naming discrimination.

Finally, a strong point for Abeba was the challenges in naming racism and discrimination for both parties within an interaction: the person feeling discriminated against and the person carrying out the behaviour.

“Someone came into school and used to [talk] with me [...] about school [...] not about the discrimination.”

(p7; line 27-30)

4.2.3.B Teachers unconscious bias impacts the perception of and behaviour towards black students.

B1. Feeling rejected by school staff leads to feelings of rejecting the school and B2. Teachers have low expectation of black students.

Abeba spoke strongly about how teacher's perceptions of black students impact their behaviour towards these students. She describes comments from teachers towards her as a black student which can cause feelings of rejection, and which exemplify teachers lower educational expectations of her.

"She [the teacher] always picks on me and she says that I'm a fail, failure and that I'm never gonna get anywhere in life."

(p3; line 13)

B3. Sanctioning of black students occurs more frequently and has more serious consequences. and B4. Teachers caused missed learning opportunities for black students.

She goes on to describe challenges which were direct, such as missed learning opportunities and unfair behaviour policing.

"A couple of days ago, when they...tried to make me go in isolation and miss lessons. But this other white boy, he had gone in the classroom and was filming the teachers. But he didn't get in trouble. He just got his phone taken away."

(p1; line 9)

B5. Teachers do not trust black students and B6. Feeling persecuted rather than protected by school staff.

There was a strong sense of mistrust in the student-teacher relationship, between black students and their teachers specifically.

"If the teachers...they think you're naughty...because when you're naughty they don't trust you or anything [so to support people who have experienced racial discrimination there should be] teachers that trust and you can trust".

(p3; line 36)

This impacted Abeba's sense of feeling safe or able to speak with an adult about her experiences. In the quote below she speaks about there being no hope for change in schools.

"No, because I don't really want to speak to them".

(p2, line 24)

B7. Division between students is created by teachers' differential treatment and B8. There is inequitable access to support for black students.

She gave the sense that some of these differences in treatment and challenging relationships can create a sense of 'us and them' among students of different races.

"Well, my friend, she got in a fight. Well, she got jumped, and then...by these two white girls, but they only got suspended for a week when they

should have been kicked out...it felt so unfair because if that was us we would have got kicked out”.

(p1; line 32)

“this usually happens together, when we [Abeba and her other black friend] get in trouble [...] well cos we're best friends, like we don't really have any other friends in school”

(p4; line 31)

Furthermore, Abeba also highlights inequitable access to emotional support for black students.

“When I tell them [teachers], [...] sometimes they just ignore or [...] they just say to come back at break time...when other people, they get help straight away”.

(p3; line 1)

4.2.3.C People in power are not doing enough to create change in schools.

C1. Staff in power do not enact change and C2. School have differing priorities to students

Abeba reflected on who has the power to enact change in school systems, what the priorities are of these people in power and how they might differ from the students' priorities.

“they go to the head teacher...but he doesn't do or change anything really”

(p5; line 37)

C3. Anger, rejection, and hopeless feelings about changing school practices.

These feelings of powerlessness and of people in power not enacting change produced themes and feelings surrounding anger and rejection, and hopeless feelings about changing school practices.

“maybe if a new teacher came to replace the old one [...] If they actually listen [...] if they don't treat students different from each other”

(p4; line 1)

C4. Repetition of events leads to feeling let down by those in power.

This was further engrained into Abeba's belief system due to the repetition of events in school despite parental involvement and conversations being held with those in power at school.

“ Because they always...umm...there was another incident...”

(p2, line 18-22)

“Yeah, [unfair behaviour policing] happens all the time!”

(p1, line 30)

C5. Building awareness and black history month is not enough to shift perspectives of black students.

While some schools have started to create changes, such as black history month, this is not common practice for all schools and Abeba felt that building awareness and black history month is not enough to shift perspectives of black students.

"No, we didn't have that [black history month] and I don't really think it would change anything...the teachers won't change, I don't think'.

(p4; line 17)

4.2.3.D Needing protection from and support for feelings that arise due to racism.

D1. Family support is a protective factor and D2. Sharing experiences is supportive and prevents internalisation.

In the final personal experiential theme, Abeba highlighted the importance of needing protection from experiences of discrimination and requiring support due to the emotional impact of these experiences. One of the factors raised was the value of sharing experiences and access to family support.

"Having the parents involved helped [and] well maybe my friend yeah but she gets into trouble as well so...."

(p2; line 14)

“well, she [best friend] knows how I feel because we both go through the same thing. It's important because I've had other friends and they don't understand...They think I'm just being rude.”

(p6; line 23)

D3. Supporting experiences of racial discrimination is unique to each individual.

An additional consideration surrounding protection that Abeba reflected on was the experience of support for these experiences and how they are unique to each individual and context. She noted that some students prefer to talk about these experiences, whereas some do not or may not be ready to.

“Well, she has a teacher [at school] that she talks to [...] I don't really want to talk to anyone at school about it...they don't get it...[the experiences] make me not like school”

(p6; line 10-18)

D4. Forgetting experiences of discrimination as a form of self-protection

Finally, Abeba spoke about suppressing and forgetting the experiences of discrimination as a form of self-protection and a method for being able to move on from these experiences and feelings that arise from it.

“I usually just forget about it until school [...] but when I go to school then I can't forget about it anymore”

(p4; line 27)

4.2.4 Participant Four: Craig

Participant Four identified as Black British from Nigeria and had been attending his Catholic secondary school for three years. He spoke about his experience of a police stop and search outside the school premises when he was 13 and the impact this had on his ability to feel safe outside of his home. The PETs for Craig have been summarised in Table 8. and include the ambivalent feelings that arise when considering speaking about racism, the individual journeys we make in our path to understand what racism is and how we cope with it, the challenges with identifying racism as it is ambiguous and evolving and finally the uncertainty around the school's role in supporting students.

Personal Experiential Themes	Subgroups of Experiential Statements
A: Ambivalence in speaking about the experiences of racism	<p>A1. There are pressures to communicate racial discrimination in the 'right' way.</p> <p>A2. It is an experience which is emotionally challenging to articulate</p> <p>A3. Racism is easier to speak about when it's in the past or more explicit</p> <p>A4. Fear of blame and naming racism</p> <p>A5. There is no space for supporting or talking about people's experiences of racism in school</p>
B: Racism is ambiguous, evolving and we rely on hierarchies to support our understanding and to enforce punishment as an indicator of what it looks like now	<p>B1. The search for certainty</p> <p>B2. It is pivotal to have proof and validation that racism has occurred</p> <p>B3. Age and level of understanding impacts perception and feelings surrounding discrimination</p> <p>B4. Racism encompasses many aspects of identity and is broad</p> <p>B5. Power and hierarchy play a role in racism</p> <p>B6. There should be punishment for those being racist or lying about racism</p>
C: There is an individual journey of sense making of racism which impacts how we cope with anxiety, depression and loss of trust.	<p>C1. A journey to understanding what we classify as racism</p> <p>C2. Suppression of memories of racism in order to move on</p> <p>C3. Students experiencing racism have to face uncertainty about trust and protection</p> <p>C4. Racism gives rise to complex and conflicting emotions</p> <p>C5. There is a sense of pressure on black students to have the answers.</p>
D: School role in supporting students with racism is uncertain but providing spaces in school to speak with a trusted adult, sharing feelings and build awareness is hoped	<p>D1. There is uncertainty of school's role in supporting students who have experienced racism</p> <p>D2. Building awareness of black history in school is important</p> <p>D3. Support through relationships with a trusted, understanding adult who can provide information if required</p>

Table 8. PETs and subgroups for Craig

4.2.4.A Ambivalence in speaking about the experiences of racism.

A1. There are pressures to communicate racial discrimination in the 'right' way and

A2. It is an experience which is emotionally challenging to articulate.

Craig highlighted the challenges in speaking about the traumatic experience of racial discrimination and apprehension about saying things in the right way. As someone who has experienced discrimination, Craig's words exemplify the challenges presented by engaging with a topic of conversation that has made him feel traumatised and at the same time wanting to speak about this through volunteering to take part in the research.

"I think that how sometimes people, they experience it. Some people they told me, it's like, I don't really...like...I don't really know how to explain this [...] I don't know like how to explain it."

(p2, line 18-22)

"I'm not really sure...I'm not really sure much about this topic. I thought it was gonna be really easy...I guess not...yeah"

(p4; line 17)

A3. Racism is easier to speak about when it's in the past or more explicit and A4. Fear of blame and naming racism

Craig's ambivalent feelings about speaking about experiences of racism seemed challenging due to this emotional experience but also because of the fear of blaming others when it is not always so clear or obvious that an incident is due to racial discrimination. During his interview he contradicted his opinion about the police

officers being discriminatory by saying maybe “they were just doing their job”. This further exemplified a level of uncertainty around when an incident is racist or not and that historical experiences of racism such as slavery are considered more serious and explicit.

"I wouldn't like to have lived when it [racism] was like really serious [...] Some people they told me, now it's like [...] a racist slur at school [...] but are they the same colour as you? [...]. It [racism] can also be to white people as well maybe [...] It's not just white people to black people."

(p2; line 16-43)

A5. There is no space for supporting or talking about people's experiences of racism in school.

Regardless of the challenging feelings that Craig noted he was managing, such as “anxiety and depression” (p2; line 7), he mentioned that there is no space to speak about this or access support for peoples experiencing of racism in schools.

"Oh, the school...I haven't really told the school what happened with the police, but they don't really have a place to talk about it."

(p3; line 11)

4.2.4.B Racism is ambiguous, evolving and we rely on hierarchies to support our understanding and to enforce punishment as an indicator of what it looks like now.

B1. The search for certainty and B2. It is pivotal to have proof and validation that racism has occurred.

A theme generated from Craig's comments concerned the ambiguousness of racism and the challenges in identifying what it looks like now. Craig searched for certainty in knowing what racism is and looks like in order to prove the experience.

“Like if racism was going on, and no one confirms like the truth, or the... or no one's...no one's really doing it or they think no one's doing that at all...The first thing the school would do, if they don't have no idea of what racism is going on, I'm not sure...maybe they would, they would check CCTV to see what's going on.”

(p3; line 12-15)

B3. Age and level of understanding impacts perception and feelings surrounding discrimination.

Craig spoke about the importance of age and level of understanding and how this impacts on what you may perceive as racist or how you feel about incidences.

“I thought they were just doing their job. But again...I didn't know at the time. Again, I was pretty young [...] so I didn't understand it or take it that seriously”.

(p1; line 25)

B4. Racism encompasses many aspects of identity and is broad.

Adding to these feelings of uncertainty and how we perceive and understand what is racist and what is not, Craig noted that there are other aspects we need to consider such as “*religion [...] and other things*” (p3; l2).

B5. Power and hierarchy play a role in racism and B6. There should be punishment for those being racist or lying about racism.

He also spoke about potentially, invisible power dynamics in racism, such as hierarchies and authority figures where racism is done by a person with more power misusing their power over people who are perceived as less powerful - because they feel better than them.

“[Racism is childish and] what I mean by childish is that you know, when a kid and grown-up adult is playing with like little children it's similar to that because you're mocking someone of colour or thinking you're better than them because of your skin colour orrr just like where they're from. It's...it's not it's not really like something adults should be doing”.

(p2; line 31-34)

Finally, Craig spoke about the importance of those in power punishing people lying about racism or acting in racist ways.

“[teachers] would talk to the person that is being racist, and probably exclude them [...] they might find a new school for the racist person to go to, or even put them in a bad school”.

(p3; line 16)

4.2.4.C There is an individual journey of sense making of racism which impacts how we cope with anxiety, depression, and loss of trust.

C1. A journey to understanding what we classify as racism.

The personal experiential theme covers experiential statements which referred to the array of complex emotions that Craig felt when feeling discriminated against, a personal journey to understand what is perceived as racism and impact of racism on trust and feeling protected. An example is where Craig mentioned how traumatising it was to get stopped by the police, when he did not understand what was happening or why.

“I was pretty young [...] so I didn’t understand it or take it that seriously [...] I was pretty scared because at the time I did not know what was happening, no one explained”.

(p1; line 26/28)

“it was really traumatising. But I was able to grow out of it.”

(p1; line 7)

C2. Suppression of memories of racism in order to move on

He went on to speak about not wanting to become consumed by negative feelings brought up due to this experience and purposefully trying to forget them.

“I just started like to try losing the memory a little bit after a time [...] was hoping that it wouldn’t have to happen again. So yeah, that helped me kind of get over it...so I don’t have to like struggle with the feeling.”

(p2; line 2-4)

C3. Students experiencing racism have to face uncertainty about trust and protection and C4. Racism gives rise to complex and conflicting emotions.

Some of the complex emotions he linked to these experiences surrounded anxiety, depression and a loss of trust in those adults he felt were supposed to protect him. While this experience of discrimination did not happen in school, he states the potential impact this had in relation to his attendance. Despite this challenge, Craig mentions later on in his interview that he did not share his experiences with anyone at school.

“The feeling of fear, not wanting to go out...just because of one thing...the feeling of anxiety, like depression because I was depressed, I was scared to walk out of my house to school”.

(p2; line 7)

C5. There is a sense of pressure on black students to have the answers.

While some of these feelings felt difficult to control it was noticed during the interview that Craig put a lot of pressure on himself to have the answers about fixing racism and regaining a sense of control or power over incidents where he may have felt less powerful.

“I was thinking [...] how could I like impact on stopping racism? [...] writing letters to the government, seeing if you could like really change stuff about like where we live”.

(p4; line 13-16)

4.2.4.D School role in supporting students with racism is uncertain but providing spaces in school to speak with a trusted adult, sharing feelings and build awareness is hoped.

Finally, Craig speaks with uncertainty about the school's role in supporting students who have experienced racism but felt as though there should be spaces in school to speak with students about who has been racist or when they incorrectly felt they witnessed racism.

D1. There is uncertainty of school's role in supporting students who have experienced racism

Interestingly, Craig struggled to think about what support could be in place for students who have experienced racism.

"[Hope] the first thing the school would do, if they don't have no idea of what racism is going on, I'm not sure...maybe they would....talk to the person that is being racist, and probably exclude them [...] And if they didn't do anything, they would talk to the boy that [is] witnessing racist stuff and they would [...] have to talk to the person to see like [...] change like what the person is probably thinking,"

(p3; line 12-14)

D2. Building awareness of black history in school is important.

He also spoke about the space to open conversation through building awareness using cultural events and black history month, which can promote different cultures to be understood.

“hopefully they can get some black history into the curriculum. [...] I think that will really impact...well...for future students it could really help them talk more about it”.

(p3; line 30-33)

D3. Support through relationships with a trusted, understanding adult who can provide information if required.

Craig also mentioned the importance of speaking to family members to understand how to cope with challenging feelings.

“I was pretty worried. As soon as it happened, I called my mom. She said she shh...when you come home, we'll talk about it [...] My mum said it's okay, she'll talk to them and something and that was it”.

(p1; line 29-34)

“Well, I started like seeing, like I have a cousin that she's used to talking to people who feel sad, so, I talked to her, we played games, talked a lot, erm go out...”

(p2; line 2)

4.2.5 Participant Five: Zansay

Participant Five identified as Black British from Saint Lucia and has been attending his Catholic secondary school for three years. He spoke about his experience of his mother being told to ‘go back to her own country’ and how his religion and spirituality supported him to cope with the emotional experience of discrimination. Zansay’s interview was terminated early due to his emotional reaction to speaking about these challenging topics and to ensure his emotional safety of the participant. The PETs for Zansay, have been summarised in Table 9. and includes the challenges of proving racism, the need to speak about racism openly, conflicting emotional experiences which require validation and the varied process of coping with these emotions that arise due to racism and the impact on one’s sense of belonging.

Personal Experiential Themes	Subgroups of Experiential Statements
A: Racism impacts people’s sense of belonging	A1. Belonging and relationship to your own culture A2. Acceptance of your own culture by others A3. Creating a sense of belonging to cope A4. School identity as a protective factor
B: Opening the conversation about racism in school is important	B1. Access to support B2. Shared experience allows room to feel understood B3. Feeling validated and heard B4. Not having to cope alone
C: Feelings brought up from racism are conflicting and need validation in order to feel safe expressing them	C1. Feelings brought up from racism are conflicting C2. Needing validation to express emotions related to racism C3. Not feeling able to express or revisit these feelings C4. Feeling stuck with the feelings of racism
D: Coping with racism is a varied process impacted by your core beliefs	D1. Suppressions due to the fear of becoming absorbed by negative feelings D2. Empathising with the perpetrator D3. Minimalisation D4. Spirituality, guilt and forgiveness D5. Feeling protected by authority figures
E: Racism is difficult to prove	E1. There are subtle forms of racism E2. People might not believe you E3. It is easier to prove when discrimination is more explicit

Table 9. PETs and subgroups for Zansay

4.2.5.A Racism impacts people's sense of belonging.

A1. Belonging and relationship to your own culture and A2. Acceptance of own culture by others

Zansay spoke about belonging from different perspectives, the ambivalent feelings about belonging towards our heritage or our surroundings that can arise after racial discrimination and how racial discrimination can make us push away and hate our own culture and heritage.

"Because umm...I like to embrace my culture and where I'm from is nice. It's just difficult...it's just sad to hear someone um...so ignorant and not openminded to say that [...] that's the time I felt hate towards my own cultural and heritage".

(p1, line 10-13)

A3. Creating a sense of belonging to cope and A4. School identity as a protective factor

He also spoke about moving forward after discrimination and how feeling a sense of belonging to an entity or community (eg. Church) can support you, as you cannot cope alone and how feeling a sense of belonging to your school identity and culture can be a protective factor.

"because I go to church it's made me realise that this life...we can't do it alone and we need people to help us through this because if we try and do it on our own, we're gonna fall continuously, we need God to help us."

(p2; line 26-28)

4.2.5.B Opening the conversation about racism in school is important.

B1. Access to support, B2. Shared experience allows room to feel understood and B4.

Not having to cope alone

A significant theme across Zansay's interview was the benefits of opening up the conversation about racism at school. He speaks about how it can provide a space to share experiences and help people feel understood and supported. He highlighted that it is important for student to not have to cope with these experiences alone.

"I think speaking up and talking about it was very important. As they...as they inform people about how you feel, understand and they can do stuff to support you".

(p2; line 10)

B3. Feeling validated and heard

He spoke about the importance of building in space to speak about racism for others to know you and provide you with support that works for you, which can result in feeling validated . He also describes a fear of not being believed and not feeling like he had a voice.

"when I was younger I didn't speak to anybody cos they didn't really understand [...] scared that people wouldn't believe what I'm saying"

(p2; line 2-4)

4.2.5.C Feelings brought up from racism are conflicting and need validation in order to feel safe expressing them.

C1. Feelings brought up from racism are conflicting and C2. Needing validation to express emotions related to racism.

The subgroups in this PET cover the experiential statements which referred to the array of complex emotions that one feels when feeling discriminated against, the challenges expressing them and the need to validate these emotions. Zansay shares that feelings brought up from racism are conflicting and these need to be validated to support you feeling listened to and to aid you to share complex feelings of self-doubt and shame, as he is not sure that they're ok to feel.

"They've been hurt by other people [...] they now take that emotion out on other people so they can forget about it [...] racism is so pathetic [we're] tearing each other apart".

(p3; line 20-22/31)

"he's [God] the only one who can comfort me. I feel like whenever I'm in self-doubt or shame or I'm in problems...I turned on to him [God]"

(p1; line 20)

The above two quotes show a range of different and perhaps conflicting emotions such as empathy, frustration when considering how racism is pathetic and self-doubt and shame.

C3. Not feeling able to express or revisit these feelings and C4. Feeling stuck with the feelings of racism

Zansay mentioned that he did not want to become consumed by negative feelings brought up due to racial discrimination, which he mentions wanting to purposefully forget.

“why would I bring those feelings that happened in the past and let it affect me now in the future? [...] I just don't really concentrate on the past because I can't, I can't be wasting my time dwelling on the past hurt feelings”.

(p2; line 38-42)

Here he indicated that potentially staying with these feelings would lead to him feeling feel stuck.

4.2.5.D Coping with Racism is a varied process impacted by your core beliefs.

D1. Suppressions due to the fear of becoming absorbed by negative feelings

In this personal experiential theme, Zansay speaks about the journey to coping with the feelings that arise due to racism, which includes minimalization, suppression, empathising with the perpetrator, feeling protected by authority figures and the role of guilt and forgiveness. Zansay believes that in order to progress forward and upwards in life we need to forget about the discrimination and emotions that happened.

“if I remembered what happened those years ago...like it's gonna bring me down with...it's gonaa bring me down when I...when I elevate. I

wanna...I don't want to be stuck in the past and it's just gonna make me cry about what happened”.

(p3; line 7)

D2. Empathising with the perpetrator and D3. Minimalisation

He speaks about the complexities of both believing that racism is both pathetic and wanting to empathise with a racist person for feeling hurt themselves, exemplifying that you can feel both angry with and sorry for them at the same time.

“[Racism] should not ever happen in this school or anywhere else. I feel like the only reason people are being racist is because [...] they’ve been hurt by other people [...] emotionally, they now want to take the emotion out on other people so that they can forget about it [...] racism is so pathetic in my opinion”.

(p3; line 18-21/31)

D4. Spirituality, guilt and forgiveness and D5. Feeling protected by authority figures

For Zansay, spirituality and faith were both core factors that impacted the way Zansay perceived and coped with this experience. He spoke passionately about the Bible teaching forgiveness, which is pivotal to practice when experiencing discrimination so that you can enter heaven in the hereafter, where God is perceived as a forgiving and supportive authority figure.

“the Bible says that if you don't forgive people that trespasses...your heavenly father won't forgive you at the gates of heaven. So, say if you can't forgive someone, why would you expect God to forgive [your sins]”.

(p3; line 1-3)

4.2.5.E Racism is difficult to prove.

E1. There are subtle forms of racism

The final personal experiential theme considered experiential statements which encompassed Zansay's experiences of racism being difficult to prove, which can impact many of the aspects already spoken about such as belonging, sharing of experiences, what feelings arise and how to cope with them. Zansay specifically spoke about the subtlety of racism which impacts on how it is challenging to prove racism.

"I'm saying that they [school] should do more to protect their students around school. They should do more to look out for subtle signs of abuse whether it be emotionally, physically, racially..."

(p1; line 27)

E2. People might not believe you and E3. It is easier to prove when discrimination is more explicit.

These challenges make him feel as though he is not sure if racism is occurring, and that people may not believe you when experiences of racism do occur. This leads to uncertainty around if there are experiences of racism.

"people are scared that people wouldn't believe what I'm saying [about racism] ...and what I'm saying is a myth...I feel like I didn't have a voice to speak up for myself...it's really difficult"

(p2; line 4)

"I think I've never seen it or heard of it...I don't think that happens...I don't thinkk that [racism] happens in this school. I'm not sure".

(p3; line 17)

4.3 Summary

These findings illustrated the themes that arose for each participant. Each participant provided a depth of information and reflection on their experiences which were unique to them and provided valued insight into the sense they have made about their experiences and the impacts of them. Participant One, Camara, highlighted the impact of the narratives surrounding black students in school settings, the feelings of having to shield and protect oneself from the challenging emotions that arise from racism and finally, how the fear of being labelled a racist often shuts down this conversation and prevents validation for black students. She noted the barrier to speaking about racism at different levels, personal and systemic. Participant Two, Roshina, revealed the influence racism can have on your emotional and identity development, the level of authority needed to create change and the role teachers in schools have to model positive practices. There was also a unique perspective provided as the only woman of south Asian heritage about the sense she has made of her 'model minority' status. Participant Three, Abeba, emphasised the challenges of interacting with teachers' unconscious bias and the impact it has on students' experiences of school, for example, inequitable access to support from teachers, missed learning opportunities and lower student expectations. Abeba highlighted the unique ways students may like to be supported when experiencing racism. Participant Four, Craig, emphasised the effect of experiences of discrimination outside of school and highlighted the lack of links to or communication with school settings. He speaks about how racism was more obvious in the past and is now more ambiguous leading to uncertainty to understanding when it happens. Craig also highlighted the emotional impact of experiencing racism at a young age, and the resulting anxiety, depression and loss of trust in authority, which can impact students within the school setting too. Finally,

participant Five, Zansay, discussed the impact of racism on students' sense of belonging, the importance of opening conversations in schools and the role of faith and identity in coping with experiences of racism. Although each participants' interview data was analysed separately, some similar themes arose for multiple participant's. As a result of the analysis, GETs were generated and have been explored in the discussion section below.

Reflexive Diary Extract 5

Please see appendix P for full extract

24/12/22

Reflections: One week of analysis

There's a pressure of needing to do justice to CM after going through such a hard time, I need my analysis to be just / fair & amplify her voice best.

Similar to Rodina I'm wondering if I am feeling a sense of guilt about my own privilege, coming from a 'model minority' culture & requesting students to relive these challenging experiences in their conversation with me. I wonder how much of my own experience I also have chosen to 'forget'.

5. DISCUSSION

5.1 Chapter overview

This chapter discusses links between existing literature, psychological theory and the findings across participants reflected in the following six Group Experiential Themes [GETs]. These are ‘racial discrimination can be subtle, ambiguous and difficult to prove’, ‘the use and misuse of power’, ‘defence and protection from negative emotions’, ‘strained relationships and supporting connections’, ambivalence towards a change in school practices’ and ‘finding safe ways to speak about racism for ongoing learning’. This is depicted in the Figure 8. Below, which shows an overview of some of the concepts which have risen within each of the GETs.

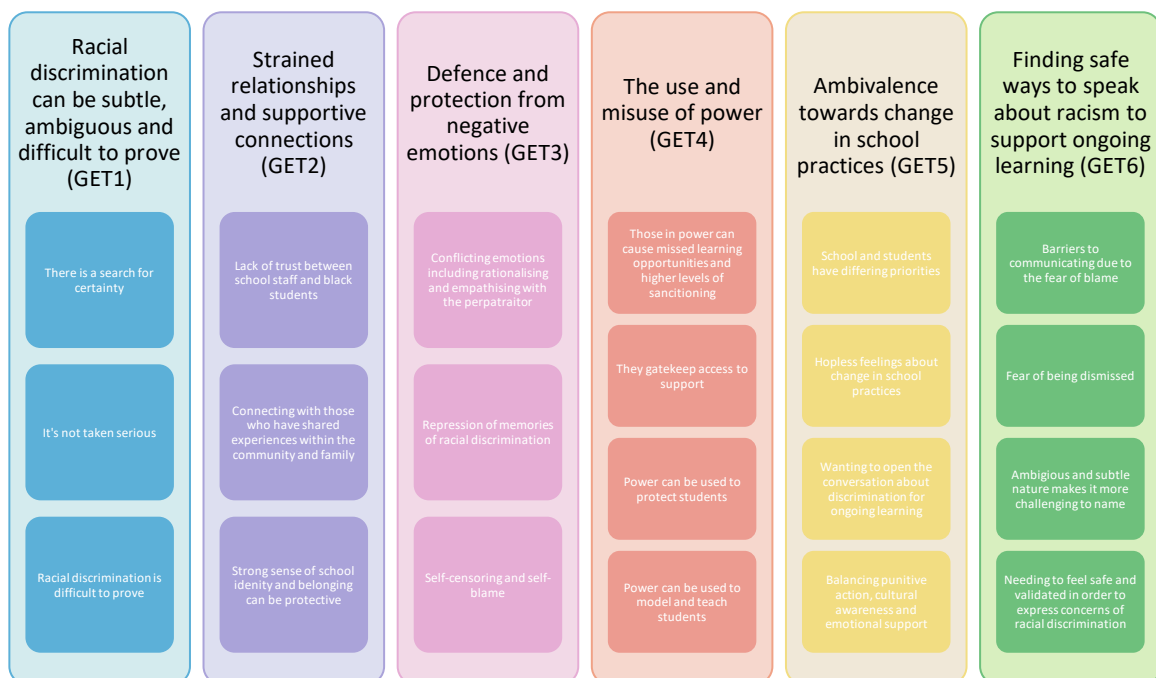


Figure 8. A summary of GETs to be discussed.

As these themes are interrelated, it should be noted that earlier PETs and conceptual links could be made across different GETs. This has been reflected using transcript

extracts where appropriate and will be explored in the pursuit of a robust response to the research questions of this study:

RQ1. How do students experience direct or indirect discrimination due to race, culture and/or heritage in secondary schools?

RQ2. What does support for this look like?

Following this, the limitations of this research and implications for future research, EP practice and school systems are discussed.

5.2. Group Experiential Themes

This research aimed to explore the experiences of direct or indirect discrimination of young people from black and ethnic minority backgrounds, due to their race culture or heritage in school. This means that instead of looking for themes deductively (top down) from participant inputs based on prior knowledge or research, the purpose is to be inductive in this sense (bottom up) to enable themes to be generated from the data itself. The richness of each data set raised challenges in consolidating GETs, while aiming to keep the in-depth understanding of each participants experiences. This resulted in some PETs being present in more than one GET due to the relevance of some their corresponding subgroups and because many of the themes have been spoken about in close proximity to or in conjunction with others. This is discussed in more throughout this section where each GET is looked at in more detail. A summary of GETs and corresponding PETs are provided in Table 10 below.

Group Experiential Themes	Personal Experiential Themes
1. Racial discrimination is subtle, ambiguous and difficult to prove	<p>Camara: 4.2.1C Racism is less obvious, normalised, and not taken seriously which causes a barrier to naming it</p> <p>Roshina: 4.2.2C Racism is a spectrum and unconscious biases are hidden aspects of racism that can go overlooked</p> <p>Abeba: 4.2.3B Teachers’ unconscious bias impacts perception of and behaviour towards black students</p> <p>Craig: 4.2.4B Racism is ambiguous, evolving and we rely on hierarchies to support our understanding and to enforce punishment as in indicator what it looks like now</p> <p>Zansay: 4.2.5E Racism is difficult to prove</p>
2. Strained relationships and supportive connections	<p>Camara: 4.2.1B Student-teacher relationships are impacted by the struggles of trying to escape teachers’ narratives</p> <p>Camara: 4.2.1E Sharing experiences provides a pace to feel heard, accepted and promotes continuous learning.</p> <p>Roshina: 4.2.2B Emotional and identity development is impacted by experiencing racism</p> <p>Abeba: 4.2.3B Teachers’ unconscious bias impacts perception of and behaviour towards black students</p> <p>Abeba: 4.2.3D Needing protection from and support for feelings that arise due to racism</p> <p>Zansay: 4.2.5A Racism impacts people’s sense of belonging</p>
3. Defence and protection from negative emotions	<p>Camara: 4.2.1B Student-teacher relationships are impacted by the struggles of trying to escape teachers’ narratives of black students</p> <p>Camara: 4.2.1E Sharing experiences provides a space to feel heard, accepted and promotes continuous learning.</p> <p>Roshina: 4.2.2B Emotional and identity development is impacted by experiencing racism</p> <p>Abeba: 4.2.3D Needing protection from and support for feelings that arise due to racism</p> <p>Craig: 4.2.4C There is an individual journey of ‘sense-making’ of racism which impacts how we cope with anxiety, depression, and loss of trust.</p> <p>Zansay: 4.2.5D Coping with racism is a varied process impacted by your core beliefs</p> <p>Zansay: 4.2.5C Feelings brought up from racism are conflicting and need validation in order to feel safe expressing them</p>
4. The use and misuse of power	<p>Camara: 4.2.1C Racism is less obvious, normalised, and not taken seriously which causes a barrier to naming it</p> <p>Camara: 4.2.1B Student-teacher relationships are impacted by the struggles of trying to escape teachers’ narratives of black students</p> <p>Roshina: 4.2.2E With great power comes great responsibility to facilitate change for black and ethnic minority students</p> <p>Abeba: 4.2.3A There are barriers in communicating about experiences of racial discrimination at school</p> <p>Abeba: 4.2.3B Teachers’ unconscious bias impacts perception of and behaviour towards black students</p> <p>Abeba: 4.2.3C People in power are not doing enough to create change in schools</p> <p>Craig: 4.2.4B Racism is ambiguous, evolving and we rely on hierarchies to support our understanding and to enforce punishment as in indicator what it looks like now</p> <p>Zansay: 4.2.5D Coping with racism is a varied process impacted by your core beliefs</p>

5. Ambivalence towards change in school practices	Camara: 4.2.1E Sharing experiences provides a space to feel heard, accepted and promotes continuous learning. Roshina: 4.2.2D Holding dichotomous feelings surrounding reducing racism in schools, building awareness and the potential for ongoing learning Abeba: 4.2.3C People in power are not doing enough to create change in schools Craig: 4.2.4D School role in supporting students with racism is uncertain but providing spaces in school to speak with a trusted adult, sharing feelings and build awareness is hoped Zansay: 4.2.5A Racism impacts people’s sense of belonging
6. Finding safe ways to speak about racism to support ongoing learning	Camara: 4.2.1A Reflecting on barriers and considerations of talking about race and racism safely Roshina: 4.2.2A There is a fear of speaking about racism Abeba: 4.2.3A There are barriers in communicating about experiences of racial discrimination at school Craig: 4.2.4A Ambivalence in speaking about the experiences of racism Zansay: 4.2.5B Opening the conversation about racism in school is important. Zansay: 4.2.5C Feelings brought up from racism are conflicting and need validation in order to feel safe expressing them

Table 10. A summary of the group experiential themes (GETs).

Please see appendix Q for a full list of all GETs with their corresponding PETs and subgroups in more detail (NB. Red is Camara, Blue is Roshina, Yellow is Abeba, Green is Craig and Purple is Zansay).

5.2.1 Racial discrimination can be subtle, ambiguous and difficult to prove.

When considering RQ1 about young people’s experiences of discrimination, all participants placed a strong and unanimous emphasis about the subtle and ambiguous nature of racial discrimination. However, while 4 participants noted these existed within school life, one participant solely related this to experience outside of school, stating that he was not sure that racial discrimination occurs in his school. Despite this variation in location, they all mention the challenges of ‘knowing’ when something is considered discriminatory, and that some people may consider something as racist when others may not. They considered a range of different types of hidden and subtle forms of discrimination at various different levels. At school, this

looked like peer jokes, unfair behaviour policing and discrimination not being a priority for those in senior management. Some of the experiences participants spoke about were subtle differences in teachers' behaviour towards students, not being sure if police officers were *"just doing their job"* (Craig, p1) and the use of racial jokes. This raised uncertainty about people's intention when making discriminatory comments. Furthermore, these subtleties were said to cause challenges in proving discrimination to others, and in Camara's experience, uncertainty arose when teachers dismissed claims of students being racist, suggesting instead that they were being *"rude"* (Camara, p9). Similarly, in Zansay's experience, whether *"people wouldn't believe what I'm saying...and what I'm saying is a myth"* (Zansay, p2).

Considering the subtleties noted by participants, Williams (2020) and Huber and Solórzano (2015)'s microaggression frameworks were used to make sense of and map their experiences visually. Microaggressions are subtle comments directed toward people in marginalised communities and the act of denying experiences of discrimination on the basis of false or biased stereotypes (Williams, 2020; Sue, 2010). Huber and Solozano's (2015) framework, briefly noted in the introduction, considers everyday interactions related to the actions of individuals and expressions of macro racist structures and ideologies, which can be intentional or unintentional, in three concentric circles. They use concepts from Bronfenbrenner's (1992) original ecological systems theory, adapted it to represent potential lived experiences for those from ethnic minority backgrounds. These layers interact and impact on each other; where the centre is the racial microaggression as defined earlier; directly surrounding this is institutional racism, characterised by structural inequalities in policies and procedures; finally the macroaggression layer, which is thought to reflect a set of ideals

and societal norms which construct the structures and mental frames within which we live. Figure 9. shows this framework populated with participants' experiences from this research.

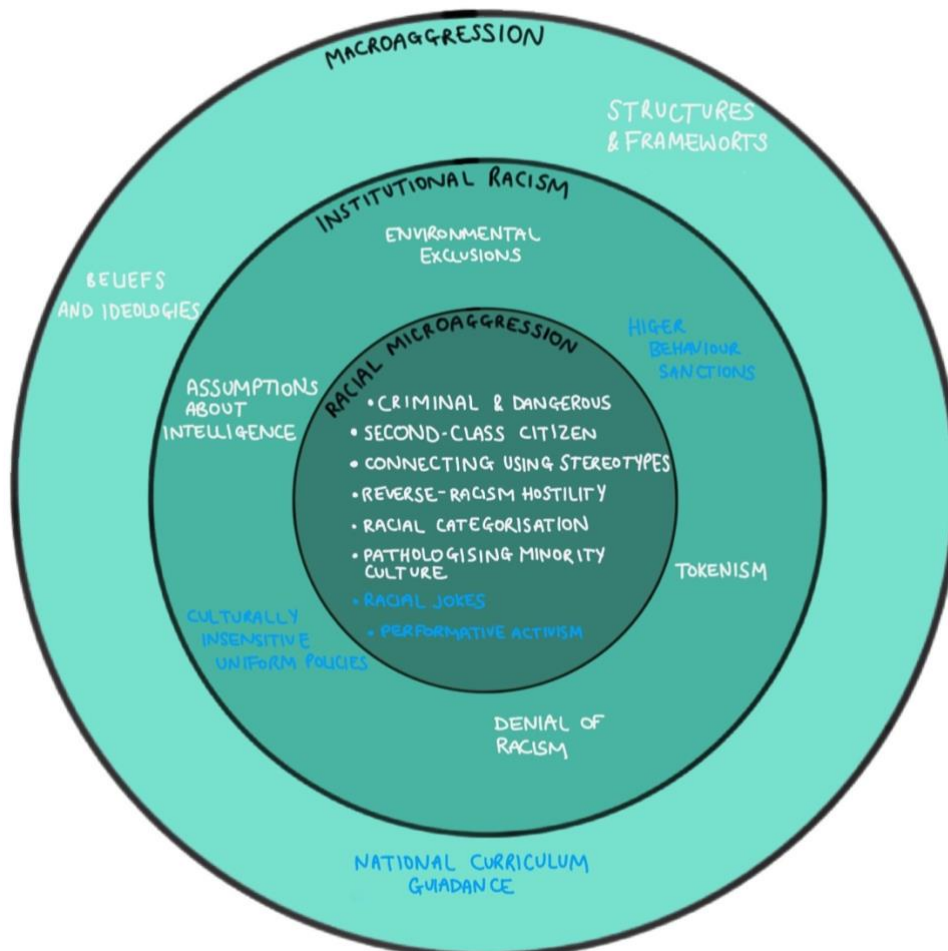


Figure 9. Adaptation of Huber and Solorzano (2015) racial microaggression framework and Williams (2020) Microaggression in schools list.

Deliberating RQ1, we notice that much of the participants' experiences are occurring in the centre of the figure, representing direct interaction with others within their context. It highlights that some CYP tend to notice and experience more direct but subtle forms of discrimination in interactions with others. There was less emphasis on the structures and frameworks within a school setting. There are a number of microaggression from William's (2020) list not mentioned by the participants which

was expected as the list and framework were created in the United States America (USA), thus experiences will differ based on their context. Participants considered eight out of fourteen of the microaggressions in schools as defined by Williams (2020). However, naturally, there were also other concepts considered by the participants in UK settings not listed in this framework such as, racial jokes or 'performative activism', which are noted on the figure in the blue text. A full list of Williams's (2020) Microaggression lists and definitions is provided in appendix R, some examples are provided below:

- Racial categorisation: *"Identity is based on stereotypes stemming from categorisations based on race"*. This can be connected to Roshina's experience of her class teacher confusing her with other students who also wear a headscarf frequently.
- Reverse-racism hostility was considered by Camara who spoke about her experience of winning a poetry competition being attributed by her peers to the school's interest in highlighting black talent, instead of her hard work.
- Being considered "criminal or dangerous" was noted by Camara and Abeba who spoke about teachers' assumptions of black students being aggressive or connected to gangs.
- Pathologising culture and feeling like a second-class citizen were also noted by participants, where Camara and Craig noted the concept of feeling *"below others."* Roshina showed awareness about the need to learn about different cultures' more positive histories in school.

However, Zansay's reflections of not experiencing racial discrimination in school and the contrast this presents to the above is critical. He spoke about the subtleties of

discrimination outside of school and his belief that these did not exist within the school environment. Despite this, Zansay volunteered to take part in the research dedicated to exploring school-based experiences. This perhaps highlights the lack of space available to speak about the participants experiences of racism generally and that Zansay felt it important to highlight that some schools are able to create an environment free of racial discrimination. Zansay's strong faith, aligned with that of his school, was thought to be an important factor for him. His sense of belonging and acceptance, based on interacting facets of identity, promoted his resilience when managing these experiences (Mngaza, 2020) and how this may positively impact his experience in school. This can provide some insight into potential support relating to RQ2, where acceptance and belonging can play a key role in support and preventing racial discrimination in schools.

It is important to also acknowledge that this framework has been constructed in the USA. However, the lack of research into discrimination in UK schools and the findings in UK literature acknowledging the existence of systemic racism within the education system (Gilborn 2008; Henry 2021) means that this framework can provide a useful structure to be adapted and applied to UK settings. Furthermore, similar findings from Law et al (2014) and Thomas (2012) in Chapter 2, also highlighted the importance of noticing subtle forms of racism and patterns of unfair treatment in school, thus making an adaptable version of this framework supportive to discussing these findings. While it is not the hope to map UK experiences on to USA frameworks, due to the differences in society and contextual context, it can provide a helpful point of reference to link these findings to literature and theory. This can support a UK-based understanding of racial discrimination in UK schools. However, it is not without its limitations. For

example, there are systems and levels which are not considered between 'racial microaggression' and 'institutional racism' which could consider the importance of different contexts and intersectionalities, such as the school systems within a school, academy systems (where applicable) and then the wider education system. Moreover, Williams's (2020) microaggression list in school ecology is limited since there are a range of microaggressions which have not been considered, such as those in Sue (2010), however they do provide a helpful starting point and shared language to begin to explore these nuances. Elias (1991) states the importance of where it "*offers a separate name, a separate symbol for every experience...and...models of their relationship*". Thus, having this language has the potential to help externalise and understand participants experiences in context.

