Using Intersectionality Theory to explore the experiences of students from African Caribbean and South Asian heritage and who have a Special Educational Need and/or Disability (SEND) in Further Education.

Jason Shonibare

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Abstract

The coronavirus outbreak disproportionately affected ethnically minoritised groups in the UK and US. This health crisis coincided with mass Black Lives Matter (BLM) protests in response to the killing of unarmed African Americans by the police. Both event series brought awareness to the impact of racial inequality, systemic oppression and raised further questions about the treatment of minorities within the minority such as women of colour. Comparatively, the UK has a growing body of research that explores the role of systemic factors in the disproportionate exclusion rates for Caribbean boys and students with SEND.

Adapting key Intersectionality Theory concepts, Dis/ability Critical Race Studies explore the intersections of race and ability to platform those whose experience may otherwise be invalidated and/or under-researched. This study aims to gain insights into students who experiences intersect of their race, ethnicity and ability in Further Education (FE). The study recruited 4 students attending the same FE setting. Participants described themselves as being from either a Bangladeshi, African Caribbean or mixed Caribbean and White British heritage. All were born in the UK and had SEND.

Interpretative Phenomenological Analysis was used to analyse semi-structured interview data which produced overarching themes on *'adverse early education'*, *'race, ethnicity and cultural connection'*, *'parental context and influence'*, *'broad and fluid identity'*, *'systems of power'* and *'the power of self'*. The findings are discussed in relation to the existing knowledge base and relevant psychological theory. The implications for the community of focus, FE sector and Educational Psychologists are also considered.

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1 Introduction

This thesis will seek to question the nature and impact of dual and compounded oppressive influences on young people within their post-16 educational context, who are in receipt of SEND provisions and additionally are from culturally diverse backgrounds. With a strong foundation in the critical theories that illuminate discriminative practices at a systemic level, the lens of intersectional theory is applied in new and conventional ways to support the voices of those at the centre of the intersection of racism and ableism. Language and terminology usage is explored as a conduit to the wider discourse surrounding the broader socio-cultural and political factors that, for many, can both disrupt and/or maintain oppressive agendas and inequity.

The voice of the student will be privileged, and their conceptions and perceptions of themselves and the systems in which they exist explored in depth to support robust qualitative analysis of their experiences of their worlds. These efforts will serve to illuminate key themes derived from conceptual links being drawn within and between each level of analysis. Such key insights will contribute to the emerging discussions that support positive changes and activism within the Educational Psychology field, post-16 education, as well as local and broader policy development for the benefit of those with multiple identity markers which are recognised as protected characteristics and subject to identity-based discrimination.

1.1 Chapter Overview

This chapter will initially present key terminology and features of language repeatedly referenced throughout the study and the rationale for their inclusion. This will be

followed by considerations surrounding constructs of self, identity and relevant theoretical frameworks which support conceptualisation. Next, the chapter will explore how facets of identities are linked to forms of discrimination such as racism and ableism with a specific focus within the educational sector. To conclude the chapter, a rationale for the current study will be provided.

1.2 Language and Terminology

It can be argued that in the UK, the use of acronyms like BME (Black & Minority Ethnic) and BAME (Black, Asian & Minority Ethnic) can create issues for the same groups which they attempt to identify (Bonnett & Carrington, 2000). In each set, the naming of some ethnic groups and failure to name others could be seen as suggestive of a hierarchy, creating further confusion by the unhelpful blending of ethnicity, geography and nationality (Wilson, 2010). Similar to the UK, in the US terms such as People of Colour (POC) and 'Black, Indigenous and People of Colour'(BIPOC) are also used in a reductive way to define many diverse groups. The broadly accepted use of these terms in, for example, government and media statistics contributes to the erasure of heritage and identity (Bhopal, 2018) and serves the function of avoiding a key social commentary. That within these groups, the 'colour' one's skin is arguably not the common reason for the suggested grouping. It is suggested that it is rather the shared, lived experiences of racism and structural inequality that is maintained by dominant bodies and discourses (James, 2020; Lentin, 2016). Bhopal (2018) explores these ideas when considering the layered privileges which converge such as that of Whiteness as well as gender, class and sexuality.

Issues surrounding the individual's experience as well as their broader social context are key when considering the impact of racism and ableism. In their own right, each

of these aspects of discrimination has a rich and encumbered socio-historical background which it will not be possible to adequately encapsulate in this thesis alone. However, the intended message here is one of the importance of language and labelling. Divisions and disparities in access and opportunity for many social groups exist, and activities such as one's choice of language can seem innocuous but embody a key role supporting a dominant, structurally unequal and oppressive discourse (A. Williams et al., 2015). For these reasons, the reader is asked to recognise that while collective terminology and coded language may be necessary given the complex themes being discussed, as the '#BAMEOver' campaign has demonstrated, inaccurate and inadequate acronyms are not (Inc Arts, 2020). For these reasons, the 'BAME' terminology is reluctantly referenced in others' work throughout this thesis as this study's target population will likely have been included in these descriptions given the UK context in which this inquiry is being made.

Comparatively, the SEND acronym for Special Educational Needs and/or Disability occupies another space and should therefore be approached differently. The SEND Code of Practice: 0 to 25 states "a child or young person has SEN if they have a learning difficulty or disability which calls for special educational provision to be made for him or her" (DfE, 2015, p. 15). The code goes on to generally include disability by highlighting the significant overlap between disabled CYPs and those with SEN. It is stated that "where a disabled child or young person requires special educational provision they will also be covered by the SEN definition" (DfE, 2015, p. 16).

The classificatory practices of children and young people (CYP) with learning difficulties or disabilities have featured heavily within special education provision, with a cornerstone of the evolving role of Child and Educational Psychologists assisting

this. When working with the learning needs of a group, Norwich (2014) describes key functions of categorising including determining patterns of exceptional child functioning in education, ascertaining underlying disorders, disabilities or impairments relevant to child learning and identifying appropriate curriculum design and content where required. However, the predominant effects of being labelled with SEND in service of appropriate educational provision or for the more nefarious outcomes associated with the systemic pairing of CYP identity with deficit, difficulty and developmental delays must be further explored (Eisenman et al., 2020; Gibson, 2012).

This all might begin to beg the question, have general categories outlived their usefulness? Arguments for the use of these acronyms might cite the benefits of their function as linguistic reference points which maintain sufficient levels of social acceptance and popularity to mitigate the detrimental effects of their use. However, Labelling Theory research by Becker (1963) presents a view that an individual's ways of identifying themselves and indeed their behaviour can be starkly influenced by the terms used to describe or classify them. In this way, it is important to address the damage caused by processes of stigmatisation, stereotyping and the self-fulfilling prophecy. Particularly when there is evidence to suggest that power-wielding groups of society directly influence language use and can perpetuate intolerance and discriminatory practices through multiple overt and covert means (Bhopal, 2018). Examples include the boundaries of definitions, terminology and language used within politics, media and policy, but also subtle inferences are drawn from the normalising of offensive 'jokes' at the expense of minority groups.

The collective term 'SIREAs' (Students who experience Intersections of Race, Ethnicity and Ability) will also be used for this study. This is to (a) meaningfully identify

participants as representative of a wider group, amplifying that it is their shared lived experiences that link them and not harmfully re-identifying the whole individual, and (b) to support readability. The focus on students who belong to groups at risk of race, ethnicity and ability-based discrimination is further explored in sections of this introduction and the methodology. In the interim, the term 'SIREAs' goes some way towards acknowledging the importance of their unique experience and contributions to this study. Care is taken here to also recognise that references to discrimination should not be taken as a commentary on every type or degree of discrimination in any form of universal way, as an account for any individual's life and experiences can only be heard from their voice (Annamma et al., 2013). The current researcher recognises that despite efforts to be conscious and actively anti-ableist and anti-racist, the possibility for the unintentional maintenance of these and other forms of discrimination might be evident in this project. For example, the decision to adopt a written word format for this thesis amounts to a lost possibility to reach as diverse an audience as possible. The belief is upheld that transparent and creative approaches to research should begin to address inequalities and be central to research designs, as is the intention with the current study.

This study also draws important, anti-discriminatory distinctions between definitions of race, ethnicity and culture. Simply put, race is defined as pertaining to the physical features (including but not limited to skin colour, hair texture, face structure etc.) that a group of people might have in common. For this study, a definition of ethnicity goes beyond physical characteristics to include one's language, religion, nationality and associated culture. As such, cultural constructs can span cultures, comprising of several subcategories (e.g. Asian American, Black British etc.) and links to the practice of one individual identifying in multiple ways.

1.3 Multi-dimensional Constructs of Self and identity

Within the field of psychology, there is a large body of research on the concepts of self and identity. A more recent school of thought focuses on how aspects of identity are socially and historically constructed (Baker, 2011; Forber-Pratt et al., 2019). That is to say that individuals can recognise their identity in socially defined terms and these definitions and the meaning we construct through time become our lived social reality (Berger & Luckmann, 2011; Erikson, 1968; Tajfel, 1974). A commonly held belief across most identity frameworks is that it can be influenced by a variety of sources including individual characteristics, family dynamics, and our lived experiences within a broader community, society and at different points in time.

In building on the above, some argue that identity is not unidimensional but can perhaps be better understood as a complicated multi-dimensional construct (Tajfel & Turner, 1986). These notable theorists posit a socially constructed, multifaceted model of self and identity in a collective social identity approach which includes Social Identity Theory (SIT) (Tajfel & Turner, 1979) and later the Self-Categorisation Theory (SCT) (Turner et al., 1987). These theories speak to an innate tendency to categorise the social world by putting people into groups with which we will then place ourselves within or out with. A normal cognitive process is used to determine the in-group (us) and out-group (them) seen in varied examples across many levels including politics (Labour and Conservatives), social class (middle and working) and race (whiteness and BAME). These false dichotomies are reinforced by the exaggeration of differences between and similarities within groups. Influencing our attitudes and behaviours can operate as the basis for patterns of thinking including stereotyping and prejudice (Gurin et al., 2002).

Individuals may, therefore, on any given day, identify themselves in several ways relevant to their understanding of themselves such as the Social GRRRAAACCEEESSS (Burnham, 2013) (an acronym for gender, geography, race, religion, age, ability, appearance, class, culture, ethnicity, education, employment, sexuality, sexual orientation, spirituality). This boundless list offers the individual multiple examples of representations of their 'multiple selves' and is linked to the broadening circles of group membership which hold an emotional significance and value (Tajfel & Turner, 1986). Forber-Pratt et al. (2020) highlight in their commentary that "a coherent disability identity is believed to help individuals adapt to a disability, including navigating related social stressors and daily hassles" (p. 2). They also reference other important benefits such as an improved strength in challenging ableism, improved mental health and increased participation in political activism. Other types of social identities including ethnic identity development (Quintana, 2007), sexual orientation identity development (Cass, 1979) and feminist identity development (Downing & Roush, 1985), have also received significant research focus. Furthermore, one's multiple social identities may differ by way of how they are acquired, their level of stability and the degree of assigned social status (Berry & Sabatier, 2011; Deaux, 2008; Roccas & Brewer, 2002).

The reader is therefore encouraged to consider a pluralistic approach toward identity and asked to think of a sense of identity as both formed and influenced by how we perceive ourselves in relation to others. But this can lead us to wonder - are components of self, such as race, ethnicity and ability mutually exclusive or perhaps can they overlap, and if this does occur, is there an effect, and what might that be? Intersectionality theory offers some useful explorations of these ideas.

1.4 Intersectionality – A theoretical framework

The term 'intersectionality' was first introduced by Kimberlé Crenshaw after she began to frame the lived reality of many oppressed individuals and the unique experiences of African American women. For this target group, Intersectionality Theory seeks to acknowledge the many ways racial and gender oppression was and is still being experienced as double discrimination (Goodwin et al., 2019; Stockfelt, 2018). Bowleg depicts intersectionality as "a theoretical framework that posits that multiple social categories (e.g., race, ethnicity, gender, sexual orientation, socioeconomic status) intersect at the micro-level of individual experience to reflect multiple interlocking systems of privilege and oppression at the macro, social-structural level (e.g. racism, sexism)" (Bowleg, 2012).