5.2.2 Defence and protection from negative emotions.

The ambiguous nature of participants' experiences of racial discrimination resulted in high levels of uncertainty which, as noted by some participants, can be anxiety provoking, as noted by some participants. While racism takes place in the external world, they produce profound effects internally (Davids, 2011). Davids (2011) speaks to "*the drama taking place inside him...left to process the experience of how unpleasant it was to be him*" while his assailant was "*free to move on*" when speaking to the emotional unrest of that of a man's experience of racism. Reflecting on participants' experience of discrimination in RQ1, themes for all participants arouse surrounding their emotional experience. All participants noted the emotional impact of experiencing racial discrimination, the need to defend against these painful emotions and to repress the memory of these incidents. Zansay reported not wanting to feel brought down by these negative emotions (p3) and Roshina spoke about forgetting

these incidents. Whereas Craig spoke about the manifestation of these emotions in the form of “*anxiety, depression and the fear of going out*” (p2).

Emotions are suggested to serve the function of guiding us towards or away from things and have the ability to evolve with growing social complexities (Dalal, 2002). Emotions are argued to be evoked during incidences of racism and are utilised to fulfil functions of differentiation between people (Elias, 1991). This means that the emotions triggered in experiences of racism can be used to further segregate the parties involved. For examples, please note those of rationalisation and self-doubt below. Similarly, Astell-Burt et al (2012) and Mind (2021a), as noted previously in this thesis, identify that young people experiencing racism also reported poorer psychological well-being. Though research has mentioned the impact of racism on mental health, consideration of how or what occurs has not yet been explored. The experience of these strong emotions and corresponding anxiety can trigger defence mechanisms to protect us from the emotional intensity and pain. Defence mechanisms include strategies such as denial, repression, regression, displacement, projection, reaction formation, intellectualization or rationalization (Freud, 1936). Some of these are spoken about in relation to the participants’ experiences below:

- ***Rationalisation*** is the process of finding logical reasons for the unacceptable behaviour or thoughts. For example, Zansay spoke about the perpetrators own emotional experiences and how they must have experienced hate in their own lives, and due to this they behave in racist ways (p3). While he showed a strong sense of empathy, Perry et al. (2020) speaks about rationalisation as a disavowal defence mechanism. This permits an individual to deal with

emotional conflicts by devising reassuring explanations for their own or others' thoughts, actions, or feelings, which cover up other potentially painful motives.

- **Repression** is a defence mechanism that ensures that anxiety provoking memories are prevented from entering the conscious mind (Freud, 1936). Freud mentioned that this can occur with excessive stress, physically threatening or traumatic experiences. All participants spoke about difficulties recalling memories of these incidents, with some stating purposefully trying to forget these experiences in order to move on. For example, Craig emphasised how he tried to remove the memories and commented that he felt it was a traumatic experience (p1). However, Abeba commented about the challenges of doing this in school settings where those involved in the racist incident are visible within your daily school experience (p4).
- **Self-doubt** can lead to **Turning against oneself** where these negative experiences of discrimination and self-doubt can become internalised leading individuals to attribute these experiences to personal inadequacies (Blatt, 1974). It can sometimes be considered a form of displacement, where the person becomes their own substitute target for negative or challenging emotions. Camara showed indications of self-doubt, where she questions herself “*am I being aggressive? Am I being rude?*” (p7). It is normally used in reference to hatred, anger and aggression, and has been suggested as the Freudian explanation for feelings of inferiority (Cramer, 2015), which has been suggested to be experienced by participants facing racism (explained in more detail in 5.2.4). These experiences can impact how individuals adapt and their developing self-concept. Furthermore, it is hypothesized to contribute to depression, stress and difficulties in coping (Cramer, 2015).

- **Self-censoring**, while not an official Freudian defence can be considered to come under reaction formation. Reaction formation refers to the process of providing a reaction which can adopt the opposite course of action. It is based on the hypothesis that *“instincts may be arranged as pairs of opposites (e.g. life versus death). When one of the instincts produces anxiety, the person can concentrate upon its opposite. For example, if feelings of hate towards another person make one anxious, they can facilitate the flow of love to conceal the hostility”* (Hall, 1954). Self-censoring can be used out of fear of, or deference to, the sensibilities or preferences (actual or perceived) of others and without overt pressure from any specific party or institution of authority. In Camara’s example, to avoid the perceived stereotypes of being a black girl who is *“loud and aggressive”* she speaks about removing herself from situation and purposefully not engaging in conversations. Censoring herself by not speaking is an opposite to that of being loud.
- **Intellectualisation** refers to the reasoning used to block confrontation with an unconscious conflict often associated emotional stress, where thinking is used to avoid feeling (Gabbard, 2010). Many spoke about the need to know more or know for certain if their experience was indeed racism and needing to learn and understand more. Specifically, Craig spoke about being older and that having more knowledge would have supported him to understand and cope with the stop and search incident better (p1). Interestingly, Astell-Burt et al., (2012) also suggested increasing resilience with age, which may potentially be explained by coping strategies developed through experience and increasing maturity (Brondolo et al. 2009), which can be linked to higher levels of understanding.

While participants used their own unique defence mechanisms, there was a collective sense that experiences of discrimination lead to strong emotions which need to be defended against. Findings thus suggest that young people's experiences of racism are both internal and external. These internal experiences and feelings may feel more intense and challenging at this stage of development as CYP have an underdeveloped self-regulatory capacity which leads to a larger physiological stress response when experiencing prejudice compared to adults (Page 2020; Becares et al. 2016 Cheadle et al., 2020; Stroud et al., 2009). Freud also noted that defence mechanisms develop with the structures of personality and are therefore impacted by our development level (Freud, 1936).

Thinking about the intersections of race and gender, it is said that turning against oneself can be seen more in women (Freud, 1936). Both of the participants who spoke about themselves potentially being in the wrong or spoke about themselves in close proximity to what can be assumed as negative labels, such as naughty, were black female students (Camara and Abeba). When thinking about RQ1, this leads to curiosity and questions around the potential impact this may have on the development of self-concept and identity, as adolescence is a known period where young people are forming their identities and understand more about their role in society (Erikson, 1994). Fanon (1952) characterised experiencing racism as "*the use of one's difference from the white forcefully tossing the black person into the arid area of non-being from which he has, somehow, to gather together once more the now-fractured strands of his being*". This suggests the further potential impact it can have on how young people learn to view themselves during this stage of identity development and how they relate to others. These concepts can be considered in opposing viewpoints, where one might

assume that, due to their stage in development, these behaviours are a product of an exploration of their identity and self-concept, whereas another might take the view that these experiences are shaping one's sense of identity and self-concept. While there is an element of both impacting each other, it is important to highlight the latter in order to not fall at risk of dismissing these young people's experiences, which they highlighted strongly as frequently occurring. Archer and Frances (2005) helpfully noted their participant's negotiations between conflicting identity positions, one which society might be bestowing upon them and one which they would like to peruse.

5.2.3 Strained relationships and supportive connections.

Considering both research questions, participants noted the role of relationships in both experiencing racial discrimination and as an avenue for support. While some spoke about their strained relationships with teachers, such as Abeba's reports on teachers' unreliability and absence of trust where "*they don't trust you or anything*" (Abeba, p3), others spoke about the impact of racial comments on their peer relationships. For example, Camara noted peers "*make fun of [ethnic people] and make [them] feel uncomfortable*" (p6). Finally, most participants also highlighted the importance of having supportive connections with their family and community outside of school. They illuminated instances of a dichotomy in their perception of relationships which was split into good, trusting and protective, versus bad, unreliable and harmful. Nevertheless, Zansay only highlighted the former trusting and protective relationship.

Family support was noted across many participants. Comments from Craig related to family providing a space to grow your understanding and feel emotionally supported, Abeba noted parental support to feel validating and protective and similar thoughts were also provided by Camara, where members within her community who have

shared experiences can better understand and provide a trusted space to critically appraise the ambiguous contexts of racism in schools. Key aspects of all these relationships corresponded with understanding, validation, and acceptance of their experiences. Literature in Chapter 2 also found that family and community support are aspects considered to support young people to feel supported and protected in instances of discrimination (Law et al., 2014; Page, 2020; Henry 2021; Gillies and Robinson, 2012). Family dialogue may play a key role in students' understanding of coping through these challenging experiences in school (Mngaza, 2020). A USA formed theory called, Racial Encounter Coping Appraisal and Socialization Theory [RECAST], created by Stevenson (2014), can support thinking and reflections on these findings. The theory positions racial socialisation as a method used for increasing resilience and potentially interacting with the way students construct a sense of belonging (Booker, 2007). The theory, shown in Figure 10. below places family as pivotal in the process of understanding and coping with racially stressful events of racial discrimination, as noted in this research. In order for this model to be applicable, young people must have encountered their experience as a challenge or a threat, which participants in this research have done.

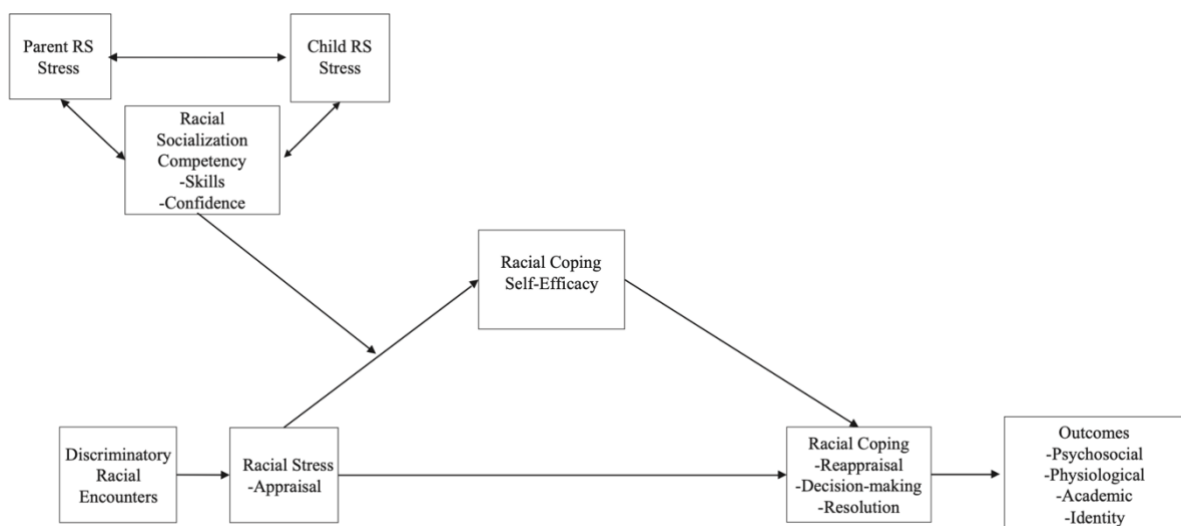


Figure 10. Racial Encounter Coping Appraisal and Socialization Theory [RECAST] created by Stevenson (2014).

Thinking about RQ2, and literature stated in chapter 2, Henry (2021) interestingly found that teachers devalued the impact of family relationships, often considering the family as an “issue” or that students’ behaviours were considered a product of “bad parenting”. Gillies and Robinson (2012) also considered teachers’ presentation of ‘white saviourism’. While there could be evidence for both existing, this highlights the importance of a partnership between school and home which could serve as potential avenues of support to facilitate understanding, validation and learning for students. Interestingly, Roshina, the only participant of South Asian heritage, was the only participant not to speak about the family or community being seen as validating or protective. There is a consideration towards her own emphasis placed on being from a ‘model minority’ background, and the meaning this made for her given that South Asian females are typically constructed as passive and quiet (Shain 2010), which she noted herself. Some thought was placed on whether due to these interacting factors there are less conversations about experiences of discrimination within the family or community in order to uphold the ‘model minority’ status. This further adds to reflections about the model placing family and community support as a key aspect, which may not be applicable to people of all ethnicities.

All participants who spoke about discrimination in school, named experiencing strained relationships with teacher’s, which were frequently noted to lack mutual trust or respect. When thinking about RQ1, they experienced discrimination by teachers perpetuating negative narratives of black students and categorising young people based on race. This painted picture of black students, depicted participants in a way which was difficult to escape. Participants highlight not feeling heard, believed, supported or protected by them, which further impacted their relationship. They

highlighted many of the racial microaggressions noted in 5.2.1. Attachment in schools is a topic often spoken about within EP practice. It highlights the importance of student-teacher relationships for engagement and feeling able to take risks in ones' learning (Geddes, 2006). It is thought that these challenges can have a significant impact on students learning and experience of school. Positive staff relationships help guide students' understanding of themselves and the world, so there is potential to help manage situations in which students may raise difficulties around their racial identity. Wright (2013) additionally noted that building relationships based on unconditional mutual respect, providing emotional and educational support along with positive role models has a desirable impact on attainment and student aspirations.

While Joseph-Salisbury (2020) found that teachers believe 'teacher diversity' to be one of the key issues in contemporary education causing a barrier to the attainment and wellbeing of Black and minority ethnic students, it was not a key factor noted by the participants. There is an assumption that this increase in representation may also incidentally improve experiences of student-teacher relationships and/or a sense of belonging for ethnic minority students, which these participants experienced differently. Many participants reported being let down or having their experience of discrimination denied by ethnic minority teachers, leading to a lack of trust with teachers of any background. At times, they highlighted a bigger sense of disappointment towards teachers of ethnic minority background, where they noted that teachers from ethnic minority background do not acknowledge or notice racism. Roshina also commented about students making jokes about ethnic minority teachers' accents and also noted that teachers did not react or provide repercussions for the behaviour, allowing discrimination to openly occur to them and setting a bad example.

Vieler-Porter (2020) detailed the profound obstacles faced by ethnic minority leaders in education, such as everyday racisms and many ideas can be speculated about why this might be occurring, but since teachers were not interviewed it is difficult to consider their experiences. For example, one hypothesis might be that staff members' own experience of racial discrimination have been denied and they are now replicating this with the students (Sian, 2017). While recent efforts have been made to highlight the lack of diversity in teaching staff, as this is thought to promote a sense of shared identity and connection (Centre for Mental Health, 2021), participants illuminate that this does not automatically create a positive experience. Regardless, it is clear that a major aspect of participants' experience of discrimination in school involves student-teacher relationships; however, they are also a key potential avenue for support when experiencing racism, if trust and fair treatment can be fostered. This will be further explored in 5.2.4.

5.2.4 The use and misuse of power.

This GET encompasses an interesting dichotomy in relation to the concept of 'power' for RQ1 and RQ2, as it importantly highlights the significant role this can have in participants' experience of both discrimination and support. Participants viewed those in power as either creating or helping to stop the problem of racial discrimination in schools. Abeba, Roshina and Camara stated unfair behaviour policing by teachers which indicated higher levels of sanctioning towards black students and limited repercussions for discriminatory comments made by students. Camara noted sanctions are "*pushed further*" because they think "*black people are dangerous or it's gang related*", linking back to the microaggression framework displayed in Figure 9 and below in Figure 11. In this instance teachers hold more power and authority than

students and are being considered as not to be using this power effectively or equally across students. This was said to have the knock on effect of limiting students' learning experiences by providing higher level of sanctioning - consisting of exclusions or being sent out of class, leading to missed learning opportunities – or, as Roshina and Camara noted, simply not placing black and Asian students in top sets. However, Abeba and Zansay both spoke about the role those in power, such as teachers, can have in providing support for CYP experiencing discrimination. This support was mentioned to be a space to feel validated and heard in or creating change in school by investigating allegations of racism. Contrary to this, Roshina noted that despite teachers being more powerful than students, they may also be similarly powerless in some aspects of supporting students with discrimination and creating change. In fact, most participants considered creating change in the school system as a form of support and ascribed this responsibility to the senior leadership team [SLT] rather than teachers.

Considering the 'Racial Microaggression Framework' by Huber and Solorzano (2015) the concentric circle directly surrounding the inner circle called 'Institutional Racism' encompasses *“formal or informal structural mechanisms, such as policies and processes that systematically subordinate, marginalize, and exclude non-dominant groups and mediates their experiences with racial microaggression”* (p303). In a school system, this might concern school policies and frameworks which can perpetuate experiences, such as class streaming biases, sanctions and generally where the concept of power has a broader reach and potential to be detrimental or supportive. The image is reshown below in Figure 12. with the 'Institutional Racism' circle highlighted for the purpose of discussing this GET.

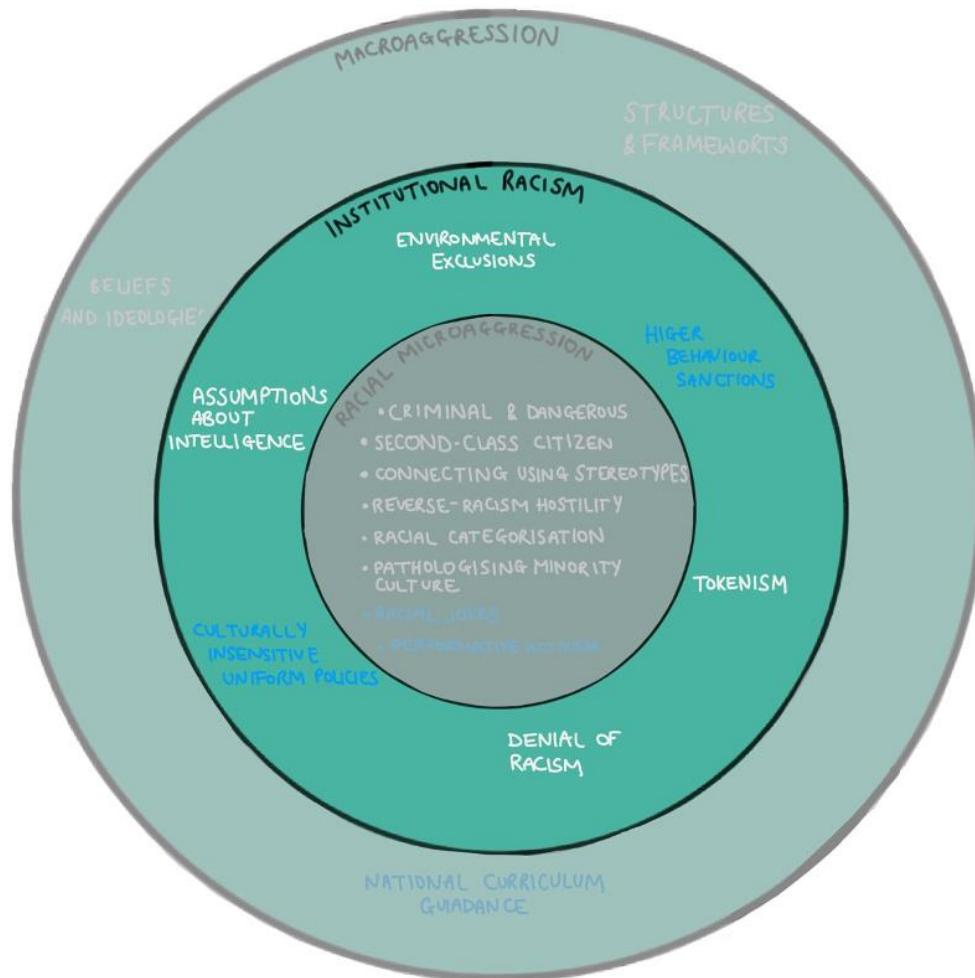


Figure 11. Adaptation of Huber and Solorzano (2015) racial microaggression framework and Williams (2020) Microaggression in schools list highlighting 'Institutional Racism'.

Power holds a key role in both RQ1 and RQ2 and those in power seem to have been split by participants into either supporting young people or perpetuating racist incidents at school and within the community. Even the participant who did not speak about school-based experiences noted the role of power and the access to support it can provide. This highlights that while the experience of racism can feel like an interaction between two people, the responsibility for this interaction occurring can be with a third party. For example, where the interaction is with the teacher, the responsibility for support and change is attributed to SLT, or when a racist incident occurs between peers, it is the responsibility of the teacher not policing the interaction. The effects of

decisions made by those in power have been considered a poignant part of young people's experiences of racial discrimination in school. This is also highlighted in previous research noted in Chapter 2, where Page (2020) highlighted perceptions of teacher bias, ineffective policing of race related hate crime stereotyping and low teacher expectations (Henry, 2021; Law et al., 2014; Ghail & Haywood 2014). Vincent (2021) also commented on students from ethnic minority backgrounds being placed in lower sets and diverted into less academic subjects, which all have an impact on young people's academic success and prospects. Participants' reflections on exclusions and behaviour policing, both encompass the formal and informal structural mechanisms and policies within school practices which can be used to marginalise those from ethnic minority backgrounds. Whilst some spoke about these challenges within the school setting, Craig further added to this in terms of societal experiences in the community, such as his encounter with a stop and search, which are further guided by structural processes. Furthermore, Roshina also directly reflected on school policies not aligning with cultural norms, such as not being allowed a nose piercing, which felt to be not accepting of aspects of her culture. This corresponds to another policy impacting CYPs experience of acceptance and belonging within their context. Whilst participants experience of individual acts can feel like direct discrimination, the policies and structures in place guiding these acts can seem less direct and less noticed by participants. Despite this, they can still impact those who hold less power, such as students.

When thinking about RQ2, participants considered support to be mainly at a whole school-level, facilitated through someone in power. Participants noted the key role those in power have in gate keeping access to both individual support and school-

wide change. Abeba mentioned that teachers can be a barrier to accessing this support by invalidating their experiences and refusing them a space to feel heard. This can perpetuate self-doubt in students impacting their view of self and self-concept. Participants spoke about those in power supporting students by modelling appropriate curiosity, teaching students about racism and facilitating protection for students from ethnic minority backgrounds. Despite this, participants also felt that teachers themselves lacked power in the grander scheme of support and change. When thinking about support, participants mainly reflected on a key aspect for change in school practices which consisted as needing those in power, such as SLT, to have buy-in and start the change top down.

On a community level, Zansay felt that those in power and with authority in his community, specifically the church, are protective and enable access to support in the form of teaching empathy for those who have discriminated against you, providing a space to feel heard and being forgiven to absolve feelings of guilt. Findings suggest that most participants experience those in power as having a key role in their experience of racism. These two aspects of support and perpetuating discrimination, highlights young people's views that with great power comes great responsibility, and how challenging it is to hold a view that someone can be trusting, protective and at times harmful or unreliable.

5.2.5 Ambivalence towards change in school practices

This GET refers to participants' experience of support, RQ2. When thinking about the school's role in supporting young people who have experienced racial discrimination, most young people were unsure what they could provide. Most participants noted that

currently there was no support for students experiencing discrimination. However, Abeba was the only participant to comment on some levels of support such as joint SLT and parent meetings. Despite this, she noted that this availed limited changes to support for her directly. When being provided a teacher to speak to about these experiences, she noted that racism was never explicitly named, and felt that they did not understand her experiences. The majority of participants, however, found it easier to think about their experiences of discrimination rather than support in school and it seemed challenging for the students to hold the 'both-and' perspective that an environment in which discrimination occurs might also be able to provide support. It seemed that they had split locations into 'harmful' at school and 'helpful' within the community. Thinking about 'splitting', this can be seen many times throughout this discussion, for example, supportive and strained relationships, those in power either helping or creating the problem, and again here with locations either being harmful or helpful. Klein (1946) defines splitting as occurring due to intolerable painful feelings which, as noted earlier, needed to be defended against by participants. It can cause people to split things into 'good' and 'bad', in this case causing challenges for participants to identify what support might be being provided or what support might be possible. This led to participants' deliberation of hopes for change in schools. While participants could focus on the need to create change, they still exuded feelings of overwhelm and hopelessness about the possibility of change at the same time, due to the magnitude of racism.

During their interviews, many participants noted a fear of blaming others or calling them racist. It is wondered how the fear of calling someone a racist plays into this dynamic of participants attributing support to change in the system rather than

individual people or interactions (discussed further in 5.2.6). By accepting their vulnerability and the potential that they need support to manage these experiences do they feel that are blaming others? It seems that this avoidance of blame and vulnerability has impacted their sense of support for these experiences, making it challenging to think of personal support. It is thought this may have also been influenced by participants' disclosure of recent mistrust and being let down by some school staff. Thus, there was little faith afforded in school staff to provide individual emotional support. It is however interesting that Zansay was able to consider individual support where those speaking about school experiences struggled to. Zansay's experiences differing to such a great extent perhaps meant that he is able to feel and protected enough in his school to consider this.

Thinking back to Huber and Solorzano's (2015) framework, participants' ideas for change can be segmented into their three components. Thinking about these potential layers of oppression and discrimination also allows us to see the layers of potential support and can broaden our views to consider ways in which we can show small acts of resistance or change at any level. Parsons (2019) indicated that a structural approach to dismantling racism is required as it focuses on the distribution of power and wealth in society, one could consider that to a student within this system it could feel overwhelming if there is a self-pressure to create change, as noted by Craig. When thinking in-depth about specific scenarios, such as the innermost concentric circle of 'Racial Microaggression', support is interpreted to rest on positive, trusting relationships with teachers and feeling validated. Support at an institutional level might include getting buy-in from members of the school's SLT with authority to promote learning for teachers and students about what discrimination can look like and having

your report of discrimination to be taken seriously, investigated and actioned on some occasions. Furthermore, most participants felt as though having school assemblies to build awareness on discrimination and learning about what discrimination can look like now would also be supportive. Cline et al. (2002) also noted that schools were able to win the confidence of pupils and parents when they took a firm and procedural approach to managing these incidents and when there was a clear 'lead' of any investigation. Some participants helpfully considered these recommendations in the form of balancing punitive action with building cultural awareness. These can be considered at both the macroaggression and institutional racism level in Figure 12. below.

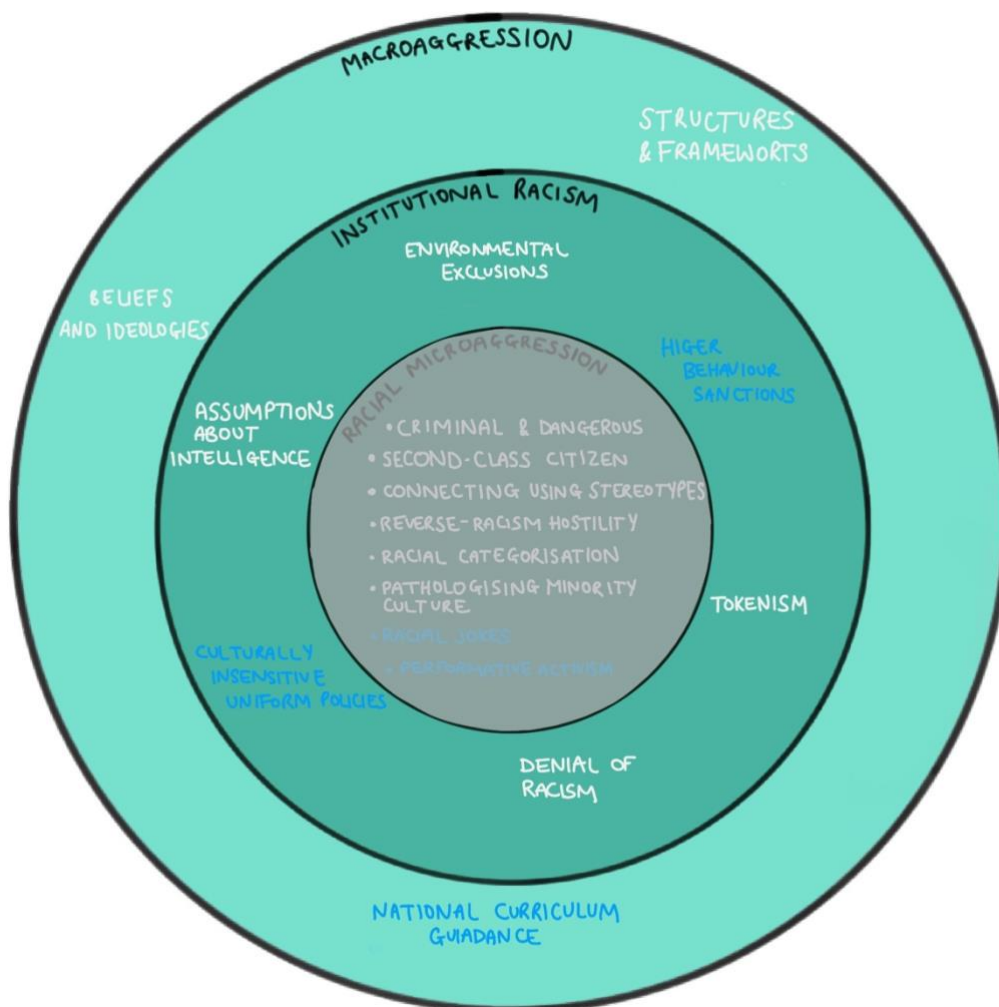


Figure 12. Adaptation of Huber and Solorzano (2015) racial microaggression framework and Williams (2020) Microaggression in schools list highlighting 'Macroaggressions'.

The final layer of the Racial Microaggression framework, is described as the Macroaggression layer, a *“set of beliefs and/or ideologies that justify actual or potential social arrangements that legitimate the interests and/or positions of a dominant group over non-dominant groups [...] that justify the oppression experienced by the latter”* (Huber and Solorzano, 2015, p303). This element was less spoken about and less visible to participants in their experiences but is noted incidentally when thinking about change in schools. As noted above, participants’ consideration of support mainly surrounded change at a whole school level, which is thought to be more at the institutional and macroaggression level. Comments about curriculum and school culture made by Abeba, Craig and Zansay were considered. It is thought that what is taught can impact students’ beliefs and mental frameworks within which they perceive the world. For example, Abeba, spoke about having BHM not being enough to change people’s views and hoped of having BHM embedded into the curriculum for ongoing learning across the year. This was to build peoples knowledge and understanding of different cultures and their positive history to support young people to think differently about cultures. These finding suggest a desire for large scale change, despite initially showing limited ability to think about aspects at this macroaggression level in their experiences. It can be suggested that this is because they are potentially less known and emotionally overwhelming to consider due to the magnitude of pressure they may be exerting on themselves to “fix” the problem of racism. Their report of more concrete and visible social experience could arguably indicate the age and social awareness levels of participants. Shonibare (2021) noted the plausible notion that psychological defences limit the risk of becoming overwhelmed as a coping mechanism, which could suggest their ability to think about this broader level of institutional and macroaggression is in relation to change rather than impact. This left the ultimate

responsibility for the change in schools to fall on the senior leadership team of the school: the power that was visible to them.

5.2.6 Finding safe ways to speak about racism that supports on going learning.

Finally, all participants reported the importance of speaking about racism, but navigating a safe way to do so. When thinking about the RQs, some findings highlighted invalidation and dismissing experiences of racism, as part of participants' experiences. However, participants attributed more weight to speaking about racism as a means for change and support. For example, some participants insightfully highlighted the complexities of knowing what a safe space for this might look like: having teachers present in some spaces and white allies in others; spaces solely for those who are experiencing discrimination to share their experiences and not feel alone; and those for the purpose of learning. Barriers to speaking about racism safely consisted of the fear of blaming others and being dismissed by others. One participant noted that *"it's more a crime to call someone a racist than it is to be a racist"* (Camara p7). It is thought that the challenges of being called a racist and the potential consequences - for example, social exclusion from their peers, or teachers losing of their jobs - cause them to avoid these challenging topics of conversations, leaving students to manage these experiences alone. Participants illuminated the need to open conversations with others in order to promote ongoing learning about what racism is and what it looks like now. Other findings from participants included the importance of feeling heard and believed when sharing your experiences. However, they all noted a lack of space within school settings for this conversation to occur. There is a thought that the challenges of finding emotionally safe ways to speak about

these experiences leads to an avoidance and lack of designated spaces to open these important conversations.

Pearce (2014) found that students stated they were *“too scared to tell teachers about hate, racial hate crimes”*, considering this along with some of the barriers to speaking about racism mentioned above; this can further amplify the impacts of not having a safe space to discuss these experiences. While teachers and students may have a different narrative of a racist situation, the perception of them having more power, together with the ambiguous nature of racism can lead to the denial of a student’s experience. This can further impact students trust and relationships with school staff already noted in 5.2.2. An example of a potential maintenance cycle of discrimination in a school system by silencing these students is shown below in Figure 13. The impacts of silencing and invalidating experiences of discrimination are also noted by Crozier (1994) and Gillies & Robinson (2012).

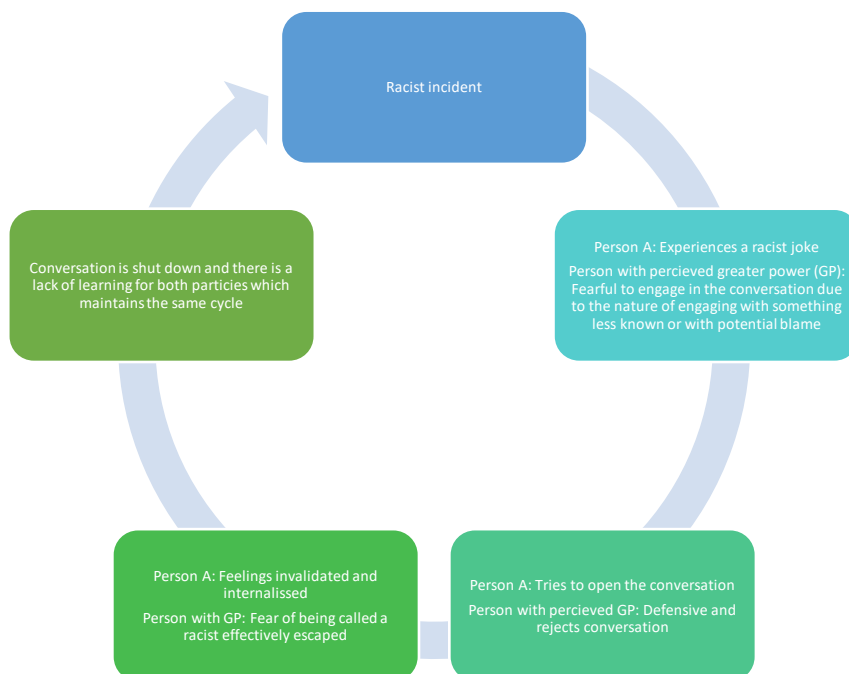


Figure 13. An example maintenance cycle for discrimination in schools

While Figure 13. aims to highlight one possible manner for the perpetuation of discrimination in schools experienced by these participants, there are a number of other factors contributing to and impacting on these experiences. Students may make the assumptions on where or with whom it is safe to speak, sometimes based on visible difference or sameness (Burnham, 2013). However, based on some participants' expressed experience of black and ethnic minority teachers, this might not be a reliable assumption. While there was an assumption surrounding shared experiences and understanding, this does not always translate into feeling heard, validated or understood. Meetoo (2021) also found notions of religious hierarchies as a typical process of hidden 'othering', thus also noting how some aspects of hidden identity are also important to consider. This 'othering' was noted to persist due to the silencing of racism. There are a variety of factors relating to Burnhams (2013) social GRRRAAACCEEESSS, visible to invisible and voiced to unvoiced, which impact the power and privilege dynamics and the feelings of safety when attempting to speak about experiences of racism.

Considering peoples higher levels of anxiety when engaging in a conversation about racism, this is due to the potential of blame and the noted ambiguous nature of incidents. There can also be added feelings of anxiety due to a limited understanding of racism and the idea that it can be an emotionally charged topic due to the fear people have of saying something which might label them as a racist. Francis (2023) interviewed Educational Psychologists who also noticed that staff in schools exhibited discomfort when racial discrimination was raised: this included avoidance as staff tried to change the subject. Davids (2011) speaks about these strong emotions related to the fact that owning one's racism or potential part in racism brings guilt, which is often

unbearable. This can lead one's defences to rise, making it difficult for staff to understand what is happening for themselves and the students. This produces a lack of exploration or curiosity when thinking about these experiences of racism, leading to the denial of students' experiences and avoidance of talking about racism in schools.

When thinking about RQ2, there is a consideration of trying to call people 'in' to a conversation instead of calling people 'out' in order to lower levels of fear and defences. This is to enable honest conversations which feels supportive to participants, as their experiences are not being dismissed. The idea of having a space which is non-judgemental to either party and in which no blame is assigned in order to promote reflection, learning and change in peoples' attitudes is a strategy which constitutes support for experiences of discrimination. Final considerations noted by participants were suggestions around explicit teaching about racism in order for students to understand what behaviour could be offensive to others; this was also considered beneficial learning for students and teachers, and to lessen fear in speaking about their experiences.

Reflexive Diary Entry 6

Please see appendix S for full extract

Reflections on Discussion

05/05/2023

This section felt the most challenging. It felt very important to ensure these young peoples voices were being amplified and heard, lead to use of quotes in the discussion. which

I understand and appreciate my own biases & experiences I may be bringing to this section and the feeling of the heavy weight it may hold to be meaningful & provide avenues to consider change which has been helpfully reflected on.

5.3 Summary of GETs and Conclusion

This research sought to explore experiences of racial discrimination and support in secondary schools. It aimed to highlight and amplify young people's voices rather than produce generalisable findings. IPA supported highlighting a multitude of different ways in which participants noted racism can occur in schools and captured important subtleties and ambiguities in interactions. One participant noted not experiencing any racial discrimination in school and another chose to lead with an experience which occurred directly outside of school. The research highlighted important factors around experiences of shared values and a sense of belonging at school and how these can positively impact students' experiences, promote a more inclusive environment and less experiences of racial discrimination. However, the participation of Zansay also highlighted a lack of space and to speak about experiences of discrimination more generally. Barriers to communicating experiences of racism were considered to be impacted by the fear of blaming others and being dismissed. Both of these challenges left young people holding strong and painful emotions which participants spoke about needing to defend and protect themselves from. The impact these emotions can have at such a fragile stage of development - adolescence where one is forming their identity and role within society – can be detrimental. Racism occurring during this particular period not only impacts one's long-term mental health (Hanford and Moarrero, 2021) but can specifically impact students' current self-concept, how they view their own racial identity, how they feel others view them and their sense of belonging.

The interlinking GETs are a display of the complexities of these young people's experiences, where racism can occur at different layers of the school system, between

teacher and students, between peers or outside of school. The difficulties in naming and proving these experiences often mean that they can persist without repercussions. The role of those with power in schools, such as teachers and SLT, were noted to be pivotal in both experiences and potential avenues for support and change within school systems. Findings suggest that most participants related their experiences of racial discrimination to direct interactions while suggesting support and change needs to occur at a more institutional or systemic level. This more concrete and visible social understanding and experience could arguably indicate the age, maturity and social awareness levels of participants, however, it also indicated the challenges of coping with the magnitude and overwhelmingness of acknowledging these wider systemic issues.

While there were few highlighted experiences of school support, a crucial avenue of support for these young people were their families, community and those with shared experiences. Without having this space to speak to others, students highlighted the potential for self-doubt and blame. One participant noted that when schools try to provide support, it is often not in a way she finds helpful, due to the avoidance of naming racism and a lack of understanding. However, participants highlighted important factors in school that could be supportive for those experiencing racism such as, teachers validating their experiences, investigating allegations, having spaces to speak and share their experiences in, and having teachers from ethnic minority backgrounds modelling how to respond to racially offensive comments. A balance between punitive action and ongoing learning was eloquently described. While there are challenges with the 'Racial Microaggression Framework' and 'list of school microaggressions, as with any model, this model of classification provides us

language to be able to think about these experiences of racial discrimination in reflective and critical ways. It provided language and a more overt structure to consider more subtle or ambiguous experiences. The researcher hopes that this study facilitates reflection and learning on the part of professionals supporting secondary schools and this group of young people.

5.4 Limitations of research

The researcher recognises that there are a number of limitations within this research. First of all, although the research was aimed at speaking to students who have had experiences of discrimination in school, there were one out of the five students who took part did not talk about any such experience in school, impacting on the homogeneity of the participant group. However, the nature of institutional racism means that many people of colour feel wary about naming their experiences as 'racist', as they often feel they will be accused of having a 'chip on their shoulder' or that they are 'playing the race card' (Xasan, 2017). The participant also alluded to how these experiences can be further affected or supported by school and their eagerness to participate and share their experiences regardless, contributed to a key finding in this research, which is about a lack of spaces to openly discuss and share experiences of discrimination in a safe and meaningful way.

Different facets of the interview procedure were carefully arranged in an effort to capture as rich a contribution as the participant group felt comfortable disclosing and to amplify the voice of these young people. Avoiding terminology such as racism serves to reinforce the tendency to shy away from and therefore contribute to invalidating these experiences. The challenging nature of the topic also meant that

participant 5's interview was terminated due to visible signs of emotional discomfort. However, methods like the utilization of art-based research tools or the proposal of providing participants interview questions ahead of time to provide time for processing (Jones, 2019) could have been utilized due to the difficult nature of the themes discussed. The homogeneity of the participant group could also be further improved for future studies by making them specific to one type of situation of an individual or group of individuals. However, as racial discrimination incidences are unique and variable, this can make it difficult to find participants.

Although this research did highlight individual difference and held the participants' voices and experiences as priority, due to the scope of this research and its purpose being a doctoral thesis, there were aspects of this study that the researcher could not explore due to time constraints. For example, considering the differences in ethnicity and gender within the participant group and considering the role of intersectionality. Other identities, such as those covered by the Equality Act of 2010's protected characteristics (such as special educational needs, class, ability, age, religion, gender, and sexual orientation), as well as John Burnham's (2013) Social GRACES, were not fully reflected upon. As interconnected and associated aspects that influence human experiences under diverse frameworks of power, it may have been helpful to examine the overlapping identities that are part of individuals' experiences. (Hankivsky, 2014). Furthermore, the consideration of the intersectionality of school culture and identity could have been considered, as the participant who did not speak about school-based discrimination both attended a faith school, perhaps creating a community or protective feel due to shared religious beliefs. A final intersecting aspect which had limited exploration during the study was the impact of identity formation as a dominant

aspect at this stage developmentally, and is impacted on by exposure to the school system and external responses to being different from the majority. Therefore, the unique contributions that were found in this study can appear to relate specifically to identity formation in ethnic minority adolescents who experience racial discrimination, however, further exploration is needed.