Indeed, there is evidence to support that an intersectional approach might offer new knowledge which more effectively informs strategy to eliminate inequalities across multiple dimensions of social inequality (Weber & Parra-Medina, 2003). The model functions as a lens through which issues of identity and importantly, their relationship to power can be framed (Crenshaw, 2015). Earlier writings of Crenshaw's, outlining black women's experiences, were constructed from a legal perspective. Developing from the black feminist agenda, theories of intersectionality challenge the problematic tendency to treat race and gender as mutually exclusive categories of experience (Crenshaw, 1989). To challenge these outdated perceptual tendencies in anti-racist or feminist literature, the theoretically invisible black woman stands as the archetype in any demonstration of the importance of acknowledging multiple intersecting identities. Intersectionality is best conceptualised as a theoretical framework as it reflects components of other theories such as the ecological model (Bronfenbrenner, 1979).

The ecological model suggests that individuals are surrounded by factors (e.g. their age, gender and more broadly, political ideals and economic policy) that interact with one another to varying degrees. These factors sit within levels (e.g. microsystem and macrosystem), expanding from the individual to broader society. Factors within each level interact both within and between levels across the entire system. Since Crenshaw's foundational texts, conceptual branches of intersectionality have developed and are presented below in the figure adapted from (Duran & Jones, 2019) that includes (Collins, 2015; Collins & Bilge, 2020; Dill & Zambrana, 2009; May, 2015).

Text	List of defining characteristics of intersectionality
Collins's (2015) guiding assumptions of intersectionality (summarized)	(a) Identities are best understood together rather than in isolation; (b) identity categories are shaped by interlocking systems of power; (c) these interlocking systems organize society and undergird material and experiential realities; (d) social inequalities differ based on time and cultures; (e) social locations of individuals lead to unique perspectives on their and others' locations within social inequalities; (f) social inequalities are inherently unjust and inequitable. (p. 14)
Collins and Bilge's (2016) six core ideas of intersectionality	"Inequality, relationality, power, social context, complexity, and social justice." (p. 25)
Dill and Zambrana's (2009) theoretical interventions introduced by intersectionality	(a) Placing the lived experiences and struggles of People of Color and other marginalized groups as a starting point for the development of theory; (b) exploring the complexities not only of individual identities but also group identity, recognizing that variations within groups are often ignored and essentialized; (c) unveiling the ways interconnected domains of power organize and structure inequality and oppression; and (d) promoting social justice and social change by linking research and practice to create a holistic approach to the eradication of disparities and to changing social and higher education institutions. (p. 5)
May's (2015) qualities of intersectionality	"It is an *orientation for engagement or praxis*; it *entails matrix thinking* (in terms of identities, knowledges, inequalities, and forms of power); it is relevant to and *'about' all of us;* and *it is not neutral.*" (p. 12)

Figure 1. *Relevant Intersectionality Theory texts and their core characteristic*

Familiar to each iteration of the framework is recognising the marginalised voice of the few, whose partial representation into the broader group is the focus for change intersectionality seeks to address (Richards, 2015). The application of intersectionality in diverse contexts has become increasingly represented in literature (Crenshaw, 2015; Gillborn, 2015; Griffin et al., 2016; Jones & Day, 2018; Ramos & Brassel, 2020).

Furthermore, intersectionality has groundings in social injustice and equalities discourse as it directly challenges anti-oppressive practice and supports the epistemological endeavours of those with compound social identities (Sewell, 2016). This connects with Tajfel and Turner's (1986) views on group identity and formation. This suggests that the subjectively lower a group's status is positioned relative to other comparison groups (e.g. a student with a disability's perceptions of themselves relative to their able-bodied counterparts), the limited opportunity there is for this identification to contribute to a positive social identity.

1.4.1 Critical Theory

A systemic perspective rejects views of an empirically objective world in which there is only one universal truth. Critical theories affiliated with the anti-racism feminism movements are examples of thinking which deny an established unitary explanation. Intersectionality draws on how the broader issues of racism, sexism and in society are inextricably associated with and compounded by the pluralism of social identity. Critical Race Theory (CRT) can be appropriately introduced here as it endorses the subjective, meaningful experience of individuals affected by issues of racial inequality. Originating from an American body of literature CRT is described as the collective effort of activists and scholars, predominantly from a legal background, concerned with the influence of race and power (Delgado et al., 2012). CRT goes further by promoting views that accept that institutional racism remains a 'fundamental axis of oppression' (Gillborn, 2008) in the systems of education and that the recorded benefits for Black CYPs only exist as superfluous outcomes of policies in the interest of middle-class White CYP.

1.4.2 Dis/ability Critical Race Studies (DisCrit)

The emerging popularity of critical theories targeting the experiences of marginalised groups has led to meaningful cross-conceptualisations within the field. One such effort is Dis/ability Critical Race Studies (DisCrit) (Annamma et al., 2013). DisCrit was recently proposed as a theoretical framework that dually theorises at the intersections of race and dis/ability through a CRT and Disability Studies (DS) coalition. Hernández-Saca et al., (2018) this hybridised approach to be crucial in centring the "false and oppressive ideology of Whiteness and heteronormativity with that of normalcy and ableism" (p. 304). The development of the DisCrit theoretical model supports the racism-ableism focus of this study whilst providing an, albeit US-centric, research base that is primed for application in a UK education context. Annamma and colleagues present seven tenets of the model (see Table 1 below), each of which is suitably applicable to this study.

Table 1. *Core Tenets of DisCrit*

No.	Tenets of DisCrit
1.	DisCrit focuses on ways that the forces of racism and ableism circulate interdependently, often in neutralized and invisible ways, to uphold notions of normalcy.
2.	DisCrit values multidimensional identities and troubles singular notions of identity such as race or dis/ability or class or gender or sexuality, and so on.
3.	DisCrit emphasizes the social constructions of race and ability and yet recognizes the material and psychological impacts of being labelled as raced or dis/abled, which sets one outside of the western cultural norms.
4.	DisCrit privileges voices of marginalized populations, traditionally not acknowledged within research.
5.	DisCrit considers legal and historical aspects of dis/ability and race and how both have been used separately and together to deny the rights of some citizens.
6.	DisCrit recognizes Whiteness and Ability as property, and that gains for people labelled with dis/abilities have primarily been made due to interest convergent of white, middle-class citizens.
7.	DisCrit requires activism and supports all forms of resistance.

The apparent benefits of the DisCrit theoretical lens as a more focused approach to intersectionality applied to racism, ableism and social identity formation will be referenced throughout this study. With that stated, Intersectionality's will take primacy over DisCrit as an orienting ideology due to its expansive evidence base that supports its application in a multitude of diverse and helpful aspects of research (e.g. study design, recruiting and identifying participants, data collection, analysing and using findings, reflexivity and researcher positionality) (Duran & Jones, 2019).

1.5 Discrimination and Disproportionality

The following sections provide examples of how disproportionality experienced within healthcare and policing services constitutes discrimination at a systemic level. Commentary on race, ethnicity and ability and their conceptual complexities are then linked to discrimination within an educational context. These foci are essential as the current study is directly interested in supporting EP practice by recognising the potential for the education sector as a system of power to embody and actively promote anti-racist and anti-ableist agendas for SIREAs.

1.5.1 The Coronavirus Pandemic and BLM

It must be noted that the current study is being undertaken during an unprecedented era of a public health crisis brought on by the global spread of the coronavirus (covid-19) respiratory disease that has claimed millions of lives to date. In the UK, as with many other countries, a series of national lockdowns that included the closure of schools and a move to remote learning and other social restrictions were implemented in March 2020. Some measures have remained in place at the point of writing this section some 14 months later. Consequently, there has been a plethora of ramifications across society, including increased psychosocial, educational and economic hardships as all have been affected. However, men, those from BAME backgrounds and those living in deprived areas were among those who reportedly suffered some of the worst outcomes, disproportionately so (NHS Confederation, 2020; Public Health England, 2020).

Serving to further exacerbate racial tensions, on May 25th 2020 video of the killing of an unarmed black man by US police officers in Minneapolis went viral and sparked public outrage. Protests led by the Black Lives Matter (BLM) movement were held in

a record all 50 US states and a great many countries including the UK (Weine et al., 2020), to demonstrate against the disproportionate policing of African Americans in which countless examples have resulted in a loss of life (Brunson, 2007; Chaney & Robertson, 2015; Tolliver et al., 2016). It is with an awareness of the global context of the effects of the pandemic and the US context of police brutality that the existence of systemic racism is acknowledged. In doing so, offering merit to examining social establishments of power in the UK such as schools and colleges, in the pursuit of social justice and equity.

1.5.2 Race, Ethnicity, Racism and Education

The Equality Act (Equality and Human Rights Commission (EHRC), 2010) was introduced to safeguard against nine protected characteristics including ability and race. However, (Frederickson & Cline, 2010) highlight findings that BAME group member's under-representation in sections of society such as Higher Education (HE) (Connor et al., 2004; Singh, 2011) can be just as damaging as the over-representation seen in the criminal justice system (Novak, 2019; Shepherd, 2017), unemployment (Fieldhouse, 1999) and involuntary psychiatric care (Barnett et al., 2019).

Educational psychologists are well placed to adopt and promote social justice practices and community activism to improve opportunities for healthy child development and educational outcomes. The British Psychological Society's (BPS) Practice Guidelines for Applied Psychologists (BPS, 2017) clearly state the responsibility to work towards social inclusion. The guidance recognises that social inequity and exclusion are broad and complex issues and that inclusion will only be achieved by structural changes in society and at broader policy strata. Being deployed within schools, early years and post-16 establishments, and in line with the BPS

doctoral training requirements, EPs are expected to work with all community sections. This includes to "bear in mind the history of racism and the early development of Western psychology and culturally biased testing in favour of white, middle-class children" (BPS, 2017, p. 33). However, is 'bearing in mind' asking enough of the professional and profession or can more be done by policymakers, training providers, and the education sector? In the case of many pupils who continue to experience direct and indirect racism and for whom the academic narrative has been historically negative and disproportionate, the disruption and loss caused by racism and racists remain ever-present (Lingayah et al., 2020; A. Williams et al., 2015).

The Timpson Review (Timpson, 2019) investigated the use of exclusion practices and identifies why some student groups are more likely to be excluded than others. Notable groups included those with SEND and those who were from particular ethnic groups. The review unearthed significant ethnic disproportionality in that Black Caribbean and Gypsy/Roma and Traveler pupils were among the highest represented in figures for exclusions and off-rolling (Bradbury, 2018; Timpson, 2019). There is substantial evidence based on the interrelated factors of race and educational attainment (see recent relevant articles - (Crenna-Jennings & Hutchinson, 2019; Ferguson & Scruton, 2015; Peart, 2015; Thelamour et al., 2019; Tomlinson, 2005, 2016; Wong, 2015; Woodfield, 2017)

1.5.3 Ability and Ableism and Education

Whilst the influences of ableism are prevalent, this study seeks to investigate its presence within the education sector, where pervasive and outdated notions of ability dominate attitudes towards students across the spectrum of ability. Unhealthy and imagined perceptions of the 'ideal' student who can attend, comply and self-regulate

do not recognise, let alone adequately frame the experiences of disabled students'

traversing challenging academic climates (Campbell, 2012, 2019). Similar to one's

racial identity, an identity marker of disability can be suspended within an intersectional

framework that recognises that these individuals will also be, for example, racialised,

gendered and classed (Davis, 1997). By this pursuit, neither the medical model (Fisher

& Goodley, 2007; Gough, 2005) nor social model (Hughes & Paterson, 1997)

definitions of disability in isolation adequately account for the somewhat fluid, complex

and deeply intersectional qualities of the postconventionalist approach (Shildrick,

2009). Studies in Ableism (SiA) present a critique of taken-for-granted notions of ability

and seek to reverse the mainstream discourse that 'normality' or rather 'ability' is and

should be the default (Campbell, 2012).

So then, it is the combined effect of the social, bio-medical and educational contexts

of ability and ableism that give weight to key student experiences and professional

practices that accompany labels such as SEND. Concerning disability discrimination,

aspects of the Equality Act (2010) draw from a medical reference point by directing

focus towards what a person cannot do and stating set prerequisites for an individual

to be protected under such legislation (Campbell, 2020). A bio-social binary

understanding may be sufficient for acts of government and legal interpretation

however discrepancies appear when this lens is held toward the nuanced theoretical

frameworks of identity. As Turner's SCT states, constructs of self and community

reflect complex human behaviours where value is attributed to specific populations

and the ranking of sentient life is long-established practice (Campbell, 2019). The

current inquiry seeks to build on critical identity theory and contribute to a progressive

understanding of disability and other intersecting concepts as they may be

experienced within education.