In relation to the small sample size, it is beneficial for IPA studies to consist of a small sample size in order to carry out in-depth interview and analysis of each person's experience and story. The aim is not to generalise findings but to amplify these young people's voices, empower them to share their story and analyse their experiences to provide a significant level of detail and insight into the complexities of human experiences of racism, and to recognise patterns that might exist in school experiences. It hopes to add information and knowledge to a specifically under researched topic area and aid ideas of change.

5.5 Implications of findings and potential areas for further researcher

EPs are trying to focus on preventative work: and the new SEND green consultation has this position and emphasis on preventative work (DfE, 2022). Participants' experiences highlight that discrimination in schools is occurring frequently in varying forms and this is having an impact on their access to learning opportunities, relationships and positive school experiences. The Equalities Act (2010) plays an important role within the context of this research as described in key terms, it sets the parameters of discrimination within the UK and the responsibility for schools. The Children and Families Act (2014) promotes a holistic approach and considers a bigger role for the children, young people and family voices which should consider the cultural

and community influences. These two Acts highlight an important role for considering the context within which these experiences are occurring and in order to do that we must hear students' experiences in a curious and validating way. Some implications and recommendations for further research are listed below.

5.5.1 Educational Psychologists

- Amplifying student voice and understanding that discrimination may or may not be part of their context and experience at school.

Discrimination is important to be considered in EP work related to formulation about students' school experiences and well-being.

- Having an understanding about some of the experiences of students can support EPs to be curious about what is on the school development plan in regard to anti-discriminatory practice. This can raise the profile of promoting conversations in planning meetings about supporting schools to think about systemic change in relation to anti-discriminatory practice. This could include school behaviour policies and mechanisms for reporting and investigating experiences of discrimination. Osterman (2000) highlighted the challenge of shifting values and policies of a school system, making specific reference to secondary schools. However, EPs are well placed to support schools on a systemic level and are skilled in eliciting organisational change. This can be conducted through consultation and collaborative problem solving (Lee & Woods, 2017).
- Through consultation EPs can offer teachers the space to explore some of these experiences they may have had with students and

empower them to explore claims of racism by students in a curious way.

- EP Practice in relation to challenging discrimination in schools has recently been explored by Francis (2023), but a more evaluative piece of research could also be conducted to evaluate what is currently working well from both the EP and school perspectives.

5.5.2 School Systems

- Carrying out further case study research in the school where students did not report discrimination using the Anna Freud Anti-Racist Audit Tool to highlight current positive school practices.
- In 2021, Handford and Marrero created a published list of assessments which can support schools to identify prevalence, risks and impact of racial discrimination on students, such as, 'The Ethnic Microaggressions Scale', 'Perceptions of Racism in Children and Youth' or 'Race-Related Events Scale'. While these were created in America, it could provide schools with a starting point to a more concrete and robust method and an approach to consider the ambiguous nature of these events. This can support schools and students understanding. It can support the creation of a unique stepwise approach to knowing what the threshold for acts of discrimination in school is that works with the school culture. This could feel more containing for students and support validation of their experiences.

5.5.3 Teachers

- Though research has been conducted into teachers' perceptions of racial discrimination in schools and the diversity of teaching staff within the UK, an interesting finding from the participants in the current research was the lack of support they also felt from teachers of ethnic minority backgrounds. Further research into understanding ethnic minority teachers experiences of supporting students who have experienced racism could be supportive to understanding more about this interaction.
- A highlight from some of the participants was that there can be a lack of trust between teachers and students from ethnic minority backgrounds. This strained relationship can have negative implications for student's motivation and engagement with learning. EP consultations can provide a space to reflect on these relationships and fostering trust with students.
- Teachers would benefit from ongoing support to consider unconscious bias and microaggression training to understand what constitutes as a microaggression to support their noticing of these incidences in their practice and in peer-peer interactions. This awareness can allow fairer repercussions for them and ongoing learning for students and teachers.
- While participants felt that teachers lacked power to create school-wide changes, they did feel they could make small changes to the way they interact with students, such as modelling appropriate boundaries,

courage to speak about racism and not being afraid to provide consequences.

5.5.4 Young People

- Some participants noted that students from minoritised groups reacted differently and received different responses when raising racial discrimination with school staff when parents supported them. Whilst this came up in the findings it was only briefly considered and it would be interesting to explore this further.
- Another factor to note around the participants of this study is that whilst they discussed their perspectives on their experience, the study did not directly gather the views of parents or school staff in this interaction. The views of these groups could be further explored in the future.

5.6 Dissemination of findings

The findings of this study will be shared with the EPS that the researcher is currently a member of. The researcher also plans to write this research to be sent out to journals and hopefully published within the next two years. In addition to this, there are hopes to present the findings of this research through the Trainee Educational Psychologists Initiative for Cultural Change (TEPICC) which is a TEP run organisation that the researcher currently has an affiliation with. This is with the aim to facilitate reflection and actions to support racial equality within our work with the schools we support.

Word Count: 39,694

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7. APPENDIX

A: Reflexive Diary Entry 1

Defining key terms

01.08.22

It's really challenging to sit with these subheadings using 'discrimination' feels like I might not be doing my participants justice? but how can I do them justice if schools refuse to participate because of the word 'racism'? It feels debilitating and stuck when thinking of the right language to use. → how are my biases impacting this choice?

Racism and racial discrimination can be used synonymously, but they can mean different things to different people.

'Discrimination' Vs 'Racism' - Using the term racism feels like it can cause people to feel defensive due to the accusatory power. It can hold assumptions that a person holds responsibility, making someone 'racist' → this is an adjective/potential label. The term racism can also feel quite loaded and heavy because of this → I want people of diverse cultures and backgrounds to feel able to take part in this research who may be unsure if their experiences classify as 'racism' or may feel less severe.

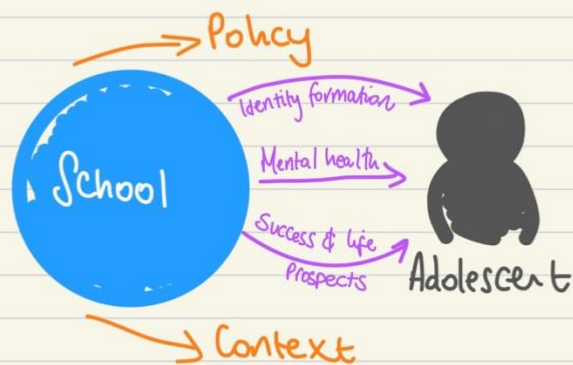
Discrimination holds power to assign blame and responsibility, but it can be a noun or verb (discriminate), meaning that it names a concept and a concept that can be an action done by a person, group of people or institution etc.

It is not the intention of this thesis to label others as 'racist' or assign blame to a party or institution but rather to explore experiences. In order for schools not to feel the potential of blame 'racial discrimination' will be used.

My beliefs and world view has impacted my choice of key terms, which can shape my research.

I'm wondering why there isn't specific definition of racial discrimination in schools and potentially what it might look like? - DfE?

What are my assumptions and understanding about how school impacts students in secondary school, regardless of discrimination



B: Summary of Excluded Papers from Systemic Literature Review (Final Stage).

Paper	Methodology	Aim	Recruitment and Participation	Reason for Exclusion
Wright et al., (2016): Young black males: resilience and the use of capital to transform school 'failure'	Mixed methods	Exploring how young black men, despite negative school experiences, see possibilities for their future and how they seek to transform school 'failure' into personal and educational 'success'.	Narrative interviews conducted with 21 black males between the ages of 14 and 19 all of whom were of African-Caribbean heritage who had experienced permanent school exclusion. A snowballing sample method was used. Participants combining quantitative data with qualitative interviewing.	Focused on possibilities for the future rather than experiences of discrimination
Francis et al, (2017): The construction of British Chinese educational success: exploring the shifting discourses in educational debate, and their effects	Qualitative - Revisits findings from an earlier research project	Contextualises these prior findings within more recent discourses. and debates around 'Chinese success',	Semi-structured individual interviews were carried out by the two authors with 80 British-Chinese pupils (48 girls, 32 boys) from Years 10 and 11 (14–16-year-olds) in 26 schools	Not focused on discrimination in school & not empirical research
Lloyd & McClusky, (2008): Education and Gypsies/Travellers: 'contradictions and significant silences'	N/A	Notes continuing discrimination against Gypsies/ Travelers in education	N/A	Not an empirical paper Not focused on discrimination
Rollock (2012): Unspoken rules of engagement: navigating racial microaggressions in the academic terrain	Fictional Case Study	Make a direct association between the tools of Whiteness - played out through the denial of racial difference, the simplification of the complexities of race, and the deployment and consequences of racial microaggressions.	N/A	Not based on school experiences

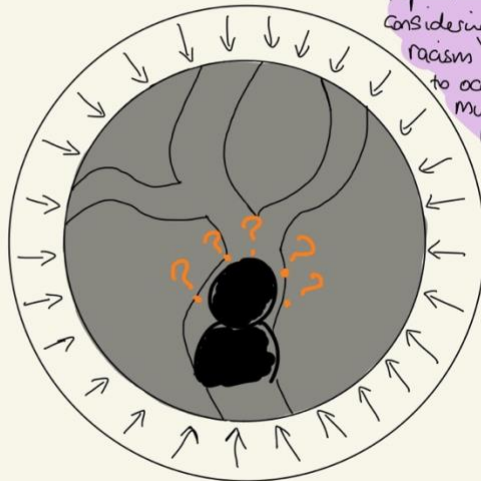
C: Critical Appraisal Skills Programme (CASP) for Qualitative Research (2018)

Appraisal question	Yes	Can't tell	No	Comments
Section A: Are the results valid?				
<i>1. Was there a clear statement of the aims of the research?</i>				
<i>2. Is a qualitative method appropriate?</i>				
<i>3. Was the research design appropriate to address the aims of the research?</i>				
<i>4. Was the recruitment strategy appropriate to the aims of the research?</i>				
<i>5. Was the data collected in a way that addressed the research issues?</i>				
<i>6. Has the relationship between researcher and participants been adequately considered?</i>				
Section B: What are the results?				
<i>7. Have ethical issues been taken into consideration?</i>				
<i>8. Was the data analysis sufficiently rigorous?</i>				
<i>9. Is there clear statements of findings?</i>				
Section C: Will the results help locally?				
<i>10. How valuable is the research?</i>				

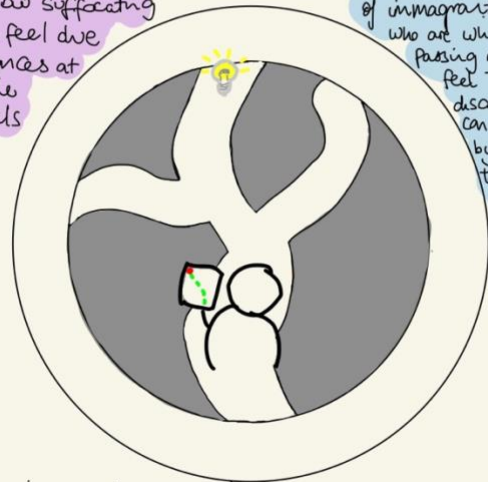
D: Reflexive Diary Entry 2

Literature Review Reflections

26.10.22



Reflections from papers considering how suffocating racism can feel due to occurrences at multiple levels



Papers consideration of immigrants who are white passing and feel that discrimination can pass by learning the language

Papers have not explicitly named 'racism' in their research intentions to explore. I'm wondering about my choice to also refrain from the term racism... The uniqueness of young people's voice is not really amplified in the research & hardly any secondary. Students' ^{views} have frequently been explored in groups or along with adults views. Quite a bit of literature excluded was due to being completed in higher education - I wonder why most research is conducted there? What are the barriers in speaking to young people → They are already experiencing racism? What's my motivation to hear young people's voice?

Many opinion pieces were also excluded - but it's interesting that none of them explored the potential of what it looks like in schools - how can we research/support something we are unsure of?

The literature highlights the importance of young people feeling heard and validated from authority figures & this shows a potential benefit to using individual in-depth interviews. It can acknowledge that discrimination can be understood and experienced differently and allow space to reflect on and verbalise less explicit forms of discrimination which can be more difficult to identify

E: Tavistock Research and Ethics Committee (TREC) Form and Letter of Approval

The Tavistock and Portman 
NHS Foundation Trust

Tavistock and Portman Trust Research Ethics Committee (TREC)

APPLICATION FOR ETHICAL REVIEW OF RESEARCH INVOLVING HUMAN PARTICIPANTS

This application should be submitted alongside copies of any supporting documentation which will be handed to participants, including a participant information sheet, consent form, self-completion survey or questionnaire.

Where a form is submitted and sections are incomplete, the form will not be considered by TREC and will be returned to the applicant for completion.

For further guidance please contact Paru Jeram (academicquality@tavi-port.nhs.uk)

SECTION A: PROJECT DETAILS

Project title	Exploring experiences of direct or indirect discrimination due to race, culture and / or heritage and the support provided in secondary schools		
Proposed project start date	April 2022	Anticipated project end date	May 2023

SECTION B: APPLICANT DETAILS

Name of Researcher	Zahra Ahmed
Email address	zahmed@tavi-port.nhs.uk
Contact telephone number	07985322977

SECTION C: CONFLICTS OF INTEREST

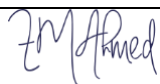
Will any of the researchers or their institutions receive any other benefits or incentives for taking part in this research over and above their normal salary package or the costs of undertaking the research? YES <input type="checkbox"/> NO <input checked="" type="checkbox"/> If YES, please detail below:
Is there any further possibility for conflict of interest? YES <input type="checkbox"/> NO <input checked="" type="checkbox"/> If YES, please detail below:

FOR ALL APPLICANTS

'Is your research being commissioned by and or carried out on behalf of a body external to the trust? (for example; commissioned by a local authority, school, care home, other NHS Trust or other organisation). <small>*Please note that 'external' is defined as an organisation which is external to the Tavistock and Portman NHS Foundation Trust (Trust)</small>	YES <input type="checkbox"/> NO <input checked="" type="checkbox"/> NA <input type="checkbox"/>
If YES, please supply details below:	

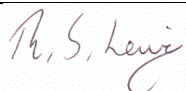
<p>Has external* ethics approval been sought for this research? (i.e. submission via Integrated Research Application System (IRAS) to the Health Research Authority (HRA) or other external research ethics committee)</p> <p><small>*Please note that 'external' is defined as an organisation/body which is external to the Tavistock and Portman Trust Research Ethics Committee (TREC)</small></p> <p>If YES, please supply details of the ethical approval bodies below AND include any letters of approval from the ethical approval bodies:</p>		<p>YES <input type="checkbox"/> NO <input checked="" type="checkbox"/></p>
<p>If your research is being undertaken externally to the Trust, please provide details of the sponsor of your research?</p>		
<p>Do you have local approval (this includes R&D approval)?</p>		<p>YES <input checked="" type="checkbox"/> NO <input type="checkbox"/> NA <input type="checkbox"/></p> <p>Please see appendix A</p>


SECTION D: SIGNATURES AND DECLARATIONS

<p>APPLICANT DECLARATION</p> <p>I confirm that:</p> <ul style="list-style-type: none"> • The information contained in this application is, to the best of my knowledge, correct and up to date. • I have attempted to identify all risks related to the research. • I acknowledge my obligations and commitment to upholding our University's Code of Practice for ethical research and observing the rights of the participants. • I am aware that cases of proven misconduct, in line with our University's policies, may result in formal disciplinary proceedings and/or the cancellation of the proposed research. 	
<p>Applicant (print name)</p>	<p>Zahra Ahmed</p>
<p>Signed</p>	
<p>Date</p>	<p>16.05.2022</p>

FOR RESEARCH DEGREE STUDENT APPLICANTS ONLY

<p>Name of Supervisor</p>	<p>Richard Lewis</p>
<p>Qualification for which research is being undertaken</p>	<p>Professional doctorate for child, community and educational psychology</p>

Supervisor –	
<ul style="list-style-type: none"> • Does the student have the necessary skills to carry out the research? YES <input checked="" type="checkbox"/> NO <input type="checkbox"/> ▪ Is the participant information sheet, consent form and any other documentation appropriate? YES <input checked="" type="checkbox"/> NO <input type="checkbox"/> ▪ Are the procedures for recruitment of participants and obtaining informed consent suitable and sufficient? YES <input checked="" type="checkbox"/> NO <input type="checkbox"/> ▪ Where required, does the researcher have current Disclosure and Barring Service (DBS) clearance? YES <input checked="" type="checkbox"/> NO <input type="checkbox"/> 	
Signed	
Date	17.05.22

COURSE LEAD/RESEARCH LEAD	
<ul style="list-style-type: none"> • Does the proposed research as detailed herein have your support to proceed? YES <input checked="" type="checkbox"/> NO <input type="checkbox"/> 	
Signed	
Date	17.05.22

SECTION E: DETAILS OF THE PROPOSED RESEARCH

<p>1. Provide a brief description of the proposed research, including the requirements of participants. This must be in lay terms and free from technical or discipline specific terminology or jargon. If such terms are required, please ensure they are adequately explained (Do not exceed 500 words)</p>
<p>This research seeks to explore the experiences of young people who have experienced direct or indirect discrimination due to race, culture or heritage, their experience of support in their secondary school and the perceived effects on them. I hope that this research builds awareness on a relatively under researched area within UK Schools. It is hoped that this awareness can foster an understanding of these experiences and their impact on young people in order to inform and shape how EPs may support secondary schools address these challenges. I'm hoping this exploratory research will provide a space to hear the voices and experiences of young people to inform potential practice change for those supporting these young people and the adults around them. I hope that some of the themes that will be brought out through this research might support the formation of ideas surrounding CYP interventions, supporting the adults to understand challenges associated with experiencing discrimination and possibly consider whole school approaches</p> <p>I am seeking to interview six to eight young people aged 14-15 years old currently studying in year 10, recruited through a secondary school in the inner London area where there is an ongoing relationship with the school management team which have been fostered through my role as a trainee EP. It will also be a setting where these young people have shown a key interest to have their experiences heard on this topic and are from black and ethnic, asian and minority ethnic backgrounds. One secondary school will be approached at a time in order for there to be fair access to participation. Once 6-8 participants have volunteered, schools and year 10 classes will stopped being approached. Should 6-8 participants still not be obtained, I will then move on to a different year 10 class within a different secondary school in the inner London area where there is an ongoing relationship with the school management team which has been fostered through my role as a trainee</p>

EP and where young people have shown a key interest to have their experiences heard on this topic and are from black and ethnic, asian and minority ethnic backgrounds. If 6-8 participants have still not been obtained schools will be considered in the greater/outer London area, where there is an ongoing relationship with the school management team which has been fostered through my role as a trainee EP. This will allow fair access to participate in the study. It is hoped that this process of participant collection will occur in the summer term but I am also recognising that due to the pressures in school might mean participant collection will also need to occur over the autumn term.

There will be one meeting for each participant which will consist of a semi-structured interview and will be conducted with each individual participant separately, where they will consider an experience where they may have felt discriminated during their secondary school years. We will also consider the support they recall available and the effects of this, through a series of questions. The research question guiding the research is: 'how do students from ethnic minority backgrounds experience direct or indirect discrimination due to their race, ethnicity or cultural heritage and their perception of support for them in secondary schools?' Open questions, along with prompts, will be used to enable the researcher to gain a rich description of their unique experience. Due to the sensitive nature of this topic, they may be asked if they would like a follow up with a trusted key adult/contact within the school.

The interviews will take place in a quiet place and confidential office within the school premises. Interviews will be audio-recorded and will be listened to by the researcher. The interviews will be transcribed and analysed according to interpretative phenomenological analysis (IPA).

2. Provide a statement on the aims and significance of the proposed research, including potential impact to knowledge and understanding in the field (where appropriate, indicate the associated hypothesis which will be tested). This should be a clear justification of the proposed research, why it should proceed and a statement on any anticipated benefits to the community. (Do not exceed 700 words)

Inequalities continue to persist in our education systems in the UK where research suggests that Black and minority ethnic groups continue to experience disadvantages and discrimination in schools due to their race, ethnicity or culture (Crozier 2012; Gillborn 2008; Bhopal 2016). While racism of any form is unacceptable, racism experienced by children is particularly concerning. It has been suggested that children have an underdeveloped self-regulatory capacity which leads to a larger physiological stress response when experiencing prejudice compared to adults (Cheadle et al., 2020; Stroud et al., 2009). Literature in America suggests that experiences of racism and poverty can produce toxic stress (Morsy & Rothstein, 2019). When the stress response is engaged over the long-term, affected students may be perceived as unruly or unmotivated (Perry & Daniels, 2016). Consequently, it has been shown that children that experience racism, bullying or victimisation develop a range of consequences detrimental to living a healthy and successful life in adulthood (Paluck et al., 2020).

A recent report by YMCA (2020) found that '95% of young Black people report that they have heard and witnessed the use of racist language at school' and that '49% of young Black people feel that racism is the biggest barrier to attaining success in school' (p. 7). Recent reports by Mind found that forty-seven percent of school staff had mentioned that racism affects the mental health of those CYP who experienced it and seventy percent of young people who experienced racism in school told Mind that their experience had impacted their wellbeing (Mind, 2021b). Research has suggested that living with explicit and latent racism creates a greater likelihood of experiencing mental health difficulties (Malek and Joughin, 2004; Priest et al., 2013). Hudson et al., (2013) found that experiences of racial discrimination throughout childhood contributed to higher levels of depressive symptoms in early adulthood. Rueger et al., (2011) found those who are on the receiving end of racial prejudice, even for a limited time, are linked to an increased risk of anxiety disorders.

Nationally, the past decade has seen a growing emphasis and pressure on schools to support CYPs mental health (Waite et al., 2021). With a national focus on mental health increasing around the UK and within schools there has been little attention paid to the impact of being racially discriminated on students' mental health within schools. Though the presence of systemic racism is accepted and understood by many the awareness of the impact on young people during school is not heard. What research seems to miss is the experiences of racism or direct or indirect discrimination against due

to race, culture or heritage, what support is accessible and the possible positive impact of this support to young people's sense of self, belonging in schools and mental well-being. Therefore, specifically sampling and hearing the voices of these young people will bring a focused lens to their experiences, accessible support and helpful processes that have 'worked', or what they feel would work for these unique participants. Having posts such as EMHPs and Senior Mental Health Leads, is an opportunity to encompass support for those students further impacted by this type of discrimination specifically. The importance of understanding this has also been acknowledged by the wider community and taken forward by young people themselves. Young Change Makers are currently in the process of launching their project for culturally competent youth mental health support. They state that *"Mental health practitioners trying to support young people from racialised communities (communities experiencing racial inequality) often lack the required 'cultural competence' to understand a lived experience of racism. This can magnify existing traumas, such as job losses and educational disadvantages, which have already been heightened by the pandemic"* (2021). The importance of hearing these voices can only better our understanding as practitioners working with this group of CYP.

A short literature review shows, recent research quantitatively looking at help-seeking behaviours in mental health and the experiences of teachers supporting mental health needs within schools. However, there is little research exploring the experiences of CYP (Atkinson et al., 2019) generally, as well as the experience of those who have experienced direct or indirect discrimination due to their race, culture or heritage. Housee suggests that anti-racist work can take place in the classroom and the student voice can make a valuable contribution to this (Bhopal, 2016) in Critical Race Theory in England (Chakarabarty, Roberts & Preston, 2014).

This research project aims to explore the individual experiences of CYP from black, Asian and minority ethnic backgrounds and perspectives of support when facing these experiences. It is aimed to elevate the voices of a minoritized community of students and provide them a platform to tell their own stories. It is also hoped that participating in the research will give these CYP an opportunity to reflect on their experiences. This might enable them to make connections and better understand what best supports them (Murray, 2003). It is hoped that through feeling heard in a non-judgemental environment, these young people may feel that their voice and experiences are valued and important to the professionals around them. It is the hope of the researcher that this will exemplify the complexity of experiences of direct or indirect discrimination due to race, culture or heritage and what support is being provided to these CYP. For the LA this project is situated in, there is the wider thought that themes emerging from the research could later inform the creation of a larger scale survey to be sent across multiple secondary schools. This could then be filled out anonymously and voluntarily to support strategy thinking with EPs, senior mental health leads and EMHPs in order to build awareness in schools, inform the possibility of a targeted interventions and strategy to inform whole school approaches to supporting this specific population of CYP.

3. Provide an outline of the methodology for the proposed research, including proposed method of data collection, tasks assigned to participants of the research and the proposed method and duration of data analysis. If the proposed research makes use of pre-established and generally accepted techniques, please make this clear. (Do not exceed 500 words)

The current qualitative research is underpinned by relativist ontology and constructivism epistemology. Qualitative data generated from semi structured interviews will be analysed using Interpretive Phenomenological Analysis (IPA). This will involve adopting a set of assumptions that seek to understand and interpret the meanings of experiences of human life. IPA pays particular attention to how participants make sense of their personal and social world, and the meanings particular experiences and events hold for them. For the purpose of this research the young person will be asked to identify a time in school where they felt directly or indirectly discriminated against due to their race, culture or heritage, what support was available in school and if in their perception they experienced an effect on themselves, their feelings or well-being. Interviews will be used to gain insight into how the young person was impacted and supported during such incidents. Though this approach is ideographic, overarching themes/commonalities can also be identified (Smith et al., 2009). As data can be categorised into themes, themes will then be sought across participants.

Participants will be purposively sampled having in terms of coming from a black or ethnic minority background and currently studying in year 10. It is important to note that there will be considerable heterogeneity in their experiences and responses for direct or indirect discrimination due to their race, culture or heritage. They will be interviewed using a semi-structured interview. Semi-structured interviews are a style of interviewing where the interviewer has only a brief number of topics or questions for each interview initially, but has freedom between interviews to adapt the pace, order and wording of each question according to the interview content as it emerges (Robson and McCarten, 2016). This is a common method adopted when using IPA. The young person will be asked to consent to the interview being audio recorded either online or in person providing both parties suitability and national COVID-19 guidance.

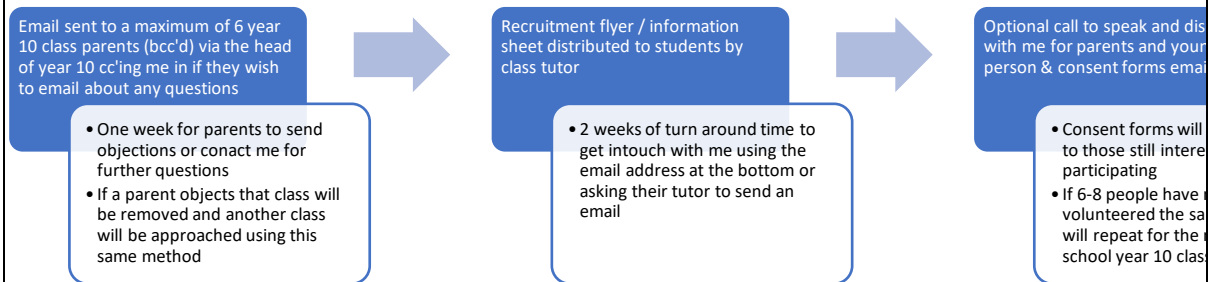
Data will be analysed between interviews as well as following the final interview, so there is no set period of time allotted for analysis. Oxley (2016) suggests that the analysis of interview material also requires consideration of this subjective involvement in the research and the researchers' own responses. Keeping a reflective diary and supervision around the interpretation and analysis of the interview material will therefore be a pivotal element in order to reflect on these processes.

SECTION F: PARTICIPANT DETAILS

4. Provide an explanation detailing how you will identify, approach and recruit the participants for the proposed research, including clarification on sample size and location. Please provide justification for the exclusion/inclusion criteria for this study (i.e. who will be allowed to / not allowed to participate) and explain briefly, in lay terms, why this criteria is in place. (Do not exceed 500 words)

Participants will be recruited through secondary schools in the inner London areas where there are ongoing relationships with the school management team which have been fostered through my role as a trainee EP. In addition, young people in these schools should have shown a key interest to have their experiences heard on this topic and are from black and ethnic, asian and minority ethnic backgrounds. One secondary school senior leadership team will be approached at a time in order for there to be fair access to participation, after ethical approval has been obtained via the Tavistock and Portman NHS Foundation Trust Ethics Committee. Once approved, the school will be approached and if they express interest, it is hoped that interviews can take place in summer term 2022 or after the summer if not enough participants obtained.

Permission will be sought from the head teachers to recruit from 10 classes. To do this an email will be sent via the school, bcc'ing all year 10 parents (draft email in appendix H), with an attached parent information sheet (appendix B) and student flyer and information sheet (appendix C and D) 1 week prior to the class tutors sharing the flyer and information sheet with students themselves during form/tutor time. This is to allow time for parents to speak with their child/young person prior to being handed the information themselves, as well as express their concerns to myself or the school if they do not wish for their child/young person to receive this recruitment flyer in tutor time. If any parent mentions that they do not want their child to receive this invitation to participate in the research project the whole class will not receive the flyer to avoid singling out the student. The following process will be followed for each group of year 10 classes. A maximum of one secondary school and 6 year 10 classes within that secondary school will be approached at one time, if applicable.



As shown above if after one-week parents have expressed no concerns for this recruitment flyer to be shared with their child/young persons class the students will receive this (shown in appendix C and D). All students in these classes will be given a takeaway hardcopy of flyer copy in order to allow them space to take them home and consider their participation with their parents or guardians. The recruitment flyer shared with the young people will be inviting them to speak about their experiences. Whereas the information sheets to be read by the young people and parents will include the aims of the research study (see appendix B and D), what would be involved if they chose to participate and how their data would be used and destroyed in the future. Explanations of the right to withdraw, confidentiality and publication will also be explained in simple terms on the information sheet.

Any young people who come forward, within 2 weeks, to say they would like take part in this research project via direct emailing my email address on the information sheets, asking their parents to email me or informing me via their head of year, will then be given two consent forms one for them and one for their parents (appendix E and F). Prior to signing consent forms there will be an optional chance to speak with me to discuss any questions they or their parents might have.

A sample size is hoped to consist of 6-8 participants who will be recruited via schools where permission is granted via the head teacher, if this is not obtained recruitment will then be broadened out to the next secondary school (year 10 classes only) within an inner London borough, where permission has been granted via the head teacher. If 6-8 participants is still not obtained, schools within the outer London are will also be considered. Recruitment will be based on a first come first served concept if the inclusion criteria is met.

Inclusion criteria:

- Young people in year 10 specifically have been chosen to avoid young people currently going through external school examinations
- Young people who identify as being from a black, asian or minority ethnic background (government definition)
- They may or may not have categorised themselves to have experienced direct or indirect discrimination due to their race but are interested to discuss and explore the topic further and what support might be available
- Can communicate verbally in English

This criterion is in place to allow an exploration of experiences and support for discrimination in schools and amplifying the voice of these young people in order to build awareness and hopefully inform support available in schools.

It is important to note that my role as the link Trainee Educational Psychologist for the secondary school there may be a conflict where one of the students, I may have seen volunteer to participate in the research. I currently have no ongoing cases in year 10 cases but if one is picked up they would not be excluded from participation if they desired; there would however need to be researcher awareness of any bias or conflicts of interest.

5. Will the participants be from any of the following groups? (Tick as appropriate)

- Students or staff of the Trust or the University.
- Adults (over the age of 18 years with mental capacity to give consent to participate in the research).
- Children or legal minors (anyone under the age of 16 years)¹
- Adults who are unconscious, severely ill or have a terminal illness.
- Adults who may lose mental capacity to consent during the course of the research.
- Adults in emergency situations.
- Adults² with mental illness - particularly those detained under the Mental Health Act (1983 & 2007).
- Participants who may lack capacity to consent to participate in the research under the research requirements of the Mental Capacity Act (2005).
- Prisoners, where ethical approval may be required from the **National Offender Management Service (NOMS)**.
- Young Offenders, where ethical approval may be required from the National Offender Management Service (NOMS).
- Healthy volunteers (in high risk intervention studies).
- Participants who may be considered to have a pre-existing and potentially dependent³ relationship with the investigator (e.g. those in care homes, students, colleagues, service-users, patients).
- Other vulnerable groups (see Question 6).
- Adults who are in custody, custodial care, or for whom a court has assumed responsibility.
- Participants who are members of the Armed Forces.

¹If the proposed research involves children or adults who meet the Police Act (1997) definition of vulnerability³, any researchers who will have contact with participants must have current Disclosure and Barring Service (DBS) clearance.

² 'Adults with a learning or physical disability, a physical or mental illness, or a reduction in physical or mental capacity, and living in a care home or home for people with learning difficulties or receiving care in their own home, or receiving hospital or social care services.' (Police Act, 1997)

³ Proposed research involving participants with whom the investigator or researcher(s) shares a dependent or unequal relationships (e.g. teacher/student, clinical therapist/service-user) may compromise the ability to give informed consent which is free from any form of pressure (real or implied) arising from this relationship. TREC recommends that, wherever practicable, investigators choose participants with whom they have no dependent relationship. Following due scrutiny, if the investigator is confident that the research involving participants in dependent relationships is vital and defensible, TREC will require additional information setting out the case and detailing how risks inherent in the dependent relationship will be managed. TREC will also need to be reassured that refusal to participate will not result in any discrimination or penalty.

6. Will the study involve participants who are vulnerable? YES NO

For the purposes of research, 'vulnerable' participants may be adults whose ability to protect their own interests are impaired or reduced in comparison to that of the broader population. Vulnerability may arise from the participant's personal characteristics (e.g. mental or physical impairment) or from their social environment, context and/or disadvantage (e.g. socio-economic mobility, educational attainment, resources, substance dependence, displacement or homelessness). Where prospective participants are at high risk of consenting under duress, or as a result of manipulation or coercion, they must also be considered as vulnerable.

Adults lacking mental capacity to consent to participate in research and children are automatically presumed to be vulnerable. Studies involving adults (over the age of 16) who lack mental capacity to consent in research must be submitted to a REC approved for that purpose. Please consult [Health Research Authority \(HRA\)](https://www.hra.nhs.uk/) for guidance: <https://www.hra.nhs.uk/>

6.1. If YES, what special arrangements are in place to protect vulnerable participants' interests?

If **YES**, the research activity proposed will require a DBS check. (NOTE: information concerning activities which require DBS checks can be found via <https://www.gov.uk/government/publications/dbs-check-eligible-positions-guidance>)

I can confirm that I have an enhanced DBC check valid for 3 years from August 2020 – August 2023. The certificate number is 001707516882.

Should it be requested or any concerns are raised during the interviews permission will be sought from the young people if the concerns can be raised with a trusted adult, with whom they can speak to post participation. There will be support of safeguarding lead for the secondary school this research is hoped to take place in and a specified rapport building time prior to the interview process will be organised. There has also been an extra effort in creating a positive ending to the interview which will look at strengths of the current system and what they hope to change.

Some research indicates and shows that speaking about challenging experiences were therapeutic and allowed the formation of new ways of thinking about the experiences (Brabin & Berah, 2009; Legerski & Bunnelln, 2010). It is hoped that through sharing their stories it can allow these young people to think of their growth and make new connections to better understand what best supports them (Murray, 2003). It is hoped that through feeling heard in a non-judgemental environment, these young people may feel that their voice and experiences are valued and important to the professionals and systems around them.

7. Do you propose to make any form of payment or incentive available to participants of the research? YES NO

If **YES**, please provide details taking into account that any payment or incentive should be representative of reasonable remuneration for participation and may not be of a value that could be coercive or exerting undue influence on potential participants' decision to take part in the research. Wherever possible, remuneration in a monetary form should be avoided and substituted with vouchers, coupons or equivalent. Any payment made to research participants may have benefit or HMRC implications and participants should be alerted to this in the participant information sheet as they may wish to choose to decline payment.

N/A

8. What special arrangements are in place for eliciting informed consent from participants who may not adequately understand verbal explanations or written information provided in English; where participants have special communication needs; where participants have limited literacy; or where children are involved in the research? (Do not exceed 200 words)

The proportion of participants will be between 14 and 15 years old and have verbal communication abilities to talk about complex areas such as racism and discrimination in English. Appropriate special arrangements will be made, if necessary, in terms of literacy needs, for example having information sheets which are clear and concise for both parents and young people. The information sheet will aim to remove unnecessary jargon. There will also be an opportunity offered to young people and parents speak with me prior to conducting the semi-structured interview if they wish, to ensure that parents and young people have fully understood the information on the information sheet, that any questions they have can be answered and remind them that they are able to withdraw at any time.

SECTION F: RISK ASSESSMENT AND RISK MANAGEMENT

9. Does the proposed research involve any of the following? (*Tick as appropriate*)

- use of a questionnaire, self-completion survey or data-collection instrument (attach copy)
- use of emails or the internet as a means of data collection
- use of written or computerised tests
- interviews (attach interview questions)
- diaries (attach diary record form)
- Participant observation
- Participant observation (in a non-public place) without their knowledge / covert research
- audio-recording interviewees or events
- video-recording interviewees or events
- access to personal and/or sensitive data (i.e. student, patient, client or service-user data) without the participant's informed consent for use of these data for research purposes
- administration of any questions, tasks, investigations, procedures or stimuli which may be experienced by participants as physically or mentally painful, stressful or unpleasant during or after the research process
- performance of any acts which might diminish the self-esteem of participants or cause them to experience discomfiture, regret or any other adverse emotional or psychological reaction
- investigation of participants involved in illegal or illicit activities (e.g. use of illegal drugs)
- procedures that involve the deception of participants
- administration of any substance or agent
- use of non-treatment of placebo control conditions
- participation in a clinical trial
- research undertaken at an off-campus location (risk assessment attached)
- research overseas (copy of VCG overseas travel approval attached)

10. Does the proposed research involve any specific or anticipated risks (e.g. physical, psychological, social, legal or economic) to participants that are greater than those encountered in everyday life? YES NO

If **YES**, please describe below including details of precautionary measures.

Possible re-triggering of distressing emotions linked to events of discrimination. Effective precautions and a strengths-based approach to ending the interview will be used to think about support and idealised support for these experiences (see appendix G for possible questions). A follow up check in and sign positing will also be provided to ensure emotional well-being support if required.

11. Where the procedures involve potential hazards and/or discomfort or distress for participants, please state what previous experience the investigator or researcher(s) have had in conducting this type of research.

In my role as a trainee Educational Psychologist, I have experience of working with vulnerable young people, as well as experience in my previous role of a school counsellor. My current role often involves working with children and young people who have had difficult experiences and managing difficult conversation, evoking emotions in myself and the other participants. I have experience managing these interactive interpersonal dynamics and building rapport with young people and helping them to feel emotionally contained. I am aware that questions about a young person's experience have the potential to be triggering or make them feel uncomfortable. I will ensure to take care in noticing the young person's verbal and body language and changes in behaviour during the check ins. If they become distressed during the interview, I will immediately stop the interview, and give them the opportunity to debrief, and talk through how they might be feeling through with me. I will also ensure that they are sign posted to agencies that can support them, such as sparkandco.co.uk and boloh helpline (0800 151 2605), as well as informing the parents and school key adult where necessary with the young person's permission if safeguarding concerns are raised.

For example, where the young person may be emotionally distressed and showing signs of being unable to move forward in their thinking. Where they are showing visible signs of hopelessness and requesting the support of one of the signs posted agencies.

Other support services are also listed here: <https://www.mind.org.uk/information-support/tips-for-everyday-living/racism-and-mental-health/useful-contacts/>

12. Provide an explanation of any potential benefits to participants. Please ensure this is framed within the overall contribution of the proposed research to knowledge or practice. (Do not exceed 400 words)

NOTE: Where the proposed research involves students of our University, they should be assured that accepting the offer to participate or choosing to decline will have no impact on their assessments or learning experience. Similarly, it should be made clear to participants who are patients, service-users and/or receiving any form of treatment or medication that they are not invited to participate in the belief that participation in the research will result in some relief or improvement in their condition.

Creating a non-judgemental space where young people can feel heard and connected to the wider systems. It is hoped to create a sense of empowerment and value in their stories. Some of the content of the interviews will focus on the positive influences or support that the young people may have experienced and think are important to highlight.

The group being interviewed might be enthusiastic to share their story with a wider audience to raise awareness of ways to support other young people who may be facing or have faced similar experiences. Thinking about positive support experience, or elements of experience can foster connections to being made or thought about for individual participants and what supports them or how far they have grown/come from their own experiences.

Although the research aims are not emancipatory, there is evidence to suggest that young people who experience racial discrimination and bullying had a reduction in both academic attendance and performance. The Rueger et al., (2011) study also suggested that experiencing racial discrimination in education can lead to individuals formulating negative attitudes towards school. These negative attitudes towards school could add to our understanding of higher exclusion rates in Black Caribbean populations compared to White students in schools in the UK (GOV.UK, 2020b).

It is hoped that hearing these young people's voices can build awareness and impact schools approaches to supporting their students who may have faced direct or indirect discrimination due to their race, culture or heritage. Schools have the unique positioning and opportunity of utilising connections with their students and families in controlled environment which can promote the reduction of racial prejudice in children and young people. Educational Psychologists are in a privileged position to support schools in their understanding the potential educational and psychological benefits of supporting young people in this area.