1.6 Intersections in Education

The use of Education, Health and Care Plans (EHCPs) to support students with SEND has been in practice since the changes were introduced by the revised SEND Code of Practice (2015). However, the relationship between SEND and ethnic disproportionality date back as far as post-war Britain. In discussing the interplay between SEND and diverse community groups, Frederickson and Cline (2010) state that "there is strong evidence of the operation of institutional racism in the delivery of services to CYP with SEN in many western societies" (p. 6). Further research points to the historic nature of the education sector which has embraced the dominance of westernised culture with mixed efforts to fully recognise the effects of globalisation and cater to increasingly diverse communities (Tan et al., 2017). For example, an educational procedure such as providing teaching in English whereby regional linguistic customs are bilingual/bidialectal and suffer contest for their suitability to mainstream ideals and false standards (P. Williams, 1984). Consider for instance the practitioner's struggle to discern between the learning difficulties of poor English speakers and those of native CYP with SEND. Minority communities valuing their linguistic, cultural and religious practices in parallel to formal education does not constitute 'special education' and should not be conflated with the recognition of SEND needs of some of these CYP (Williams, 1984).

Richards (2015) comments on the UK government's moves to protect those identified as vulnerable to discrimination such as some minoritised ethnic backgrounds and those with SEND, without due consideration for the overlap within these and other group combinations. This thereby highlights the limited insight into the experiences at these varying intersections. Richard's states that understanding that a minority within

a further minority can often comprise a relatively small set of individuals, but that this should not be grounds for neglect. Research continues to identify the magnitude of vulnerability across intersections subject to systemic biases. It was recorded that a black Caribbean boy, eligible for free school meals (FSM) and who had SEND is 168 times more likely to be permanently excluded than a white British girl, not eligible for FSM and without a SEND (Crenna-Jennings, 2017). Bernard Coard (1971) argued that SEND was not a child deficit but rather an education system ill-equipped to adequately address cultural variety, compounded by the use of inappropriate assessment measures as criteria to determine special schools and class placement. Does a lack of awareness and action to employ staff who are representative of the culture in which the institution serves (Raja, 2016) also add to these barriers? A piece titled 'The Layers of Exclusion for Black Disabled students' by Goll (2020) suggests an increased media representation from this niche group but that this is not enough and more drastically needs to be done.

These lines of inquiry substantiate the current studies rationale and interest in students who experience intersections of race, ethnicity and ability (SIREAs). For SIREAs, their microsystemic and mesosystemic identity-centred experiences permeate multiple aspects of the learning environments. This can span from admissions practices, class allocation, social groupings, tutor expectations and grading to extra-curricular/familial aspects beyond the immediate day-to-day practicalities of school and college attendance.

Additionally, school and college equality and inclusion directives informed by local and national governing policies that promote the tailored support of groups identified as vulnerable, including the national curriculum itself (Alexander & Weekes-Bernard,

2017), do not sufficiently address these issues. Accordingly, Intersectionality Theory asserts a focus on how systems of power (re)produce racial and gender subordination by restricting the scope of anti-discrimination law and discourse (Harris & Carbado, Devon W, 2019). EPs are well-positioned to support the implementation of anti-oppressive practices, which are informed by Intersectionality and DisCrit theories in systems of education, to adequately recognise the influence of socio-economic, political and cultural factors on child and adolescent developmental stages and identity formation.

1.6.1 Adolescents and the Further Education (FE)

In 'Identity: Youth and Crisis', (Erikson et al., 1968), adolescents' desires to be accepted by peers, validated by teachers and have sense made of their existence are crucial acknowledgements. The text promotes the counter-effects on adolescents who function within an environment that radically deprives their self-expression. They state that "indeed, in the social jungle of human existence there is no feeling of being alive without a sense of identity" (p. 130). For many youths in the UK, bar the partially elective GCSE modules typical of secondary education, few other pivotal decision points exist where personal preference and a growing sense of individuality may drastically influence one's remaining academic career and future direction such as those decisions which come from post-16 provision (Graham-Bailey et al., 2018). Nevertheless, for most students at this developmental stage, participation in FE, training or employment is now compulsory until their 18th birthday due to changes introduced in 2012 and labelled 'Raising the Participation Age (RPA)(DfE, 2016).

The Education and Skills Act (ESA, 2008) places responsibility on Local Authorities (LAs) to monitor and support young people to access provisions upon completing

secondary school at age 16 or 17. The RPA guidance states that opportunities for further education, employment or training improve outcomes in later life. As increasingly diverse groups of young people are being encouraged to remain in education and skills training for longer, those disproportionately affected by barriers to education must have their voice heard and needs adequately met. The Association of Colleges (AoC) reports that of the 669,000 16 to 18 years old students attending colleges in the UK, 26% are from ethnic minority backgrounds (classified as non-white British), whilst 23% had learning difficulties and/or disabilities (*Key Further Education Statistics*, 2019).

Subsequently, LAs and the maintained education providers within them now find themselves with a particularly daunting task of addressing the legal, strategic and practical implications for enforcing such participation. That is whilst simultaneously tailoring individual education, health and care needs provision to all subsets of young learners with complex identities and group memberships who do participate in FE. There is limited research that considers the overlap of the experiences of SIREAs as a minority-within-minority group who have highly individualised, multi-dimensional views and subjective experiences of compounded oppression (Velez & Spencer, 2018).

1.7 The EP profession

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 CYPs with whom they work. Evidence of the compounding effects of multiple levels of oppression acting on those from an ethnically marginalised group and who have SEND should inform direct and

individual practice within these communities. In addition, supporting organisational and systemic level efforts. Available data is not yet being analysed through an intersectional lens by schools, Ofsted inspectors and broader government to develop the richest possible picture on the impact of intersectionality for these groups who are vulnerable to academic underachievement (Richards, 2015).

Adopting broader intersectional and DisCrit approaches within the EP role may function as a powerful instrument in enacting socially aware and just interventions across all protected characteristics. As well as the 'Social GRRRAAACCEEESSS' (Burnham, 2012) and other nuanced ways people self-identify and are identified, EPs are expected to be proficient and competent in improving opportunities for the most vulnerable students in systems of education. EPs can assist those at risk of racism and ableism by completing consultation, assessment, intervention, training and research activities. (BPS, 2017; HCPC, 2015). The purpose of this research is to explore the qualitative and idiographic experiences of SIREAs in the context of a post-16 educational stage where participants have committed to FE. This study provides a much-needed opportunity to give voice to SIREAs and it is hoped that professionals and wider systems of support can respond to this crucial perspective. Capacity for change may be realised further in intersectionality training provisions adding to a progressive worldview that fosters more inclusive and socially equitable education systems and global community.

2 Literature Review

2.1 Introduction

In the previous chapter, the context and rationale for this study were detailed. This section will objectively present existing theory and research surrounding the exploration of students' experiences with intersecting complex identities across the axis of race, ethnicity, culture and ability. The growing importance of evidence-based practice (EBP) within many allied health professions has led to literature reviews becoming more relevant to current practice (Aveyard, 2014). What follows is a systematic search and review of the evidence base to answer the Literature Review Question (LRQ):

- What does the literature tell us about student's perceptions of their racial, ethnic and cultural context's interactions with their special educational and/or disability experiences?

Key studies found in the search are critiqued using a checklist for qualitative studies, the Critical Appraisal Skills Programme (CASP) (see appendix A). This tool offers a framework to organise a considered and synthesised response to this study's LRQ. 'The value of one individual piece of research is greater if it is seen in the context of other literature on the same topic' (Aveyard, 2014, p. 16). Therefore, outcomes from this review will provide too valuable an insight into the significance and relevance of the current study within its socio-cultural, political and historical context and invariably strengthen its contribution to the profession.

2.2 Databases and Search Strategy

A systematic search to locate relevant evidence required the use of the following databases via the online tool EBSCOhost. These were Psych Info, PsychArticles, Education Source and the Education Resources Information Centre (ERIC). Articles were required to meet carefully considered inclusion and exclusion criteria (see table 2) to ensure each would contribute to constructing a balanced LRQ response. In further support of this, keywords and phrases used in initial searches were combined with associated terminology detailed in Appendix B to manage the search parameters best.

A comprehensive search of the literature took place in August 2020 deploying a range of strategies. These included the use of online search platforms, a hand search of unearthed materials via screening of their reference lists enabled further opportunity to locate relevant texts. The original search was also repeated in March 2021 to review its replicability and ensure the most up-to-date publications were included. The titles and abstracts for narrowed results were read and included or excluded papers based on the following criteria:

Table 2. *Literature review papers inclusion and exclusion criteria*

Inclusion Criteria	Exclusion Criteria
1. The title or abstract reference key search terms outlined in Appendix B 2. Publication date between 2010 to present. (Year when Equality Act, 2010 was introduced and named nine protected characteristics including race and ability) 3. It is written in English 4. It is an academic journal article 5. Centralises the experiences of those who experience the intersections of ethnicity/race/culture and dis/ability 6. Centralises the perceptions of those who experience the Inclusion Criteria Point 5.	1. References another key identity characteristic (e.g. gender or sexuality) as a primary focus of the article without also exploring to a comparable degree - intersections of ethnicity/race/culture and dis/ability. 2. References the participants' experiences outside of their education (such as professional training education (e.g. social workers, medical students, researcher practice etc.) 3. Only references geographical location as a means of identifying a group of people. 4. Theoretical, practice (opinion pieces), policy-based literature and dissertations. 5. Centralises the perception of the teacher, parent, peers or other key stakeholders who are not the CYP experiencing the intersection.

A significant challenge was encountered when trying to best determine relevant evidence due to the LRQ containing four key interacting elements which begin with race, ethnicity and culture as one aspect. Then a consideration for dis/ability and how this topic is situated within an educational context (e.g., linking to SEND and ableism in schools). Then subsequently seeking the idiographic perspective meant locating those experiencing these identity markers in the literature and centralising their perspective of these experiences where possible and by reasonable means.

As the main components of the literature search and subsequent hand searches involved a degree of subjectivity and judgement, where a definitive option was not readily identified, caution was deployed and the article was included in the final list. To demonstrate this point, it was noted that whilst the final included articles list (see Appendix C) includes six articles, Hernández-Saca et al. (2018) provide a highly relevant, albeit sufficiently differentiated, literature review contribution. Given its platform, it was excluded from the findings, but their focus on 'How Dis/ability Research in Education Engages Intersectionality to Uncover the Multidimensional Construction of Dis/abled Experiences' proved too valuable insight omit. As such, before the 6-article synthesis of findings, an overview of the method and outcomes of this review will be presented below.

2.3 Results of Literature Search

This systematic review was conducted in line with Preferred Reporting of Items for Systematic reviews and Meta-Analysis (PRISMA) guidance (Moher et al., 2009), which strengthened the decision-making process undertaken. The flowchart in Figure 2 illustrates this process.

Stage of Process	Process of inclusion and exclusion (n= number of articles)

Identification

```
Records identified through        Additional records identified
   database searching                through other sources
      (n=125)                              (n=1)
```

Screening

```
Records after duplicates          Records
  removed screened        →        excluded
      (n=20)                        (n=106)
```

Eligibility

```
Full-text articles                Full-text articles
assessed for eligibility   →      excluded, with
      (n=20)                          reasons
```

Included

```
Studies included in
qualitative synthesis
      (n=6)
```

Figure 2. *PRISMA guidance flowchart for articles included in the study*

Other than the aforementioned literature review (Hernández-Saca et al., 2018), six articles were sourced (Dávila, 2015; Eisenman et al., 2020; Ferri & Connor, 2010; Howley & Craft, 2018; Stone-MacDonald, 2012). Five of which were studies published in the US, of which one study reports on a Tanzanian cultural climate and the sixth article (Stone-MacDonald, 2012) was conducted in the UK. The current review produced a similar geographical weighting to the Hernández-Saca et al. report which exclusively included US-based studies. Additionally, the current review prioritised the lived experience of students at the targeted intersection of race and ability and resulted in a qualitative alignment within the sampled literature. Consequently, data collection

methods such as semi-structured interviews, ethnographic observations, story-telling, and the use of drawings and photographs from the participant's life were included.

Furthermore, all articles included were published in a peer-reviewed journal. This stipulation provided a demonstrable assurance of quality as experts in the field will have screened each article. The benefits of including unpublished literature, in light of the limited articles attained, and implications of publication bias were considered, but 'grey' material was ultimately excluded for varying reasons. These include the absence of the advantages mentioned above of published material and limitations in accessing data, lower methodological quality, and unpublished research attitudes as less favourable (Higgins & Green, 2008).

All but one article recruited participants who were at the time of the study enrolled in full-time education, whereas the sixth (Ferri & Connor, 2010) samples from five female participants attending a post-high school vocational programme (full-time training) who reflected on their year or two prior in full-time education. The findings from five studies that recruited forty-eight participants were documented. This number was predominantly comprised of those who identify as African-American, Latino/a, Hispanic, with the remaining five white participant's inclusion being based on their disability status. Another article (Stone-MacDonald, 2012) did not make detailed reference to participant demographics as it adopted an ethnographic approach. The research included teachers, students, family members, and community members' perspectives. Observations, interviews and document collection were employed within a 10-month long constructivist grounded theory methodology.

2.4 Overview of Articles

The Hernández-Saca et al. (2018) literature review posed the research question, "What are the key findings in education research focusing on youth and young adults with disabilities who are multiply situated in terms of race, gender, social class, sexual orientation, or other social markers?" (p. 286). The review adopted a socio-historical, critical approach and findings were organised into three distinct themes by identifying ten key articles. These were 'navigating intersectional disability', 'presenting their dis/ability oppression as intersectional' and 'engaging in their identity meaning-making as a form of intersectional discourse'. By way of a cross-literature perspective, the review centralises critical discourse and illuminates intersections of ableism with other marginalised groups and explores the space between professional and lived experience.

With just three of the ten studies included centralising racism amongst the ableism discussion, a distinguishing feature between Hernández-Saca et al. (2018) and the present review is the heightened focus on the racism-ableism interaction. The introductory chapter demonstrated how this particular 2-part intersection requires significant thought in and of itself. Sharing just one study, both reviews provide overlapping yet notably different contributions to the knowledge base. However, with broader inclusion criteria for non-racial protected characteristics and an exclusively US geographical base, Hernández-Saca et al. (2018) review captures a particular interpretation of the SIREAs discourse.

For the remainder of this overview, reviewed articles are ordered and grouped in respect of the degree to which the student participant's perceptions of the interactions of race/racism and ability/ableism were centralised (starting with the least). This was

determined by systematically cataloguing available information such as an articles' research design (e.g. qualitative preferred), participant type (e.g. student voice preferred) and data capture methods (e.g. interviews and similar preferred) that were adopted. This exercise further increased confidence as to what degree the included articles directly and appropriately responded to the LRQ. An approach deemed particularly beneficial in recognising the limited number of studies available and in pursuit of relevant and high-quality literature for this review.

Stone-MacDonald (2012) conducted their study in a rural community in Tanzania at a school for children with developmental disabilities. It is the only included study conducted on a population outside of a 'Westernised, Educated, Industrialized, Rich, and Democratic' WEIRD society (Henrich et al., 2010). An important consideration is that as Stone-MacDonald and all other researchers for the included articles were based in the US bar 1 situated in the UK. An examination of the existing socio-cultural and pluralistic belief systems and their prevalence and influence on models of disability provides rare insight.

The researcher-participant cultural variance and associated barriers are named when Stone-MacDonald is denied access to privileged community information. While recording the voices of multiple stakeholders, including students, the study does not contain sufficient information about the participant recruitment strategy or how the researcher's positionality influenced the data gathering and analysis methods to verify the qualitative findings. Whilst sampling from across the community and including excerpts from many adults, there is no direct or explicit reference to students' understandings of their disabilities. Nor their experience of being hidden at home or the sense of liberation the SEND school reportedly provides. Promoting inclusive

practice in its concluding statements, the absence of youth voice brings the research design and ultimately findings into question.

The UK based Gibson (2012) study was conducted within higher education (HE) and used a sample of 5 first-year undergraduates. The researcher argues that inclusive education practice must place responsibility on educators to consider the socio-cultural contexts of the students they serve critically. To achieve this, the paper leans heavily on the socio-cultural processes of teaching and learning (Mcnamara & Conteh, 2008), which in turn draw from established Vygotskyan concepts such as the Zones of Proximal Development (ZPD) (Vygotsky, 1978). Articulated from each participant's story of being a student with a disability, the paper suggests that environmental factors such as lighting and lecture size pale in comparison to the significance of 'growth and awareness of self and others and the ability to learn together and from one another' (Gibson, 2012, p. 366).

Gibson takes the rare opportunity to refer to other key protective factors that might influence the inter and intrapersonal experiences for many youths with disabilities in education. Therefore, the study appears to align with pre-intersectional theoretical conceptions of disability. A socio-cultural emphasis is reported in the study but without evidence of considerations for the compounding impact of these experiences for the gendered, racialised and 'othered' identities of participants. As an example, it is noted that all 5 participants picked pseudonyms typically given to females (e.g., Susan and Ellie), leading to a likely assumption that they were all indeed female. Crenshaw's (1989) commentary on intersectionality supports the idea that a gendered understanding, particularly the marginalised female's experience of disability needs its

due credit. The omission of such consideration in the study raises issues about the depth of quality of the findings.

Both the Ferris and Connor (2010) and Eisenman et al. (2020) studies are helpful in offering a partially aligned address for the LRQ. Ferris and Connor present the perceptions of five African-American, Puerto Rican and Dominican women who, upon completing formal education, directly enrolled in a training scheme. They each offer some retrospection on the last 1-2 years of receiving special educational provisions. The Eisenman study includes 9 participants, all of which are identified as having a disability but five of which are white and two of which are female. The results include a cross-cutting exposition on how one's disability identity may coexist with other pertinent identity markers. As such, the study does not exclusively present the voices SIREAs.

Critique surrounding the research design decisions that contributed to the depth of quality analysis possible is evident for Ferris and Connor and Eisenman et al. studies. For Ferris and Connor with the practices of sampling data from a more extensive previous study and targeted readings of each participant's narrative documents, the absence of the researcher's positionality brings into question any hermeneutic considerations important to have accounted for. In the Eisenman et al. study, whilst reasonable steps were taken to improve the trustworthiness of findings, e.g. emergent themes were checked with participants ahead of further analysis, the participants were known to interviewers ahead of the project. The potential for improvements in rapport and participants' comfort levels during interviews notwithstanding, an increased likelihood exists that response bias may have played a role. For better or worse,

confidence in the robust practices of data gathering or subsequent findings could have been better protected.

The Dávila (2015) and Howley and Craft (2018) studies comprise relatively recent inquiries that depict the first-hand accounts of students identified as African American and Latina/o. Participants reference their own nuanced and importantly, current education experiences within the context of the primary intersections of race/racism and ability/ableism. As such, both are closely aligned to the current research subject of SIREAs and the LRQ. Dávila brings applications of CRT, Disability Studies (DS) and Disability Critical Race Studies (DisCrit) (Annamma et al., 2013) to the fore to study the impact of 'microaggressive' practices for these dually oppressed learners. Offering valuable insight synthesised in later sections of this chapter, some ethical aspects of this study deserve consideration. In the words of the researcher, 'as rapport developed, I took on a participant-observer role, oftentimes assisting students and teachers with educational tasks' (p. 451). While this is denoted as a rapport building activity, the study goes on to report significant observational examples of participants being bullied and mistreated. The participants are recorded as 'experiencing multiple layers of marginalization in this academic setting' (p. 462), and the research makes repeated commentary about the unmet professional expectations of teaching staff. These factors not being adequately addressed amounts to a potentially significant ethical oversight of this study and do not promote the confidence or trustworthiness of findings.

The Howley and Craft (2018) study explores the impact of institutional racism on SEND referrals practice in 3 high schools in an urban area of America. Tracking the journey of the ethnically minoritised participants in special education programs,

findings were organised according to three areas: transitions from mainstream to SEN education, trauma's role in the educational experiences of these youth, and the lack of opportunities once allocated to a provision. As with previously mentioned critiques in this review, the alignment of research design to the emancipatory and social justice aims of the study (e.g. identifying and addressing issues of direct and structural racism) must be appropriately fortified when working with vulnerable groups. In other words, the paper delves into student's complex and broad experiences of racism and ableism, highlighting that a teacher-student cultural mismatch can add to these issues. In parallel, the researchers, one whose appearance might suggest is African-American (Craft) and the other who appears white (Howley), do not discuss their positionality, privilege or own cultural/identity mismatch (including potentially being able-bodied) in conducting the study. Furthermore, within the recruitment process it is not clarified to what extent those identified students were allowed to decline participation.

2.5 Synthesis of Existing Evidence

The following section will explore the outcomes collated across the included articles and offer the current researcher's interpretations resulting from the synthesis process in response to the LRQ '*what does the literature tell us about student's perceptions of their racial, ethnic and cultural context's interactions with their special educational and/or disability experiences?*' To efficiently organise the findings from each article, a targeted approach was deployed that included dividing synthesis into three themes emergent from within all included literature. These included 'identity multiplicity and complexity' and 'systemic racism and ableism'. The third theme titled 'perspectives from the centre of the intersections' was unpacked into three different sections centring on student's experiences of 'the complete and connected self', 'a social and academic

split' and 'a diminished sense of belonging'. Additionally, reflections from an intersectional stance are also discussed in section 2.5.4.

2.5.1 Identity multiplicity and complexity

Individual and group concepts of identity are repeatedly cited within the articles as fundamental in anchoring our understanding of the world many SIREAs must navigate. The Dávila (2015) and Howley and Craft (2018) articles suggest a harsh and reluctant transition for pupils at the point of being identified as suitable for special education programmes. Being named as SEND served to further exacerbate many of their documented and pre-existing race-based academic hardships. Researchers shared student's quotes that describe their compulsion to deny parts of their identity when peers from mainstream education did not recognise their SEND. For these students, the practicalities of being seen attending SEND classes diminished their opportunity to avoid the label's stigma. This resulted in them effectively having to split their identity between the social and educational demands of the same setting. The Stone-MacDonald (2012) study recognises a receptiveness to inclusion within a Tanzanian community's response to children with disabilities. By adopting socio-cultural beliefs that include viewing disability as part of God's plan, acceptance of the SEND school in the local area had improved. However, a shift from previously shaming the families of disabled children to now recognising the benefits of school placements, though welcome, did not entirely address the issues. As for many in that community, the benefits of education did not yet constitute a measure of value or meaningful contribution to the requirements for the labour of the community as a whole. In this way, the students were still limited by perceptions of their attached disability label.

The Ferris and Connor (2010) study was the only one to include female participants exclusively and referenced a trifactor intersection of race, ability and gender for African-American women who graduated from a SEN programme. One participant experiences her disability identity as something which is widely known but conversely not publicly acknowledged. In this way, she likened aspects of her narrative to the experience of coming out as homosexual in that for her, noticeable similarities between being openly homosexual were highlighted when comparing the fear of reprisal from a public declaration of their sexuality/ability levels. In this acknowledgement, it is essential to note the repression and distancing of a critical aspect of her identity as she relates her existence to that of another marginalised group.

The Eisenman et al. (2020) and Dávila (2015) studies explore student's experiences of discriminatory practices such as microaggressions (microinsults, microinvalidations, microassaults, institutional microaggressions). Referencing its racial etymology as cited in earlier research, Dávila emphasises "the subtleness in the delivery of such assaults, but not in their impact, which takes a cumulative toll over a lifetime of experiencing microaggressions" (2015, p. 448). By this notion, the opportunity is seized to determine the scope of disability microaggressions to explain some students' school-based interactions. In the Dávila (2015) study, the example of being misidentified as requiring SEND provision by school professionals when their needs were better attributed to a traumatic response following the bereavement of a family member was reported. A microinvalidation of the student's entitlement to experience grief without being misidentified in an act that ultimately led to removal from mainstream education.

The commentaries above highlight the crux of issues to do with multiple, complex and intersecting identities that an individual may have placed upon them and/or identify with. The literature highlights that any efforts to gain a richer understanding will be vital where pivotal decisions will be made, which will substantially influence academic opportunities and social status.