13. Provide an outline of any measures you have in place in the event of adverse or unexpected outcomes and the potential impact this may have on participants involved in the proposed research. (Do not exceed 300 words)

- Interviews will take place in person on school premises in a quiet private office due to the sensitive nature of the conversation.
- They will be provided with the space to ask questions they may have to the researcher after the interview.
- The researcher will be sensitive to the feelings displayed by the participants throughout the interview and remind them of their right to withdraw/take a break if they would like.
- If there are signs of emotional distress the interview will be discontinued and there will be an opportunity to debrief
- All participants will have the right to withdraw at any time during the interview and up to 3 weeks after the interview after which point data anonymised and analysed.
- The researcher will ask the young people to identify a key person in school they could speak to about any troubling issues that might arise as part of the process, and with the young persons agreement of this, the key adult (parent, guardian, carer or school staff member) can be informed if any forms of emotional distress arise as part of/after the focus group.
- If the young person shows signs of distress or emotional discomfort, permission will be sought from them to contact their parent, guardian or key adult in school for be available should the young person want to explore these feelings more or discuss the interview in more detail.
- All the participants will be given a list of services they can access for support following the interview regardless of signs of emotional distress are shown at that time.
- The researcher will check in on the participants wellbeing through conversation with the SENDCo, up to one week later to ensure there has been no adverse consequences of taking part in this research.
- In the unlikely event that a young person continues to be distressed they will be signposted again to relevant services, such as the counselling service or CAMHS.
- If a safeguarding concern is raised, I will ensure that the appropriate steps are taken. This will include informing the designated safeguarding lead.
- The young person's emotional and physical wellbeing will always be the priority throughout the research process.
- If it is necessary for the sessions to take place remotely over Zoom, the measures and process mentioned above will remain.

14. Provide an outline of your debriefing, support and feedback protocol for participants involved in the proposed research. This should include, for example, where participants may feel the need to discuss thoughts or feelings brought about following their participation in the research. This may involve referral to an external support or counseling service, where participation in the research has caused specific issues for participants. Where medical aftercare may be necessary, this should include details of the treatment available to participants. Debriefing may involve the disclosure of further information on the aims of the research, the participant's performance and/or the results of the research. (Do not exceed 500 words)

Potential participants will receive an information sheet (see appendix D) upon recruitment that clearly outlines the aims, themes and procedures involved in the study. The information sheet will also make clear the participant's right to withdraw at any time, right not to participate in the study and that all names and personal information of the participants will remain anonymous.

A conversation prior to the interview will be offered to the young people or parent to further discuss the information sheet and for the participants to have the space to ask any questions they may have about the purpose, information sharing or about the researchers aims etc. The young people will be reminded about confidentiality and anonymity before the interview takes place. They will also be informed that the research findings will be disseminated to stakeholders, such as the local authority, before each interview takes place. Following the interviews, as outlined above, there will be a discussion with the participants regarding possible avenues of support to take up if they feel any emotional distress, including appropriate counseling services. An optional check in can be provided by a trusted key adult post participation if safeguarding concerns are raised. This is aimed to occur in person where possible. Once data analysis has been undertaken and conclusions have been reached, the participants will receive a brief summary of the results and an option to talk through these in person. The data sought is qualitative and there will be no measure of 'performance' taken.

Participants will be offered the chance to debrief at the end of each interview. This will happen face-to-face. This will be a chance for the young person to discuss any thoughts or feelings which may have arisen during the process, and for me to check in regarding the participants' wellbeing. They will be reminded that they can speak to their trusted key adult if required or they can ask me to contact a chosen trusted adult for them.

FOR RESEARCH UNDERTAKEN AWAY FROM THE TRUST OR OUTSIDE THE UK

15. Does any part of your research take place in premises outside the Trust?

- YES**, and I have included evidence of permissions from the managers or others legally responsible for the premises. This permission also clearly states the extent to which the participating institution will indemnify the researchers against the consequences of any untoward event

16. Does the proposed research involve travel outside of the UK?

- YES**, I have consulted the Foreign and Commonwealth Office website for guidance/travel advice? <http://www.fco.gov.uk/en/travel-and-living-abroad/>
- YES**, I am a non-UK national and I have sought travel advice/guidance from the Foreign Office (or equivalent body) of my country of origin
- YES**, I have completed the overseas travel approval process and enclosed a copy of the document with this application

For details on university study abroad policies, please contact academicquality@tavi-port.nhs.uk

IF YES:

17. Is the research covered by the Trust's insurance and indemnity provision?

- YES** **NO**

18. Please evidence how compliance with all local research ethics and research governance requirements have been assessed for the country(ies) in which the research is taking place.

NOTE:

For students conducting research where the Trust is the sponsor, the Dean of the Department of Education and Training (DET) has overall responsibility for risk assessment regarding their health and safety. If you are proposing to undertake research outside the UK, please ensure that permission from the Dean has been granted before the research commences (please attach written confirmation)

SECTION G: PARTICIPANT CONSENT AND WITHDRAWAL

18. Have you attached a copy of your participant information sheet (this should be in *plain English*)? Where the research involves non-English speaking participants, please include translated materials. YES NO

If NO, please indicate what alternative arrangements are in place below:

19. Have you attached a copy of your participant consent form (this should be in *plain English*)? Where the research involves non-English speaking participants, please include translated materials.

YES NO

If NO, please indicate what alternative arrangements are in place below:

20. The following is a participant information sheet checklist covering the various points that should be included in this document.

- Clear identification of the Trust as the sponsor for the research, the project title, the Researcher or Principal Investigator and other researchers along with relevant contact details.
- Details of what involvement in the proposed research will require (e.g., participation in interviews, completion of questionnaire, audio/video-recording of events), estimated time commitment and any risks involved.
- A statement confirming that the research has received formal approval from TREC.
- If the sample size is small, advice to participants that this may have implications for confidentiality / anonymity.
- A clear statement that where participants are in a dependent relationship with any of the researchers that participation in the research will have no impact on assessment / treatment / service-use or support.
- Assurance that involvement in the project is voluntary and that participants are free to withdraw consent at any time, and to withdraw any unprocessed data previously supplied.
- Advice as to arrangements to be made to protect confidentiality of data, including that confidentiality of information provided is subject to legal limitations.
- A statement that the data generated in the course of the research will be retained in accordance with the University's Data Protection Policy.
- Advice that if participants have any concerns about the conduct of the investigator, researcher(s) or any other aspect of this research project, they should contact Simon Carrington, Head of Academic Governance and Quality Assurance (academicquality@tavi-port.nhs.uk)
- Confirmation on any limitations in confidentiality where disclosure of imminent harm to self and/or others may occur.

21. The following is a consent form checklist covering the various points that should be included in this document.

- Trust letterhead or logo.
- Title of the project (with research degree projects this need not necessarily be the title of the thesis) and names of investigators.
- Confirmation that the project is research.
- Confirmation that involvement in the project is voluntary and that participants are free to withdraw at any time, or to withdraw any unprocessed data previously supplied.
- Confirmation of particular requirements of participants, including for example whether interviews are to be audio-/video-recorded, whether anonymised quotes will be used in publications advice of legal limitations to data confidentiality.
- If the sample size is small, confirmation that this may have implications for anonymity any other relevant information.
- The proposed method of publication or dissemination of the research findings.
- Details of any external contractors or partner institutions involved in the research.
- Details of any funding bodies or research councils supporting the research.
- Confirmation on any limitations in confidentiality where disclosure of imminent harm to self and/or others may occur.

SECTION H: CONFIDENTIALITY AND ANONYMITY

22. Below is a checklist covering key points relating to the confidentiality and anonymity of participants. Please indicate where relevant to the proposed research.

- Participants will be completely anonymised and their identity will not be known by the investigator or researcher(s) (i.e. the participants are part of an anonymous randomised sample and return responses with no form of personal identification)?
- The responses are anonymised or are an anonymised sample (i.e. a permanent process of coding has been carried out whereby direct and indirect identifiers have been removed from data and replaced by a code, with no record retained of how the code relates to the identifiers).
- The samples and data are de-identified (i.e. direct and indirect identifiers have been removed and replaced by a code. The investigator or researchers are able to link the code to the original identifiers and isolate the participant to whom the sample or data relates).
- Participants have the option of being identified in a publication that will arise from the research.
- Participants will be pseudo-anonymised in a publication that will arise from the research. (i.e. the researcher will endeavour to remove or alter details that would identify the participant.)
- The proposed research will make use of personal sensitive data.
- Participants consent to be identified in the study and subsequent dissemination of research findings and/or publication.

23. Participants must be made aware that the confidentiality of the information they provide is subject to legal limitations in data confidentiality (i.e. the data may be subject to a subpoena, a freedom of information request or mandated reporting by some professions). This only applies to named or de-identified data. If your participants are named or de-identified, please confirm that you will specifically state these limitations.

YES NO

If **NO**, please indicate why this is the case below:

NOTE: WHERE THE PROPOSED RESEARCH INVOLVES A SMALL SAMPLE OR FOCUS GROUP, PARTICIPANTS SHOULD BE ADVISED THAT THERE WILL BE DISTINCT LIMITATIONS IN THE LEVEL OF ANONYMITY THEY CAN BE AFFORDED.

SECTION I: DATA ACCESS, SECURITY AND MANAGEMENT

24. Will the Researcher/Principal Investigator be responsible for the security of all data collected in connection with the proposed research? YES NO

If **NO**, please indicate what alternative arrangements are in place below:

25. In line with the 5th principle of the Data Protection Act (1998), which states that personal data shall not be kept for longer than is necessary for that purpose or those purposes for which it was collected; please state how long data will be retained for.

1-2 years 3-5 years 6-10 years 10> years

NOTE: Research Councils UK (RCUK) guidance currently states that data should normally be preserved and accessible for 10 years, but for projects of clinical or major social, environmental or heritage importance, for 20 years or longer.

(<http://www.rcuk.ac.uk/documents/reviews/grc/grcpoldraft.pdf>)

26. Below is a checklist which relates to the management, storage and secure destruction of data for the purposes of the proposed research. Please indicate where relevant to your proposed arrangements.

Research data, codes and all identifying information to be kept in separate locked filing cabinets.
 Access to computer files to be available to research team by password only.
 Access to computer files to be available to individuals outside the research team by password only (See 23.1).

Research data will be encrypted and transferred electronically within the European Economic Area (EEA).

Research data will be encrypted and transferred electronically outside of the European Economic Area (EEA). (See 28).

NOTE: Transfer of research data via third party commercial file sharing services, such as Google Docs and YouSendIt are not necessarily secure or permanent. These systems may also be located overseas and not covered by UK law. If the system is located outside the European Economic Area (EEA) or territories deemed to have sufficient standards of data protection, transfer may also breach the Data Protection Act (1998).

Use of personal addresses, postcodes, faxes, e-mails or telephone numbers.

Use of personal data in the form of audio or video recordings.

Primary data gathered on encrypted mobile devices (i.e. laptops). **NOTE:** This should be transferred to secure UEL servers at the first opportunity.

All electronic data will undergo secure disposal.

NOTE: For hard drives and magnetic storage devices (HDD or SSD), deleting files does not permanently erase the data on most systems, but only deletes the reference to the file. Files can be restored when deleted in this way. Research files must be overwritten to ensure they are completely irretrievable. Software is available for the secure erasing of files from hard drives which meet recognised standards to securely scramble sensitive data. Examples of this software are BC Wipe, Wipe File, DeleteOnClick and Eraser for Windows platforms. Mac users can use the standard 'secure empty trash' option; an alternative is Permanent eraser software.

All hardcopy data will undergo secure disposal.

NOTE: For shredding research data stored in hardcopy (i.e. paper), adopting DIN 3 ensures files are cut into 2mm strips or confetti like cross-cut particles of 4x40mm. The UK government requires a minimum standard of DIN 4 for its material, which ensures cross cut particles of at least 2x15mm.

27. Please provide details of individuals outside the research team who will be given password protected access to encrypted data for the proposed research.

N/A
28. Please provide details on the regions and territories where research data will be electronically transferred that are external to the European Economic Area (EEA).
N/A
29. Will this research be financially supported by the United States Department of Health and Human Services or any of its divisions, agencies or programs? YES <input type="checkbox"/> NO <input checked="" type="checkbox"/>
If YES please provide details:

SECTION J: PUBLICATION AND DISSEMINATION OF RESEARCH FINDINGS

<p>30. How will the results of the research be reported and disseminated? (Select all that apply)</p> <ul style="list-style-type: none"> <input checked="" type="checkbox"/> Peer reviewed journal <input checked="" type="checkbox"/> Non-peer reviewed journal <input type="checkbox"/> Peer reviewed books <input type="checkbox"/> Publication in media, social media or website (including Podcasts and online videos) <input type="checkbox"/> Conference presentation <input type="checkbox"/> Internal report <input type="checkbox"/> Promotional report and materials <input type="checkbox"/> Reports compiled for or on behalf of external organisations <input checked="" type="checkbox"/> Dissertation/Thesis <input type="checkbox"/> Other publication <input checked="" type="checkbox"/> Written feedback to research participants <input checked="" type="checkbox"/> Presentation to participants or relevant community groups <input type="checkbox"/> Other (Please specify below)

SECTION K: OTHER ETHICAL ISSUES

31. Are there any other ethical issues that have not been addressed which you would wish to bring to the attention of Tavistock Research Ethics Committee (TREC)?
No

SECTION L: CHECKLIST FOR ATTACHED DOCUMENTS

32. Please check that the following documents are attached to your application.

- Letters of approval from any external ethical approval bodies (where relevant)
- Recruitment advertisement
- Participant information sheets (including easy-read where relevant)
- Consent forms (including easy-read where relevant)
- Assent form for children (where relevant)
- Evidence of any external approvals needed
- Questionnaire
- Interview Schedule or topic guide
- Risk Assessment (where applicable)
- Overseas travel approval (where applicable)

34. Where it is not possible to attach the above materials, please provide an explanation below.

N/A

The Tavistock and Portman 
NHS Foundation Trust

Quality Assurance & Enhancement
Directorate of Education & Training
Tavistock Centre
120 Belsize Lane
London
NW3 5BA

Tel: 020 8938 2699
Fax: 020 7447 3837

Zahra Ahmed

By Email

20 May 2022

Dear Zahra,

Re: Trust Research Ethics Application

Title: Exploring experiences of direct or indirect discrimination due to race, culture and / or heritage and the support provided in secondary schools

Thank you for sending your response to the conditions set by the Assessor with regards to your TREC application. I am pleased to inform you that subject to formal ratification by the Trust Research Ethics Committee your application has been approved. This means you can proceed with your research.

Please note that any changes to the project design including changes to methodology/data collection etc, must be referred to TREC as failure to do so, may result in a report of academic and/or research misconduct.

If you have any further questions or require any clarification do not hesitate to contact me.

I am copying this communication to your supervisor.

May I take this opportunity of wishing you every success with your research.

Yours sincerely,



Paru Jeram
Secretary to the Trust Research Degrees Subcommittee
T: 020 938 2699
E: academicquality@tavi-port.nhs.uk

cc. Course Lead, Supervisor, Course Administrator

F: Tavistock Research and Ethics Committee (TREC) Request for Minor Amendments

17 October 2022

Dear Paru,

Re: M4 TREC Amendment

Title: Exploring experiences of direct or indirect discrimination due to race, culture and / or heritage and the support provided in secondary schools

Following my approved TREC application in May 2022, and after supervision with my research supervisor, Dr Richard Lewis, I am proposing a change to the method of participant recruitment. The original TREC form states that participants will be only be approached for recruitment one week after the school has emailed all year 10 parents, to ensure that there are no objections. It has been challenging to recruit to the desired numbers of participants from the first school approached and difficult to get other schools on board to participate due to this additional responsibility. Therefore, I am requesting to remove this step in the recruitment process as to not overburden the school with communications out to parents, which from experience has also seen to not be necessary. Parental consent will still be sought prior to conducting any interviewing from the parents of young people who have expressed interest in taking part in this research.

I have also attached an amended TREC form with highlighted changes for your consideration.

Many thanks,

Zahra

The Tavistock and Portman 
NHS Foundation Trust

Tavistock and Portman Trust Research Ethics Committee (TREC)

APPLICATION FOR ETHICAL REVIEW OF RESEARCH INVOLVING HUMAN PARTICIPANTS

This application should be submitted alongside copies of any supporting documentation which will be handed to participants, including a participant information sheet, consent form, self-completion survey or questionnaire.

Where a form is submitted and sections are incomplete, the form will not be considered by TREC and will be returned to the applicant for completion.

For further guidance please contact Paru Jeram (academicquality@tavi-port.nhs.uk)

SECTION A: PROJECT DETAILS

Project title	Exploring experiences of direct or indirect discrimination due to race, culture and / or heritage and the support provided in secondary schools		
Proposed project start date	April 2022	Anticipated project end date	May 2023

SECTION B: APPLICANT DETAILS

Name of Researcher	Zahra Ahmed
Email address	zahmed@tavi-port.nhs.uk
Contact telephone number	07985322977

SECTION C: CONFLICTS OF INTEREST

<p>Will any of the researchers or their institutions receive any other benefits or incentives for taking part in this research over and above their normal salary package or the costs of undertaking the research? YES <input type="checkbox"/> NO <input checked="" type="checkbox"/> If YES, please detail below:</p>
<p>Is there any further possibility for conflict of interest? YES <input type="checkbox"/> NO <input checked="" type="checkbox"/> If YES, please detail below:</p>

FOR ALL APPLICANTS

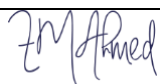
<p>'Is your research being commissioned by and or carried out on behalf of a body external to the trust? (for example; commissioned by a local authority, school, care home, other NHS Trust or other organisation). <small>*Please note that 'external' is defined as an organisation which is external to the Tavistock and Portman NHS Foundation Trust (Trust)</small></p>	<p>YES <input type="checkbox"/> NO <input checked="" type="checkbox"/> NA <input type="checkbox"/></p>
<p>If YES, please supply details below:</p>	
<p>Has external* ethics approval been sought for this research? (i.e. submission via Integrated Research Application System (IRAS) to the Health Research Authority (HRA) or other external research ethics committee) <small>*Please note that 'external' is defined as an organisation/body which is external to the Tavistock and Portman Trust Research Ethics Committee (TREC)</small></p> <p>If YES, please supply details of the ethical approval bodies below AND include any letters of approval from the ethical approval bodies:</p>	<p>YES <input type="checkbox"/> NO <input checked="" type="checkbox"/></p>
<p>If your research is being undertaken externally to the Trust, please provide details of the sponsor of your research?</p>	
<p>Do you have local approval (this includes R&D approval)?</p>	<p>YES <input checked="" type="checkbox"/> NO <input type="checkbox"/> NA <input type="checkbox"/> Please see appendix A</p>

SECTION D: SIGNATURES AND DECLARATIONS

APPLICANT DECLARATION

I confirm that:

- The information contained in this application is, to the best of my knowledge, correct and up to date.
- I have attempted to identify all risks related to the research.
- I acknowledge my obligations and commitment to upholding our University's Code of Practice for ethical research and observing the rights of the participants.
- I am aware that cases of proven misconduct, in line with our University's policies, may result in formal disciplinary proceedings and/or the cancellation of the proposed research.

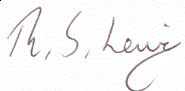
Applicant (print name)	Zahra Ahmed
Signed	
Date	17.10.2022

FOR RESEARCH DEGREE STUDENT APPLICANTS ONLY

Name of Supervisor	Richard Lewis
Qualification for which research is being undertaken	Professional doctorate for child, community and educational psychology


Supervisor –

- Does the student have the necessary skills to carry out the research?
YES NO
- Is the participant information sheet, consent form and any other documentation appropriate?
YES NO
- Are the procedures for recruitment of participants and obtaining informed consent suitable and sufficient?
YES NO
- Where required, does the researcher have current Disclosure and Barring Service (DBS) clearance?
YES NO

Signed	
Date	17.10.22

COURSE LEAD/RESEARCH LEAD

- Does the proposed research as detailed herein have your support to proceed?
YES NO

Signed	
Date	17.05.22

SECTION E: DETAILS OF THE PROPOSED RESEARCH

29. Provide a brief description of the proposed research, including the requirements of participants. This must be in lay terms and free from technical or discipline specific

terminology or jargon. If such terms are required, please ensure they are adequately explained (Do not exceed 500 words)

This research seeks to explore the experiences of young people who have experienced direct or indirect discrimination due to race, culture or heritage, their experience of support in their secondary school and the perceived effects on them. I hope that this research builds awareness on a relatively under researched area within UK Schools. It is hoped that this awareness can foster an understanding of these experiences and their impact on young people in order to inform and shape how EPs may support secondary schools address these challenges. I'm hoping this exploratory research will provide a space to hear the voices and experiences of young people to inform potential practice change for those supporting these young people and the adults around them. I hope that some of the themes that will be brought out through this research might support the formation of ideas surrounding CYP interventions, supporting the adults to understand challenges associated with experiencing discrimination and possibly consider whole school approaches

I am seeking to interview six to eight young people aged 14-15 years old currently studying in year 10, recruited through a secondary school in the inner London area where there is an ongoing relationship with the school management team which have been fostered through my role as a trainee EP. It will also be a setting where these young people have shown a key interest to have their experiences heard on this topic and are from black and ethnic, asian and minority ethnic backgrounds. One secondary school will be approached at a time in order for there to be fair access to participation. Once 6-8 participants have volunteered, schools and year 10 classes will stopped being approached. Should 6-8 participants still not be obtained, I will then move on to a different year 10 class within a different secondary school in the inner London area where there is an ongoing relationship with the school management team which has been fostered through my role as a trainee EP and where young people have shown a key interest to have their experiences heard on this topic and are from black and ethnic, asian and minority ethnic backgrounds. If 6-8 participants have still not been obtained schools will be considered in the greater/outer London area, where there is an ongoing relationship with the school management team which has been fostered through my role as a trainee EP. This will allow fair access to participate in the study. It is hoped that this process of participant collection will occur in the summer term but I am also recognising that due to the pressures in school might mean participant collection will also need to occur over the autumn term.

There will be one meeting for each participant which will consist of a semi-structured interview and will be conducted with each individual participant separately, where they will consider an experience where they may have felt discriminated during their secondary school years. We will also consider the support they recall available and the effects of this, through a series of questions. The research question guiding the research is: 'how do students from ethnic minority backgrounds experience direct or indirect discrimination due to their race, ethnicity or cultural heritage and their perception of support for them in secondary schools?' Open questions, along with prompts, will be used to enable the researcher to gain a rich description of their unique experience. Due to the sensitive nature of this topic, they may be asked if they would like a follow up with a trusted key adult/contact within the school.

The interviews will take place in a quiet place and confidential office within the school premises. Interviews will be audio-recorded and will be listened to by the researcher. The interviews will be transcribed and analysed according to interpretative phenomenological analysis (IPA).

30. Provide a statement on the aims and significance of the proposed research, including potential impact to knowledge and understanding in the field (where appropriate, indicate the associated hypothesis which will be tested). This should be a clear justification of the proposed research, why it should proceed and a statement on any anticipated benefits to the community. (Do not exceed 700 words)

Inequalities continue to persist in our education systems in the UK where research suggests that Black and minority ethnic groups continue to experience disadvantages and discrimination in schools due to their race, ethnicity or culture (Crozier 2012; Gillborn 2008; Bhopal 2016). While racism of any form is unacceptable, racism experienced by children is particularly concerning. It has been suggested that children have an underdeveloped self-regulatory capacity which leads to a larger physiological stress response when experiencing prejudice compared to adults (Cheadle et

al., 2020; Stroud et al., 2009). Literature in America suggests that experiences of racism and poverty can produce toxic stress (Morsy & Rothstein, 2019). When the stress response is engaged over the long-term, affected students may be perceived as unruly or unmotivated (Perry & Daniels, 2016). Consequently, it has been shown that children that experience racism, bullying or victimisation develop a range of consequences detrimental to living a healthy and successful life in adulthood (Paluck et al., 2020).

A recent report by YMCA (2020) found that '95% of young Black people report that they have heard and witnessed the use of racist language at school' and that '49% of young Black people feel that racism is the biggest barrier to attaining success in school' (p. 7). Recent reports by Mind found that forty-seven percent of school staff had mentioned that racism affects the mental health of those CYP who experienced it and seventy percent of young people who experienced racism in school told Mind that their experience had impacted their wellbeing (Mind, 2021b). Research has suggested that living with explicit and latent racism creates a greater likelihood of experiencing mental health difficulties (Malek and Joughin, 2004; Priest et al., 2013). Hudson et al., (2013) found that experiences of racial discrimination throughout childhood contributed to higher levels of depressive symptoms in early adulthood. Rueger et al., (2011) found those who are on the receiving end of racial prejudice, even for a limited time, are linked to an increased risk of anxiety disorders.

Nationally, the past decade has seen a growing emphasis and pressure on schools to support CYPs mental health (Waite et al., 2021). With a national focus on mental health increasing around the UK and within schools there has been little attention paid to the impact of being racially discriminated on students' mental health within schools. Though the presence of systemic racism is accepted and understood by many the awareness of the impact on young people during school is not heard. What research seems to miss is the experiences of racism or direct or indirect discrimination against due to race, culture or heritage, what support is accessible and the possible positive impact of this support to young people's sense of self, belonging in schools and mental well-being. Therefore, specifically sampling and hearing the voices of these young people will bring a focused lens to their experiences, accessible support and helpful processes that have 'worked', or what they feel would work for these unique participants. Having posts such as EMHPs and Senior Mental Health Leads, is an opportunity to encompass support for those students further impacted by this type of discrimination specifically. The importance of understanding this has also been acknowledged by the wider community and taken forward by young people themselves. Young Change Makers are currently in the process of launching their project for culturally competent youth mental health support. They state that "*Mental health practitioners trying to support young people from racialised communities (communities experiencing racial inequality) often lack the required 'cultural competence' to understand a lived experience of racism. This can magnify existing traumas, such as job losses and educational disadvantages, which have already been heightened by the pandemic*" (2021). The importance of hearing these voices can only better our understanding as practitioners working with this group of CYP.

A short literature review shows, recent research quantitatively looking at help-seeking behaviours in mental health and the experiences of teachers supporting mental health needs within schools. However, there is little research exploring the experiences of CYP (Atkinson et al., 2019) generally, as well as the experience of those who have experienced direct or indirect discrimination due to their race, culture or heritage. Housee suggests that anti-racist work can take place in the classroom and the student voice can make a valuable contribution to this (Bhopal, 2016) in Critical Race Theory in England (Chakarabarty, Roberts & Preston, 2014).

This research project aims to explore the individual experiences of CYP from black, Asian and minority ethnic backgrounds and perspectives of support when facing these experiences. It is aimed to elevate the voices of a minoritized community of students and provide them a platform to tell their own stories. It is also hoped that participating in the research will give these CYP an opportunity to reflect on their experiences. This might enable them to make connections and better understand what best supports them (Murray, 2003). It is hoped that through feeling heard in a non-judgemental environment, these young people may feel that their voice and experiences are valued and important to the professionals around them. It is the hope of the researcher that this will exemplify the complexity of experiences of direct or indirect discrimination due to race, culture or heritage and what support is being provided to these CYP. For the LA this project is situated in, there is the wider thought that themes emerging from the research could later inform the creation of a larger scale

survey to be sent across multiple secondary schools. This could then be filled out anonymously and voluntarily to support strategy thinking with EPs, senior mental health leads and EMHPs in order to build awareness in schools, inform the possibility of a targeted interventions and strategy to inform whole school approaches to supporting this specific population of CYP.

31. Provide an outline of the methodology for the proposed research, including proposed method of data collection, tasks assigned to participants of the research and the proposed method and duration of data analysis. If the proposed research makes use of pre-established and generally accepted techniques, please make this clear. (Do not exceed 500 words)

The current qualitative research is underpinned by relativist ontology and constructivism epistemology. Qualitative data generated from semi structured interviews will be analysed using Interpretive Phenomenological Analysis (IPA). This will involve adopting a set of assumptions that seek to understand and interpret the meanings of experiences of human life. IPA pays particular attention to how participants make sense of their personal and social world, and the meanings particular experiences and events hold for them. For the purpose of this research the young person will be asked to identify a time in school where they felt directly or indirectly discriminated against due to their race, culture or heritage, what support was available in school and if in their perception they experienced an effect on themselves, their feelings or well-being. Interviews will be used to gain insight into how the young person was impacted and supported during such incidents. Though this approach is ideographic, overarching themes/commonalities can also be identified (Smith et al., 2009). As data can be categorised into themes, themes will then be sought across participants.

Participants will be purposively sampled having in terms of coming from a black or ethnic minority background and currently studying in year 10. It is important to note that there will be considerable heterogeneity in their experiences and responses for direct or indirect discrimination due to their race, culture or heritage. They will be interviewed using a semi-structured interview. Semi-structured interviews are a style of interviewing where the interviewer has only a brief number of topics or questions for each interview initially, but has freedom between interviews to adapt the pace, order and wording of each question according to the interview content as it emerges (Robson and McCarten, 2016). This is a common method adopted when using IPA. The young person will be asked to consent to the interview being audio recorded either online or in person providing both parties suitability and national COVID-19 guidance.

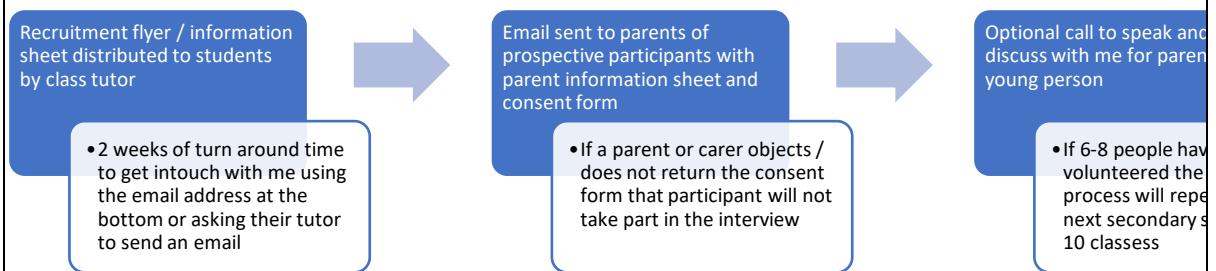
Data will be analysed between interviews as well as following the final interview, so there is no set period of time allotted for analysis. Oxley (2016) suggests that the analysis of interview material also requires consideration of this subjective involvement in the research and the researchers' own responses. Keeping a reflective diary and supervision around the interpretation and analysis of the interview material will therefore be a pivotal element in order to reflect on these processes.

SECTION F: PARTICIPANT DETAILS

32. Provide an explanation detailing how you will identify, approach and recruit the participants for the proposed research, including clarification on sample size and location. Please provide justification for the exclusion/inclusion criteria for this study (i.e. who will be allowed to / not allowed to participate) and explain briefly, in lay terms, why this criteria is in place. (Do not exceed 500 words)

Participants will be recruited through secondary schools in the inner London areas where there are ongoing relationships with the school management team which have been fostered through my role as a trainee EP. In addition, young people in these schools should have shown a key interest to have their experiences heard on this topic and are from black and ethnic, asian and minority ethnic backgrounds. One secondary school senior leadership team will be approached at a time in order for there to be fair access to participation, after ethical approval has been obtained via the Tavistock and Portman NHS Foundation Trust Ethics Committee. Once approved, the school will be approached and if they express interest, it is hoped that interviews can take place in summer term 2022 or after the summer if not enough participants obtained.

Permission will be sought from the head teachers to recruit from 10 classes. To do this an email will be sent via the school, bcc'ing all year 10 parents (draft email in appendix H), with an attached parent information sheet (appendix B) and student flyer and information sheet (appendix C and D) 1 week prior to the class tutors sharing the flyer and information sheet with students themselves during form/tutor time. This is to allow time for parents to speak with their child/young person prior to being handed the information themselves, as well as express their concerns to myself or the school if they do not wish for their child/young person to receive this recruitment flyer in tutor time. If any parent mentions that they do not want their child to receive this invitation to participate in the research project the whole class will not receive the flyer to avoid singling out the student. The following process will be followed for each group of year 10 classes. A maximum of one secondary school and 6 year 10 classes within that secondary school will be approached at one time, if applicable.



As shown above if after one week parents have expressed no concerns for. As shown above the recruitment flyer and information sheet (shown in appendix C & D) will be shared with their child/young persons class. For young people who express their interest, the parental information sheet and consent form will be emailed out by the researcher (shown in appendix B & F). All students in these classes will be given a takeaway hardcopy of flyer copy in order to allow them space to take them home and consider their participation with their parents or guardians. The recruitment flyer shared with the young people will be inviting them to speak about their experiences. Whereas the information sheets to be read by the young people and parents will include the aims of the research study (see appendix B and D), what would be involved if they chose to participate and how their data would be used and destroyed in the future. Explanations of the right to withdraw, confidentiality and publication will also be explained in simple terms on the information sheet.

Any young people who come forward, within 2 weeks, to say they would like take part in this research project via direct emailing my email address on the information sheets, asking their parents to email me or informing me via their head of year, will then be given two consent forms one for them and one for their parents (appendix E and F). Prior to signing consent forms there will be an optional chance to speak with me to discuss any questions they or their parents might have.

A sample size is hoped to consist of 6-8 participants who will be recruited via schools where permission is granted via the head teacher, if this is not obtained recruitment will then be broadened out to the next secondary school (year 10 classes only) within an inner London borough, where permission has been granted via the head teacher. If 6-8 participants is still not obtained, schools within the outer London are will also be considered. Recruitment will be based on a first come first served concept if the inclusion criteria is met.

Inclusion criteria:

- Young people in year 10 specifically have been chosen to avoid young people currently going through external school examinations

- Young people who identify as being from a black, asian or minority ethnic background (government definition)
- They may or may not have categorised themselves to have experienced direct or indirect discrimination due to their race but are interested to discuss and explore the topic further and what support might be available
- Can communicate verbally in English

This criterion is in place to allow an exploration of experiences and support for discrimination in schools and amplifying the voice of these young people in order to build awareness and hopefully inform support available in schools.

It is important to note that my role as the link Trainee Educational Psychologist for the secondary school there may be a conflict where one of the students, I may have seen volunteer to participate in the research. I currently have no ongoing cases in year 10 cases but if one is picked up they would not be excluded from participation if they desired; there would however need to be researcher awareness of any bias or conflicts of interest.

33. Will the participants be from any of the following groups?(Tick as appropriate)

- Students or staff of the Trust or the University.
- Adults (over the age of 18 years with mental capacity to give consent to participate in the research).
- Children or legal minors (anyone under the age of 16 years)¹
- Adults who are unconscious, severely ill or have a terminal illness.
- Adults who may lose mental capacity to consent during the course of the research.
- Adults in emergency situations.
- Adults² with mental illness - particularly those detained under the Mental Health Act (1983 & 2007).
- Participants who may lack capacity to consent to participate in the research under the research requirements of the Mental Capacity Act (2005).
- Prisoners, where ethical approval may be required from the **National Offender Management Service (NOMS)**.
- Young Offenders, where ethical approval may be required from the National Offender Management Service (NOMS).
- Healthy volunteers (in high risk intervention studies).
- Participants who may be considered to have a pre-existing and potentially dependent³ relationship with the investigator (e.g. those in care homes, students, colleagues, service-users, patients).
- Other vulnerable groups (see Question 6).
- Adults who are in custody, custodial care, or for whom a court has assumed responsibility.
- Participants who are members of the Armed Forces.

¹If the proposed research involves children or adults who meet the Police Act (1997) definition of vulnerability³, any researchers who will have contact with participants must have current Disclosure and Barring Service (DBS) clearance.

² 'Adults with a learning or physical disability, a physical or mental illness, or a reduction in physical or mental capacity, and living in a care home or home for people with learning difficulties or receiving care in their own home, or receiving hospital or social care services.' (Police Act, 1997)

³ Proposed research involving participants with whom the investigator or researcher(s) shares a dependent or unequal relationships (e.g. teacher/student, clinical therapist/service-user) may compromise the ability to give informed consent which is free from any form of pressure (real or implied) arising from this relationship. TREC recommends that, wherever practicable, investigators choose participants with whom they have no dependent relationship. Following due scrutiny, if the investigator is confident that the research involving participants in dependent relationships is vital and defensible, TREC will require additional information setting out the case and detailing how risks inherent in the dependent relationship will be managed. TREC will also need to be reassured that refusal to participate will not result in any discrimination or penalty.

34. Will the study involve participants who are vulnerable? YES NO

For the purposes of research, 'vulnerable' participants may be adults whose ability to protect their own interests are impaired or reduced in comparison to that of the broader population. Vulnerability may arise from the participant's personal characteristics (e.g. mental or physical impairment) or from their social environment, context and/or disadvantage (e.g. socio-economic mobility, educational attainment, resources, substance dependence, displacement or homelessness). Where prospective participants are at high risk of consenting under duress, or as a result of manipulation or coercion, they must also be considered as vulnerable.

Adults lacking mental capacity to consent to participate in research and children are automatically presumed to be vulnerable. Studies involving adults (over the age of 16) who lack mental capacity to consent in research must be submitted to a REC approved for that purpose. Please consult [Health Research Authority \(HRA\)](https://www.hra.nhs.uk/) for guidance: <https://www.hra.nhs.uk/>

6.1. If YES, what special arrangements are in place to protect vulnerable participants' interests?

If **YES**, the research activity proposed will require a DBS check. (NOTE: information concerning activities which require DBS checks can be found via <https://www.gov.uk/government/publications/dbs-check-eligible-positions-guidance>)

I can confirm that I have an enhanced DBC check valid for 3 years from August 2020 – August 2023. The certificate number is 001707516882.

Should it be requested or any concerns are raised during the interviews permission will be sought from the young people if the concerns can be raised with a trusted adult, with whom they can speak to post participation. There will be support of safeguarding lead for the secondary school this research is hoped to take place in and a specified rapport building time prior to the interview process will be organised. There has also been an extra effort in creating a positive ending to the interview which will look at strengths of the current system and what they hope to change.

Some research indicates and shows that speaking about challenging experiences were therapeutic and allowed the formation of new ways of thinking about the experiences (Brabin & Berah, 2009; Legerski & Bunnelln, 2010). It is hoped that through sharing their stories it can allow these young people to think of their growth and make new connections to better understand what best supports them (Murray, 2003). It is hoped that through feeling heard in a non-judgemental environment, these young people may feel that their voice and experiences are valued and important to the professionals and systems around them.

35. Do you propose to make any form of payment or incentive available to participants of the research? YES NO

If **YES**, please provide details taking into account that any payment or incentive should be representative of reasonable remuneration for participation and may not be of a value that could be coercive or exerting undue influence on potential participants' decision to take part in the research. Wherever possible, remuneration in a monetary form should be avoided and substituted with vouchers, coupons or equivalent. Any payment made to research participants may have benefit or HMRC implications and participants should be alerted to this in the participant information sheet as they may wish to choose to decline payment.

N/A

36. What special arrangements are in place for eliciting informed consent from participants who may not adequately understand verbal explanations or written information provided in English; where participants have special communication needs; where participants have limited literacy; or where children are involved in the research? (Do not exceed 200 words)

The proportion of participants will be between 14 and 15 years old and have verbal communication abilities to talk about complex areas such as racism and discrimination in English. Appropriate special arrangements will be made, if necessary, in terms of literacy needs, for example having information sheets which are clear and concise for both parents and young people. The information sheet will aim to remove unnecessary jargon. There will also be an opportunity offered to young people and parents speak with me prior to conducting the semi-structured interview if they wish, to ensure that parents and young people have fully understood the information on the information sheet, that any questions they have can be answered and remind them that they are able to withdraw at any time.

SECTION F: RISK ASSESSMENT AND RISK MANAGEMENT

37. Does the proposed research involve any of the following? (Tick as appropriate)

- use of a questionnaire, self-completion survey or data-collection instrument (attach copy)
- use of emails or the internet as a means of data collection
- use of written or computerised tests
- interviews (attach interview questions)
- diaries (attach diary record form)
- Participant observation
- Participant observation (in a non-public place) without their knowledge / covert research
- audio-recording interviewees or events
- video-recording interviewees or events
- access to personal and/or sensitive data (i.e. student, patient, client or service-user data) without the participant's informed consent for use of these data for research purposes
- administration of any questions, tasks, investigations, procedures or stimuli which may be experienced by participants as physically or mentally painful, stressful or unpleasant during or after the research process
- performance of any acts which might diminish the self-esteem of participants or cause them to experience discomfiture, regret or any other adverse emotional or psychological reaction
- investigation of participants involved in illegal or illicit activities (e.g. use of illegal drugs)
- procedures that involve the deception of participants
- administration of any substance or agent
- use of non-treatment of placebo control conditions
- participation in a clinical trial
- research undertaken at an off-campus location (risk assessment attached)
- research overseas (copy of VCG overseas travel approval attached)

38. Does the proposed research involve any specific or anticipated risks (e.g. physical, psychological, social, legal or economic) to participants that are greater than those encountered in everyday life? YES NO

If **YES**, please describe below including details of precautionary measures.

Possible re-triggering of distressing emotions linked to events of discrimination. Effective precautions and a strengths-based approach to ending the interview will be used to think about support and idealised support for these experiences (see appendix G for possible questions). A follow up check in and sign positing will also be provided to ensure emotional well-being support if required.

39. Where the procedures involve potential hazards and/or discomfort or distress for participants, please state what previous experience the investigator or researcher(s) have had in conducting this type of research.

In my role as a trainee Educational Psychologist, I have experience of working with vulnerable young people, as well as experience in my previous role of a school counsellor. My current role often involves working with children and young people who have had difficult experiences and managing difficult conversation, evoking emotions in myself and the other participants. I have experience managing these interactive interpersonal dynamics and building rapport with young people and helping them to feel emotionally contained. I am aware that questions about a young person's experience have the potential to be triggering or make them feel uncomfortable. I will ensure to take care in noticing the young person's verbal and body language and changes in behaviour during the check ins. If they become distressed during the interview, I will immediately stop the interview, and give them the opportunity to debrief, and talk through how they might be feeling through with me. I will also ensure that they are sign posted to agencies that can support them, such as sparkandco.co.uk and boloh helpline (0800 151 2605), as well as informing the parents and school key adult where necessary with the young person's permission if safeguarding concerns are raised.

For example, where the young person may be emotionally distressed and showing signs of being unable to move forward in their thinking. Where they are showing visible signs of hopelessness and requesting the support of one of the signs posted agencies.