2.5.2 Perspectives from the centre of the intersection

A notable aspect of this review is the limited available literature which offers an adequate representation of the perspectives of those who experience intersections of race and ability. Of the six empirical studies and literature review outlined, only 2 (Dávila, 2015; Howley & Craft, 2018) exclusively privilege the SIREA's voice, which unfortunately provides a relatively narrow understanding in response to questioning, how exactly does the experiencer understand their experience? Other included articles, while almost aligning with this uniquely subjective position, have stipulated alternative identity markers (Ferri & Connor, 2010), or will, for instance, include other stakeholder's perspectives or (Stone-MacDonald, 2012) require participants to recall prior lived experiences of education (Eisenman et al., 2020). Capitalising on the idiographic, narrative and ethnographic methodologies used by all included articles has allowed for a rich understanding of SIREA's contextual factors articulated vividly below in the three prominent aspects of their lived experience. These are all included in the 'perspectives from the centre of the intersections' section. Comparison to the Hernández-Saca et al. (2018) review findings will feature in a later section of this review.

2.5.2.1 The complete and connected self

The included articles show a pronounced feature of SIREAs' lived experience is the requirement to hold on to and be recognised across multiple aspects of their identity, as and when the context requires it. Eisenman et al. (2020) showcase this experience well in the discourse on participants with a disability identity at the core and other protected characteristics being linked respectively. The prospect of future research exploring "the ways that microaggressions and microaffirmations reflect entanglements of race, ability, gender, and social class" (p. 14) is put forward. In this way, thoughts are given to the many social identities one can connect with, the discriminatory practices linked with each and the need for navigation in any given context to appreciate or brace for one's treatment from others. In this realm then, and with the innate investment in social acceptance, we can recognise how at times the whole self is not recognised.

The challenges of holding the both/and rather than either/or for each participant's multiple selves is observed as a process operating both internally and externally. This is seen when both Gibson (2012) and Ferris and Connor (2010) attempt to study the socio-cultural and gendered intersections within the context of dis/ability for a select few. In light of the three areas of focus for participant's, the included quotes did not ever include more than one category of discrimination they had received. This might indicate their challenges conceptualising and naming multiple-layer discrimination, their level of social consciousness and/or degree of awareness of intersectional worldviews. Both the Dávila (2015) and Howley and Craft (2018) articles demonstrate the opportunities for internal conflict to arise as they each detail students' challenges when faced with the potential for social stigma and judgement. As students navigate

choices to either actively claim or reject their race/ability-identity in line with the requirements of the context at the time.

2.5.2.2 The social and academic split

Gibson's (2012) UK university study helpfully narrates the exacting realities of SIREAs in their negotiations between and within their social and academic settings. Notions of compartmentalised identities brought to the fore and re-treated have already been mentioned. This section considers SIREA perspectives on the social and academic contexts within which the requirements to be adaptable are demanding. The Dávila (2015) and Howley and Craft (2018) studies emphasise the need for SIREAs to draw a line between peer and teacher relationships and interactions. For many students in these studies, the point at which SEND support is identified and implemented does not amount to the improved outcomes professionals tout. Moreover, in their eyes, it marked the imposition of a SEND identity, mainstream curriculum exclusion and resettling in a new and socially unfamiliar class-based setting. Moreover, this transition was described as, in many cases, exacerbating the original SEND cause for concerns.

Ferris and Connor (2010) frame the interaction between academic and social contexts by including an employment element when seeking the retrospective accounts of African-American women previously enrolled in SEN programmes. In doing so they explore, on three counts, the racialised, gendered and ability-based experiences of transitions from education to work-based training opportunities. In their section on 'privacy and positionality', they describe how derogatory names are even given to physical structures of the school, portraying the relatively public and inescapable nature of the stigmatising disability. The study cites how "disabled women are often perceived as asexual and are disqualified from many of the cultural scripts associated

with femininity" (p. 110), conveying the inclination of female participants to hide their disability status from even their intimate partners.

Stone-MacDonald's (2012) research further corroborates the interplay between social and academic contexts for SIREAs in investigating attitudes toward social inclusion. In this Tanzanian community, there is a shared understanding of the barriers for families with children with disabilities and who are often operating at the edge of survival under challenging circumstances. In this sense, the child's inability to contribute to and sustain the family is ruled out as the importance of education is a more recently adopted ideology. In this context, the entitlement to education has only relatively recently been extended to disabled children. Previously, they were located within a hierarchy that undervalued their social development by neglecting to offer a healthy social climate.

2.5.2.3 A diminished sense of belonging

The concepts of belonging and normalisation are engaged with and thoughtfully framed from the perspectives of SIREAs in varying ways through each of the reviewed articles. Stone-MacDonald's (2012) study describes the 'hidden children'. The practice of families hiding disabled children in their homes and in doing so, keeping them from a social existence to avoid shame and embarrassment. Notably, the researcher was themselves unable to privilege this student group's clear voice instead including their perspective within that of multiple stakeholders. Ferris and Connor's (2010) participants 'voice their significant realisation that one form of privilege can mitigate another form of a disadvantage when they describe white middle-class children's lives as distinct from their own. A context where even disability is not universally

experienced (e.g., access to services and support), and intellect is subject to privilege and resources rather than innate ability.

For SIREAs, realisations of the depths of their differences within educational contexts, and the subsequent consequences of their labels (e.g. exclusionary practices, restricted social capital), are recognised throughout the literature. Eisenman et al. (2020) and Dávila (2015) focus on the impact of disability microaggressions in describing the unintended function of SEND referrals as manifesting feelings of being trapped for those who are referred rather than helping. In the case of Eisenman and colleagues, the point is made that some SEND programmes sought to separate students with 'intellectual disabilities' from one another in what was deemed to be a misguided effort at inclusion. These actions ultimately contributed to a greater sense of isolation by failing to account for the SIREA voice and ignoring the value placed on shared experiences within this particularly marginalised community.

The literature demonstrates an awareness from SIREAs and their experiences of substantial barriers to their representation in their educational and community contexts. Indeed, SIREAs' participation in decision-making surrounding their academic placements, community role, training and employment opportunities, and at times, research in which they are the subject is too often limited, if present at all. A cost that is felt at both the individual and broader levels reinforces racist and ableist agendas or perpetuates the white, able-bodied dominant discourse. Practices that reinforce misrepresentation such as school segregation, social isolation and stigmatised media depictions of SIREAs contribute to their diminishing sense of belonging and confidence that their experiences and needs will be recognised and validated.

2.5.3 Systemic racism and ableism

So far, having explored the intrapersonal dynamics of identity formation, then cross-contextual, interpersonal lived-experiences of SIREAs, this review now attends to an ecological model (Bronfenbrenner, 1979) and key examples of systemic influences from the literature. Be they structural, socio-cultural, historical, religious and/or political, each layer offers a unique lens through which we may enhance our understanding of the SIREAs experience through the literature.

The first example is recognised in the socio-culturally framed Gibson (2012) study which primarily focuses on disability and speaks to the importance of "non-traditional students" diverse learning needs being recognised through inclusive theory, policy and practice. The article highlights the potential for applications of socio-cultural theory at an institutional level. It includes ideas about manageable lecture sizes, easily accessible disability assistance and confidences that ableist attitudes would be challenged. The Dávila (2015) and Howley and Craft (2018) studies' findings similarly recognise teachers or lecturers' propensity to feed unhelpful narratives or race and disability stereotypes. These cumulatively can fuel a culture of intolerance and exclusion through improper professional standards and unethical practices tantamount to bullying. Eisenman et al. (2020) present thinking on the effects of institutional microaggressions or 'macroaggressions' in "which a university structure, practice, or policy discriminates against, dismisses, overlooks, or targets their various social identities" (p. 8). The Stone-MacDonald (2012) study explored the community's belief systems which, as part of the interplay between culture and ability, attribute disability to part of 'god's plan'. As the dominant narrative, little challenge of this message, particularly for those living with the disability, was accepted. Perhaps then,

a religious ideology that attempts to normalise disability using circular rhetoric and operates beyond reproach represents the systemic challenges many communities still face.

2.5.4 The Role of Intersectionality Theory

Having explored what is known, the task now turns to consideration for gaps in the available knowledge base and the implementation of tools to assist this pursuit. Duran and Jones (2019) highlight the application of Intersectionality Theory as a methodology and as an epistemological outlook, the influence of which can be evident throughout the entire research process. In this way, the synthesis of literature can also be considered through an intersectional lens and an alternate and contributory reading of the themes made possible. In building a response to the LRQ, a process was undertaken to reflect on the possible applications of Intersectionality Theory at salient points when reviewing included articles. In keeping with this efforts are made to, where possible, consider if and to what degree intersectional approaches in the literature, if present, were effectively utilised. Crenshaw (1991) once said:

> *"The problem is not simply that both discourses* [anti-racism and feminism] *fail women of color by not acknowledging the "additional" issue of race or of patriarchy but that the discourses are often inadequate even to the discrete tasks of articulating the full dimensions of racism and sexism"* (p. 1252).

The adequate representation of the broad range of experience is therefore clearly important when theorising how for many students with complicated identities, they holistically integrate themselves and are holistically received by society. As above, it is seen that literature demonstrates these complex interactions across key areas such as multiple and complex identities, subjectivity from within the intersecting experience,

as well as the systemic effects of racism and ableism. However, racism and ableism do not occupy the same social status, the same socio-cultural history and therefore do not command the same political leverage drawn from the public, reference in media and lobbied by social interest groups. Nor is each individual's awareness and experience of racism and/or ableism the same. In this way, and as Crenshaw's quote suggests, whilst still each a developing area of research, if inadequate explanations of the broad impact of racism and ableism still exist, the implications on a hybridised intersectional approach must be considered.

Furthermore, Duran and Jones (2019) advocate that researchers adopting intersectional principles should acknowledge intersectional traditions including crediting Kimberlé Crenshaw and situating oneself in the use of the theory. Of the six articles included in the review. Only one (Howley & Craft, 2018) satisfies both these criteria effectively, two (Eisenman et al., 2020; Ferri & Connor, 2010) partially recognise their use of the theoretical perspective and the remaining do not. Whilst researcher autonomy is an inherent aspect of the empirical study process, peer review is a vital quality assurance component of any trustworthy contribution to the knowledge base. As a fellow researcher, reviewing articles from an intersectional position presents an interesting dynamic. On the one hand, student participants or the researchers may not have or choose not to incorporate their awareness of intersectional models, approaches or techniques to frame relevant experiences. Under this condition, studies included in the current review have still served a useful purpose. On the other hand, the current review stands in agreement with the Hernández-Saca et al. (2018) review, as it recognises that intersectionality theory can enhance our understanding of how multidimensional identities affect students.

Nevertheless, when introducing intersectional thinking at the SLR stage to studies that did not adopt it, a contentious question is raised of, to what measure of quality should research which investigates interactions of multiple marginalised identities be assessed by if:

a) Intersectionality Theory is explicitly and comprehensively stated, credited and deployed or,

b) None or only partial aspects of a) occur?

Whilst an effort has been made to begin to consider these issues, the findings and discussion chapters seek to progress the knowledge base by linking this to RQ2. '*how can the findings from* [the current study] *be understood from an intersectional perspective?*'

2.6 Conclusions from the evidence base

At the beginning of this chapter, the LRQ was posed 'what does the literature tell us about student's perceptions of their racial, ethnic and cultural context's interactions with their special educational and/or disability experiences? An analysis of the available literature has allowed for some key points of reflection supporting the current research enquiry.

The research reviewed has highlighted that for groups of students whose racial, ethnic, and cultural contexts interact with their SEND, sufficiently identifying and embracing all aspects of themselves can create many obstacles. The literature showed that the formation of race, ethnicity, culture and SEND-based identities was neither a linear nor seamless process and often fraught with barriers as seen within the rich qualitative data used. For these students, navigating such pivotal developmental stages while

determining who they are, wish to be and shall become was only exacerbated by the social and academic demands of their respective and overlapping contexts. Whether centralising race, ethnicity and culture (Dávila, 2015; Howley & Craft, 2018), SEND (Eisenman et al., 2020; Gibson, 2012; Stone-MacDonald, 2012), or successfully balancing the two (Ferri & Connor, 2010; Hernández-Saca et al., 2018), all included articles were able to generate a robust sense of the graduated and complicated nature of identity.

Promoting the unique pupil voice within the sampled articles was achieved in varying ways across the selection and resultantly, a diversity was unearthed that showcased differing perspectives at the point of the intersection. For example, Ferri & Connor (2010) explored the complexities of a quad-factor of race/ethnicity, class, gender and ability for a group of students transitioning from academic to work-based contexts. All while attempting to remain balanced and resilient in the face of the hardships this navigation brought. The narratives of these women of colour from working-class backgrounds who graduated from SEN programmes echo the challenges many SIREAs also report facing, as is seen in the research. Namely that from a SIREA perspective there are three areas of concern that continue to plague their journey. These are the task of achieving a complete and connected sense of themselves as they navigate social and academic contexts to pursue a greater sense of belonging. These three areas are well exemplified in the Howley & Craft (2018) article where African American students are being misidentified and reallocated to receive segregated SEN provision following their academic difficulties resulting from the recent experience of trauma. Within these circumstances, as in many other cases across the literature, we recognise students account of a crucial decision to introduce SEND support fostering their mistrust in their emotional response system, whilst

simultaneously removing them from established social supports systems—acts which the researchers classified as a form of institutional racism.

This brings us to consider the last projected area that considered the impact of systemic forms of marginalisation and in particular, racism and ableism. When addressing the LRQ, it is noteworthy that participants displayed limited awareness of these systemic factors. It would often be a researcher assessment that highlighted this degree of detail or sensemaking on a broader scale. However, with the academic focus, all articles considered how systems of education contributed to the SIREA experience. In contrast, Stone-MacDonald, (2012) were also able to link this to cultural and religious belief systems. Similarly, Ferri & Connor (2010) considered post-education training and work systems also. While the literature suggests that factors beyond the individual microsystemic level impact the experiences as SIREAs, the absence of this commentary directly from participants is interesting. Questions are therefore raised about at what level of consciousness do indirect, systemic and institutional levels of discrimination come into the perspective of young people with complex identities? Furthermore, how might this perceptual level of understanding influence their experiences and thereby alter their contributions to qualitative studies in which they participate?

The available literature highlights a shortage of qualitative articles which centralise the SIREA's perspective of the SIREA experience at any age. Discussions within the research that seek to understand an individual's perspective on their experiences of discrimination are meaningful and benefit from rich qualitative material most when aimed at CYPs to convey an adequate degree of comprehension of these abstract concepts. Those at intersections arguably have another layer of complexity to tussle

with. Having only been able to include six empirical studies and one literature review, most of which were conducted within a US context, this area of research appears underrepresented. Furthermore, the accepted limitations of qualitative methodologies, the potential to include community models of education and the opportunity for enhanced methods of participant involvement in research design could, given more thought in future research, serve this area of enquiry well.

2.7 Purpose of Research

An emerging knowledge base draws from both ability/anti-ableist and race/anti-racist literature, which is becoming increasingly established. The established Critical Theory research base formed from CRT and Intersectional models is now substantial enough to support off-shoots with a greater emphasis on lesser-researched discrete identity markers. These developments pave the way for emerging theoretical lenses such as Disability Studies (DS) and amalgam models such as DisCrit. However, the works included in this review are demonstrative of the varied and complex ways in which issues of ability and race can and should continue to be explored independently of each other within their right and in meaningful and connected ways. Moreover, applying an intersectional and DisCrit perspective affords opportunities for responsiveness to the voices, experiences and educational requirements of SIREAs. The literature articulates the value of idiographic approaches and positions these alongside structural and systemic methods for meaningful interventions in support of these vulnerable groups. By promoting the SIREA voice, as with the reviewed studies, the current one seeks to challenge epistemic oppression (Sewell, 2016), defined as the 'philosophical conceptualisation that there are those who possess epistemic agency, where they are afforded a role in structuring and leading an understanding of the world through unequal participation in knowledge construction' (p. 2).

Qualitative studies included exploring a breadth of intersections through sexism, classism, ethnocentricity, racism, and ableism and model novel applications and connect future branches of investigation. However, there is existing research that promotes the use of intersectional analysis to facilitate interpretations of how racism and ableism, in particular, intertwine and interact to generate unique forms of inequality and resistance (Annamma et al., 2013; Duran & Jones, 2019; Frederick & Shifrer, 2019). This research aims to do just that, using Intersectionality Theory to reflect on the experiences of students from African Caribbean and South Asian Heritage and who have a SEND in FE. This research seeks to address a gap in the literature and through this literature review process concludes that the LRQ has been sufficiently addressed and both research questions constitute a relevant and worthwhile research pursuit.

2.8 Research Questions

RQ1. What are the experiences of students from African Caribbean and South Asian Heritage and who have a Special Educational Need or Disability in Further Education?

RQ2. How can the findings from RQ1 be understood from an intersectional perspective?

3 Methodology and Data Collection

3.1 Overview of chapter

This chapter will first outline the research design for the current study, followed by the considerations for how the ontological and epistemological positions impact the methodological approach. The research methodology and its theoretical underpinnings, along with relevant alternatives, will then be detailed in support of the decisions for the current exploratory and emancipatory frame of enquiry. Next, participant selection and recruitment processes for the data collection will be presented and lead into the sequence of data analysis deployed. The final sections will put forward considerations for research quality and ethics. Table 3 provides a summary of the current research framework.

Table 3. *Summary of the research framework*

Ontological Position:	Relativist
Epistemological Position:	Constructivist
Theoretical Perspectives:	Phenomenology, Hermeneutics, Ideography
Methodology:	Qualitative; Interpretative Phenomenological Analysis (IPA)
Data Collection:	Semi-structured interviews
Participants:	4 FE students from either a South Asian, African-Caribbean, Caribbean or mixed Caribbean and White-British heritage and who also have SEND.

3.2 Research Paradigm

Research benefits from a well-stated paradigm, "which we define as the basic belief system or worldview that guides the investigator" (Guba & Lincoln, 1994, p. 105). Careful consideration of a suitable paradigm is essential to elicit an appropriate response to the research question(s) and successfully achieve the aims of this investigation. This study aims to gain insights into students who experience an intersection of race, ethnicity and ability in FE in the UK. Simultaneously, there is an interest in assessing the function of intersectional approaches when exploring multiple identity markers in qualitative research design.

3.2.1 Ontology

Ontology is concerned with what is the nature of reality and considers the question of 'what is there to know?' (Crotty, 1998). Researchers are encouraged to adequately comprehend and identify the ontological position in which the research question(s) they are posing is/are situated along a realist-to-relativist continuum (McCartan & Robson, 2015). A realist ontology asserts the objectivity of reality, observable through the senses and founded on fundamental truths (Wilig, 2013). In essence, a reality that exists distinct from human cognition and perceptions (Crotty, 1998), a favoured approach of positivist, quantitative studies. Alternatively, a relativist ontological stance assumes that "realities are apprehendable in the form of multiple, intangible mental constructions, socially and experientially based, local and specific in nature" (Guba & Lincoln, 1994, p. 110). Therefore, a relativist ontological position fits with the interest of understanding the subjective life experiences of SIREAs in FE. Each student will have a unique and relevant interpretation of their position, derived from their personal, individually constructed reality.

3.2.2 Epistemology

Epistemology is concerned with how we know what we know and whether knowledge can be uncovered through objective science or constructed subjectively (Crotty, 1998). Advocacy approaches are closely associated with Participatory and Action Research (PAR) and have grounds for use here. Creswell posits 'an advocacy/participatory worldview holds that research inquiry needs to be intertwined with politics and a political agenda. Thus, the research contains an action agenda for reform that may change the participants' lives (Creswell, 2009, p. 9). Intersectional approaches early affiliations with critical race and feminist activism make advocacy a sensible fit. However, the research implications for participants do not constitute the brand of social reform and/or political action that PAR advocates.

Alternatively, a constructivist epistemology supports that individuals subjectively form their meaning of the human experience (Crotty, 1998). The epistemological query is concerned with how we know what we know. In this instance, the constructivist lens focuses on truth formation through an individual's attached meaning. A constructivist epistemology fits the current study as the SIREAs experience is appropriately located within a socio-political, cultural and historical context of race, ethnicity, ability and discrimination. Therefore, this study adopts a constructivist epistemological stance that explores SIREAs 'experiences of dynamics of power and identity to produce meaningful insight. It is then for the current researcher to ethically place their frame of reference, interpreting the data elicited from the participant's account.

3.3 Research design and purpose

A qualitative research design is required to reveal the essential qualities of a phenomenon as depicted by the rich detail of the diverse perspectives of those most

affected (Cline et al., 2015). Researchers undertaking qualitative approaches are interested in the specifics of how an individual makes sense of crucial parts of their world and will deploy tools to capture this subjectivity beyond what could usefully be discerned from positivist, causal explanations.

This research explores the experiences of SIREAs in FE and brings an intersectional understanding to what is uncovered. In this way, the study is inductive (bottom-up). It seeks to allow themes to emerge from the data, rather than deductively (top-down), looking for themes from participant contributions based on prior knowledge or research. As the voice of SIREAs, an underrepresented and marginalised group, is being actively explored and privileged in this research, the current study can be recognised as primarily exploratory. However, akin to other critical theories that Intersectionality and DisCrit approaches are derived from, this study is also emancipatory as it seeks to produce knowledge to benefit SIREAs.

The research seeks to produce a robust response to the following two research questions:

- **RQ1.** What are the experiences of students from African Caribbean and South Asian Heritage and who have a Special Educational Need or Disability in Further Education?

- **RQ2.** How can the findings from RQ1 be understood from an intersectional perspective?

3.4 Interpretive Phenomenological Analysis (IPA)

The following commentary will feature significant references to Smith, Flowers and Larkin's (2009) seminal book 'Interpretive Phenomenological Analysis: Theory, Method and Research', a widely recognised key text within the field. The IPA

methodology is aligned with the constructivist epistemology in that its purpose is to explore the varying depths of meaning of an experience. It does this by encompassing an idiographic approach that is not concerned with generalisability but rather the individual's unique experiences. The process builds on the notion that there will be critical similarities and differences between community members with shared experiences. By seeking to foster a depth of understanding that is meaningful for IPA study participants, researchers may then be well-positioned to robustly assess their study's findings compared with other members of that community and the broader knowledge base. This is a recognised process called 'theoretical transferability' and supports the cyclical nature of this type of qualitative investigation (Smith et al., 2009). Key to the study's success will be the synergy between the researcher's ability to provide a contextualised and transparent analysis of the participants, which is offset by the extent to which this enables the reader to evaluate this transferability—ultimately seeking to bring awareness to the broader phenomena's context.

Conventionally, an IPA study would involve a small number of participants being interviewed and then transcriptions being produced from analysis of those interviews. These efforts capture high-quality data about how in this instance, students experience intersections of race, ethnicity and ability and in which ways do they make meaning of this. Such a methodological approach recognises the role of the researcher and, as is aligned with a constructivist epistemology, the products of their reflections are a core component of the entire process. IPA is theoretically underpinned by 'concepts and debates from three key areas of the philosophy of knowledge: phenomenology, hermeneutics and ideography' (Smith et al., 2009, p. 15), which will each now be discussed in turn.

3.4.1 Phenomenology

Phenomenology provides a philosophical perspective on the study of personal experience and is derived from the pivotal work of Husserl (Heidegger et al., 1962; Husserl, 1982; Merleau-Ponty, 1962; Sartre, 1956), Heidegger et al. (1962), Merleau-Ponty (1962) and Sartre (1956). It seeks to understand the ways in which the world is experienced by individuals without the preconceived filters of accumulated knowledge. A phenomenological approach is concerned with the essence of the individualised and subjective phenomena or experiences and that which differentiates them from others. Husserl, in particular, has a famous quote that encourages getting "back to the things themselves" (Smith et al., 2009, p. 12), a reference to the experiential content of consciousness. Or, in other words, an unimpeded focus on the lived experience or perception of the entity. IPA researchers must therefore 'bracket off' their prior knowledge, judgements and perceptions of the participants and their context to truly access their experience and the sense they make from it. Adopting a 'phenomenological attitude' assists this mindset shift by enabling IPA researchers to better understand the world through the participants' contextual lens.

In this study, participants are facilitated to undertake deliberate controlled reflections of the phenomena of being a student within FE, whose race, ethnicity, and ability experiences interact. Being involved in this level of reflection is unlikely to be a process that participants are well-versed or even familiar with and will therefore need support to engage with the process. As such, Husserl acknowledges that reflexivity on the researcher's part is a necessity for the most effective qualitative research projects (Smith et al., 2009).