Other support services are also listed here: <https://www.mind.org.uk/information-support/tips-for-everyday-living/racism-and-mental-health/useful-contacts/>

40. Provide an explanation of any potential benefits to participants. Please ensure this is framed within the overall contribution of the proposed research to knowledge or practice. (Do not exceed 400 words)

NOTE: Where the proposed research involves students of our University, they should be assured that accepting the offer to participate or choosing to decline will have no impact on their assessments or learning experience. Similarly, it should be made clear to participants who are patients, service-users and/or receiving any form of treatment or medication that they are not invited to participate in the belief that participation in the research will result in some relief or improvement in their condition.

Creating a non-judgemental space where young people can feel heard and connected to the wider systems. It is hoped to create a sense of empowerment and value in their stories. Some of the content of the interviews will focus on the positive influences or support that the young people may have experienced and think are important to highlight.

The group being interviewed might be enthusiastic to share their story with a wider audience to raise awareness of ways to support other young people who may be facing or have faced similar experiences. Thinking about positive support experience, or elements of experience can foster connections to being made or thought about for individual participants and what supports them or how far they have grown/come from their own experiences.

Although the research aims are not emancipatory, there is evidence to suggest that young people who experience racial discrimination and bullying had a reduction in both academic attendance and performance. The Rueger et al., (2011) study also suggested that experiencing racial discrimination in education can lead to individuals formulating negative attitudes towards school. These negative attitudes towards school could add to our understanding of higher exclusion rates in Black Caribbean populations compared to White students in schools in the UK (GOV.UK, 2020b).

It is hoped that hearing these young people's voices can build awareness and impact schools approaches to supporting their students who may have faced direct or indirect discrimination due to their race, culture or heritage. Schools have the unique positioning and opportunity of utilising connections with their students and families in controlled environment which can promote the reduction of racial prejudice in children and young people. Educational Psychologists are in a

privileged position to support schools in their understanding the potential educational and psychological benefits of supporting young people in this area.

41. Provide an outline of any measures you have in place in the event of adverse or unexpected outcomes and the potential impact this may have on participants involved in the proposed research. (Do not exceed 300 words)

- Interviews will take place in person on school premises in a quiet private office due to the sensitive nature of the conversation.
- They will be provided with the space to ask questions they may have to the researcher after the interview.
- The researcher will be sensitive to the feelings displayed by the participants throughout the interview and remind them of their right to withdraw/take a break if they would like.
- If there are signs of emotional distress the interview will be discontinued and there will be an opportunity to debrief
- All participants will have the right to withdraw at any time during the interview and up to 3 weeks after the interview after which point data anonymised and analysed.
- The researcher will ask the young people to identify a key person in school they could speak to about any troubling issues that might arise as part of the process, and with the young persons agreement of this, the key adult (parent, guardian, carer or school staff member) can be informed if any forms of emotional distress arise as part of/after the focus group.
- If the young person shows signs of distress or emotional discomfort, permission will be sought from them to contact their parent, guardian or key adult in school for be available should the young person want to explore these feelings more or discuss the interview in more detail.
- All the participants will be given a list of services they can access for support following the interview regardless of signs of emotional distress are shown at that time.
- The researcher will check in on the participants wellbeing through conversation with the SENDCo, up to one week later to ensure there has been no adverse consequences of taking part in this research.
- In the unlikely event that a young person continues to be distressed they will be signposted again to relevant services, such as the counselling service or CAMHS.
- If a safeguarding concern is raised, I will ensure that the appropriate steps are taken. This will include informing the designated safeguarding lead.
- The young person's emotional and physical wellbeing will always be the priority throughout the research process.
- If it is necessary for the sessions to take place remotely over Zoom, the measures and process mentioned above will remain.

42. Provide an outline of your debriefing, support and feedback protocol for participants involved in the proposed research. This should include, for example, where participants may feel the need to discuss thoughts or feelings brought about following their participation in the research. This may involve referral to an external support or counseling service, where participation in the research has caused specific issues for participants. Where medical aftercare may be necessary, this should include details of the treatment available to participants. Debriefing may involve the disclosure of further information on the aims of the research, the participant's performance and/or the results of the research. (Do not exceed 500 words)

Potential participants will receive an information sheet (see appendix D) upon recruitment that clearly outlines the aims, themes and procedures involved in the study. The information sheet will also make clear the participant's right to withdraw at any time, right not to participate in the study and that all names and personal information of the participants will remain anonymous.

A conversation prior to the interview will be offered to the young people or parent to further discuss the information sheet and for the participants to have the space to ask any questions they may have about the purpose, information sharing or about the researchers aims etc. The young people will be reminded about confidentiality and anonymity before the interview takes place. They will also be informed that the research findings will be disseminated to stakeholders, such as the local authority, before each interview takes place. Following the interviews, as outlined above, there will be a discussion with the participants regarding possible avenues of support to take up if they feel any emotional distress, including appropriate counseling services. An optional check in can be provided by a trusted key adult post participation if safeguarding concerns are raised. This is aimed to occur in person where possible. Once data analysis has been undertaken and conclusions have been reached, the participants will receive a brief summary of the results and an option to talk through these in person. The data sought is qualitative and there will be no measure of 'performance' taken.

Participants will be offered the chance to debrief at the end of each interview. This will happen face-to-face. This will be a chance for the young person to discuss any thoughts or feelings which may have arisen during the process, and for me to check in regarding the participants' wellbeing. They will be reminded that they can speak to their trusted key adult if required or they can ask me to contact a chosen trusted adult for them.

FOR RESEARCH UNDERTAKEN AWAY FROM THE TRUST OR OUTSIDE THE UK

43. Does any part of your research take place in premises outside the Trust?

- YES**, and I have included evidence of permissions from the managers or others legally responsible for the premises. This permission also clearly states the extent to which the participating institution will indemnify the researchers against the consequences of any untoward event

44. Does the proposed research involve travel outside of the UK?

- YES**, I have consulted the Foreign and Commonwealth Office website for guidance/travel advice? <http://www.fco.gov.uk/en/travel-and-living-abroad/>
- YES**, I am a non-UK national and I have sought travel advice/guidance from the Foreign Office (or equivalent body) of my country of origin
- YES**, I have completed the overseas travel approval process and enclosed a copy of the document with this application

For details on university study abroad policies, please contact academicquality@tavi-port.nhs.uk

IF YES:

45. Is the research covered by the Trust's insurance and indemnity provision?

- YES** **NO**

18. Please evidence how compliance with all local research ethics and research governance requirements have been assessed for the country(ies) in which the research is taking place.

NOTE:

For students conducting research where the Trust is the sponsor, the Dean of the Department of Education and Training (DET) has overall responsibility for risk assessment regarding their health and safety. If you are proposing to undertake research outside the UK, please ensure that permission from the Dean has been granted before the research commences (please attach written confirmation)

SECTION G: PARTICIPANT CONSENT AND WITHDRAWAL

46. Have you attached a copy of your participant information sheet (this should be in *plain English*)? Where the research involves non-English speaking participants, please include translated materials. YES NO

If **NO**, please indicate what alternative arrangements are in place below:

47. Have you attached a copy of your participant consent form (this should be in *plain English*)? Where the research involves non-English speaking participants, please include translated materials. YES NO

If **NO**, please indicate what alternative arrangements are in place below:

48. The following is a participant information sheet checklist covering the various points that should be included in this document.

- Clear identification of the Trust as the sponsor for the research, the project title, the Researcher or Principal Investigator and other researchers along with relevant contact details.
- Details of what involvement in the proposed research will require (e.g., participation in interviews, completion of questionnaire, audio/video-recording of events), estimated time commitment and any risks involved.
- A statement confirming that the research has received formal approval from TREC.
- If the sample size is small, advice to participants that this may have implications for confidentiality / anonymity.
- A clear statement that where participants are in a dependent relationship with any of the researchers that participation in the research will have no impact on assessment / treatment / service-use or support.
- Assurance that involvement in the project is voluntary and that participants are free to withdraw consent at any time, and to withdraw any unprocessed data previously supplied.
- Advice as to arrangements to be made to protect confidentiality of data, including that confidentiality of information provided is subject to legal limitations.
- A statement that the data generated in the course of the research will be retained in accordance with the University's Data Protection Policy.
- Advice that if participants have any concerns about the conduct of the investigator, researcher(s) or any other aspect of this research project, they should contact Simon Carrington, Head of Academic Governance and Quality Assurance (academicquality@tavi-port.nhs.uk)
- Confirmation on any limitations in confidentiality where disclosure of imminent harm to self and/or others may occur.

49. The following is a consent form checklist covering the various points that should be included in this document.

- Trust letterhead or logo.
- Title of the project (with research degree projects this need not necessarily be the title of the thesis) and names of investigators.
- Confirmation that the project is research.
- Confirmation that involvement in the project is voluntary and that participants are free to withdraw at any time, or to withdraw any unprocessed data previously supplied.
- Confirmation of particular requirements of participants, including for example whether interviews are to be audio-/video-recorded, whether anonymised quotes will be used in publications advice of legal limitations to data confidentiality.
- If the sample size is small, confirmation that this may have implications for anonymity any other relevant information.
- The proposed method of publication or dissemination of the research findings.
- Details of any external contractors or partner institutions involved in the research.
- Details of any funding bodies or research councils supporting the research.
- Confirmation on any limitations in confidentiality where disclosure of imminent harm to self and/or others may occur.

SECTION H: CONFIDENTIALITY AND ANONYMITY

50. Below is a checklist covering key points relating to the confidentiality and anonymity of participants. Please indicate where relevant to the proposed research.

- Participants will be completely anonymised and their identity will not be known by the investigator or researcher(s) (i.e. the participants are part of an anonymous randomised sample and return responses with no form of personal identification)?
- The responses are anonymised or are an anonymised sample (i.e. a permanent process of coding has been carried out whereby direct and indirect identifiers have been removed from data and replaced by a code, with no record retained of how the code relates to the identifiers).
- The samples and data are de-identified (i.e. direct and indirect identifiers have been removed and replaced by a code. The investigator or researchers are able to link the code to the original identifiers and isolate the participant to whom the sample or data relates).
- Participants have the option of being identified in a publication that will arise from the research.
- Participants will be pseudo-anonymised in a publication that will arise from the research. (i.e. the researcher will endeavour to remove or alter details that would identify the participant.)
- The proposed research will make use of personal sensitive data.
- Participants consent to be identified in the study and subsequent dissemination of research findings and/or publication.

51. Participants must be made aware that the confidentiality of the information they provide is subject to legal limitations in data confidentiality (i.e. the data may be subject to a subpoena, a freedom of information request or mandated reporting by some professions). This only applies to named or de-identified data. If your participants are named or de-identified, please confirm that you will specifically state these limitations.

YES NO

If **NO**, please indicate why this is the case below:

NOTE: WHERE THE PROPOSED RESEARCH INVOLVES A SMALL SAMPLE OR FOCUS GROUP, PARTICIPANTS SHOULD BE ADVISED THAT THERE WILL BE DISTINCT LIMITATIONS IN THE LEVEL OF ANONYMITY THEY CAN BE AFFORDED.

SECTION I: DATA ACCESS, SECURITY AND MANAGEMENT

52. Will the Researcher/Principal Investigator be responsible for the security of all data collected in connection with the proposed research? YES NO

If **NO**, please indicate what alternative arrangements are in place below:

53. In line with the 5th principle of the Data Protection Act (1998), which states that personal data shall not be kept for longer than is necessary for that purpose or those purposes for which it was collected; please state how long data will be retained for.

1-2 years 3-5 years 6-10 years 10> years

NOTE: Research Councils UK (RCUK) guidance currently states that data should normally be preserved and accessible for 10 years, but for projects of clinical or major social, environmental or heritage importance, for 20 years or longer.

<http://www.rcuk.ac.uk/documents/reviews/grc/grcpoldraft.pdf>

54. Below is a checklist which relates to the management, storage and secure destruction of data for the purposes of the proposed research. Please indicate where relevant to your proposed arrangements.

Research data, codes and all identifying information to be kept in separate locked filing cabinets.

Access to computer files to be available to research team by password only.

Access to computer files to be available to individuals outside the research team by password only (See **23.1**).

Research data will be encrypted and transferred electronically within the European Economic Area (EEA).

Research data will be encrypted and transferred electronically outside of the European Economic Area (EEA). (See **28**).

NOTE: Transfer of research data via third party commercial file sharing services, such as Google Docs and YouSendIt are not necessarily secure or permanent. These systems may also be located overseas and not covered by UK law. If the system is located outside the European Economic Area (EEA) or territories deemed to have sufficient standards of data protection, transfer may also breach the Data Protection Act (1998).

Use of personal addresses, postcodes, faxes, e-mails or telephone numbers.

Use of personal data in the form of audio or video recordings.

Primary data gathered on encrypted mobile devices (i.e. laptops). **NOTE:** This should be transferred to secure UEL servers at the first opportunity.

All electronic data will undergo secure disposal.

NOTE: For hard drives and magnetic storage devices (HDD or SSD), deleting files does not permanently erase the data on most systems, but only deletes the reference to the file. Files can be restored when deleted in this way. Research files must be overwritten to ensure they are completely irretrievable. Software is available for the secure erasing of files from hard drives which meet recognised standards to securely scramble sensitive data. Examples of this software are BC Wipe, Wipe File, DeleteOnClick and Eraser for Windows platforms. Mac users can use the standard 'secure empty trash' option; an alternative is Permanent eraser software.

All hardcopy data will undergo secure disposal.

NOTE: For shredding research data stored in hardcopy (i.e. paper), adopting DIN 3 ensures files are cut into 2mm strips or confetti like cross-cut particles of 4x40mm. The UK government requires a minimum standard of DIN 4 for its material, which ensures cross cut particles of at least 2x15mm.

55. Please provide details of individuals outside the research team who will be given password protected access to encrypted data for the proposed research.

N/A

56. Please provide details on the regions and territories where research data will be electronically transferred that are external to the European Economic Area (EEA).
N/A
29. Will this research be financially supported by the United States Department of Health and Human Services or any of its divisions, agencies or programs? YES <input type="checkbox"/> NO <input checked="" type="checkbox"/>
If YES please provide details:

SECTION J: PUBLICATION AND DISSEMINATION OF RESEARCH FINDINGS

35. How will the results of the research be reported and disseminated? (Select all that apply)
<input checked="" type="checkbox"/> Peer reviewed journal <input checked="" type="checkbox"/> Non-peer reviewed journal <input type="checkbox"/> Peer reviewed books <input type="checkbox"/> Publication in media, social media or website (including Podcasts and online videos) <input type="checkbox"/> Conference presentation <input type="checkbox"/> Internal report <input type="checkbox"/> Promotional report and materials <input type="checkbox"/> Reports compiled for or on behalf of external organisations <input checked="" type="checkbox"/> Dissertation/Thesis <input type="checkbox"/> Other publication <input checked="" type="checkbox"/> Written feedback to research participants <input checked="" type="checkbox"/> Presentation to participants or relevant community groups <input type="checkbox"/> Other (Please specify below)

SECTION K: OTHER ETHICAL ISSUES

36. Are there any other ethical issues that have not been addressed which you would wish to bring to the attention of Tavistock Research Ethics Committee (TREC)?
No

SECTION L: CHECKLIST FOR ATTACHED DOCUMENTS

37. Please check that the following documents are attached to your application.
<input type="checkbox"/> Letters of approval from any external ethical approval bodies (where relevant) <input checked="" type="checkbox"/> Recruitment advertisement <input checked="" type="checkbox"/> Participant information sheets (including easy-read where relevant) <input checked="" type="checkbox"/> Consent forms (including easy-read where relevant) <input type="checkbox"/> Assent form for children (where relevant) <input checked="" type="checkbox"/> Evidence of any external approvals needed <input type="checkbox"/> Questionnaire <input checked="" type="checkbox"/> Interview Schedule or topic guide <input type="checkbox"/> Risk Assessment (where applicable) <input type="checkbox"/> Overseas travel approval (where applicable)
39. Where it is not possible to attach the above materials, please provide an explanation below.
N/A

G: Amended Tavistock Research and Ethics Committee (TREC) Approval

RE: Requesting TREC amendment



Paru Jeram



To: Zahra Ahmed

Tue 15/11/2022 15:35

Cc: Richard Lewis



ZA Oct 2022 Amended TREC ...
2 MB

⌵ Show all 6 attachments (2 MB)

☁ Save all to OneDrive - Tavistock and Portman NHS Foundation Trust ⬇ Download all

Dear Zahra

I can confirm that I have received your updated TREC documentation and your request for amendments to your approved ethical approvals re changes to the method of participant have been approved. You may proceed with your research.

Your updated TREC form and documentations are attached for information.

Kind regards,

Paru

Mrs Paru Jeram

Senior Quality Assurance Officer

Academic Governance and Quality Assurance

<https://tavistockandportman.nhs.uk/research-and-innovation/doing-research/student-research/>

**ARE YOU IN YEAR 10 AND
FROM AN ETHNIC MINORITY
BACKGROUND?**

**Do you remember a time in
school where you felt directly or
indirectly discriminated against
due to your race, culture or
heritage?**

Have your say...

**YOUR
OPINION
MATTERS**



contact for more information or register your interest:
zahmed@tavi-port.nhs.uk

PARTICIPANT INFORMATION SHEET

PROJECT TITLE: AN EXPLORATION OF EXPERIENCES OF DIRECT OR INDIRECT DISCRIMINATION DUE TO THE RACE, CULTURE OR HERITAGE OF YOUNG PEOPLE AND SUPPORT IN SECONDARY SCHOOLS.

Who am I:

Zahra Ahmed, a trainee Educational Psychologist studying for the Doctorate in Educational Psychology. I am carrying out this research as part of my course.



WHAT IS THE PURPOSE OF THE STUDY?

Exploring the experiences of young people from black, asian and minority ethnic backgrounds. I want to understand how you experience:

- 1) Racial discrimination in secondary schools
- 2) Support available and helpful during these times
- 3) Hopes for future support approaches

WHAT WILL I BE DOING?

- You will be asked some questions about your experiences, impact and support within secondary school. This will be audio recorded.
- There are no right or wrong answers and the researcher is curious about your personal experiences and stories.
- If you do not wish to answer a question you just have to say.
- You can withdraw from this research up to 3 weeks after the interview, after then your data will be anonymised and analysed.

WHAT WILL HAPPEN TO DATA THAT I PROVIDE?

Your data will be stored securely and anonymously for at least 3-5 years following the last access.

WHAT IF THERE IS A PROBLEM?

Any complaint or concerns Please contact Dr Richard Lewis (rlewis@tavi-port.nhs.uk), the research supervisor for this project OR academicquality@tavi-port.nhs.uk.

? RISKS

You do not need to talk about anything that you do not want to and you will be given a choice to answer each question.

If you feel uncomfortable or experience any upsetting feelings during the interview you can stop the interview or move onto the next question at any time.

If you feel distressed after the interview you can contact the sources of support that will be mentioned or ask me to contact a key adult.

✓ BENEFITS

In talking together we can think of support which can be helpful for yourself and other young people moving forward.

I hope that you feel that your contribution and story is heard, valued and important

Taking part in this interview aims to will build awareness of the importance to address this topic in the school communities.

If you or your parents still have questions or you would like to register your interest please email me (zahmed@tavi-port.nhs.uk) OR let the head of year 10 know

I: Parent Information Sheet



The Tavistock and Portman
NHS Foundation

An exploration of experiences of direct or indirect discrimination due to the race, culture or heritage of young people, impacts on mental health and the support provided in secondary schools.

Introduction

My name is Zahra Ahmed. I am a trainee Educational Psychologist (EP) in my second year of studying for the professional Doctorate in Educational and Child Psychology at the Tavistock and Portman NHS Foundation Trust. I am carrying out this research as part of my course.

Before making a decision for your child/young person to take part in this research project it will be important that you understand why this research is being carried out, the researchers' motivations and what being in this research will involve for your child/young person. Please take the time to read the following information carefully and feel free to ask questions about anything you do not understand or would like to clarify. It is absolutely fine for you to also discuss this research with others before agreeing for your child to take part. It is also important for you to know that you have the right to withdraw your child from this research project at any time up to when the data has been anonymised and analysed.

What is the purpose of the study?

This project aims to explore the experiences direct and indirect discrimination of young people from black, asian and minority ethnic backgrounds due to their race, culture or heritage. It is aimed to consider the support that is accessible within secondary school settings. I want to understand how young people experience:

- 1) Racial discrimination in secondary schools
- 2) Effects on self
- 3) Support available, accessible and helpful during these times
- 4) Hopes for future support approaches

Why have I been invited to take part in the study?

Your child/young person has been invited to take part in this study because they identify as a young person who would like to share their experiences of indirect or direct of discrimination due to race. Young people invited to be a part of this study are between the ages of 14-15 years old. We are looking to recruit between 6-8 participants.

Do I have to take part?

No, you do not have to participate. There will be no adverse consequences if your child/young person wishes not to take part in this research study. You can withdraw their participation at any time. You can request for their data to be withdrawn until 3 weeks after interview, at which point their data will have been anonymised and analysed. If you withdraw from the study this will mean all identifiable data, and interview transcripts collected would be withdrawn from the study.

What will my involvement require?

If you agree to take part, we will then ask you and your child/young person to sign a consent form. If you do decide for them to take part you will be given this information sheet to keep and a copy of your signed consent form. Your child/young persons involvement would be the roughly one hour, during which, your child will be asked to take part in an interview with the researcher within school hours which will be audio recorded.

What will I have to do?

Your child/young person will be asked some questions about experiences of discrimination, impact and support within the context of secondary school. These questions will also be written down for them to see and remind themselves. They will be asked to answer these questions. There are no right or wrong answers and the researcher is curious about their personal experiences and stories. If they do not wish to answer a question you just have to say.

What will happen to data that I provide?

Research data are stored securely for at least 3-5 years following their last access and project data (related to the administration of the project, e.g. your consent form) in line with the Tavistock and Portman NHS Foundation Trust policies. Personal data will be handled in accordance with the UK General Data Protection Regulations (GDPR) 2018

What are the possible disadvantages or risks of taking part?

Your child/young person will not be required to talk about anything that they do not want to and they will be given a choice to answer each question. However, it may be possible that due to the sensitive nature of the topics being discussed, they may feel uncomfortable or experience some distressing feelings during / after the interview. If this happens, they can stop the interview at any point or move onto the next question. They and you can also withdraw from the study at any time up to 3 weeks after the interview at which point data will be anonymised and analysed.

If they feel distressed during or after the interview you can call or speak to any of the sources of support that will be listed on your information sheet.

If you are concerned or have any questions prior to taking part on the project then please do feel free to email myself, Zahra Ahmed on zahmed@tavi-port.nhs.uk.

What are the possible benefits of taking part?

The project aims to gain a further understanding into some of the experiences that can impact young people from ethnic minority backgrounds within the area of racial discrimination, effects and school support. I hope that taking part in this interview will amplify the voice and experiences of this community to build awareness of the importance to address this in the school communities. Although there are no direct benefits to taking part, I hope that you feel that your child/young persons contribution and story is valued and together we can think of support which can be helpful for young people moving forward. Your child/young persons participation will make a valuable contribution to the project in enabling me to understand and amplify these experiences.

What happens when the research study stops?

Once the data has been analysed and the project has been written up, the findings will be typed up as part of my thesis which will be read by examiners and be available at the Tavistock and Portman library. I may also publish the research at a later date in a peer/non-peer reviewed journal. You will have the option to read a summary of my findings or the full thesis once the analysis has been completed.

What if there is a problem?

Any complaint or concern about any aspect of the way you have experienced being a participant in this study will be adequately addressed; please contact Dr Richard Lewis (rlewis@tavi-port.nhs.uk), the research supervisor for this project. You may also contact someone who is independent of the research team, academicquality@tavi-port.nhs.uk.

Will my taking part in the study be kept confidential?

Yes. Your child/young persons details will be held in complete confidence and we will follow ethical and legal practice in relation to all study procedures. Personal data [name, contact details, audio recordings] will be handled in accordance with the UK General Data Protection Regulations, (GDPR), 2018 so that unauthorised individuals will not have access to them.

Your child/young persons personal data will be accessed, processed and securely destroyed by Zahra Ahmed. In order to check that this research is carried out in line with the law and good research practice, monitoring and auditing can be carried out by independent authorised individuals. Data collected during the study, may be looked at by authorised individuals from the Tavistock and Portman NHS Foundation Trust, from regulatory authorities, where it is relevant to your taking part in this research. All parties will have a duty of confidentiality to you as a participant and we will do our best to meet this duty. We will anonymise any documents or records that are sent to you, so that you cannot be identified from them. The data you or your child provide will be anonymised and your personal data will be stored securely separately from those anonymised data. You will not be identified in any reports or publications resulting from this research and those reading them will not know who has contributed to it. With your permission we would like to use anonymous verbatim quotation in reports.

In certain exceptional circumstances where you or others may be at significant risk of harm, the researcher may need to report this to an appropriate key person identified by yourself or authority, in accordance with the General Data Protection Regulations, (GDPR) 2018. This would be discussed with you first.

Examples of those exceptional circumstances when confidential information may have to be disclosed are:

- The researcher believes you are at serious risk of harm, either from yourself or others
- The researcher suspects a child may be at risk of harm
- You pose a serious risk of harm to, or threaten or abuse others

Full contact details of researcher and supervisor

Researcher: Zahra Ahmed

Email: zahmed@tavi-port.nhs.uk

Supervisor: Dr Richard Lewis

Email: rlewis@tavi-port.nhs.uk

Who has given permission for this research?

The Tavistock and Portman NHS Foundation Trust has given ethical approval to carry out this research. The Local Authority's Educational Psychology Service has also given permission for the research to go ahead.

Who has reviewed the project?

This research has been looked at by an independent group of people, called an Ethics Committee, to protect your interests. This study has been reviewed by and received a favourable ethical opinion from Tavistock and Portman NHS Foundation Trust Ethics Committee.

Thank you for taking the time to read this information sheet ☺

J: Participant Consent form

Research Title: ***An exploration of experiences of direct or indirect discrimination due to the race, culture or heritage of young people and the support provided in secondary schools.***

Please initial or check with an X the statements below if you agree with them:

1. I have read and understood the information sheet.
2. I understand that participation in this research is voluntary and I am able to withdraw my data up to 3 weeks after the interview, without giving a reason without giving a reason.
3. I agree for the interviews to be audio recorded.
4. I agree for the sessions will carried out remotely in person at school where it's not possible to meet in person, this will move to Zoom.
5. I understand that no visual recording or photographs will be taken.
6. I understand that all attempts will be made to anonymise my details to avoid links to the data, although I understand that the sample size is small.
7. I understand that there are limitations to confidentiality relating to legal duties and threat of harm to self or others.
8. I understand that the interviews will be used for this research and cannot be accessed for any other purposes.
9. I understand that the findings from this research will be published in a thesis and potentially in a presentation.
10. I am willing to participate in this research.

Emergency Contact information

Name: Relation:

Number:

Your name:

Signed..... Date...../...../.....

Researcher name: Zahra Ahmed

Signed..... Date...../...../.....

Thank you for your help ☺

K: Parent Consent form



The Tavistock and Portman
NHS Foundation

Research Title: ***An exploration of experiences of direct or indirect discrimination due to the race, culture or heritage of young people and the support provided in secondary schools.***

Please initial or check with an X the statements below if you agree with them:

1. I have read and understood the information sheet.
2. I understand that my child's participation in this research is voluntary, and I am able to withdraw their data up to 3 weeks after the interview, without giving a reason.
3. I agree for the interviews to be audio recorded.
4. I agree for the sessions will carried out remotely in person at school where it's not possible to meet in person, this will move to Zoom.
5. I understand that no visual recording or photographs will be taken.
6. I understand that all attempts will be made to anonymise my child's details to avoid links to the data, although I understand that the sample size is small.
7. I understand that there are limitations to confidentiality relating to legal duties and threat of harm to self or others.
8. I understand that the interviews will be used for this research and cannot be accessed for any other purposes.
9. I understand that the findings from this research will be published in a thesis and potentially in a presentation.
10. I am willing for my child to participate in this research.

Emergency Contact information

Name: Relation:

Number:

Your name:

Signed..... Date...../...../.....

Researcher name: Zahra Ahmed

Signed..... Date...../...../.....

Thank you for your help ☺

L: Interview Schedule

Main Question: Can you tell me about a time where you felt targeted or discriminated due to your race, culture or heritage during secondary education?

- Can you tell me more?

Follow-up questions/prompts:

1. I'm wondering how you feel this may have affected you at that moment.
 - what do you feel this may have looked like in school?
 - since then, could you tell me about the affect you feel it has on you now?
2. You've mentioned how you felt and I'm wondering how these feelings were managed, did anyone in school or outside help?
 - was there anything or anyone in particular at school that helped you cope or raise concerns you may have had about feeling directly or indirectly discriminated against due to you race, culture and /or heritage?
 - if they say no – was there an offer of support? was there support available external to school?
 - what was the most helpful about this support?
3. Could you tell me about your hopes for what could be done in schools to support children from ethnic minorities who have had similar experiences
 - school practices?
 - support available?

M: List of services which can provide support.

Supporting Agencies

AASHNA

aashna.uk

Provides a list of therapists working to recognise the ways in which culture, faith, religion, colour, social background, sexuality, gender and neurodiversity affect people's experiences.

BAATN (THE BLACK, AFRICAN AND ASIAN THERAPY NETWORK)

baatn.org.uk

Provides a list of therapists from Black, African and Asian backgrounds, and signposts to local mental health and advocacy services.

BAME STREAM BEREAVEMENT SUPPORT

[0207 263 6947](tel:02072636947)

bamestream.org.uk/bereavement-support

Offers free bereavement support (three sessions) for anyone aged 18 and over who identifies as Black, Asian or any other minority ethnicity who has been affected by the death of a loved one due to Covid-19. Support is delivered by [Nafsiyat Intercultural Therapy](#). It is available in multiple languages and you can self-refer to the service.

BAYO

bayo.ubele.org

Bayo is a space to find collectives, organisations and services from across the UK that offer mental health and wellbeing support to the Black community.

BLAM (BLACK LEARNING ACHIEVEMENT AND MENTAL HEALTH)

blamuk.org

Offers mental health support to people from Black British communities, including racial wellness workshops. Works to embed Black British cultural heritage and African and Caribbean histories into teaching.

BOLOH HELPLINE

[0800 151 2605](tel:08001512605)

helpline.barnardos.org.uk

A helpline and webchat for Black, Asian and Minority Ethnic children, young people, parents or carers affected by the pandemic. Offers emotional support and practical advice.

HUB OF HOPE

hubofhope.co.uk UK-wide mental health service database. Lets you search for local, national, peer, community, charity, private and NHS mental health support. You can filter results to find specific kinds of support.

INSIDE OUT WELLBEING

insideoutwellbeing.org

Provides culturally-informed wellbeing talks and workshops, including sessions on racial wellness.

INSPIRITED MINDS

inspiritedminds.org.uk

Offers private counselling services for Muslim communities.

JAMI

jamiuk.org

020 8458 2223

Provides mental health support for the Jewish community through online services, community hubs, recovery support plans and education.

MUSLIM COMMUNITY HELPLINE

020 8908 6715 or 020 8904 8193

muslimcommunityhelpline.org.uk

Provides listening and emotional support for members of the Muslim community.

MUSLIM YOUTH HELPLINE

0808 808 2008

myh.org.uk

Provides faith and culturally sensitive support to young Muslims by phone, live chat, WhatsApp and email.

RETHINK MENTAL ILLNESS

0808 801 0525

rethink.org

Provides support and information for anyone affected by mental health problems, including local support groups.

SOUTHEAST AND EAST ASIAN CENTRE (SEEAC)

seeac.org.uk

Offers mental health support to people of Southeast and East Asian heritage in the UK, and lists other support options in London, Birmingham, Manchester and Scotland.

SPARK AND CO.

sparkandco.co.uk

Directory of support services for people of colour, including mental health services.

TARAKI

taraki.co.uk

Creates spaces for mental health education and awareness for Punjabi communities. Support with experiences of discrimination and hate crimes

These organisations offer advice on your rights and guidance on what to do if you've experienced discrimination or a hate crime:

CITIZENS ADVICE

0800 144 8848 (England Adviceline)

0800 702 2020 (Wales Adviceline)

18001 0800 144 8884 (textphone)

citizensadvice.org.uk

Free, confidential information and advice on your rights, including money, housing, experiences of discrimination and other problems.

COMMUNITY SECURITY TRUST (CST)

0800 032 3263 (24-hour emergency number)

0208 457 9999 (general enquiries)

cst.org.uk

Protects British Jews from antisemitism and related threats, including through an emergency number and an online form for reporting incidents.

EQUALITY ADVISORY SUPPORT SERVICE (EASS)

0808 800 0082 (helpline)

18001 0808 800 0084 (textphone)

equalityadvisoryservice.com

Advice on issues relating to equality and human rights, including guidance for disabled people.

EQUALITY AND HUMAN RIGHTS COMMISSION (EHRC)

equalityhumanrights.com

Promotes and monitors human rights and equality.

TRUE VISION

report-it.org.uk

Provides information about hate crimes and an online form for reporting them.

VICTIM SUPPORT

0808 168 9111

victimsupport.org.uk

Provides emotional and practical support for people affected by crime and traumatic events.

CAMPAIGNING ORGANISATIONS

These organisations campaign against racism and some offer ways to get involved and have your say. You could also campaign with Mind for a fairer system.

BLACK LIVES MATTER UK

ukblm.org

Anti-racist organisation fighting to end structural racism.

BLACK THRIVE

blackthrive.org

Works to address and challenge the structural barriers that prevent Black people from thriving.

RACE ON THE AGENDA (ROTA)

rota.org.uk

Works with communities impacted by systemic racism, to create policies and practice that tackle inequality.

RACE EQUALITY FOUNDATION

raceequalityfoundation.org.uk

Explores evidence of discrimination and disadvantage. Promotes equality in public services, including health, housing and social care.

RUNNYMEDE TRUST

runnymedetrust.org

Challenges race inequality in Britain through research, network building, leading debate, and policy engagement.

SHOW RACISM THE RED CARD

theredcard.org

Anti-racism education charity, delivering educational workshops to young people and adults.

STEPHEN LAWRENCE DAY FOUNDATION

stephenlawrenceday.org/stephen-lawrence-day-foundation

Works to create a more equal and inclusive society, and to create education and career opportunities for young people.

STOP HATE UK

stophateuk.org

Offers independent reporting and support for victims and witnesses of hate crimes. Visit their website to see if your area is covered, and find links to other reporting options.

THE UBELE INITIATIVE

ubele.org

African diaspora-led organisation bringing together a culturally diverse and intergenerational group of community activists and change-makers.

N: Reflexive Diary Entry 3 and 4

Recruitment

20.07.22

The process of recruiting was frustrating due to the challenges with school approval. I could help but judge or negatively view head teachers who refused to take part. In order to aid reflection, some information was collected from schools regarding the barriers to taking part in the research.

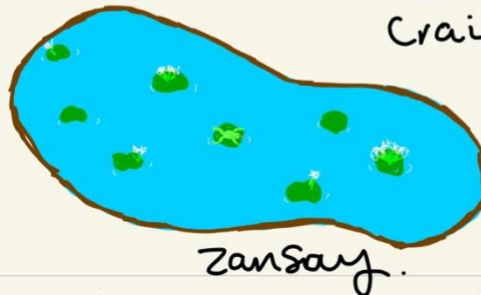
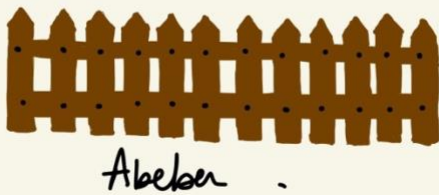
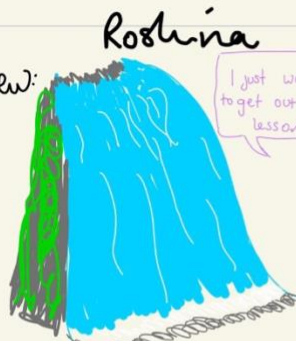
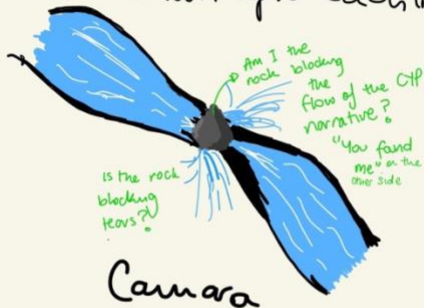
Further reflection also raised questions around the safety young people felt to volunteer to speak about their experiences of school.

Considering intersectionality of human identity, I wondered about those who may be white passing, or of a less visibly different ethnically different background and how permitted they may feel to join the research. This impacts the student flyer design, in order to make it representative. This reflection was raised due to a teacher asking a white student to take part in the research in front of a black student which raised a disagreement between staff and student. It is however, unknown whether the student who appeared white did in fact feel she had experienced racial discrimination or have invisible aspects of her identity she may have wanted to speak about. Neither student signed up to take part in this research in the end.

Interview Reflections

02.02.23

Images drawn after each interview:



- It was challenging to not over empathise or amplify their feelings. Starting the interviews were the hardest part but participants are still adjusting to / getting comfortable
- Key words popping into my mind:

'Dark Racist Past'

'It's not that deep'

'people will think it's a myth'

'Everyone's used to it'

'It's a crime to call someone racist'

'I thought this was going to be easy'

'Trust'

'fighting your own battles'

'I'm a failure'

O: Example of Camara's Analysis Process from Transcript to GETs

01. Transcript with Initial Exploratory Notes (19/12/2022)

PAGE 1	DISCRIPITIVE	LINGUISTIC	CONCEPTUAL	REFLECTIONS
1.Ok well, we can start with like the main question, which was obviously, can you tell me about a time where				
2.you felt targeted or discriminated against due to your race, cult]				
3.So like recently, like a week or two ago. Er me and my friends were stood in the toilet, and there's all the				
4.cubicles were like use..being used so we stood there waiting, and a teacher comes into the toilet and says,	Unprovoked		Authority intruding/invading space	
5.get out the toilet now and we're like, oh, but we're waiting for like the cubicles to become free. And she was like		"get out the toilet now"	The sharp comment regarding instant removal illustrated lack of tolerance	
6.go use the other toilets. Er I want to let some other girls in. So I said to her why are the other girls more	Being sent away/replaced		Displacement; Teacher asserting authority; student questioning authority	
7.entitled to this bathroom than we are. And she said, obviously, it's busy and you lot have been here for a long		"entitled" does that mean she feels less permitted/entitled/favourable. Feeling the opposite to entitled – denied/rejected/unworthy		
8.time. And we kinda said well there no cubicles to use. And then one of my other friends, she was white, and		Disrespect both ways - communication gap?	power play/struggle	
9.she was like, Oh, we're not going anywhere, she didn't say anything. And then I said to her, almost...[pause]				
10.and I...[pause]...ignored her because she kind of...(f) she didn't have any like reason. And I said to her, why		Aprehension to share		
11.should we come out of the toilet? and not anybody else. And she said, fine, that's it and giving you			power struggle	
12.detention. But other people were arguing with her, but she thought the one black girl in the toilet, I'm gonna paint	singled out as the only black person	"Painted out"	Silenced by authority; feeling othered/ alienated/highlighted	
13.her out and say she was the one being aggressive. And she was the one being like...like...horrible and like	Rejected/singled out/target on her back.	"aggressive"	Detention to CM = aggressive/arguing/horrible but the teacher never said these things . Whay is her Previous experience of language used towards her/black girls – her perception of the teachers.	
14.arguing with her when I really wasn't, it was more the other people in the toilet but because I was black, it				
15.was easiest to say that I was being aggressive. And she she really didn't have any like, reason to give me	easy to blame the black girl			
16.detention because even when I asked her, she just, you know what you did, you know what you did, You	teacher not providing an explanation or answer	"you know what you did"	Teacher defence / dismissing student / disrespecting	
17.know what you did, And I...I..don't know what I did.			Invalidation	
18.Yeah, seems difficult. Yeah. Yeah. I guess Can you tell me a little bit more about the situation or more				
19.about erm the interaction with the teacher or how you felt about that?				
20.Er I just felt really annoyed because she didn't know me, and obviously I have my prefect badge on, and		"You don't know me" - what is it you'd want her to know about you;	quick judgement made based on race not prefect badge	
21.she was like oh, why do you have one? And I thought it kinda...really..isn't..for you to...say, about my prefect			teacher assumptions not fitting in reality - why the prefect badge	
22.badge, because you don't know me. And I just feel like for the first time...having like an interaction with a				
23.teacher, minimum, at least should ask me my name or something, it's...it's just not nice for the first interaction for	first interaction			
24.someone to be, you're getting a detention. And you don't know why. But it's even to this day I don't know				
25.why every time I tried to speak to her, she's sort of is just like get outta my face, you know what you've			poor teacher relationship now due to unspoken stuff	
26.done...[pause]...like, she's, she's behaving like I've done something wrong but I still don't know what I've		"I've done something wrong"	feeling like a perpirtor/ unaccepted/disliked	
27.done wrong.			Internalising?	
28.Could you say a little bit about maybe how that might have affected you in the moment? Do you think?				
29.I think I was a bit embarrassed to be honest, because like, everyone's like all watching...becasue obviously		Embarrassed		
30.the teacher and students arguing everyone's watching. And I kind of look like I'm a bad kid. Because it looks		Everyone was watching	Public embarrassment	
31.like oh, she's getting a detention in front of everybody, when really and truly I really don't know what I've		Bad kids	Confusion	
32.done. And I know sometime you know when kids are bad they say, Oh, I don't know what I've done, I dont				
33.know what I've done. And sometimes they would be just saying that. But I wasn't. And obviously other				
34.teachers in school, like I spoke to them about this detention. And they were confused, because I've never				
35.had a detention before. So it would be...not normal behaviour...because she didn't know me. She just		"didn't know me"		
36.thought, Oh, she's being very aggressive. And she was speaking to me, but I didn't do anything that I think			Assumptions about her thoughts	
37.was aggressive. I just asked, Why am I getting a detention? And she said thats arguing back.		Aggressive (again)	Different perceptions of what does arguing look like - Communication Gap	
38.Can I just clarify so it was it the other girls that were with you? Did they also get detentions?				
39.No and they were all white. I...I'm the only like black person in my friendship group.			singled out/different	was it racially motivated or are there parts of the story not told?

PAGE 2	DISCRIPTIVE	LINGUISTIC	CONCEPTUAL	REFLECTIONS
1.I mean, you said a few things which were quite interesting. So I'll just kind of feedback and obviously that				
2.this interview is kind of led by you and how you where you'd like to take it and what you'd like to say so I				
3.don't want to go...say too much. But you said some you said a few things which was quite interested in				
4.terms of like being embarrassed and a bit looking like a bad kid and just wondering if you could expand.				
5.Because, obviously everyone to school knows me. I'm one of those kids that you just know. You just know		knowing me		
6.them. And so obviously when it's like you've seen this interaction with a teacher, a lot of people that are				
7.passing, just stop to like, look. Cos you know, like, everybody likes to be like nosy. And just the way she		Everyone was watching	Public embarrassment	
8.was speaking to me, it looks like I have actually done something and everyone's giving me that kind of look		"the WAY she was speaking to me" - Tone of voice		
9.like oooo what has she donee. Like, I can't explain it....usually that other teacher wouldn't give detentions.		Difficult to find the language to explain these experiences	Like she's been singled out for doing something wrong	
10.It's kind of...you have a one on one conversation with that student. Like, there it doesn't have to be in front of		"one to one conversation"		
11.everyone kind of thing. But obviously, she did it in front of everyone in the toilets. Everyone passing. So like			Can teachers impact the narrative of CM	
12.everyone's....just...hearing it. It's quite public. Yeah. Like, it wasn't a one on one conversations, she just like		"in front of everyone"	All eyes on her, impact on peer perception	
13.doing it in front of everyone.		"Everyone" - empassised		
14.Yeah. That's quite hard. Yeah. And I guess how do you feel like that concept of like, being a bad kid kind of				
15.comes up?				
16.Errmm I think because,...it's like...people that saw that didn't know me obviously. It just looks like like, oh,		people that saw that didn't know me obviously	perception of others	
17.obviously some black...that this, ghetto girl, this ghetto loud, girl wanted to argue with the teacher and like I		"ghetto loud girl wanting to argue"		
18.got a few looks from people, because that is how you get painted. Ghetto and loud. But that is not me. So it		"getting painted"	Being done too; a picture getting painted of u	
19.just made me really like uncomfortable when she was speaking to me like that. And I just kind of walked off.				
20.And she said, why are you walking off? I said, because I'm just not gonna get into it with you. It's not worth...I	Walking off			
21.don't understand why I'm still there if she wasn't gonna tell me, why I got detention and what I'd done, so I			low expectations of the teacher based off previous experience	
22.just walked off and it continued to make her more angry but I'm not gonna like, stand in front of you argue				
23.with you, and then I look like an idiot.		"then I look like the idiot"	seesaw of who looks like the idiot	
24.Yeah. I guess again, we've used some quite like, interesting words that I would kind of like to know a little				
25.bit more about like the ghetto loud girl and kind of be perceived in that way.				
26.Yeah, obviously, like, if you're black, and you're going to like, obviously, like I'm in a set one class so most				
27.of my class is like white, posh kidds....So obviously I'm like the only black...like one of the only...very few,		I'm like the only black like one of the only black people in set one		
28.like black people in my class. So whenever I like...I but like everyone in the class can do whatever they				
29.want, like they can argue with whoever, do whatever. But the minute I do it, it's, like urghhh I'm so sick of				
30.like loud girls. She's loud. But I don't think I'm loud. I feel like, I shouldn't be allowed...like but when				
31.something upsets me, I should be allowed to say something about it. It shouldn't be I have to worry about	Silencing		Silencing due to being perceived as ghetto / loud	
32.everyone calling me loud and like, ghetto and like argumentative, like, black girls kind of have that image		Black girls have the image of loud, ghetto and agurmentative		
33.around like, they always want to argue kind of thing. But I don't necessarily think that's true.	Disproving existing narratives			
34.Yeah..I guess when you say ghetto, what kind...Do you envision what you saying?			Kept waiting for me to speak - validation?	
35.Er I think Ghetto...Ghetto is an overused term. Because I think ghetto is a word that people just use for...[p]..				
36.people who are maybe not as like, their parents don't have as much money, but then they...they wouldn't				
37.call a white person ghetto. So it's like, a black person, who doesn't...who's that maybe that like workers no		"they wouldn't call a white person ghetto"		
38.working class? Like, Yeah...about that...it's like anyone who's below me that's black, I'm just gonna say		"below me"	Intersections of race and class	
39.they're ghetto. I get it some...but I feel like, it also comes into our culture. Like, if we do anything that's like,			Feeling below others	
40.Jamaican, or African, or like Caribbean or something like that, it's like urghh they're so ghetto. And it's really	others have limited understanding of different cultures leading to these stereotypes		if they don't understand they call it ghetto	
41.annoying, because when they do like, their country stuff, we would never ever say something like that to	we accept their culture		wanting the same treatment back	

PAGE 3	DISCRIPTIVE	LINGUISTIC	CONCEPTUAL	REFLECTIONS
1.them. We kind of like, you know, like, help them enjoy....kind of thing. Like even on our black history month				
2.they were m...everyone's like urghh I'm not going to that. That's like maybe if you wasn't gona go, just don't		"They"		
3.go, maybe don't like promote it. Arr I'm not going, why am I going to that. Like, I feel like stuff like that is just			overt dislike of their culture	
4.rudee.				
5.I think that's a really helpful way to kind of think about it. Can you tell me a little bit more about this..the				
6.Black History Month and...wana go...				
7.Yeah, black history month in our school, I say like, amongst the like the black students it's a big deal. Like,				
8.everyone's parents like bringing, like gives them food to bring in. You have like dance shows, we had a	sharing of food, culture clothes and performaces in BHM is joyous/big deal		bringing together family and communities celebrating their culture	
9.fashion show where black people wear their culture clothes. It was quite a big thing. And I feel like literally				
10.all the black students in our schools were like yeah were we going, and we're gonna have fun. And I feel				
11.like it kind of ruined it for us, because they were like, Oh, why would you, like why would you want to go to			ruined by other students attitudes	
12.stuff like that? Oh, it's gonna be so boring. But maybe to you it's boring. But this is like what we do at home				
13.at our family parties. So it's not nice for someone to say that. Whereas when they...becasue when they do		"They"	wanting the same treatment back	
14.like, their things, we're not always like saying, Oh, we don't want to do that kind of thing because I feel like		keep it to yourself		
15.it's just...it's just rude. Maybe if you don't enjoy it, just keep it to yourself kind of thing.				
16.And sorry, just the fact that when you say they say they don't go who..whoo..				
17.like the students				
18.so other students				
19.Yeah....[pause]...like they don't, like the teachers are like really inclusive of that kind of things, it's just	Teachers are inclusive of black history month			
20.that...ah..studentss....				
21.I guess you kind of mentioned a few kind of scenarios that you spoke about in terms of like, one with a				
22.teacher or some with some students in terms of Black History Month. And you said a little bit about how				
23.you might have you might have felt in the moment. So you said that, you know, it was quite rude. So, could				
24.you possibly tell me a little bit more about how that feels in the moment?				
25.Like, it just feels like, maybe you're not...[pause]...the same as everyone else? If that makes sense. You	feeling not the same as everyone else			
26.feel like your below everyone, but obviously, that's not the case. What it is is that, almost that what we're		"below everyone"		
27.doing is like not...[pause]...as good as what they're doing, if that makes sense. But it's like that what we're		"what we're doing is not as good as what they're doing"		
28.doing is like for like lower class people, but it's not because that's what we do as part of our culture. But I		"lower class people"		
29.think like obviously like, it's everywhere, the students do it all the time because nothing happens, if I'm...if		"it's everywhere"	Teachers don't take racism seriously	
30.I'm being totally honest...our school takes homophobia far far more seriously...[pause]...than racism.				
31.Woow				
32.If, it's, if someone says 'oh you're so gay' you're getting kicked out of school, you're not coming back. You			Racism is ambiguous and therefore has lower levels of policing	
33.say something racist,...Oh, you, it's fine you can just do a little ten minute detention and it's like				
34.done....[pause]...nothing more. And like, yeah in the school they have an LGBTQ club, but they won't let			Teachers saying no to black history month club	
35.us have....a black history club, like..... And to this day, they just don't have any like....argument for it like,			"Space", feeling unimportant	
36.there's nothing....[pause]...that I think is a good enough reason to tell us no....Well even when we put up			dismissed	
37.like, a black history display downstairs they took it down because they said we're gonna put our			Displaced/removed/rejected	
38.prefects here. We have so much space in the School of like...displays that it's just...there? Like we have		"space"		

PAGE 4	DISCRIPTIVE	LINGUISTIC	CONCEPTUAL	REFLECTIONS
1.the space for like, RE, english, that are just theree but they don't actually serve any purpose, that I easily,		servicing a purpose		Feeling triggered by the rudeness but reality of this occurring
2.easily, think could have been used, but they thought, ah no we'll just take, find an excuse to take the black			Displaced / rejected	
3.history one.				
4.Yeah. Yeah, I can hear that that's quite, quite, it seems like quite a a not a struggle, but like, erm it's quite				
5.hard for you to be able to kind of make that point.				
6.Yeah.				
7.Okay. And you said it kind of makes you feel a bit like, beloww everyone kinda,				
8.Yeah, because I feel like specific to my school. Like, alot...most of the white students especially, they've	Students making comments			
9.made so many comments. And I think, do you know, how racist what you're saying is, but it's like, I'm just	unsure if students know how racist their comments are		Racism is ambiguous	
10.not gonna get into it with them. Like I remember, like, last year, we had a poetry competition. I came first in		"not gona get it into it with them"		
11.my whole year group and someone said to me, ahh you only came first because our school wants to have			token diversity-ism	
12.like, diversity. And that is soo, if you ask me that is soo rude. Because I did think I was the best, l...l			convincing her/me that she was the best? - like proving it	
13.genuinely do. I went oh my god, like actually. I was the best. And they said, oh, no, our school selected			Other students trying to cause self-doubt	
14.you for diversity. It easily could have been someone else but our school just wants to show that we have	Peer commenting in derogatory ways			
15.black students here that have talent and I just thought like that was so rude. Like, it's one of those things				
16.maybe don't come up to me and say it				
17.mmm yeah that seems like quite obviously not quite a nice thing				
18.yeahh, and it was said so loosely, like so calmly in front of everyone. Like, they didn't even care like what was gonna		in front of everyone	Public perception / narratives;	
19.happen? They just said it...[pause]...like it was normal	Common to say derogatory comments	"said like it's normal"		
20.mmm...I guess...I mean, like, feelings wise in terms of like, emotional kind of experience at that time. What				
21.do you think was kind of happening for you?				
22.I think it obviously, it made me really upset and like disheartened, because I've worked so hard on it. And,	hard work not recognised	upset and like disheartened, because I've worked so hard on it	disappointed in people for thinking that way	
23.you know, me coming first, me and my sister were the first ones in this school ever, for like, your whole				
24.family to win. So it was a big, it is a big deal. My sister won, my cousin won, I won, it's a big deal. My				
25.family are going crazy, because common why would they not really? And for them to then say, oh it only				
26.happened because you lot are black, it's just like saying, it's like saying yours isn't that good. But out of the			being denied	
27.black people you were the most good. So they selected you so they can have like diversity, and show	Being denied the experience of celebrating their hard work and winning	"black talent"	Why is it just not considered talent	
28.everyone that like our black...like, we have black talent in our school, which I genuinely don't think that it				
29.was the case. I did think I was the best, especially, because the people who judged hadn't met us before.				
30.So it didn't make sense. The people that were judging had no idea who we were, and they still thought I	found it difficult to move on		Convincing me she was the best?	
31.was the best and it really annoyed me, but people kept saying, Oh no, is it only because you're black, it's				
32.only because you're black. And I don't think you can say that when someone's worked so hard on		"it's only cos you're black"		
33.something, if you didn't work hard enough, and you didn't deserve it, maybe just take it, because if l... I feel				
34.like if a white person had won, that comment would not have been made. Like he would have been like				
35.ohh yeah, you were so great. You deserve it. But because I'm black, it means like they didn't thought I deserved	Wanting recognition	"they thought I didn't deserve it"	Needing to prove she deserves it now	
			Trying to rationalise and make sense of WHY peers would act in this way	
36.it, but they didn't even come second or third. They didn't come second or third. So I just didn't understand				
37.the comment, because you weren't gonna win anyway, because your weren't second or third. I feel like	Comments being said publically no fear or awarnesss that it might hurt others feelings / consequences	Being said publically	no reproccsions	
38.comments like that I just made so like relaxed, like they don't think maybe let me say this in a private				
39.conversations, rather than just saying it, like in front of everyone kind of thing. And I've heard like lots of				
40.comments about like hair in my school as well. And they are like, they'll say, stuff like, Oh, it must be				

PAGE 5	DISCRIPTIVE	LINGUISTIC	CONCEPTUAL	REFLECTIONS
1.boring, like white people say this, it's so boring to be white, because I can't do a thing with my hair, you lot		Change your looks		
2.change your looks like every week and it's like, every week you're a new person and I thought what, you		you're like a new person		
3.can't just, you can't just, you can't say that to people because if we change our hair, we change our hair,	Students always making comments			
4.that's not really your business. Like it's just not, it's just not your business. And to just say something, they	White students getting so offended due to bring told they can't comment on black peoples hair	"so offended"	White defence/fragility	
5.keep, that a lot of students they constantly sayin stuff like that. That they they get so offended, like when you	silenced/dismissed/invalidating.		being denied their experience	
6.say you can't say that, they're like oh I'm just making a big deal out of it. Like, stop overreacting when what				
7.they're saying is, actually, really, really racist.				
8. There's there's quite quite a lot to kinda deal with and you said, no, I think to the emotions, you kind of said				
9. was like, annoyed and upset. And yeah, I guess how might you? Or how did you manage those emotions				
10. during these times?				
11.I just walked off. I always walk off because if you stay and argue, you just look loud and ghetto, people will			People creating the narrative about you/ labelling you	
12.talk about you, they say ahh, that's that ghetto, like girl that was doing XYZ. People talk about it....it's				
13.gossip. But if a, where there's a white boy does something like that, everyone would be like Sir don't be	not being backed up by peers			
14.unfair, ahh miss you're so unfair, how could you say that to her? Well, the minute its the black girl, it's like				
15.like ahh you're wasting my learning time? And when they say stuff like that, it's like, am I really wasting				
16.learning time, because if this teacher had not been like wrongly like giving me detentions or anything like				
17.that, would you be doing the work? Probably not. Probably not, because the class show by your work, you don't				
18.really do your work. So you saying that is not the truth is it? And this is like, they'll just say because it's like,			What people are going to say	
19.we...we're not gonna argue like, a lot of the black people in my school, we just don't say things back because of			Can't stand up for ones self	
20.what people are gonna say. Like if something happens that we don't like, we just don't argue back.			Fear of labels	
21.because if you argue back, you get called, like...[pause]...aggressive, angry...even in our school,	I can't remember a white person getting excluded	"I can't"		
22.black....of the people that have been excluded...I can't remember a white person being excluded from...I				
23.can't...I can't remember a white person being excluded from my school. I literally can't				
24.remember....[pause]...It's just like you just get excluded and it's like, it's just what you do, even if it's just		"Small scale, pushed further"		
25.small scale, because you're black it's pushed further and then, they'll say something like Oh, it's life				
26. threatening for other students, but it probably isn't, but they're just saying it because they black. And I feel like				
27.often when like black kids get into some like kind of conflict with another student, some-how it always	conflicts between black children in school always gets linked back to gangs when that's not always the case		Narrative is painted by others judgments	
28.becomes gang related and I'm just like you can't. jump. From. One. end of the stick to like another. Two				
29.students are in conflict. Like, that's it, that's all there is to the situation. But then they'll start like, oh, we				
30.need to put safety measures, oh is this person safe when they go home, yeah they are, but it's just like				
31.because the person's black, they say ahh, are they gonna be attacked on the way home. It's like they have		"black people have this kind of image of being dangerous. And like....[pause]...bringing like problems all the time"		
32.this, like black people have this kind of image of being dangerous and like...[pause]...bringing like				
33.problems all the time, so like when stuff goes wrong, and we don't like something, you just don't say		"if you say something you can get in trouble for saying something"		
34.anything. Because if you say something you can get in trouble for saying something				
35. So it seems quite like erm...I mean, I guess I'm just trying to repeat what you're saying in terms of when				
36. you're trying to manage it. You can't, ermm you don't want to make a big deal out of it. Because you're				
37. scared that it's going to come back on you. Yeah. So I guess my question would be, then, how do you				
38. manage those feelings that come up?	It happens all the time so I'm used to it			
39.There's not much that we can do because it happens to me like all the time, so like I'm kind of used to it.			Students doing things like that because that is their norm - they havent been taught differently;	
40.And I feel like the people who, are the people who like do do things like that, it's because they're used to it				
41.so like I'm used to it, they're used to it, but neither of us should be used to it because like they think				
42.obviously like it's like ahh, I'm kind of used to it, because I make these jokes with my friends. So I'm used				
43.to it, like it's not a big deal to me and I'm always, also used to it but then they always do it. So I'm also	everyone is used to it		explicit teaching to students in schools	
44.used to it. Everyone's kind of just used to it so that's normal but then again I think about it...it's really not...				

PAGE 6	DISCRIPTIVE	LINGUISTIC	CONCEPTUAL	REFLECTIONS
1.You did mention one thing that kind of helped you might help you manage the situation which is walking				
2.away. So I guess what does what is walking away do in that sense?			Student has to be the break in the cycle / they have to alter their behaviour	
3.Just prevent like it going any further, because if you stay like the detentions just rack up like they'll give you a				
4.detention for just even saying something. If you just stand there, it just gets so much worse than it would be if				
5.you just walked away cause like in that scenario I was just talking about in that toilet if I just stood there and I			Getting stuck in the cycle of loud and ghetto - can't speak back or look loud and ghetto - stuck and silenced	
6.said to her, "Oh, what did I do? What did I do?" She would have said, "Oh, that's a referral, oh, two days			Fighting a losing battle	
7.referral". She was, she would have just keptt going. So I just said, walk off and just leave while it's just like an				
8.early early, like, not that bad. But it would get just get worse.				
9.You think there's anything that outside of school that helps you manage that kind of feeling like this? And				
10.these situations?				
11.I think for me just that obviously, I have like a lot of black friends that are outside of school, and we all kind		deal with it together		
12.of like deal with it together, because it's one thing to speak about it and say that's like so annoying kind of				
13.thing, so that we just talk about it kind of thing. I guess. Yeah. I think it's also nice to have, like, friends,			White alies validating expriences	
14.friends of mine that are white or to say, yeah, what they're saying is wrong. Like, this is this is a nice to have				
15.that like for them to be like, yeah, they shouldn't be saying that. But I don't know if that's because they're	working class white people understand more?			
16.also white so I don't understand, because maybe they don't have as much money as the other white kids				
17.who do say it. I don't know what it is but, there's like a very different level of it. It's not all, I can't say it's all				
18.white people because it's obviously not. But it's like, either some of them are completely inclusive, or some	Split - either inclusive or not			
19.of them are like, completely, like making comments. And even if you see the friendship groups, in our				
20.school, we even have, like friendship groups, a whole, big friendship group of white people, like the				
21.whole group is white people. And it's like anyone black that tries to join that group, you know, you're gonna	In the school there are exclusionary friendship groups - there are whole friendship groups of white people and black people will get bullied if you join			
22.get bullied. You know in the group chats, they're gonna take the mick out of you. You know it already, so	There is a perception that the black children are creating the social divide but really they stay away from these groups because of getting bullied in these white groups			
23.everyone is kinda like stays away from them. And like makes, like friendship groups away from them. And I				
24.think they think that, like, we're the ones creating the problem. But really, it's not. Because when we try to,				
25.like be friends with you, you kind of make fun of that person, and make people feel uncomfortable to be				
26.your friend anyway. So it's not us like saying you can't be part of our group. It's us not wanting to be part of	White students are not noticing the part they play in the lack of social /friendship group integration			
27.your group because of like, the things you say, and it's obviously not nice why would you want to be friends				
28.with people like that.				
29.You touched on a few things there ermm. In terms of like, kind of what helps you or what might help outside				
30.of school and you said, you know, speaking to some of your black friends or other white...				
31.Yeah like family, yeah				
32.Yeah, can you tell me a little bit more about that?		Shared anger & feel less alone		
33.So it's obviously when you, if I, say something about it, a lot of people can relate. And it's like, I don't know,				
34.it's just that sense of like, shared like, anger, it just makes it...[pause]...you feel like less alone, because	you don't feel it's only you		not internalising	
35.other people also go through the same thing. Like, you don't feel like it's only you that is being targeted.				
36.So you feel like it's not it's not you then				
37.yeah, you know that the problem is not even with like other people, like share that.				

PAGE 7	DISCRIPTIVE	LINGUISTIC	CONCEPTUAL	REFLECTIONS
1.And sounds like it feels like that's important to have that kind of shared....				
2.Yeah, I think it's important				
3.Experience				
4.Yeah, I think it's important. If it's upset you, you shouldn't just, like not tell anyone and keep it yourself,		"plays on your mind"		
5.because I think it will really play in your mind . I think it's good to like speak about it with other black people ,			Collective expeirences and spaces are needed to not internalise it but they're not available	
6.becasue they'll also be like oh, that's also happened to me. And then you then see that maybe your not problem			Not feeling alone	
7.and maybe it's not just like a one off situation.				
8.You said something there about you know, not feeling like you're the problem. And it's just wondering if that's				
9.something that's...	internalising & self blame			
10.Yeah sometimes, I feel like, I feel like maybe I thought ohh am I being aggressive? Am I being rude? Like				
11.because I am, I am a little bit sassy, but I don't think I'm ever rude. I don't think I've ever rude to be honest.				
12.And when other people like kind of say to me ahhh like, because my friends are really honest, if it had been				
13.me, they'd be like yeah you're doing too much, but they always say like, or, no, trust me it wasn't you. She	collecting information from other sources to see if it is a 1 off or if it's the person		Seeking validation to not self-blame	
14.had done this, like this teacher had done this before, or the student has done this before to other people,	The importance of sharing experiences and getting reassurance	"Reassurance that t's not me and it's not me being like mean to other people"		
15.this and that. When we all kind of talk about it...It's like, you feel like, you..., it gives me the reassurance that	The importance of understanding the context			
16.it's not me and it's not me being like mean to other people. It genuinely is just other people taking it out of				
17.context.				
18.And I guess without that kind of speaking to other people...erm..you said you you feel that it's not you that's				
19.being mean.				
20.Yeah.				
21.So, just to flip that the other way around. Does that mean that if you...how do you feel if you don't get to				
22.speak to other people?		"Targeted, alone and I'm the problem"		
23.I probably feel like targeted, like alonee . I probably, I probably feel like, I'm just th...you probably like I'm the				
24.problem. I'm problematic. No one likes me. That's probably like that's how I'd feel. I feel like it's more				
25. personal , whereas when they do like, talk the majority of bl...like to other people and I know that there's other	Needing reassure that I don't derserve it. - <i>The narratives of being loud, ghetto or arugmentative otherwise seep in and you start to believe it?</i>	"it's simply the way I'm born, like the way I look...I know I haven't done anything to deserve it"		
26.people. I know it's not my personaltyy. It's not anything to do with me. It's just simply the way I'm born, like			Having to work hard to believe you're a good perosn	
27.the way I look . I know I haven't actually done anything to deserve it. It just makes me feel like, you	Constantly fighting negative narratives			
28.know...[pause]...keep me...it keeps my, me feelin like a good person, cause otherwise I feel like a bad				
29.person and it's just like I'm not.				
30.and what I guess what, what is a good or a bad person?				
31.Like, I feel like what makes someone a bad person is when you intentionally, like go on to harm people.	bad intention make people bad			
32.Like you had you had bad intentions , yeah good people make mistakes sometimes, but it's the bad, like				
33.intent behind it that makes you a bad person if you ask me yeah.				
34.okay, I guess you've kind of said to me a little bit about, you know, how these situations make you feel on				
35.how you have managed these feelings? And what kind of helped you? Could you, you know, tell me a little				
36.bit about your hopes for what could be done in schools to support children and young people				

PAGE 8	DISCRIPTIVE	LINGUISTIC	CONCEPTUAL	REFLECTIONS
1.Erm, I think I think often when you say something about another teacher like, oh I think I might have been	conversations get shut down really quickly			
2.targeted, it's kind of shut down really quickly and it's not like spoken about. I feel like, yeah, if you don't speak				
3.about it, enough ...[pause]...it's it's, it's just not spoken about enough. And I feel like maybe our teachers,		"old fashioned"		
4.they're quite old fashioned. So they don't always...like...give some of us the opportunity, and I feel		"if you're painted as a bad person, you can never escape it" "Painted"		
5.like...[pause]...if you're painted as a bad person, you can never escape it, it follows you like everywhere. So				
6.it really just takes one bad scenario to write your image and it will probably, probably follow you for				
7.like... quite a long time. And I feel like, maybe just like schools talking about more, because I felt like in our				
8.school, homophobia, like pretty much went away, overnight...that is like...so quick. And that was just because			Defence from schools and teachers about speaking about it	
9.they...we spoke, spoke about it a bit more openly . But I feel like with racism, we don't speak about it. Yeah,	Only speaking about racist scenarios from the past			
10.we might, yeah we might speak about like, racist scenarios, like, that's happened in the past , and stuff like			Teaching on what kind of things are actually racist	
11.that, but never ever talk about what kinds of things are actually racist now because I hear some people say				
12.stuff that racist, and I'm like, okay, that's not racist. Okay, that is racist. I don't think people actually know		"what is classified as racist"	excuse of ignorance for students	
13.what is classified as racist anymore. If you ask me, they just don't know, so they don't realise they're being racist				
14.because we don't talk about it enough. As like, if you talk about it, it's like, people say, like, we're making a	talking about it without it looking like a big deal			
15. big deal out of it, but I don't think you are, you should be able to talk about it without...it being like a big				
16.deal. You should be able to tell people oh, you've offended me, that is racist. Without...[pause]...you know,		"healthy learning environment about whats offensive"		
17.like maybe it's like a learning...like a healthy learning environment, to tell people, oh that is racist, maybe you				
18.shouldn't say that again....yeah.				
19.I guess you've said that, you know, you would like it to be spoken about a bit more in the schools like it's				
20.spoken about homophobia and that disappeared. I guess my question would be like, how would you like to				
21.speak about it, and				
22.Erm, I think it'd be good, like, to maybe have an assembly. And obviously, a lot of our teachers are white			black teachers invalidating their experiences	
23.it's a fact. Erm and those teachers in our school who are black, don't seem to experience racism, they seem			Black teachers own experiences of keep quiet and don't speak about it in order to make it through life/work/school etc	
24.to not know what racism is. If you tell them...about racism, they are kind of like there is no racism in our				
25.school, they kind of just turn a blind eye . And I think it'd be useful if like, maybe even students or like, not				
26.from our school, obviously, because we don't count but like people from other places that have experienced			Hearing experiences from this school can get met with school/teacher defences and get invalidated "don't count"	
27.it, to kind of just come in and speak about it and say how obviously it made them feel and what can we do				
28.to change it? Because I feel like sometimes when it's someone you know, you already have an opinion of	if you already know the student your opinions impact how the story might be perceived and you wont care			
29.that person so when they say it's kind of like you just don't really take in or don't really care. And I feel like,				
30.yeah, an assembly of like people with past experiences and made, like I like in that assembly it should				
31.maybe just be black people, shouldn't be also white people because, like there are some white people who	Hearing from white allies			
32.would have a story to tell that's not theirs . And they can say maybe like how they helped that person in that	maybe hear from a person modelling making the mistaking / not knowing			
33.situation? Or maybe there can even be scenario where someone has said something racist and not realised				
34.and then, what, they can speak about what they wish they'd done better. Like stuff like that, like maybe				
35.when people are racist they're too scared to apologise, but I don't think that should be the case. If you				
36.realise say theres an issue around being racist. You should be able to apologise to that person without	People are horrible to the people admitting they've said something racist			
37.people being that horrible to you because it's like once you admit you've been racist, come on now , like	How to apologise without being branded a racist			
38.everyone's gonna call you a racist. And I feel like maybe you should be able to say I was m...I thought				
39.about that and I think that came out racist and I just wanted to apologise for like that fact I hurt your feelings.				
40.But people don't apologise because if you apologise then you're just admitting you're racist, and yeah noone				
41.wants to admit that they're racist, like everyone is going to come for you.				
42.I guess you also said something about Yeah, what what is classified as racism? And how do you know				
43.when something's classified as racism? You said that bit earlier on, I just wanted to ask you a little bit more				
44.about that.				

jumbling up words confused if white and black students should both attend - changed her mind

PAGE 9	DISCRIPTIVE	LINGUISTIC	CONCEPTUAL	REFLECTIONS
1.Okay, so often I feel like white people said they've faced racism, if you ask the White people cannot face		white people can face discrimination but not face racism	Racism is something unique to people of colour	
2.racism. They can experience discrimination. But it's not exactly racism, because racism is ethnic minorities.				
3.And if you're white, you're not an ethnic minority are you? And I think racism is anything that goes about a			Racism is only for black people?	
4.black person about the way they look, their culture, or anything they literally can't change about themselves .		"loose comments"	Considering intersectionality, where people live, culture etc	
5.I feel like that people just make so much loose comments about people's culture, and where they live, and			Understanding the difference between a "joke" about ones culture and comments that hurt people	
6.think it's okay, because they are black. What a lot of them like make like jokes, that maybe it's not a joke to				
7.everyone else, because that's actually their culture. That's actually like, their family. So when you say stuff				
8.like that, it's kind of like, hurtful, but people don't realise that. I feel like sometimes they didn't think like, our	Lack of awareness		The disappearance of the family behind the person	
9. family exists . Like sometimes when say things, they make jokes. I'm like, that's actually how our parents				
10.are...[pause]... not funny like, we're being serious. I think, yeah, I think racism is anything about your				
11.culture, and the way you look, to be honest, and any comments made about it that are like, not nice. I feel	don't tell everyone	taking the mick	How do we hold space for this difference of opinion	
12.like maybe if you don't like someone's culture, that is okay . But going around and telling			How can we tell the difference between banter and not?	
13.everyone...[pause]...is kind of taking the mick. Going to tell everyone, oh, I don't like when so and so does				
14.this and so and so said that. Or like, laughing at people, because laughing at people when they wear like				
15.their culture, like clothes and stuff like that, it's not nice. Or like, people make fun of people's parents , like	They're making fun of aspects you can't change about oneself, family or culture			
16.with actors and stuff. It's something people can't change about themselves and it's not nice for other people				
17.to like, laugh at them, or make them feel like uncomfortable about it.				
18.Yeah, I guess you said a little bit about kind of what would support young people from ethnic minorities, if				
19.they face some of those things? And I think you spoke about kind of having assemblies and having people				
20.from different cultures, white people, black people to speak at these assemblies, about their experiences. Is				
21.there anything else you feel you'd hope could be done in schools?		"investigating"		
22.I feel maybe, I feel like maybe investigating it a bit further sometimes, because sometimes if you say a		"look into it"		
23.teacher's been racist, they don't really look into it. And I feel like some teachers in our school have been called				
24.racist on more than one occasion ...and they're kind of like oh students are just saying it to like, get themselves out	if there has been a teacher complaint on more than 1 occasion an investigation should be launched	trouble		
25.of trouble. When maybe when it's been said a few times, maybe you should look into a bit more . And I feel		"genuine detention"		
26.like when I got the detention, no one looked into it to see if it was a genuine detention. Because you looked				
27.at the detention, and they like read on what happened, I think, almost straightaway you would have been				
28.like, yeah, that is just a load of foolishness because it really was. And I feel like yeah again, just look into it	It's not necessary for a teacher to lose their jobs		talking about it seems to open up possibility away from fear so that people can engage in the conversation rather than be scared of being called a racist and ostracised from a group; teachers	
29.and I don't feel like necessarily the teacher has to lose their job or anything. But if they just hand a little talk				
30.with them about like, what was gone on.				
31.Hmm	They invalidate the experience of racism by calling it a student has been rude to you			
32.And I feel like yeah, it should just be investigated , bit more or like say that another student is being racist to			not naming racism - calling it 'rude' instead	
33.you, they don't do anything about it It's kind of like Oh, they've been ' rude ' to you. Don't say if it's like... it's			More repercussions for starting the conversation about being offended by a comment than it is for students saying these comments in public	
34.like it's almost like a crime...It's more of a crime to call someone racist than it is to be racist. If you call			racists themselves experience hate - so noone wants to be branded a racist = defensiveness/fear of speaking openly about it	
35.someone racist, you're gonna get more like hate like don't say that, don't say that, don't call someone racist				
36.than you would if you actually be racist.				
37.Sorry, I'm just thinking. I kind of feel like gone through most of the questions. Was there anything else you				
38.feel like you would like to say?				
39.No				

02. Segment of transcript with at the different stages of analysis

- The transcript was read and analysed through time. The text changed colour on every round. Text in **black** (other than that of the transcript) represents the initial read and re reading of the transcript on 19/12/2022, **Blue** represents reading the transcript for descriptive analysis on 21/12/2022; **Purple** represents reading the transcript for linguistic analysis on 23/12/2022; **Green** represents reading the transcript for conceptual analysis on 30/12/2022 and finally **Red** (other than that of the transcript) represents reading the transcript after supervision on 06/01/2023.

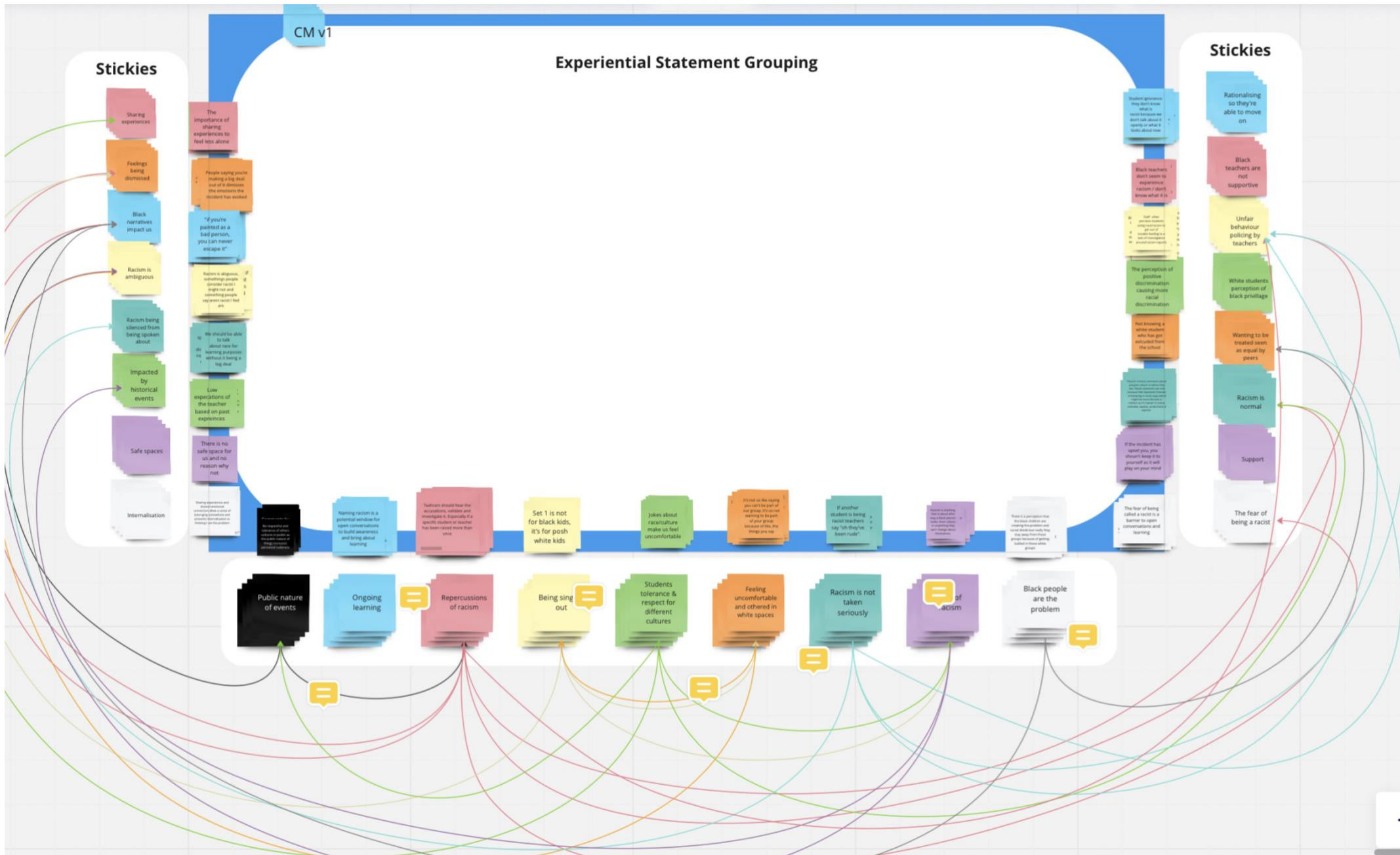
EXPERIENTIAL STATEMENTS	PAGE 1	DISCRIPTIVE	LINGUISTIC	CONCEPTUAL	REFLECTIONS
	1.Ok well, we can start with like the main question, which was obviously, can you tell me about a time where				
	2.you felt targeted or discriminated against due to your race, cult]	Interviewee didn't let me finish the question		There is an eagerness to feel heard due to a recent experience of discrimination	
	3.So like recently, like a week or two ago. Er me and my friends were stood in the toilet, and there's all the	recent incident in the toilet			
A recent incident in the girls toilet at school occurred where a teacher was perceived to unfairly give a black student detention	4.cubicles were like use...being used so we stood there waiting, and a teacher comes into the toilet and says,		"stood" - emphasised	Stood emphasised suggested the student was not acting in any particular way to receive a detention, leading to feelings that the sanction was a surprise and unprovoked	Authority intruding / invading space - removed from conceptual as that is my feeling about the situation
Students are eager to feel heard about their experiences of racial discrimination	5.get out the toilet now and we're like, oh, but we're waiting for like the cubicles to become free. And she was like		"get out the toilet now" felt like a sharp comment	The sharp comment regarding instant removal illustrated an act of authority and lack of tolerance or patience	
	6.go use the other toilets. Er I want to let some other girls in. So I said to her why are the other girls more	Being sent away/replaced		Displacement from where they are; Teacher asserting authority; student questioning authority	
Student feels less permitted and entitled by the teacher due to denied access to and being rejected from the area	7.entitled to this bathroom than we are. And she said, obviously, it's busy and you lot have been here for a long		"entitled" is an interesting word use or conclusion to draw to describe the teachers rationale for stating the other girls need it	Student feels less permitted and entitled by the teacher due to denied access to and being rejected from the area	what if the other girl who needed the toilet had medical needs/ other invisible differences?
There is a difference in perception between students and teacher causing miscommunication and	8.time. And we kinda said well there no cubicles to use. And then one of my other friends, she was white, and		she was white - emphasised - stating the race of her friend to present differences in reactions to different race students		Disrespect both ways - communication gap? (Removed from linguistics) I DON'T LIKE THE WORD POWER STRUGGLE ANYMORE
	9.she was like, Oh, we're not going anywhere, she didn't say anything. And then I said to her, almost...[pause]				
	10.and I...[pause]...ignored her because she kind of...(f) she didn't have any like reason. And I said to her, why			Apprehension to share. Feeling the need to make this scenario fit for purpose and be a clear cut racial discrimination story rather than delve into the messiness of ambiguous microaggressions. Fear of not wanting her experience to be dismissed by the research (an authority figure representing others who may have previously denied these experiences)	What does it mean that I was also from a different race to her? Did she also feel the need to withhold from me? Or Prove to me that this was racial discrimination so left out details of the part she played in this interaction? APPREHENSION MAY BE DUE TO EARLY IN THE INTERVIEW I wonder about the difference in ethnicity between us as researcher and participant
Apprehension to share experiences of discrimination due to fear of being dismissed and not understood			A number of pauses & fragmented sentences when thinking about her response to the situation		
Feelings of powerlessness when someone else painting a picture of black students which gives rise to a narrative the black student feel they cannot control	11.should we come out of the toilet? and not anybody else. And she said, fine, that's it and giving you				
There are only repercussions for the black student in a group of white students all carrying out the same behaviour causing the black student to feel singled out due to her skin colour gives rise to feelings of othering and separatedness	12.detention. But other people were arguing with her, but she thought the one black girl in the toilet, I'm gonna paint	singled out as the only black person	"The one black girl in the toilet. I'm gonna paint her out..." emphasised and tone was sharp / angry; "I'm gonna" makes it sound like student believes the teacher is consciously premeditating and intentionally blaming the black student	Feelings of being singled out due to her skin colour gives rise to feelings of othering and separatedness; There is an expression of powerlessness when someone else painting this picture she can't control.	Silenced by authority; feeling othered/alienated/highlighted (moved from conceptual)
Assumptions are made about teacher perceptions of the black student as someone who is aggressive, horrible arguing	13.her out and say she was the one being aggressive. And she was the one being like...like...horrible and like		"aggressive", "horrible" "arguing" are really sharp negative attributes she has mentioned in relation to the perceived teachers view of her and the view of those getting detentions	Despite the teacher not overtly naming the black student as aggressive, or horrible this was perceived to be the teacher perspective based on previous experience of the language used towards black students within the school leading towards a feeling of a target on their back	Rejected/singled out/target on her back (moved from conceptual)
Teachers having the potential/power to alter the narrative/paint a child's narrative	14.arguing with her when I really wasn't, it was more the other people in the toilet but because I was black, it				
It is easy for teachers to blame the black student	15.was easiest to say that I was being aggressive. And she she really didn't have any like, reason to give me	easy to blame the black girl	"because I was black it was easiest to say that I was being aggressive" The student spoke this sentence with a lot of conviction	the language use around "easiest" makes me think about the certainty regarding her conclusions about the teachers perceptions	





04. Personal Experiential Theme Grouping

- 25 groups were then clustered together based on Numeration; Abstraction; Subsumption; Polarisation and Contextualisation



05. Quote Table for all Experiential Themes and PETs

Personal Experiential Themes: Camara

PERSONAL EXPERIENTIAL THEMES	Page Number	Illustrative Quote
<i>Subthemes</i>		
Experiential Statements		
A: REFLECTING ON BARRIERS AND CONSIDERATIONS OF TALKING ABOUT RACISM SAFELY		
A1. Feeling silenced due to the narratives of black students		
Fear of standing up for one-self to due aggressive and angry labels	p5; l21 p1; l15	" Because if you argue back, you get called, like...aggressive, angry..." "...because I was black, it was easiest to say that I was being aggressive"
Black students have to be the one to not express themselves and walking away otherwise they will get more sanctions	P6; l4	"[walking away] prevents like it going any further, because if you stay like the detentions just rack up like they'll give you a detention for just even saying something "
Removing yourself during events you feel are discriminatory and not saying your point of view due to fear of invalidation and being perceived as loud and ghetto	p5; l11 p2; l19	"I just walked off. I always walk off because if you stay and argue, you just look loud and ghetto..." "...just made me really like uncomfortable when she was speaking to me like that. And I just kind of walked off"
Black students are not permitted to fully express their emotions, wants or needs in the educational environment which means it can limit its safety	p5; l19-21	"we're not gona argue like, a lot of the black people in my school, we just don't say things back because of what people are gonna say. Like if something happens that we don't like, we just don't argue back because if you argue back, you get called, like...aggressive, angry"
A2. The fear of having your experiences dismissed		
Hearing stories of racism from students within the school won't be helpful as they will be invalidated as people have already made assumptions about these students	p8; l29	"Because I feel like sometimes when it's someone you know, you already have a opinion of that person so when they say it's kind of like you just don't really take in or don't really care"

People saying you're making a big deal out of it dismissed the emotions the incident has evoked	p8; l14	"As like, if you talk about it, it's like, people say, like, we're making a big deal out of it,"
Needing to walk off to avoid 'getting into It' with the teacher due to fear of not being understood dismissed	p2; l20	"...I said, because I'm just not gonna get into it with you. It's not worth...I don't understand why I'm still there..."
"I'm just not gona get it into [the conversation about race] with them" due to the fear of being met with "it's not a big deal" and being dismissed.	p3; l8-10	"Like, alot...most of the white students especially, they've made so many comments. And I think, do you know, how racist what you're saying is, but it's like, I'm just not gonna get into it with them"
Black teachers are invalidating student experiences by turning a blind eye saying there's no racism in our school	p5; l6 p8; l23	"...they're like oh I'm just making a big deal out of it. Like, stop overreacting...." " Erm and those teachers in our school who are black, don't seem to experience racism, they seem to not know what racism is. If you tell them...about racism, they are kind of like there is no racism in our school"
Teachers feel like they can dismiss and say 'no' to things regarding race which makes us feel unimportant	p3; l34 p3; l36	" And like, yeah in the school they have an LGBTQ club, but they won't let us have....a black history club "even when we put up like, a black history display downstairs and they took it down"
<i>A3. There are no safe spaces for students to speak about race or racism</i>		
There are challenges with finding the right/safest conditions for these kinds of events and discussions.	p8; l32	"...like there are some white people who would have a story to tell that's not theirs. And they can say maybe like how they helped that person...[...]...or maybe [they can talk about a] scenario where someone has said something racist and not realised and then, what, they can speak about what they wish they'd done better..."
There are feelings of comfortability in white spaces/friendship groups.	p6; l21-26	"like the whole group is white people and it's like anyone black that tries to join that group [...] when we try to like be friends with you, you kind of make fun of that person, and make people feel uncomfortable to be your friend anyway...."
Not being sure if both black and white students should attend discussions about race together.	p8; l31	"...like I like in that assembly it should maybe just be black people shouldn't be also white people...."