3.4.2 Hermeneutics

Hermeneutics is the theory of interpretation and the second key theoretical underpinning of IPA research. Heidegger, Gadamer and Schleiermacher are notable philosophical contributors in this area. Hermeneutics pertains to how we draw meaning from or interpret verbal and written forms of communication (Smith et al., 2009). When discussing the hermeneutic concept within IPA, it should be maintained that these efforts to understand experience are interpretative and focused on the meaning made by participants of those experiences. Furthermore, interpretation is not just based on language use and conventions, but the influence of the researcher's interpretations also receives significant attention. In other words, IPA requires that the researcher attempt to make sense of the participant's attempts to make sense of their experience of a phenomenon (Smith et al., 2009). In this way, IPA researchers are encouraged to meaningfully adopt the participants' perspectives while simultaneously recognising that this goal is never fully attainable. Reflexivity is essential as the IPA researcher seeks to establish the intersubjective space between participants, phenomena, and themselves.

Heidegger believed the individual's interpretation is of great significance. He is known for making the case that one's previous experiences, preconceptions and subjective stance will profoundly influence our interpretation (Smith et al., 2009). Schleiermacher would agree with this, stating that each individual has a unique way of expressing themselves, offering insight into their worldview. Schleiermacher goes further in then advocating for the consideration of an individual's cultural context as this will be heavily deterministic of their approach to language use and the expression of meaning within their communication (Friedrich & Schleiermacher, 1998). For instance, in the inner London context with which the current study was conducted, vernacular and

colloquialisms that may differ between communities within London are used to serve a different function. This suggests that certain everyday use words may be used in alternative ways to convey alternative meanings to that of their conventional, standard English definition. Hermeneutics recognise that these context-specific nuances of language will undoubtedly flavour the researcher's interpretation of these communications.

Interpretation must also involve consideration for the concept of the hermeneutic circle and its influence within IPA research. This idea focuses on how the whole and the parts that make up the whole bi-directionally interact (Smith et al., 2009). On a level conveying that a single word may influence the meaning of a sentence, and conversely, the entire sentence may influence the meaning of a single word. The concept can also be applied when considering the 'bracketing off' and then reintegration process of the researcher's prior knowledge and preconceptions before, during and after participants are interviewed—an essential function within the systematic rigour of an IPA study.

3.4.3 Idiography

The third core aspect of IPA is idiography which is concerned with the individual rather than looking to the group or population. To do this, it seeks to obtain an in-depth qualitative understanding of a single case study by examining the participants' perspectives in the study. Within IPA, this process of strict adherence to the individual occurs across all stages of robust and systematic analysis, bar the final stage where the researcher is required to look across the entire sample (Smith et al., 2009). In the current study's instance, IPA seeks to understand the specific experiences of students who experience intersections of race, ethnicity and ability in the particular context of

further education. Therefore, each participant can be primarily recognised as an individual case study in which the focus of the enquiry is on their individual and unique experiences. A nomothetic approach on the other hand would offer findings based on a broader population and it is not possible to separate the individual's data from this sample (Smith et al., 2009). The previously referenced inductive approach of ideographic methods allows 'theoretical transferability' in that it becomes possible to make links between the findings and existing psychological theory and research, in turn contributing to another nomothetic research (Smith et al., 2009).

3.5 Alternate approaches

The following section explores some of the alternative methodological approaches to this study that were considered and what basis IPA was ultimately deemed more suitable and decided on.

3.5.1 Thematic Analysis

Thematic analysis was considered when exploring options for undertaking the current study as it can be used inductively or deductively to determine themes or patterns in the data (Braun & Clarke, 2006). This method is particularly suited to finding themes between group members instead of investigating the idiographic experiences of individuals. Braun and Clarke (2006) recognise that the scope of thematic analysis emphasises description and exploration with less investment in the interpretative elements that IPA offers. This study aims to use a small sample to explore the rich and detailed experiences of SIREAs; therefore it is most appropriately matched to IPA methods and their individual focus (Smith et al., 2009).

3.5.2 Grounded Theory

Grounded Theory (GT) aims to generate a theory from participants' data to explain a particular phenomenon (Corbin & Strauss, 2015). While there are similarities between this approach and IPA, GT differs in that explanations are typically based on a larger sample size and is more conceptual and explanatory (Smith et al., 2009). The current study aims to focus in a more detailed and specific way on the individual's experience, thereby rendering IPA a more appropriate choice.

3.5.3 Narrative Analysis

The use of a narrative approach encourages participants to tell their story centring on an experience. The researcher's analysis of their method of telling the story, their making of meaning and any contextual information is the basis for this approach (Smith et al., 2009). With narrative approaches, the use and structure of language are key. The researcher must attend to this (Clandinin, 2006), rather than with IPA where the experience felt of greater importance. It was supposed that IPA was a more suitable approach to this study, as the interest is in how students experience the phenomena of existing at intersections of race, ethnicity and ability.

3.6 Participants

Four participants were recruited to the study where between three to six was the original intention, as recommended for a doctoral-level project by Smith et al. (2009). While more attempts were made to recruit up to six participants, this was not achieved as unexpected and unwarranted resource constraints due to the effects of the coronavirus pandemic meant that recruitment opportunities were not as effective when conducted remotely and with a greater reliance on college faculty. The four participants acquired were still determined to be adequate to facilitate a sufficient

depth of analysis, both individually and across the group within the afforded time scales and other organisational constraints.

The small sample size allows for a clear focus on each case which would comprise the analysis of their transcript from an interview akin to a case study. Going a step further can also facilitate comprehensive cross-analysis that compares and contrasts the themes of each case to one another. The participant group size, along with which community group it was sampled from are critical researcher decisions which require thoughtfulness when balancing the most suitable approaches to the needs of the study. Homogeneity is also an essential factor, and purposive sampling will mean that the researcher will be required to navigate the practical and interpretive requirements of achieving a fairly homogenous participant group in practice. Participants were, as much as possible, matched in several socio-demographical ways that allow for sufficient psychological variability to be examined between patterns of convergence and divergence within and between participants (Smith et al., 2009).

3.6.1 Selection of participants

As a group of students who shared a particular set of experiences was needed to preserve homogeneity, a considered approach was taken to determining the inclusion criteria that would most appropriately identify those for successful recruitment. See Table 4 for this list and accompanying rationale.

Table 4*. Inclusion criteria for participants*

Inclusion Criteria	Rationale
Enrolled in FE	Students in either a college or sixth form setting who, at the point of the interview, were enrolled and had been enrolled in an FE course for at least 1 year prior. This ensured that participants had a significant length of time to experience this stage of education and could therefore better reflect on the period during interviews.
Full or partial minoritised ethnic heritage	Individuals who identified as from an African, African-Caribbean, Caribbean, South Asian or other minoritised ethnic backgrounds within the UK context. This includes having at least one biological parent who identifies as from a minoritised ethnic background.
Demonstration of SEND	Individuals with a Local Authority maintained Education Health and Care Plan (EHCP) were targeted to ensure a significant level of special needs was included. This neglected students who did not have a diagnosis or EHCP but who may still have had particular aspects of their ability (or concept of their ability-identity) as a significant factor in their experience. However, it was decided that to ensure sufficient homogeneity, this criterion was necessary.
Proficiency in English and attentiveness	Individuals needed to have the necessary English communication and attention skills to be able to engage in an interview.
Researcher LA placement catchment	Individuals needed to be from within one area so as to further support homogeneity by enabling a relatively matched socio-environmental context. This was also in keeping with local research permissions obtained (see ethics section).

Following confirmation of ethical approval (see Appendix D), the recruitment process involved sending emails to the Special Educational Needs Co-Ordinator (SENCO), a member of the Senior Leadership Team responsible for SEND provision, of a college in the LA that the researcher was placed. This was facilitated by support from a Link EP, an EPS colleague who was already allocated to the setting and established a professional relationship with the college-based contact. Further details of informed organisational and participant consent are reported below in the ethics section.

3.6.2 Further Education provider (college) context

The college offers a range of A-Levels, vocational and other courses for learners aged 14 and upwards. It is based in inner London and the table below outlines some further contextual information sourced from their website.

Table 5. *Contextual information about the college (accurate as of April 2021)*

Contextual Information	Total Number (percentage of total)
Total number of pupils on roll	3115 (100)
Pupils with EHCPs on study programme (excludes adult learners)	923 (29.6)
Non-white British - includes those who marked 'other' and 'N/A' on their admission documents	2274 (73)
Pupils on SEND register and 'BAME'	Not recorded
Pupils who have an EHCP and 'BAME'	Not recorded
Last Ofsted inspection date and outcome	October 2015 – 'Good'

3.6.3 Recruitment process

Identifying and recruiting participants was conducted across several discrete stages, supported by the SENCO and followed the process outlined in the ethics application form (see Appendix E) following local approval (see Appendix F). The initial phase required the identification of forums that were likely to be attended to/noticed by students who met the inclusion criteria (e.g. an advert in the college's newsletter).. The SENCO and supporting staff were supported to check if students had seen the advert, met the criteria and would be interested in participating. It is noteworthy that at the point of submitting for ethical approval, the effects of the pandemic diminished the chances of face-to-face interviewing, and so remote options and other contingencies had to be detailed (see Appendix D).

From the above efforts, four students expressed an interest to the Supported Learning Administrator, who confirmed that students did meet the inclusion criteria and gained their permission to have their contact information shared with the researcher for further information. Later recruitment stages included an initial email being sent to each participant, including the participant information sheet, parent information sheet, and consent form (see Appendix G, H and I respectively) as attachments. Additionally, contact by phone was arranged to introduce the researcher and research aims to the participants, answer any questions they may have and complete the screening questionnaire (see Appendix J). This aided in quality assurance and offered adequate opportunity to inform participants of what participation entailed fully. From these two points of contact, the participant information presented in Table 6 was compiled.

Table 6. *Participant contextual information (accurate at the point of interview)*

Participant	Gender	Age	Country of Birth	Self-identified cultural/parental heritage	Participant SEND descriptions	Years completed in FE
Shahid	Male	20	UK	South Asian – Bangladeshi	Learning difficulty, hearing, smelling and spinal problems	4
Leila	Female	20	UK	Caribbean – Jamaican and Barbadian	Global Delay	4
JD	Male	17	UK	African-Caribbean – Jamaican, Ghanaian	Did not know	1
Ezekiel	Male	20	UK	Mixed Caribbean British - Montserratian and White	Mild Learning difficulties	3

3.7 Data collection

Flexibility in collecting data was essential due to the restrictions enforced by the pandemic. A plan was necessary to protect participants, college staff, and the researcher's health and safety and manage all parties' comfort and confidence levels. The method detailed in the ethics application form and covid contingency plans helped identify that remote interviews were most appropriate. Participants were then able to choose between a college-based interview in which, following a signed consent form

being collected, they would be set up on a zoom call with the researcher. Alternatively, participants could be interviewed from their homes, an approach which was supported by guidance and advice from the EPS for working via video calls with CYPs and parents. Shahid and JD opted for interviews facilitated by the Supported Learning Administrator to connect from a quiet room in college and Ezekiel and Leila were interviewed from quiet rooms in their respective homes.

Each participant was interviewed on the Zoom platform for sessions lasting up to one hour, in periods of their day with no timetabled activities and that would still allow for a break before returning to lessons. The interviews were audio-recorded for descriptive validity and verbatim transcription was undertaken by the current researcher. This process allowed for an extensive and rich appreciation of the qualitative data to be had by the researcher and informed the analysis process.

3.7.1 Rationale behind semi-structured interviews

Semi-structured, one-to-one interviews are often used in IPA research (Smith et al., 2009), recognised for their benefits in enabling participants an appropriate platform to penetrate their complex experiences and reflect in thoughtful conversation. This can be supported by the skills of the researcher as a critical discursive partner who might use tools such as probing questions, prompts and attentive listening skills to support as deep a personal exploration as the participant is comfortable undertaking when sharing their narrative. Erickson (1986) wrote, 'trust and rapport in fieldwork are not simply a matter of nice-ness; a noncoercive, mutually rewarding relationship with key informants is essential if the researcher is to gain valid insights into the informant's point of view' (p. 142). It was important to facilitate participants comfort sharing, particularly in the pursuit of privileging the voice of SIREAs and their insight as

members of underrepresented and marginalised communities. However, it is the researcher's responsibility to maintain the focus of the study on balancing this offer of a platform to answer the research question(s) adequately. The semi-structured interview approach was particularly important because participants' ages and levels of experience and confidence in speaking on personal subjects in an unfamiliar setting were understandably still developing.

The rapport and familiarity built from the researcher's initial phone call and efforts to respond to any emerging queries helped facilitate engagement in interviews. Occasionally more prompts were needed to detail the particular meaning of a question or concepts used within it. In these instances, an effort was made to avoid researcher bias and not influence the participant to produce a particular response.