There are clubs and safe spaces for the LGBTQ population but not for black students	p3; l34-36	“And like, yeah in the school they have an LGBTQ club, but they won't let us have...a black history club, like...and to this day, they just don't have any like...argument for it like, there's nothing...that I think is a good enough reason to tell us no”
A lack of space to speak about experiences of racial comments make black students feel unimportant and displaced.	p4; l3	“but they thought, ah no we'll just take, find an excuse to take the black history [display]....”
There is no safe space for us as black students to speak and connect and no reason why not.	p3; l35	“but they won't let us have....a black history club, like..... And to this day, they just don't have any like.... argument for it like”
White people in these spaces should not tell stories which are not theirs, but it would be helpful to hear their experiences of what they did in response to their own interactions and how they might act differently	p8; l32	“...like there are some white people who would have a story to tell that's not theirs. And they can say maybe like how they helped that person [...] or maybe [they can talk about a] scenario where someone has said something racist and not realised and then, what, they can speak about what they wish they'd done better...”
<i>A4. Conversations about racism is being silenced from being spoken about</i>		
Conversations about feeling targeted by a teacher gets shut down really quickly leaving students feeling silenced and confused about their experiences.	p8; l2	“Often when you say something about another teacher thing, oh I think I might have been targeted, it's kind of shut down really quickly and it's not like spoken about”.
Black teachers turn a blind eye.	p8; l25	“...those teachers in our school who are black, don't seem to experience racism, they seem to not know what racism is. If you tell them...about racism, they are kind of like there is no racism in our school, they kind of just turn a blind eye”.
Conversations about race and racism are shut down as white students feel defensive and offended.	p8; l5-7	“...they [white peers] get so offended, like when you say you can't say that they're like oh I'm just making a big deal out of it. Like, stop overreacting when what they're saying is, actually, really, really racist”.
Staff often perceive students using race/racism to get out of trouble leading to a lack of investigation around racism reports.	p9; l24	“...some teachers our school have been called racist on more than one occasion. And they're kind of like oh students are just saying it to like, get themselves out of trouble”
<i>A5. The fear of being called a racist closes the conversation about race and deters accountability</i>		

Racists experience hate and social condemnation which prevents them from accountability.	p8; l37	“because it's like once you admit you've been racist, come on now, like everyone's gonna call you a racist”.
People are scared to apologise when they've made a racially offensive comment because of the fear of being labelled and perceived as a racist so instead they act defensive and deny or ignore the issue.	p8; l40 p8; l35	“...people don't apologise because if you apologise then you're just admitting you're racist, and you no one wants to admit that they're racist, like everyone is going to come for you”. “...when people are racist they're too scared to apologise...”
There is a seesaw of fear and blame surrounding whose narrative gets the tarnished (e.g., racist teacher or ghetto student)	p2 ; l23	“I'm not gonna like, stand in front of you argue with you, and then I look like an idiot”
Self-preservation behaviour of the perpetrator causing them to label black students aggressive and deny their experiences of racism due to the fear of being labelled a racist	p8; l40	“...people don't apologise because if you apologise then you're just admitting you're racist, and you no one wants to admit that they're racist, like everyone is going to come for you”.
There is hope that others can take ownership, discuss, and apologise for racist comments or incidences rather than just being branded a racist	p8; l39	“I feel like maybe you should be able to say I was m...I thought about that and I think that came out racist and I just wanted to apologise for like that fact I hurt your feelings”.
A bad person who intentionally harms people and no one wants to feel like that (teacher or student)	p7; l32	“Like you had you had bad intentions, yeah good people make mistakes sometimes, but it's the bad, like intent behind it that makes you a bad person if you ask me yeah”.
The battle of the narratives i.e., black children are argumentative VS the white person is being racist/biased leading to defensiveness from school staff to talk about it.	p8; l6 p8 ; l15	“....it really just takes one bad scenario to write your image and it will probably, probably follow you for like....quite a long time”. “...it's like, people say, like, we're making a big deal out of it, but I don't think you are, you should be able to talk about it...”
Denial and a lack of acceptance about what white students have said have offended the students of colour	p5; l5-7 p9; l34	“That they they get so offended, like when you say you can't say that, they're like oh I'm just making a big deal out of it. Like, stop overreacting when what they're saying is, actually, really, really racist”. “It's more of a crime to call someone racist than it is to be racist.”

B: STRUGGLING TO ESCAPE TEACHERS NARRATIVES OF BLACK STUDENTS WHICH IMPACTS STUDENT-TEACHER RELATIONSHIPS

B4. Feeling powerless about escaping the negative narratives of black students

"if you're painted as a bad person, you can never escape it"	p8; l5	"if you're painted as a bad person, you can never escape it"
Teachers having the potential/power to alter the narrative/paint a child's narrative.	p; l12-13	"...but she thought the one black girl in the toilet, I'm gonna paint her out and say she was the one being aggressive. And she was the one being like...like...horrible..."
Because it's a black students involved in an incident school staff automatically think it's gang related and assume student will get attacked on the way home	p5; l28	"I feel like often when like black kids get into some like kind of conflict with another student, some-how it always becomes gang related and I'm just like you can't jump from one end of the stick to like another."
Narratives are painted by others' judgments and follow you around for a long time.	p8; l6	"it really just takes one bad scenario to write your image and it will probably, probably follow you for like...quite a long time"
It shouldn't have to be that students have to worry about everyone calling them loud, ghetto and argumentative	p2; l32	"It shouldn't be I have to worry about everyone calling me loud and like, ghetto and like argumentative"
Student assumptions about the teacher perception of the black student as someone who is aggressive, horrible arguing.	p1; l36	"She just thought, Oh, she's being very aggressive"
Teacher's impact the narrative of black students at school	p2; l10-13	"you have a one on one conversation with that student. Like, there it doesn't have to be in front of everyone kind of thing. But obviously, she did it in front of everyone in the toilets. Everyone passing. So like everyone's....just...hearing it"
There is limited control over the picture getting painted of black students by teachers and that the painting cannot be changed.	p2; l18	"got a few looks from people, because that is how you get painted. Ghetto and loud. But that is not me"
Feelings of powerlessness when someone else painting a picture of black students which gives rise to a narrative the black student feel they cannot control	p1; l13	"but she [the teacher] thought the one black girl in the toilet, I'm gonna paint her out and say she was the one being aggressive."
B5. Fighting to disprove narratives		
Black girls have an image for being loud ghetto and argumentative and we have to actively work at disproving existing narratives	p2; l33	"black girls kind of have that image around like, they always want to argue kind of thing. But I don't necessarily think that's true."

Students have to work harder to prove they're a 'good kid' and that it's not 'normal' for them to get a detention.	p1; l35-36	“because I've never had a detention before. So it would be...not normal behaviour...because she didn't know me. She just thought, Oh, she's being very aggressive. And she was speaking to me, but I didn't do anything”
She worked every hard to change the narrative about her as a black girl by getting a prefect badge as a symbol representing a 'good student'.	p1; l21	“obviously I have my prefect badge on, and she was like oh, why do you have one? [...] you don't know me, it wasn't easy to get.”
Black students are constantly fighting negative narratives	p7; l28	“it keeps my, me feelin like a good person, cause otherwise I feel like a bad person and it's just like I'm not.”
<i>B3. Public nature of racial discrimination leads to perpetuating narratives</i>		
Students feel it is acceptable to publicly say they do not want to attend black history month events.	p9; l12-15	“maybe if you don't like someone's culture, that is okay. But going around and telling [...] laughing at people, because laughing at people when they wear like their culture, like clothes and stuff like that, it's not nice.”
Students wish for racism not to occur publicly due to further potential emotional impact of other students seeing, commenting, questioning, noticing, forming more judgements, and impacting the narrative around black students.	p2; l12	“everyone's....just...hearing it. It's quite public. Yeah. Like, it wasn't a one on one conversations, she just like doing it in front of everyone.”
Having a public detention is embarrassing and impacts how others perceive you.	p2; l6-8	“When it's like you've seen this interaction with a teacher, a lot of people that are passing, just stop to like, look [...] everybody likes to be like nosy. And just the way she was speaking to me, it looks like I have actually done something. And everyone's giving me that kind of look”
People watching and making assumptions about you as a person, why you're getting into trouble and being a bad kid perpetuating narrative.	p1; l30	“The teacher and students arguing everyone's watching. And I kind of look like I'm a bad kid.”
Discrimination incidents that occur in public feels more embarrassing and damning due to the impact it will now have on others' perceptions of the student.	p1; l29	“I think I was a bit embarrassed to be honest, because like, everyone's like all watching...because obviously the teacher and students arguing everyone's watching. And I kind of look like I'm a bad kid.”

Laughing increases the intensity of perceived discrimination. When people say racist slurs in public and don't receive repercussions it to build a level of acceptance that "we cannot like this culture and make jokes in public" and creates a norm that this is ok as others also feel / behave the same.	p9; l12-15	"if you don't like someone's culture, that is okay. But going around and telling everyone....[pause]....is kind of taking the mick [...] laughing at people, because laughing at people when they wear like their culture, like clothes and stuff like that, it's not nice"
Be respectful and tolerant of others' cultures in public as the public nature of things increases perceived discriminatory value as it can impact others' perceptions too.	p9; l12	"if you don't like someone's culture, that is okay. But going around and telling everyone"
It's ok to not enjoy BHM events but don't publicly present negative attitudes.	p3; l11-15	"I feel like it kind of ruined it for us, because they were like, Oh, why would you, like why would you want to go to [BHM] it's gonna be so boring. But maybe to you it's boring [...] it's not nice for someone to say that [...]it's just rude. Maybe if you don't enjoy it, just keep it to yourself kind of thing"
Wanting other students to keep negative racial comments to themselves.	p4; l14-16	"our school only selected you for diversity [...]to show that we have black students here that have talent and I just thought like that was so rude [...] maybe don't come up to me and say it"
B2. Low teacher expectations of black students		
Set 1 is not for black kids, it's for posh white kids leading to feelings of difference.	p2; l26	"Yeah, obviously, like, if you're black, and you're going to like, obviously, like I'm in a set one class so most of my class is like white, posh kids"
B7. Lack of trust and miscommunication between students and teachers		
Black students have a fear of being excluded from school unlike white students.	p5; l21-22	"Because if you argue back, you get called, like....[pause]...aggressive, angry...even in our school, black....of the people that have been excluded...I can't remember a white person being excluded"
Staff often perceive students using race/racism to get out of trouble leading to a lack of investigation around racism reports.	p9; l24	"And they're [teachers] kind of like oh students are just saying it to like, get themselves out of trouble"
Disbelief and lack of trust of black students by teachers amplifies the experiences of discrimination occurring due to a lack of support.	p9; l22	"I feel like maybe investigating it a bit further sometimes, because sometimes if you say a teacher's been racist, they don't really look into it"

Sometimes children say "I don't know what I've done" to try and get out of trouble and teachers can tend to assume this is now always the case.	p1; l33	“I know sometime you know when kids are bad they say, Oh, I don't know what I've done [...] sometimes they would be just saying that”
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B8. Wanting to be treated and seen as equal to peers

They wouldn't call a white person ghetto.	p2; l36	“but then they...they wouldn't call a white person ghetto”
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There is a desire for black students to be treated the same/fairly as the white students.	p4; l33-36	“like if a white person had won, that comment would not have been made. Like he would have been like ohh yeah, you were so great. You deserve it. But because I'm black, it means like they didn't thought I deserve it”
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white students are not denied their experience of success or required to listen to comments about only winning because they're white.	p4; l33	“if a white person had won [...] he would have been like ohh yeah, you were so great. You deserve it.”
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Being called ghetto is annoying and feels disrespectful as there are no other labels for non-black cultures.	p2; l39-40	“if we do anything that's like, Jamaican, or African, or like Caribbean or something like that, it's like urghh they're so ghetto.”
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Ghetto is an overused term for people who are seen as below others as they don't have much money and are black.	p2; l35	“Ghetto is an overused term. Because I think ghetto is a word that people just use for [...]a black person, who doesn't...who's that maybe that like working class? Like, Yeah...about that...it's like anyone who's below me that's black”
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B6. Self-censoring in order to escape narratives

Walking away to prevent further repercussions and to help manage the feelings alone that arise from these incidents.	p6; l12	“Just prevent like it going any further, because if you stay like the detentions just rack up like they'll give you a detention for just even saying something. If you just stand there, it just gets so much worse”
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Others blame black people for problems and this narrative of bringing problems means black students don't feel able to express the problems they do does have them causing silencing & self-censoring.	p5; l30-34	“It's like they have this, like black people have this kind of image of being dangerous. And like...[pause]...bringing like problems all the time, so like when stuff goes wrong, and we don't like something, you just don't say anything. Because if you say something you can get in trouble for saying something”
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Black students do not feel permitted to and are self-silencing from expressing their feelings due to being perceived as ghetto or loud.	p2; l30-32	“if something upsets me, I should be allowed to say something about it. It shouldn't be I have to worry about everyone calling me loud and like, ghetto and like argumentative”
Leaving the situation early prevents it from getting worse.	p6; l7	“walk off and just leave while it's just like an early early, like, not that bad. But it would get just get worse.”
B1. Unfair behaviour policing by teacher A recent incident in the girl's toilet at school occurred where a teacher was perceived to unfairly give a black student detention.	p1; l3-5	“So like recently, like a week or two ago. Er me and my friends were stood in the toilet, and there's all the cubicles were like use [...]and a teacher comes into the toilet and says .get out the toilet now”
There are only repercussions for the black student in a group of white students all carrying out the same behaviour causing the black student to feel singled out due to her skin colour gives rise to feelings of othering and separateness.	p1; l12	“giving you detention. But other people were arguing with her, but she thought the one black girl in the toilet”
Small scale incidences with black students are narrated as life threatening or gang related due to jumping to conclusions.	p5; l25-28	“because you're black is pushed further [...] its life threatening for other students [if] black kids get into some like kind of conflict with another student, some-how it always becomes gang related”
There is harsher behaviour policing for black students. Small incidents are pushed further by teachers giving rise to higher behaviour sanctions.	p5; l25	“even if it's just a small scale, because you're black it's pushed further”
Unfair policing of black students from teachers in classroom management. Black students are being held to a different standard and being negatively labelled by doing the same actions as non-black students.	p2; l28-30	“everyone in the class can do whatever they want, like they can argue with whoever, do whatever. But the minute I do it, it's, like urghhh I'm so sick of like loud girls”
Black student is singled out as the only black girl in the friendship group in the incident.	p1; l39	“No [only I got a detention and] I'm the only like black person in my friendship group”
Black people have a narrative and label for being dangerous and bringing problems	p5; l32-33	“black people have this kind of image of being dangerous and like...bringing like problems all the time”

C: RACISM IS LESS OBVIOUS, NORMALISED, AND NOT TAKEN SERIOUSLY WHICH CAUSES A BARRIER TO NAMING RACISM

C1. Racism was more overt in the past and now is more challenging to be sure

Teachers are really inclusive of black history month and promote events that put racism in the past.	p3; l19	'the teachers are like really inclusive of that kind of things [black history month], it's just that...ah..studentss'
It's challenging to know the intention behind jokes about culture related to people's families and don't understand that they might be hurtful or racist.	p9; 6-8	a lot of them like make like jokes, that maybe it's not a joke to everyone else, because that's actually their culture. That's actually like, their family. So when you say stuff like that, it's kind of like, hurtful, but people don't realise that.
Loose comments about race/culture corresponds to the freeness of behaving in racist ways which might be more indirect or covered up as banter or jokes so it's harder to prove, notice, explain or understand.	p9; l5	people just make so much loose comments about people's culture, and where they live, and .think it's okay, because they are black.
Racism is now more ambiguous; somethings people consider racist others might not and something people say aren't racist others feel are.	p8; l12-13	I hear some people say stuff that racist, and I'm like, okay, that's not racist. Okay, that is racist. I don't think people actually know what is classified as racist anymore
Understanding the intricacies of the racial discrimination and naming it is the key to managing and preventing them.	p9; l29	they just hand a little talk with them about like, what was gone on [in the racist incident]
Not challenging students who make racial comments or jokes as it's unclear if others know what they're saying is racist.	p4; l7-10	white students especially, they've made so many comment [...]but it's like, I'm just not gonna get into it with them
Laughing increases the intensity of perceived discrimination.	p9; l14-17	laughing at people when they wear like their culture, like clothes and stuff like that [...]It's something people can't change about themselves [...]it's not nice for other people laugh at them, or make them feel like uncomfortable about it.
Unpicking racial discrimination is very challenging and can so easily be dismissed due to the difficulty proving subtle or indirect forms of racism / racial discrimination.	p7; l26-29	It's just simply the way I'm born, like .the way I look. I know I haven't actually done anything to deserve it [...] I feel like a bad person and it's just like I'm not.
racism does not look like what it did in the past people are less aware of what it looks like now and may compare it to back then thinking - oh it's not racist.	p8; l10-11	we might speak about like, racist scenarios, like, that's happened in the past, [...] but never ever talk about what kinds of things are actually racist now

<p>The process of analysing each time you feel someone has been racist towards you through sharing experiences and getting reassurance, considering the context and seeking validation about the perpetrator's previous behaviours in order to not self-blame.</p>	<p>p7; l12-14</p>	<p>if it had been me, they'd [friends] be like yeah you're doing too much [...]or, no, trust me it wasn't you. She had done this, like this teacher had done this before.</p>
<p>Feeling judged by the teacher's tone and passers-by due to your race when being given a sanction</p>	<p>p2; l8-9</p>	<p>just the way she was speaking to me [...] and everyone's giving me that kind of look</p>
<p><i>C2. Racism is normalised and based off biases</i></p>		
<p>The teacher not knowing the student or taking the time to talk to the student is considered the reason they have come to her own judgments about based on biases.</p>	<p>p1; l23/35</p>	<p>teacher, minimum, at least should ask me my name or something [...] she didn't know me. She just thought, Oh, she's being very aggressive.</p>
<p>Racism is comments about anything that is about the way a black person looks, their culture or anything they can't change about themselves.</p>	<p>p9; l3-4</p>	<p>racism is anything that goes about a black person about the way they look, their culture, or anything, they literally can't change about themselves.</p>
<p>Racism is something unique to people of colour white people cannot face it.</p>	<p>p9; l1</p>	<p>White people cannot face racism</p>
<p>Everyone is used to racism and it's normal.... but it's really not</p>	<p>p5; l44</p>	<p>Everyone's kind of just used to [racism] so that's normal but then again I think about it...it's really not...</p>
<p>Being a part of these jokes, making and hearing them with friends, makes people used to it and normalises this behaviour which can be discriminatory.</p>	<p>p5; l42</p>	<p>I make these jokes with my friends. So I'm used to it, like it's not a big deal to me</p>
<p>The interaction between staff and student created a more negative impact as it was the first time they had interacted.</p>	<p>p1; l22-24</p>	<p>because you don't know me. And I just feel like for the first time...having like an interaction with a teacher [...]it's just not nice for the first interaction</p>

Students and teachers make judgements about black students from seeing visible aspects without taking the time to knowing them.	p2; l16-18	people that saw that didn't know me obviously. It just looks like, like, oh, obviously some black...that this, ghetto girl, this ghetto loud, girl wanted to argue with the teacher and like I got a few looks from people, because that is how you get painted
Discrimination is everywhere like it's almost acceptable to discriminate culture/race.	p2; l16-17	people that saw that didn't know me obviously. It just looks like, oh, obviously some black...that this, ghetto girl, this ghetto loud, girl wanted to argue with the teacher
loose comments about race being said as a form of public shaming as though it's normal.	p4; l18-19	it said so loosely, like so calmly in front of everyone. Like, they didn't even care like what was gonna happen? They just said it...like it was normal
Hopelessness around being able to manage the feelings that come up in experiences of discrimination to the normal and repeated exposure.	p5; l39	There's not much that we can do because it happens to me like all the time.
People are used to saying and hearing comments about race so experiencing racial discrimination is normalised due to its high frequency.	p5; l40-41	I feel like the people who, are the people who like do do things like that, it's because they're used to it so like I'm used to it, they're used to it, but neither of us should be
It is easy for teachers to blame the black student.	p1; l15	because I was black, it was easiest to say that I was being aggressive
C3. Dismissal of black students' success		
Non-black students perceive an unfair advantage of 'Black Privilege'. Hard work for winning the poetry competition is being dismissed, not recognised and attributed to tokenism.	p4; l26-27	it only happened because you lot are black, it's just like saying, it's like saying yours isn't that good. But out of the black people you were the most good.
In depth descriptions and repetition from black students to explain to prove their skills and they do deserve to win over and above tokenism	p4; l22/35	it made me really upset and like disheartened, because I've worked so hard on it [...] because I'm black, it means like they didn't thought I deserved it, but they didn't even come second or third.
Perceived privilege of black students by other students raise anger in black students due to having to overcome inequity and discrimination.	p5; l1-3	you lot change your looks like every week and it's like, every week you're a new person and I thought whaat, you can't just, you can't just, you can't say that
Perceptions of tokenism denies students experiences of success.	p4; l34	if a white person had won, that comment [about tokenism] would not have been made

Dismissing if black students hard work due attributing successes to token diversity promotion by student which causes self-doubt.	p4; l11-15	you only came first because our school wants to have like, diversity [...] our school just wants to show that we have black students here that have talent
<i>C4. Our cultures are not being accepted or understood</i>		
People of label aspects of Jamaican, African or Caribbean culture they don't understand as Ghetto.	p2; l40	Like, if we do anything that's like, Jamaican, or African, or like Caribbean or something like that, it's like urghh they're so ghetto
Other students' negative attitudes towards BHM such as calling is boring or questioning why people would want to attend ruin black students experiences and are offensive to what student may do as part of their culture at family gatherings	p3; l11-12	I feel like it kind of ruined it for us, because they [other students] were like, oh, why would you, like why would you want to go to stuff like that?...Oh, it's gonna be so boring.
What black students are doing home and in their culture is seen as lower class compared to white culture/community/family life Removing the BHM display make it feel as though the topic is unimportant to others.	p3; l27-28	it's like that, what we're doing is like for like lower class people but it's not because that's what we do as part of our culture.
White students eye roll at cultural events such as Black history month	p3; l2	Like even on our black history month they were m...everyone's like urghh I'm not going to that
Apprehension to share experiences of discrimination due to fear of being dismissed and not understood.	p1; l9-10	Long pauses when explaining the scenario with the teacher: I said to her...almost...[pause] and I...[pause]...ignored her because she kind of...(f) she didn't have any like reason
The disappearance of the family behind the person and a lack of awareness for the families they are making racial comments/jokes about	p9; l8-9	when you say stuff like that, it's kind of like, hurtful, but people don't realise that. I feel like sometimes they didn't think like, our family exists.
If people don't like someone's culture that is ok, but it is disrespectful and damning to go around telling everyone or making jokes.	p9; l13	if you don't like someone's culture, that is okay. But going around and telling everyone....[pause]....is kind of taking the mick.
The purpose of the BHM display is not noticed by school staff.	p3; l37 - p4; l3	a black history display downstairs and they took it down [...] we have the space for like, RE, English, that are just there but they don't actually serve any purpose [...]but they thought, ah no we'll just take, find an excuse to take the black history one

Peer comments about black girls' hair being able to change as though they're a new person is offensive.	p4; l39 – p5; l2	I've heard like lots of comments about like hair in my school as well. [...] [they say] you lot change your looks like every week and it's like, every week you're a new person
There is a difference in perception between students and teacher causing miscommunication.	p1; l6-7	So I said to her why are the other girls more entitled to this bathroom than we are. And she said, obviously, it's busy and you lot have been here for a long time
C5. Racism is not taken seriously		
Not naming racism and calling it 'rude' instead invalidates the experience of racism.	p9; l32-34	say that another student is being racist to you, they don't do anything about it It's kind of like Oh, they've been 'rude' to you don't say if it's like... it's like it's almost like a crime. It's more of a crime to call someone racist than it is to be racist.
Teachers should hear the accusations, validate and investigate it. Especially if a specific student or teacher has been raised more than once.	p9; l22	I feel like maybe investigating it a bit further sometimes, because sometimes if you say a teacher's been racist, they don't really look into it.
Teachers don't take students experiences of racism seriously.	p3; l29	[racism] everywhere, the students do it all the time because nothing happens
Teachers don't take racism seriously, for racism you will only get a short 10-minute detention.	p3; l33	You say something racist...Oh, you, it's fine you can just do a little ten-minute detention
School takes homophobia far more seriously than racism.	p3; l30	if I'm being totally honest...our school takes homophobia far far more seriously...[pause]...than racism.
C6. There are no repercussions for racism		
It's more of a crime to call someone racist than it is to be racist.	p9; l34	It's more of a crime to call someone racist than it is to be racist.
Racism is difficult to prove and therefore has lower levels of policing.	p3; l25-29	it just feels like, maybe you're not...[pause]...the same as everyone else? If that makes sense [...] it's everywhere, the students do it all the time because nothing happens [to stop it]
Overt forms of homophobia like calling someone gay yield harsh consequences such as removed from the school.	p3; l32	if someone says 'oh you're so gay' you're getting kicked out of school, you're not coming back.
Students have no fear of the consequences of making negative racial comments as there is not any.	p3; l33 p4; l18-19	you say something racist...Oh, you, it's fine you can just do a little ten minute detention and it's like ok done [...] they didn't even care like what was gonna happen? They just said it...like it was normal.

D: HAVING TO SHIELD AND PROTECT ONESELF FROM CHALLENGING EMOTIONS TO COPE WITH THE SCHOOL ENVIRONMENT

D1. Feeling othered gives rise to varied and challenging emotions which need to be protected against

feeling angry the students felt they had the permission to say publicly dismiss black students hard work to school's desire to show black students' talent.	p4; l15-16	I just thought like that was so rude. Like, it's one of those things maybe don't come up to me and say it
There is a negative emotional impact experienced every time this teacher is seen after the discriminatory event due to unspoken feelings	p1; l25-26	every time I tried to speak to her, she's sort of is just like get outta my face, [...] she's behaving like I've done something wrong
Student feels less permitted and entitled by the teacher due to denied access to and being rejected from the area.	p1; l6-7	why are the other girls more entitled to this bathroom than we are.
Feeling uncomfortable during these experiences of feeling judged as loud and ghetto in the teacher interaction	p2; l18-19	because that is how you get painted. Ghetto and loud. But that is not me. So it just made me really like uncomfortable when she was speaking to me like that.
Black students feel different and below everyone when others talk negatively about BHM.	p3; l25-26	it just feels like, maybe you're not...[pause]...the same as everyone else? If that makes sense. You feel like your below everyone,
Jokes about race/culture make black students feel uncomfortable.	p9; l16-17	people make fun of people's parents [...] It's something people can't change about themselves and it's not nice for other people to like, laugh at them, or make them feel like uncomfortable about it.
There is a feeling not being included trickles down into friendship groups where there is a perception of whole groups of white students that are not inclusive.	p6; l20-22	big friendship group of white people, like the whole group is white people. And it's like anyone black that tries to join that group, you know, you're gonna get bullied.
Black students' emotional experiences are silenced and dismissed by being told they're overreacting when explaining to white students how comments specific to their race have made them feel.	p5; l6	they're like oh I'm just making a big deal out of it. Like, stop overreacting
Black history month display was removed, and it felt that our voice and expression is being silenced and rejected.	p3; l37-38	a black history display downstairs they took it down because they said we're gonna put our prefects here. We have so much space in the school of like...displays that it's just...there?

D2. Rationalising others' behaviours in order to move on		
There is a process of trying to make sense and rationalise peers' behaviour to give them a way out and cope, attributing comments to jealousy and not racial discrimination.	p4; l35-37	But because I'm black, it means like they didn't thought I deserved it [...] They didn't come second or third. So I just didn't understand the comment, because you weren't gonna win anyway
White students are not noticing the part they play in the lack of social integration.	p6; l26-28	it's not us like saying you can't be part of our group. It's us not wanting to be part of your group because of like, the things you say, and it's obviously not nice why would you want to be friends with people like that.
Rationalising and making sense of peer interactions by considering student ignorance.	p8; l13	they just don't know, so they don't realise they're being racist
The process of rationalisation, how to stay away from self-blame and keep self-concept at a level where you can continue to function in the given environment with success.	p7; l13-14	[my friends would] be like yeah, you're doing too much, but they always say like, or, no, trust me it wasn't you [...] like this teacher had done this before, or the student has done this before to other people
Black students try to normalise and manage emotions which arise from racism by pushing it away and saying it's not a big deal.	p5; l42-43	I'm kind of used to it, because I make these jokes with my friends. So, I'm used to it, like it's not a big deal to me
D3. Internalisation of the negative narratives		
Having to remind oneself that you're not a bad person and not aggressive, argumentative or loud in order to cope with people's narratives of black students.	p7; l28	[sharing experiences] keep me...it keeps me feeling like a good person, cause otherwise I feel like a bad
Without sharing experiences, they internalise the narrative, feeling like the problem, problematic, alone and disliked which impact students' self-concept and mental health.	p7; l23	probably feel like targeted, like alone. I probably, I probably feel like, I'm just the..you probably like I'm the problem
The difference of feeling between a personal and racial attack is difficult to unpick and navigate.	p7; l25-26	I feel like it's more personal, whereas when they do like, talk the majority of bl...like to other people and I know that there's other people. I know it's not my personality. It's not anything to do with me.
Requiring reassurance that t's not me and it's not me being mean to other people.	p7; l15-16	when we all kind of talk about it...It's like, you feel like, you..., it gives me the reassurance that it's not me

Wondering at times if I am doing too much, aggressive or being rude? Without sharing experiences, it is easier to internalise and self-blame.	p7; l10	sometimes, I feel like, I feel like maybe I thought ohh am I being aggressive? Am I being rude?
Student is ready to internalise and accept that they have done something wrong but would just like it to be explained.	p1; l26	I still don't know what I've done wrong.
D4. Social division as a form of protection		
There is a perception that the black children are creating the problem and social divide, but they stay away from certain white majority groups because of a history and fear of getting bullied.	p6; 24-26	they think that, like, we're the ones creating the problem. But really, it's not. Because when we try to, like be friends with you, you kind of make fun of that person, and make people feel uncomfortable to be your friend anyway.
social division by race can be a form of self-protection. You know you're going to get made fun of and bullied if you're trying to join the all-white friendship group which causes a divide in social groups.	p6; l26-28	So, it's not us like saying you can't be part of our group. It's us not wanting to be part of your group because of like, the things you say, and it's obviously not nice why would you want to be friends with people like that.
D5. Not feeling protected		
The prefect badge was considered a symbol of protection from the negative narratives around black students but disappointment when even this did not beat the negative narratives.	p1; l20-21	she didn't know me, and obviously I have my prefect badge on, and she was like oh, why do you have one?
Students disappointed that the teachers should be an avenue for support but are not.	p8; l24-25	[teachers] are kind of like there is no racism in our. school, they kind of just turn a blind eye.
Black teachers don't seem to experience racism and don't know what it is.	p8; l23-24	teachers in our school who are black, don't seem to experience racism, they seem to not know what racism is.
It is not black students saying you can't be part of our group. It is us not wanting to be part of your group because due to the comments made about us and our culture.	p6; l26-28	it's not us like saying you can't be part of our group. It's us not wanting to be part of your group because of like, the things you say, and it's obviously not nice why would you want to be friends with people like that.
Black student getting blamed rather than backed up by peers during teacher interactions	p5; l13-15	where there's a white boy does something like that, everyone would be like Sir don't be unfair, ahh miss you're so unfair, how could you say that to her? Well, the minute it's the black girl, it's like like ahh you're wasting my learning time?

E: SHARING EXPERIENCES PROVIDES A PACE TO FEEL HEARD, ACCEPTED AND PROMOTES CONTINUOUS LEARNING.

E1. Feeling heard and supported

Talking to black friends with shared experiences is supportive as we can deal with it together.	p6; l11-12	I have like a lot of black friends that are outside of school, and we all kind of like deal with it together, because it's one thing to speak about it and say that's like so annoying
Without reassurance black students can feel less sure whether the teacher was racially offensive due to its ambiguous nature	p8; l11-12	I hear some people say stuff that racist, and I'm like, okay, that's not racist. Okay, that is racist. I don't think people actually know
If the incident has upset black student's important to talk about it so that it doesn't play on your mind	p7; l4-5	If it's upset you, you shouldn't just, like not tell anyone and keep it yourself, because I think it will really play in your mind. I think it's good to like to speak about it with other black people.
sharing experiences helps you not feel alone in these challenges.	p7; l6	because they'll also be like oh, that's also happened to me. And then you then see that maybe you're not problem
There is a desire to speak about race and discrimination in a non-accusatory or defensive way	p8; l16-17	You should be able to tell people ohh, you've offended me, that is racist. Without...[pause]...you know, like maybe it's like a learning...like a healthy learning environment

E2. Validation from others prevents self-blame

It's important to speak about shared experiences so you feel you're not the problem.	p7; l4-6	If it's upset you, you shouldn't just, like not tell anyone and keep it yourself, because [...] then you then see that maybe you're not problem
When talking about these experiences to people can relate and the shared sense of anger makes you feel less alone. There is comfort in knowing others go through the same thing which prevents internalisation that it is based on the individual.	p6; l33-34	So, it's obviously when you, if I, say something about it, a lot of people can relate. And it's like, I don't know, t's just that sense of like, shared like, anger, it just makes it...you feel like less alone
It's nice to have white allies who understand and validate your experiences.	p6; l13-15	I think it's also nice to have, like, friends, friends of mine that are white or to say, yeah, what they're saying is wrong. Like, this is this is a nice to have that like for them to be like, yeah, they shouldn't be saying that.
Seeking validation from friends that this student or teacher has done something similar before to avoid self-blame.	p7; l13-14	[friends say] no, trust me it wasn't you. She had done this, like this teacher had done this before, or the student has done this before to other people,

E3. Conversations provide space for ongoing learning

The fear of being called a racist is a barrier to open conversations and learning.

There needs to be a move away from fear and into a healthy learning zone where you can talk about race and discrimination.

p8; l16-18

You should be able to tell people ohh, you've offended me, that is racist. Without...[pause]...you know, like maybe it's like a learning...like a healthy learning environment, to tell people, oh that is racist, maybe you shouldn't say that again

Investigation of teachers/peer interactions should be used to educate and talk to both parties in an open conversation rather than negative repercussions that cause fear.

p9; l26/32

when I got the detention, no one looked into it to see if it was a genuine detention [...]and I feel like yeah, it should just be investigated, bit more

We should be able to talk about race for learning purposes without it being a big deal.

p8; l16-17

You should be able to tell people ohh, you've offended me, that is racist. Without...[pause]...you know, like maybe it's like a learning.

Hearing students' experiences, from other schools to make it come alive and real would be useful for understanding.

p8; l27

o kind of just come in and speak about it and say how obviously it made them feel and what can we do to change it.

Naming racism is a potential window for open conversations to build awareness and bring about learning.

p9; l33-35

Oh, they've been 'rude' to you. Don't say if it's like... it's [racism] [...] If you call someone racist, you're gonna get more like hate

It is difficult to hold in mind a middle ground between total inclusion or discrimination and consider the uniqueness of each scenario.

p6; l18-19

either some of them [white people] are completely inclusive, or some of them are like, completely, like making comments.

Understanding the context of each person involved in the situation allows a greater understanding intention and unpicking if I am doing something wrong.

p7; l16-17

it's not me being like mean to other people. It genuinely is just other people taking it out of context.

Those white people who may come from a working-class background have potentially also felt othered from society and potentially why they are better able to empathise or understand when black students feel similarly.

p6; l17

[some supportive students are] also white so I don't understand, because maybe they don't have as much money as the other white kids who do say [racist comments]

E4. Awareness building, acceptance and promoting a sense of belonging

Sharing experiences and shared emotional connection allow a sense of belonging somewhere and prevents internalisation i.e., thinking I am the problem.	p6; l11-12	I have like a lot of black friends that are outside of school, and we all kind of like deal with it together, because it's one thing to speak about it and say that's like so annoying
Having an assembly to build awareness as a lot of our teachers are white might help.	p8; l22-23	I think it'd be good, like, to maybe have an assembly. And obviously, a lot of our teachers are white it's a fact. Erm and those teachers in our school who are black, don't seem to experience racism
Feeling supported by your family is pivotal for sharing experiences and feeling managing discrimination.	p6; l31	like family [is supportive]
Black history month is an experience for black communities which brings communities, families and students together where you are able to be proud of your culture, share your culture clothes, music and food.	p3; l7-9	black history month in our school, I say like, amongst the like the black students it's a big deal [...] You have like dance shows, we had a fashion show where black people wear their culture clothes. It was quite a big thing.
Black history month is important to black students and is a big deal and supported by teachers.	p3; l19	like the teachers are like really inclusive of that kind of things [BHM]
Homophobia disappeared overnight because we spoke more openly about it.	p8; l8-9	homophobia, like pretty much went away, overnight...that is like...so quick. And that was just because they...we spoke, spoke about it a bit more openly. But I feel like with racism, we don't speak about it.

P: Reflexive Diary Entry 5

24/12/22

Reflections: One week of analysis

Post literature review I was really naïvely excited to start with the 'real' content/work. I started with one small segment read & read, listened twice & then set it on. There's a strong emotional reaction to hearing participants recording. Feeling uncontained and doubtful of my own ability to analyse, overwhelmed leaving me further stuck. Feeling angry & hopeless in my own ability to change the situation. I wondered if I am inviting interviewees to also experience this stuckness of this situation. What power do we/they have to challenge authority / change the situation or help themselves.

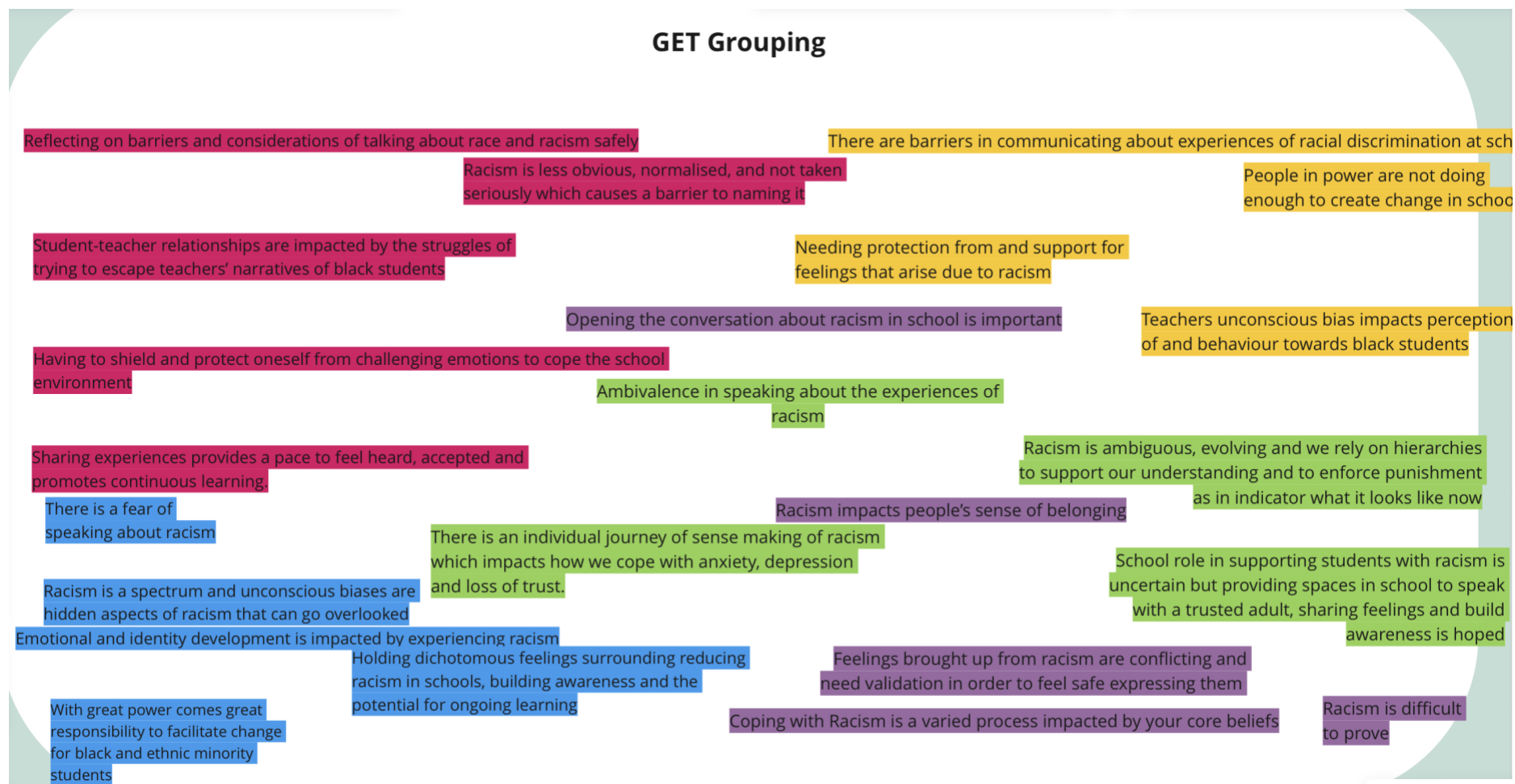
There's a pressure of needing to do justice to CM after going through such a hard time, I need my analysis to be just / fair & amplify her voice best.

Similar to Robin a I'm wondering if I am feeling a sense of guilt about my own privilege, coming from a 'model minority' culture & requesting students to relive these challenging experiences in their conversation with me. I wonder how much of my own experience I also have chosen to 'forget'.

There is a strong sense of responsibility, empathy and identification with these young people with is challenging to bracket of in order to objectively analyse.

Q: Screenshots Illustrating the Formation of Connections Across Participants to form GETs

Step 1: Grouping PETs, where in **Red** is Camara, **Blue** is Roshina, **Yellow** is Abeba, **Green** is Craig and **Purple** is Zansay.



GET Grouping

Reflecting on barriers and considerations of talking about race and racism safely

There are barriers in communicating about experiences of racial discrimination at school

Opening the conversation about racism in school is important

There is a fear of speaking about racism

Ambivalence in speaking about the experiences of racism

Teachers unconscious bias impacts perception

of and behaviour towards black students

Student teacher relationships are impacted by the struggle of trying to escape teachers' narratives of black students

Sharing experiences provides a space to feel heard, accepted and stimulates continuous learning

Holding dichotomous feelings surrounding reducing racism in schools, building awareness and the potential for ongoing learning

People in power are not doing enough to create change in schools

With great power comes great responsibility to facilitate change for black and ethnic minority students

Racism is less obvious, normalised, and not taken seriously which causes a barrier to naming it

Racism is ambiguous, evolving and we rely on hierarchies to support our understanding and to enforce punishment as an indicator what it looks like now

Racism is a spectrum and unconscious biases are hidden aspects of racism that can go overlooked

Racism is difficult to prove

Needing protection from and support for feelings that arise due to racism

Having to shield and protect oneself from challenging situations to cope the school environment

There is an individual journey of sense making of racism which impacts how we cope with anxiety, depression and loss of trust

Coping with Racism is a varied process impacted by your core beliefs

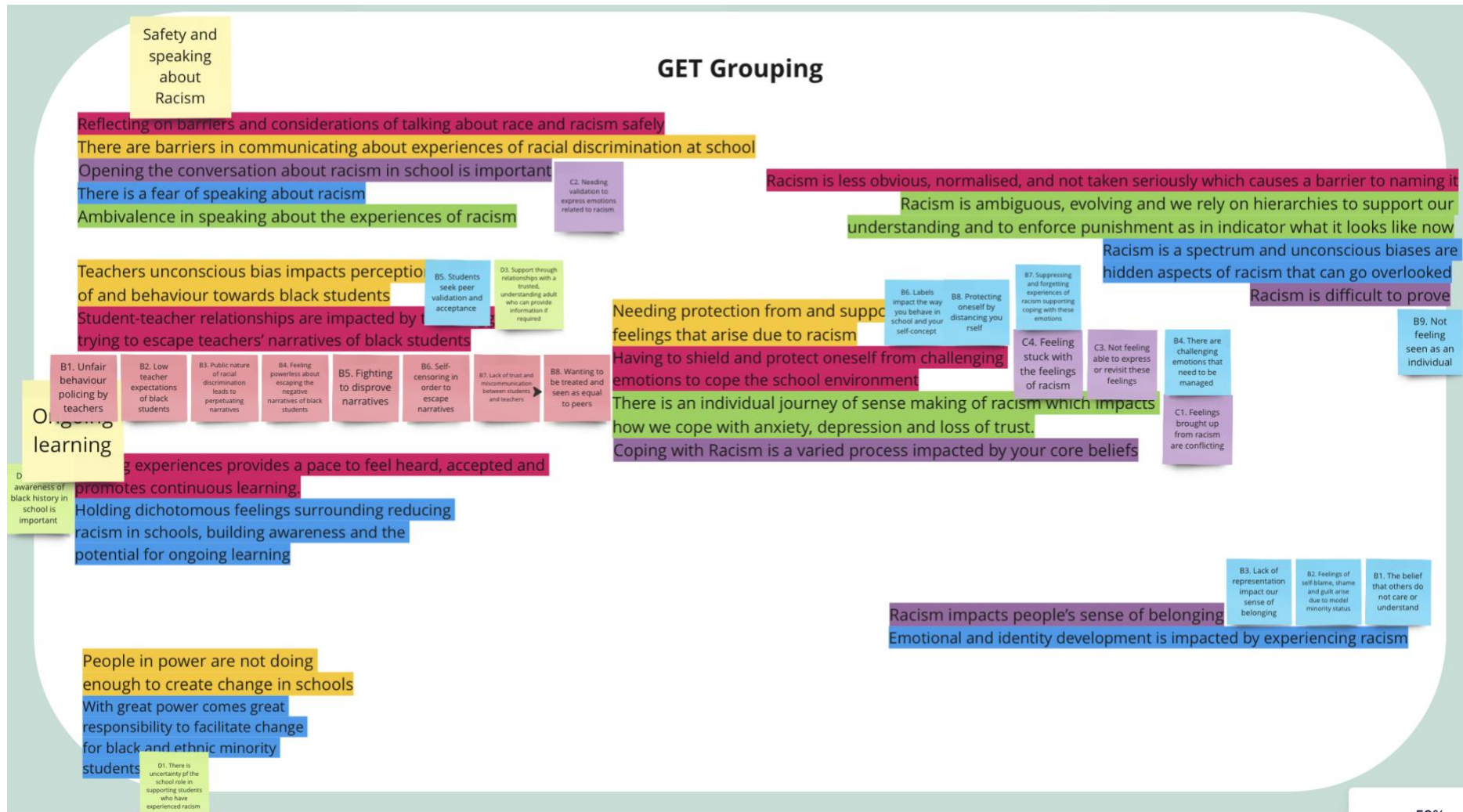
Racism impacts people's sense of belonging

Emotional and identity development is impacted by experiencing racism

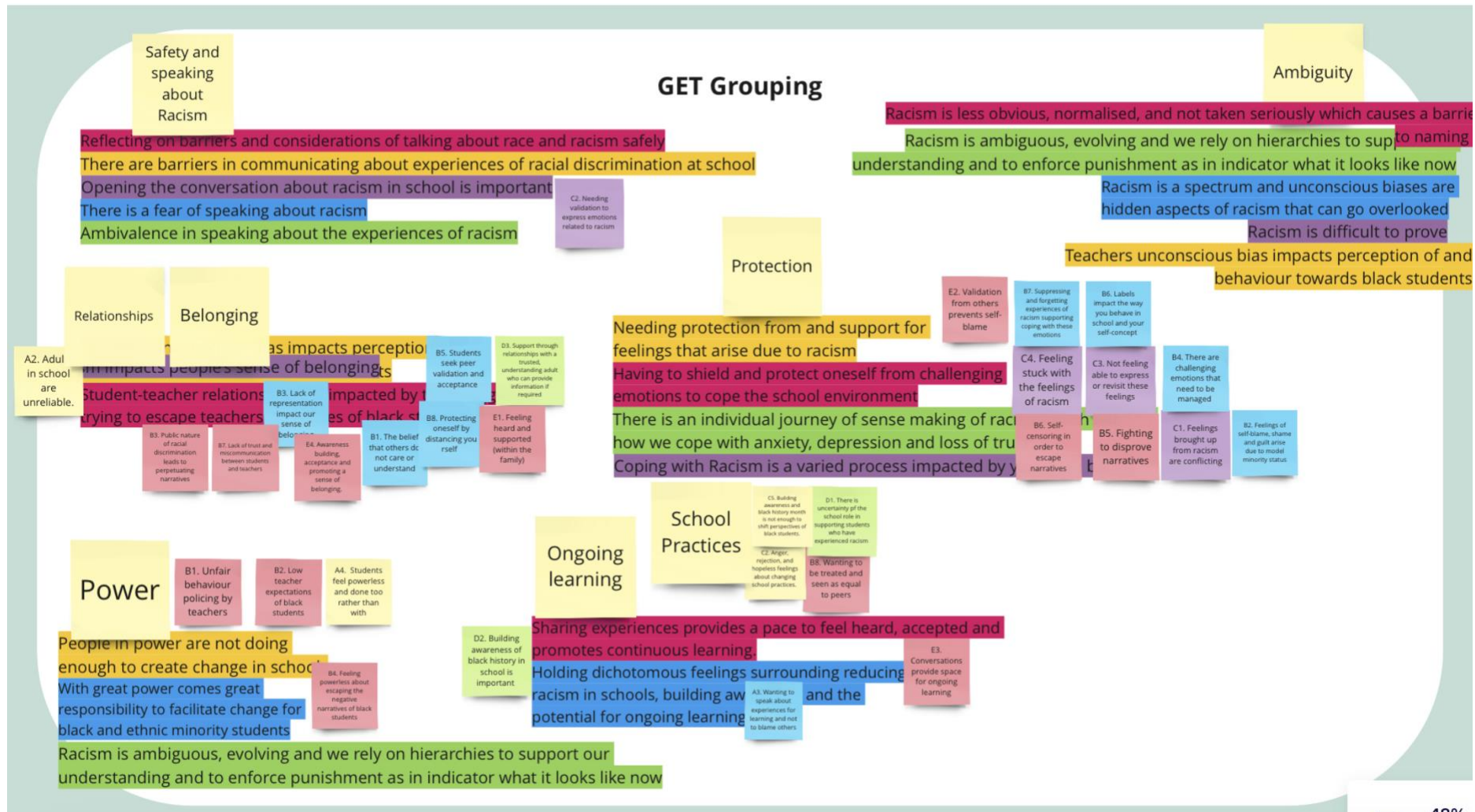
Feelings brought up from racism are conflicting and need validation in order to feel safe expressing them

School role in supporting students with racism is uncertain but providing spaces in school to speak with a trusted adult, sharing feelings and build awareness is hoped

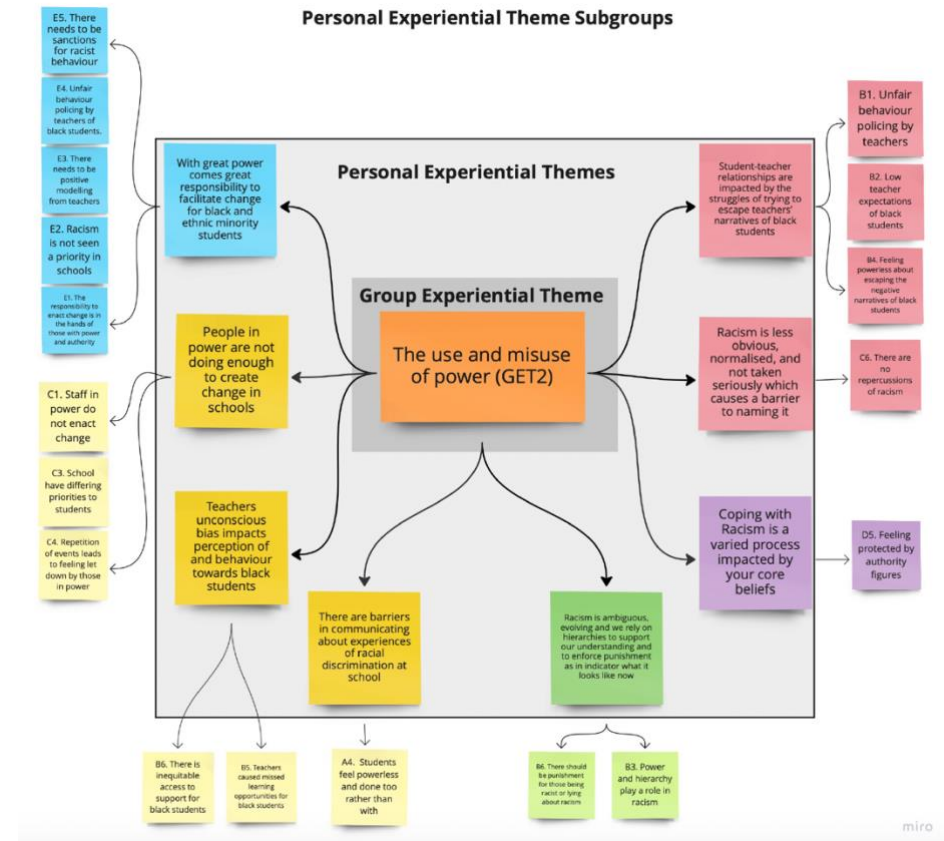
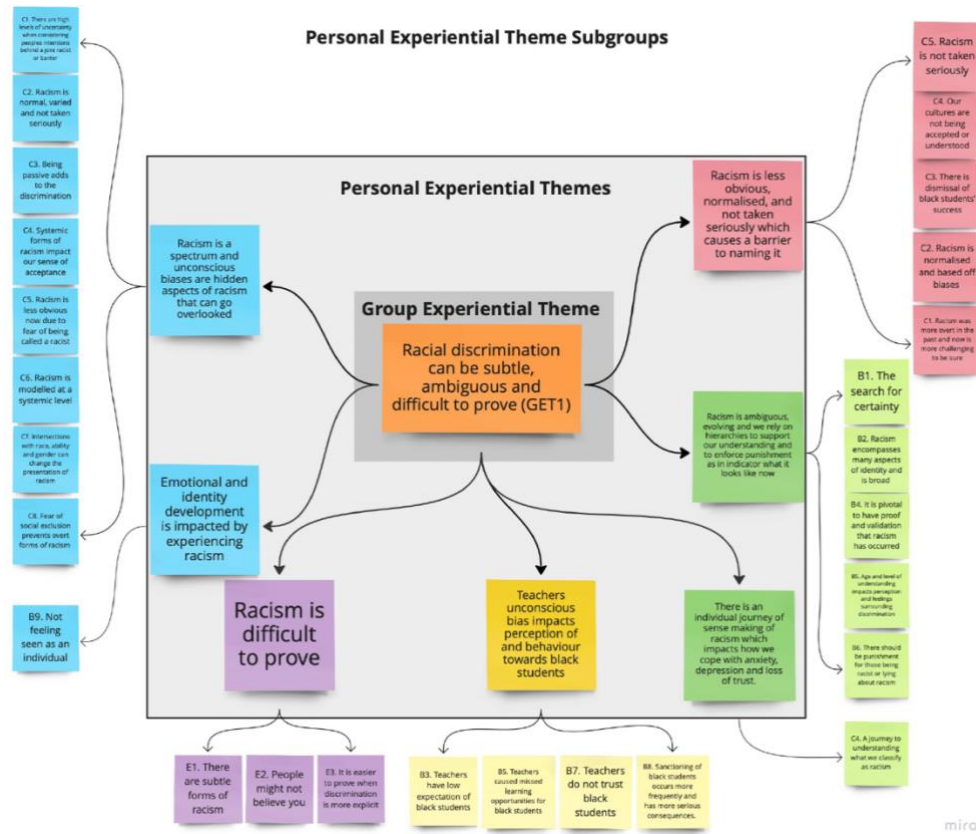
Step 2: Grouping with subgroups of PETs shown as post it notes in the respective colours belonging to participants

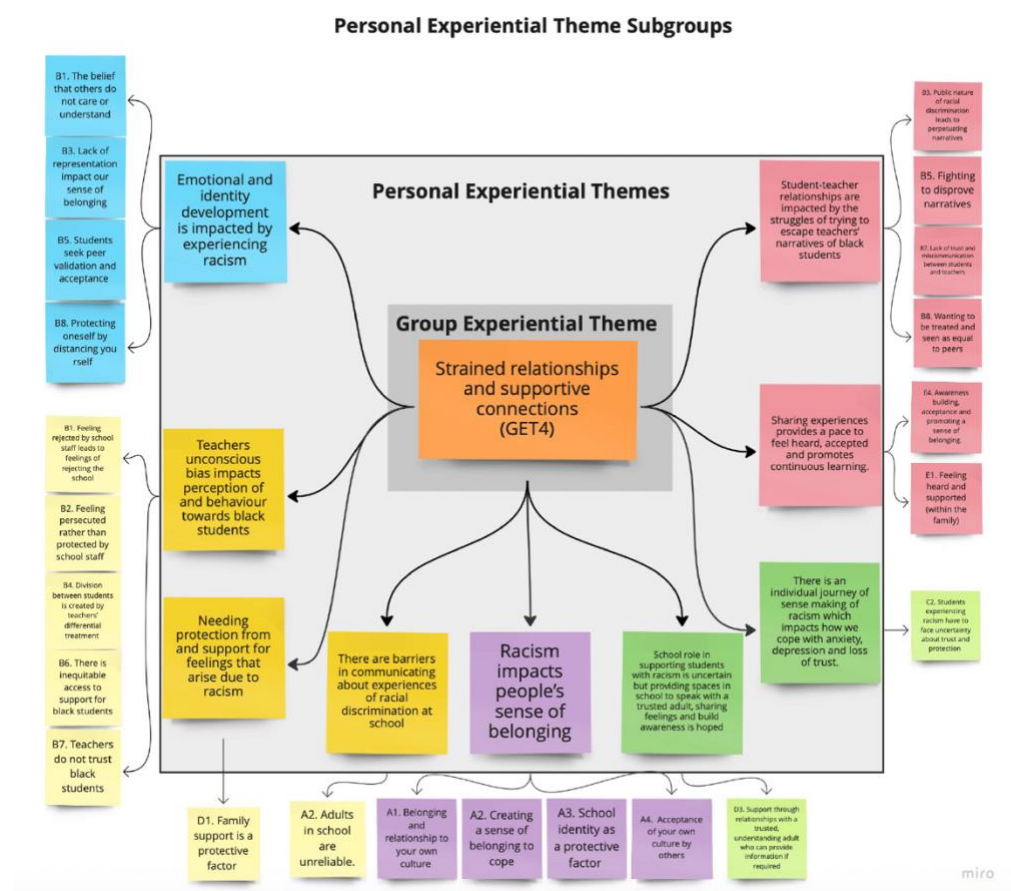
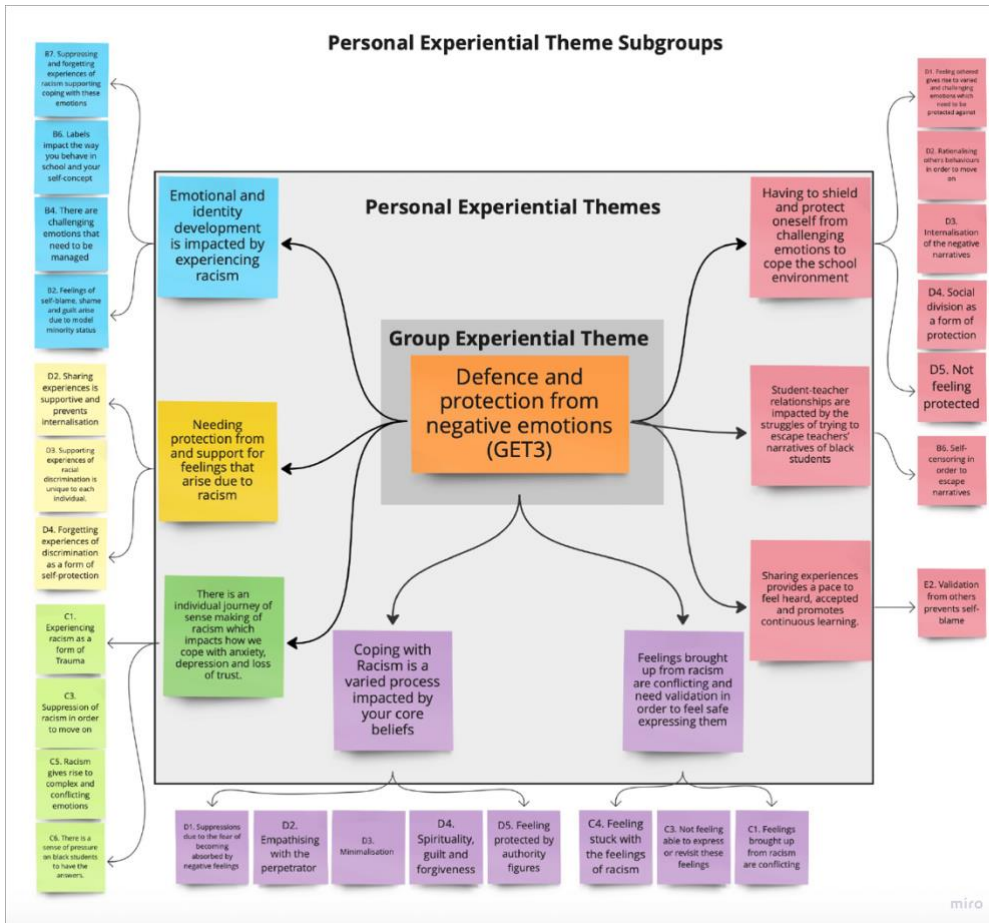


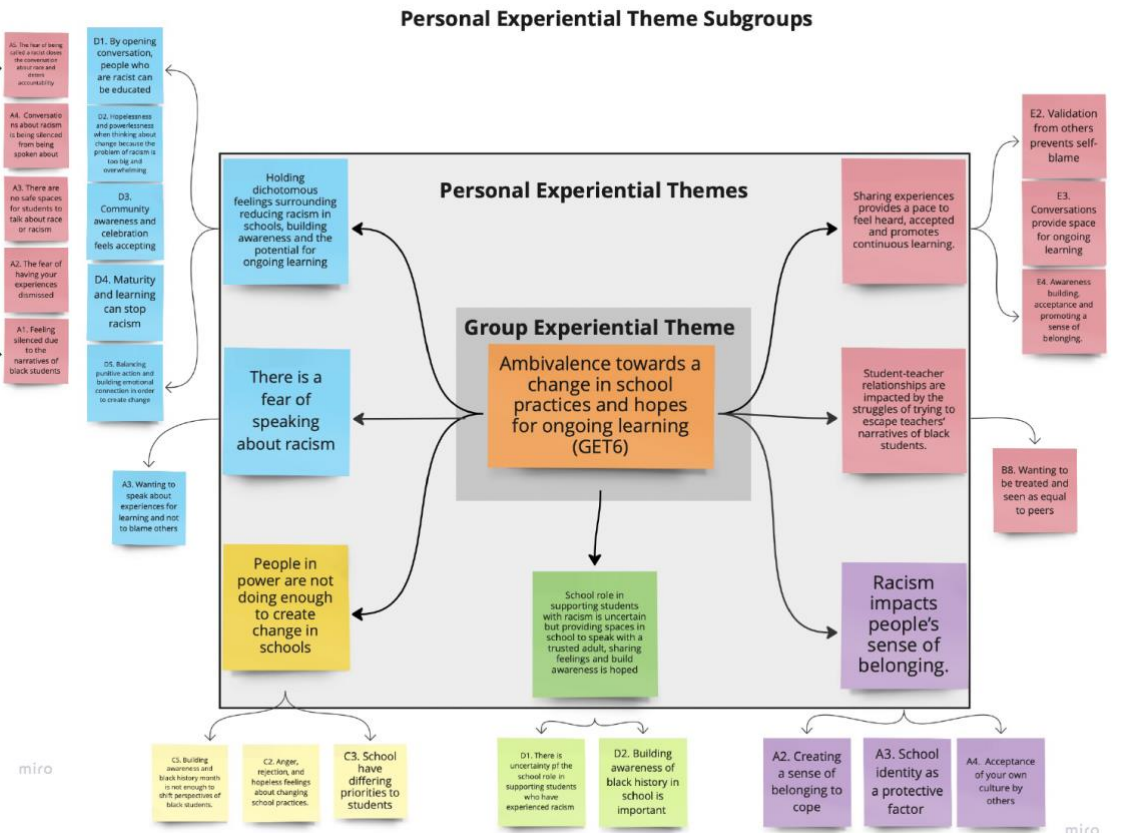
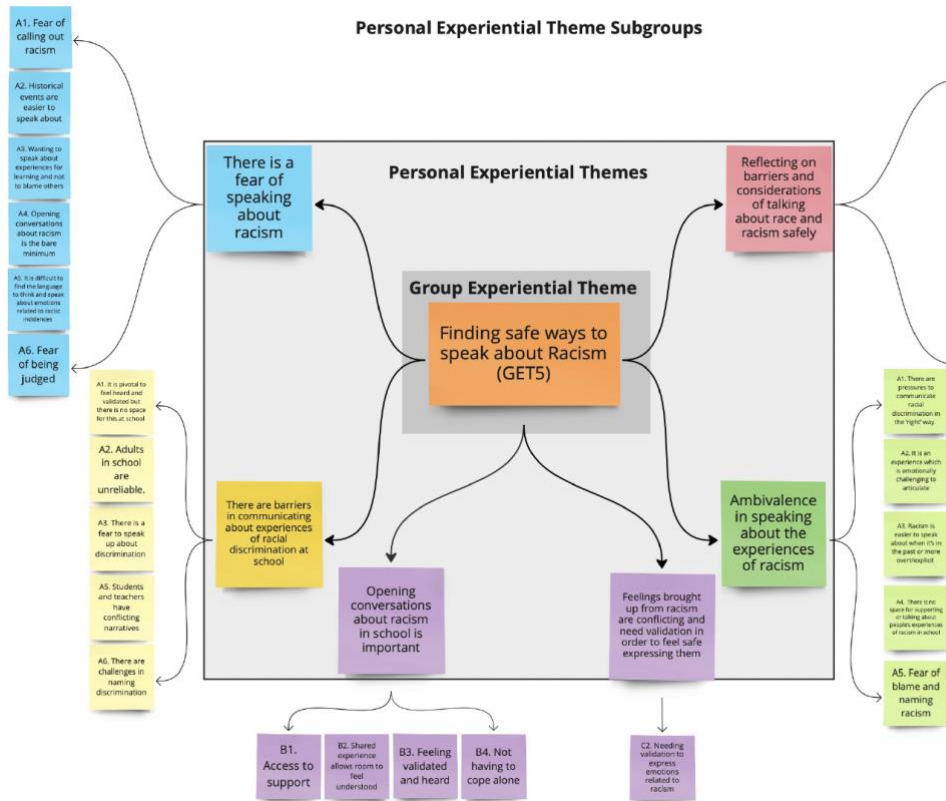
Step 3: Finding common key words in these groups for names.



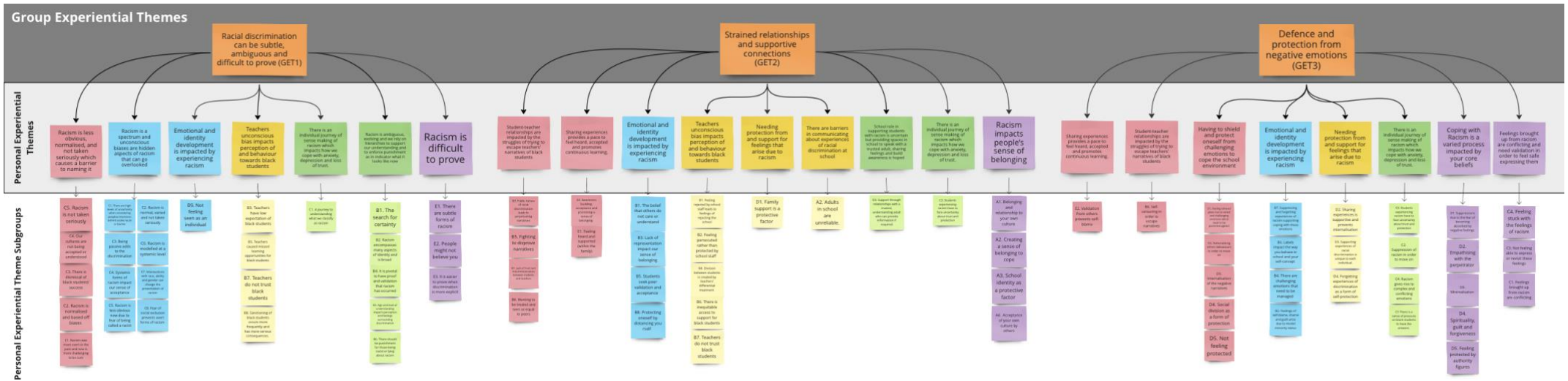
Step 4: Naming each GET.







Step 5: Ordering and renaming GETs



R: William's (2020) School Microaggression List

Table 1. Select Types of Microaggressions in Schools

Type	Definition	Education implication	Example from author
Not a true citizen	This reinforces the idea that people of color are not legitimate citizens, do not belong, or are not a legitimate part of the society.	Students who speak with an accent are asked "Where are you from?" to exclude or alienate them.	B. T. Valencia: "Meeting my friends' parents often came with comments about my looks and racial identity. During one such meeting, my friend's mom said, 'You are too pretty to be Mexican,' followed by, 'Do you speak Mexican?' I denied both and said I was born in the U.S."
Racial categorization and sameness	Identity is based on stereotypes stemming from categorizations based on race; individuals are often compelled to select and disclose a racial group for identity purposes.	Students who consider themselves mixed or biracial are pressured to choose one group or identify with one group over another. There are also harmful assumptions made that students from one group are all alike.	D. Printz: "In my predominantly White elementary school, standardized testing required the selection of one racial category. When I told my teacher I identified with more than one racial group and did not know how to answer the question, she instructed me to select Black." A. Steketee: "When people met my young Latina daughter, they asked, 'Does she speak Spanish? She is so pretty and with such dark eyes and curly hair. She should speak Spanish.' These were psychologists, teachers, people in individualized education programs. It was wild. I often wondered if it was because she was adopted or if it was because she was Latina."
Assumptions about intelligence, competence, or status	On the basis of racial stereotypes, people make assumptions about the intelligence, competence, or status of people of color.	This can include surprise that a Black student achieved a goal or assumptions that certain groups of students will naturally achieve, such as with model minority (Asian heritage).	M. Williams: "In high school, the school counselor had to sign our forms (my sister's and mine) to take classes at the local college every semester for \$5. She would interrogate us each time and make it really unpleasant to get her signature. Eventually we figured out that no one even checked the forms with the high school. So my sister would write an easy class on the form, and after the counselor signed it, she'd change it to German 4 or Calculus 3. My younger sister who came along a few years later would get the janitor to sign the form for her." M. Williams: "After we relocated, my biracial daughter was tracked into remedial classes; before this, she was in the gifted program."
False color blindness/invalidating racial or ethnic identity	Statements about being color-blind can silence people of color when they want to talk about race, resulting in feelings of invalidation.	Students of color often welcome discussions that value race, ethnicity, and culture—especially in positive terms.	A. Steketee: "When I was teaching a unit on U.S. literature, I used historical photos from the Civil War as a discussion prompt on themes of racism. One of the mothers asked me why I was bringing 'race' into the discussion about literature because she was teaching her children to not see race. When my oldest daughter went to college, she faced the corrosive outcome of this so-called 'color-blind' upbringing: in her literature class, White classmates said racism was not a problem in America."
Criminality or dangerousness	This involves stereotypes that people of color are dangerous, likely to commit crimes, aggressive, or potentially harmful.	K–12 students can be profiled or stereotyped by teachers and administrators, especially students with darker skin and males.	A. Steketee: "As a tall Black male, my son's 'welcome' message at every school was, 'We don't want any trouble.' This began in middle school and continued through high school."
Denial of individual racism	This is an invalidating microaggression that deflects critique by defensive strategies such as denying racism or drawing attention to White "good works" with people of color.	This is very problematic for students who seek to engage in conversations with their instructors or peers on issues about race or racism.	B. T. Valencia: "It was only after I started my PhD and started to research drop-out/pull-out literature that I realized that all these years of carrying this self-blame were because I was unaware of microaggressions, systematic racism, poor educational practices, and teachers' own bias and racism."
Myth of meritocracy (race as irrelevant for success)	This is the belief that success is rooted entirely in personal effort, and people of color are blamed for the negative impact of racism.	K–12 teachers might deny the impact of White privilege and therefore blame a student's struggle on a "lack of trying."	D. Printz: "Although I was in advanced classes, my report cards throughout K–12 consistently stated that I worked 'below potential' and needed to put more effort into studying for tests. I spoke with teachers about my difficulty reading the textbooks and finishing exams on time but was only encouraged to try harder. It wasn't until college that I was diagnosed with dyslexia after a peer referral."
Reverse-racism hostility	Hostility expressed toward the idea that people of color get "unfair" advantages—can be linked with the idea that Whites then suffer because of these unjust advantages.	Because K–12 spaces are predominantly White teaching spaces, educators must work to build an environment of inclusion that centers true belonging for educators of color.	A. Steketee: "My multicultural family is formed by adoption. When my Black son was young, he showed athletic prowess. The park soccer coach gave him a position that angered some of the White soccer parents. One mother turned to me and said, 'Well, I heard his real Black father is an athlete, so this isn't fair to all the kids.' This comment is not only a reverse-racism microaggression but also an adoptive (or family formation) microaggression."

	unjust advantages.		family-formation) microaggression."
Pathologizing minority culture or appearance	This involves criticizing others on the basis of real or perceived differences in appearance, practices, traditions, behaviors—it can also be represented by one-sided media representations, the pervasive idea being that Whiteness is preferred.	The K–12 curriculum is saturated with descriptions and assignments that can be problematic racially, linguistically, and culturally, to name a few areas. Educators must develop an awareness of these issues.	B. T. Valencia: "In high school, there was a personal development class. The curriculum included the best use of pH-balanced shampoos and cleansing regimens for healthy skin. As I listened and laughed at the idea of an expensive shampoo, the teacher became angry and said, 'I am only trying to make a young lady out of you,' and then removed me from the class."
Second-class citizen/ignored	People of color are treated with less respect or ignored altogether.	In K–12 classes, it might feel easy to overlook the children who are either quiet or who are not achievement-oriented. It takes an active effort to elevate students who are ignored or overlooked to a more relevant and meaningful frame.	M. Williams: "The middle school refused to acknowledge my two sons' diagnoses of ADHD because they didn't want to provide any meaningful accommodations. I even brought an advocate from NAMI to the school meeting, but it didn't help. That's when I withdrew my two sons from public school. I put one in a Waldorf school and homeschooled the other."
Tokenism	This involves including a person of color to promote the illusion of inclusivity without a sense of belonging.	Schools might center students of color in places of prominence to make a school appear to be more inclusive. Likewise, a school might retain a student of color to boost statistics.	A. Stekete: "We were often asked to include our young Latina daughter's picture in either official school website material or printed pamphlets to advertise the school and school special-education services. She was usually the only girl in the picture."
Attempting to connect using stereotypes	Using stereotyped or ethnic speech, a person tries to connect with a person of color.	K–12 educators, or any educators at any level, should not use racist language or epithets—even as a presumed term of endearment. This means the N-word is off limits, as are many other racially charged offensive terms.	B. T. Valencia: "I used to be ashamed of my body and would wear a jacket, inside and outside. When we would come in from recess, I would try to leave my jacket on. My second-grade teacher would say, 'Betty, take off your jacket. Ándale, ándale!' She was an Asian American teacher but always used 'Ándale, ándale!' when she wanted me to go quickly."
Exoticization and eroticization	When people of color are characterized as exotic or sexually erotic, they are viewed as objects and even fetishized.	When K–12 educators find stereotypical portrayals of people of color in curricula, literature, and media, it is beneficial to correct these erroneous pictures or ideas. This can be done in developmentally appropriate ways; for example, middle schoolers can have class discussions, whereas high school students could be more active (e.g., by writing letters).	B. T. Valencia: "In high school, a security guard who was infatuated with me was fired but trespassed onto campus the next day. Some classmates alerted me of the danger because he was the guard who oversaw in-house detention students (like me). I was escorted to the principal's office to keep me safe. Instead of securing my safety from a possible predator, the principal, assuming I had some sort of sexual relationship with this older security guard, said, 'You know you will end up pregnant?' The principal was blaming me for the ex-security guard's predatory behavior toward high school women."
Avoidance and distancing	People of color describe situations in which others avoid them, when measures are taken to prevent proximity, or when they are kept from participating in shared or regular events.	In classes, it is important to consider how groups are being selected. This microaggression surfaces in group work. In the school ecology, there are many physical areas to evaluate when assessing avoidance and distance, such as bathrooms, lineups, seating, playgrounds, and after-school activities.	B. T. Valencia: "For a short time, my father picked me up from school. Because of his schedule, I often waited over an hour on campus. The campus was mostly empty. One day, the principal called me to her office to inform me, 'You will have to wait on the bus stop for your father. We don't want trouble after school.'"
Environmental exclusion	Making someone's racial identity minimized or insignificant through the omission of decor, curricular representations, or other depictions of representation.	K–12 classroom teachers can diversify the curriculum by adding readers and literature that expand on themes or topics depicting White people only. For educators on a budget, teaching examples and stories can be diversified in every subject with little to no cost.	M. Williams: "Whenever students were supposed to create teams or pair ups, I was always picked last or the one without a partner."
Environmental attacks	Decor, depictions, or curricula are used to denigrate or insult a person's cultural group or history.	Names of schools, sports teams, clubs, depictions of flags, symbols, and even holidays (e.g., Columbus Day) can be hurtful to K–12 children and even frightening.	A. Stekete: "Even though readers and literature are becoming more diverse regarding race and culture, it is very difficult for families to see mixed-race families, families with diverse family formations, or families with disabilities. In the case of my family, we intersect with all three of these identities—and five racial identities. It was a constant search to find readers for my children to supplement their K–12 curricula."
			A. Stekete: "As an educational advocate, I had conversations with many teachers, especially literature teachers. When they found out my son was Black, they sometimes asked me my opinion of using the N-word (fully expressed) in class. I shared my strong opinion that this was hurtful to students, racially aggressive, and therefore not appropriate pedagogically. My opinion was often not shared."

Note: This table represents microaggressions that can be experienced as racial, nativist, or immigrant-origin microaggressions but is not an exhaustive list of microaggressions in schools. Types and definitions are adapted from M. T. Williams (2020a, p. 14–23). The order of the microaggressions listed in the table is consistent with M. T. Williams's order to assist with cross-referencing between this article and Williams's article. The authors have used stories from their lives to illustrate how microaggressions operate in the K–12 school ecology. ADHD = attention-deficit/hyperactivity disorder; NAMI = National Alliance on Mental Illness.

S: Reflexive Diary Entry 6

Reflections on Discussion

05/05/2023

This section felt the most challenging. It felt very important to ensure these young peoples voices were being amplified and heard, lead to use of quotes in the discussion. which

It felt challenging to hold opposing views due to young peoples expression of feeling dismissed and I didn't want this research to dismiss their experiences by suggesting theories which maybe silences the potential negative impacts facing racism can have. For example, the notion of self-exploration in adolescence which is developmentally appropriate.

I understand and appreciate my own biases & experiences I may be bringing to this section and the feeling of the heavy weight it may hold to be meaningful & provide avenues to consider change which as been helpfully reflected on in supervision and enabled me to bracket off and consider my discussion from a more objective and decisive position, while still staying true to the young peoples voices.