3.7.2 Development of interview schedule

An interview schedule (see Appendix K) was developed that spanned across the five areas of their educational background, racial background, SEND experiences, race-ability dual experiences and future. This supported participants in detailing their SIREA experiences comprehensively. The schedule encompassed a flexible approach and included helpful follow-up questions and prompts. This assisted in anchoring the researcher to the research topic whilst also affording space for interesting conversational paths to be followed in response to the consistently open-ended questions of the schedule. As questions were subject to individual interpretations, participants were offered a reasonable degree of freedom to determine both the nature of their responses and, to some extent, the conversational direction. As an aim of this emancipatory study, empowering the SIREA voice through advocating for this research platform was always a priority.

3.8 Data Analysis

In an IPA study, the researcher completes several stages of analysis of each transcription and the subsequent emerging themes produced from a participant's interview (Smith et al., 2009). Notably, the researcher must interpret experiences across multiple planes of conceptualisation that, for example, consider patterns within the individual accounts compared to patterns across the sample and the links made between participants 'descriptive detailing to the researcher's interpretations. As an illustration, the outline, activities and scope of the analytical process can be seen flowing from left to right in Figure 3. It should be noted that a different approach was adopted for Shahid (Participant 1) with an explanation below. Smith and colleagues (2009) do not suggest strict adherence to any one method of analysis. Moreover, researcher autonomy and adaptability are encouraged in service to the data and, by virtue, the participant.
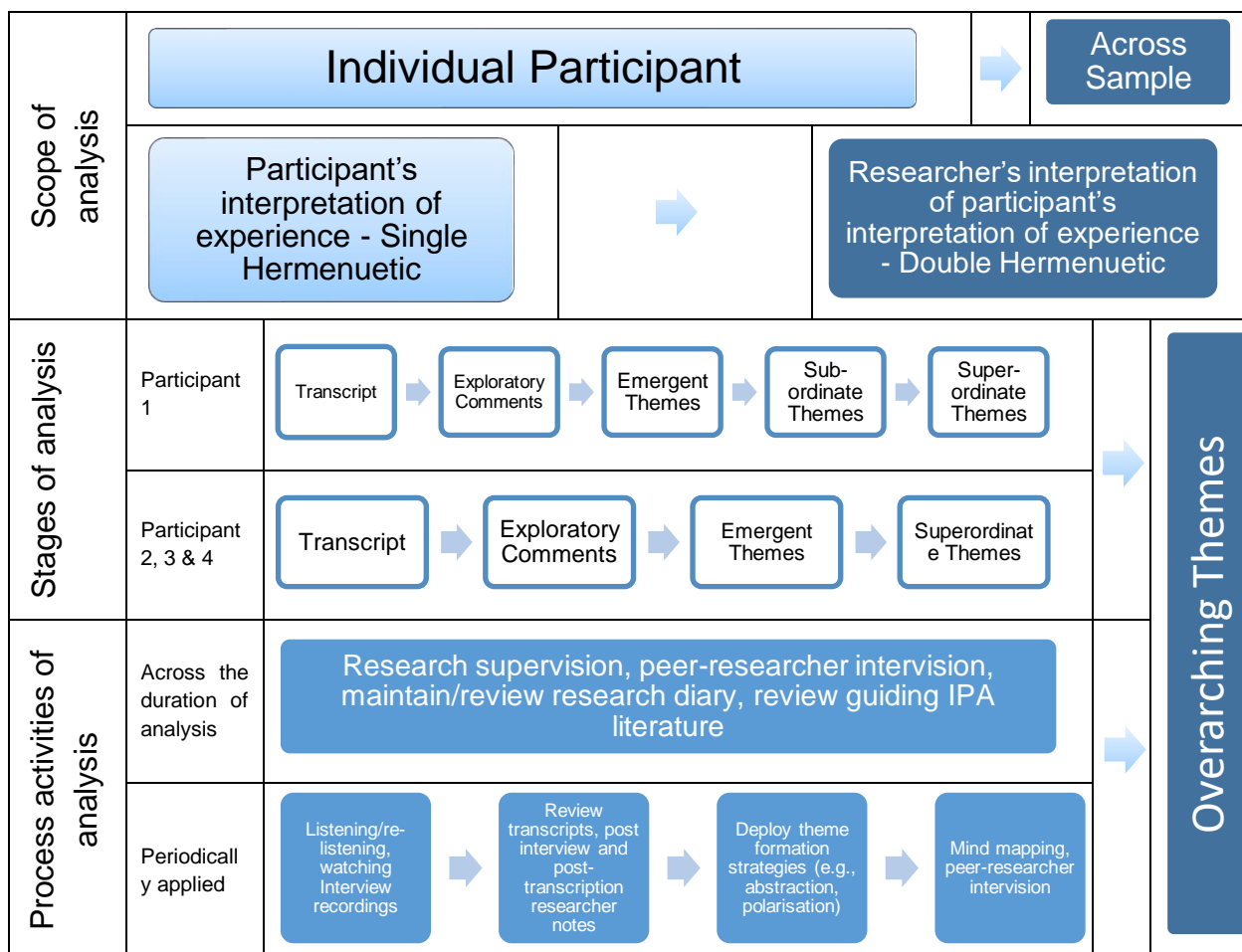
Figure 3. *Outline of scope, stages and activities of the data analysis process.*

3.8.1 Stage 1 - Reading and re-reading

In the first stage of IPA analysis, reading and re-reading the transcripts enables the researcher to engage in the data actively. The playing of the interview audio also aided this submergence as emphasis, and the use of silence or long pauses provided a more grounded sense of the participant's ways of explaining their experiences. Hearing their words in their voice assisted the bracketing off process, whereby any preconceptions or immediate desires to make conceptual links to pre-existing ideas or knowledge are discouraged (Smith et al., 2009). Using reflective skills and reflective spaces such as supervision and a research diary allowed for a more precise delineation drawn from the emerging ideas about the data and the researcher's emotional reactions and responses.

3.8.2 Stage 2 - Initial noting

The second stage of analysis involves creating exploratory comments via the evaluation of each transcript's semantic material. In this process, three distinct levels of examination are required as the researcher makes comments that are 'descriptive', 'linguistic' and 'conceptual' in nature. Initial notes were typed into a separate column to the transcript (for examples see Appendix L, M, N and O). On each reading of the transcript, explanatory notes would be added. Following this, notes would be added and prior ones reviewed to ensure they had been accurately categorised with re-reading. The purpose of this three-way classification is highlighted in Table 7 below as highlighted by Smith et al. (2009).

Table 7. *Explanatory comments and their purpose*

Explanatory comment category	Purpose served
Descriptive	- These comments focus on the key components of what the participant is referring to (e.g. keywords, terminology, pronouns used and events)
Linguistic	- These comments focus on the particular use of the language of the participant (e.g., pauses, repetition, use of colloquialisms)
Conceptual	- These comments focus more heavily on the researcher's interpretative task of detailing what the participant has said, which is less pronounced or visible. - There is demonstrably more active involvement of the researcher's frame of reference at this level of coding than there had been prior. Reflexivity is therefore essential.

3.8.3 Stage 3 - Creation of emergent themes

This third stage entailed scaling down the volume of data whilst maintaining its richness in creating emergent themes. These were written into a column next to the explanatory notes (see Appendix P) in a process that involved further researcher interpretation in moving away from the participant's words. These brief phrases seek

to capture the essence of the participant's messages, homing in on aspects of importance, and are closely grounded in their interview.

3.8.5 Stage 4 - Developing subordinate themes from emergent ones (Shahid only)

The fourth stage required links to be drawn between the various emergent themes from the step prior. While almost all themes were included in this stage, some were not. This followed a further review that flagged that not all themes held as much importance as initially assessed. With the research question in mind, the most interesting and important themes were grouped. IPA research suggests multiple ways that this can be achieved meaningfully, and three tools were chosen based on this recommendation and for their properties given the data set being analysed (Smith et al., 2009).

Table 8. *Tools to support the creation of subordinate themes*

Tool	Function
Abstraction	Emergent themes are grouped for their similarities and a new title is given to the superordinate theme
Contextualisation	Emergent themes are collated based on their shared connection to narrative elements or significant life events
Numeration	Emergent themes are assessed for their frequency of reference within a transcript as an indicator of their significance.

It is important to recognise that Shahid was the only participant whose transcript was deemed appropriate to be subject to another layer of analysis. This decision was taken

when it became apparent that Shahid's depth of perception, articulation skills, and interview length had produced significantly more and arguably richer data than perhaps other participants were able to in their interviews. An example of Shahid's emergent to subordinate themes analysis process is in the appendix (see Appendix Q). Whilst all contributions were valued, a responsibility was felt to respond accordingly to each data set, rather than being overly prescriptive or formulaic about individual participant analysis. Smith et al. (2009) recommend flexibility in approaching the data analysis.

3.8.6 Stage 5 - Developing superordinate themes from emergent/subordinate ones

For all participants, developing superordinate themes was undertaken whether they were sourced from the emergent themes or, as in Shahid's case, the subordinate themes. The same process of categorisation through abstraction, contextualisation or numeration was conducted as in Stage 4. Appendices R, S, T and U demonstrate how the groupings comprised the superordinate themes for each participant.

3.8.4 Stage 6 - Repeat stages 1 – 5 for each participant's transcript

The sixth stage involved repeating stages one to five with the other transcripts whilst being directed by the data and flexible to its needs. Smith et al. (2009) identify the risk of the researcher becoming increasingly influenced by the preliminary readings and analysis of previous participants' transcripts. To mitigate for this, the 'bracketing off' of knowledge learnt is heavily encouraged to maintain the IPA approach's idiographic nature.

3.8.7 Stage 7 - Looking for patterns across cases

The final stage was to identify meaningful connections across all cases and see which themes became significant for all. This meant creating a series of overarching themes that both encompassed the individual participant's narrative and were also a broader and detailed commentary on the SIREA experience within the context of this study. Overarching themes, as with emergent, subordinate and superordinate, paid close attention to similarities and differences within the accounts (Smith et al., 2009).

3.9 Quality of research

As a means of ensuring high-quality research is conducted, Smith et al. (2009) highlight the significance of fair assessment of validity and research quality when suggesting the works of Yardley (Yardley, 2008)(Yardley, 2008) and Elliott, Fischer and Rennie (Elliott et al., 1999). Furthermore, it is posited that the validity measures such as objectivity, generalisability and reliability do not appropriately serve the qualitative approach and as such, alternative approaches are required. In reviewing the current study, good practice guidance suggested by Yardley (2008) was followed and entailed evaluating the research methodology against four key criteria for qualitative studies. These were sensitivity to context, commitment and rigour, transparency and coherence and finally, impact and importance. Each of these pairings is presented in turn below.

3.9.1 Sensitivity to context

The quality of a piece of research can be determined by the extent to which the researcher can demonstrate the varied and meaningful ways they have been sensitive to the context (Smith et al., 2009). It is important to note that the nature of this study centres around the concept of individual and group identity, and the introductory

chapter details how these perceptions of self and others are deeply interlinked with socio-cultural, political and historical contexts. Furthermore, the impact of local and global events have highly contextualised this study and substantially influenced both its design and outcomes.

The interview process is an additional domain in which the researcher must be responsive to the participant and broader study's context (Smith et al., 2009). Questioning the concept of identity and how it is linked to discrimination required empathy and compassion to the experiences of participants shared and commending of their willingness to share. The researcher was required to recognise both theirs and the participants visible and invisible differences, accounting for Social GGRRAAACCEEESSS (Burnham, 2013) and power dynamics which may unwittingly manifest. For instance, the researcher being older, male, predominantly controlling the space and reacting to their sharing may have all alluded to a sense of judgement or expectation for participants in their context. To address power imbalances, participants were also encouraged to ask questions and reminded of their right to withdraw or take a break in the process. Additionally, the researcher's position as a knowledge-seeker and the participants' position as experts of their lived experience assisted in framing what can be experienced as an overly authoritative research experience.

3.9.2 Commitment and rigour

Commitment and rigour can be demonstrated in several ways as is evident from the current study. For example, a commitment was made to treat participants contributions with respect and compassion, a strategy that involved time-consuming efforts to analyse their transcripts thoroughly. Such a rigorous approach ensured the richness of the data was captured, and the interpretations of the researcher were attentively

informed by the holistic participant and their context as presented. The researcher took care to clarify the participant's narrative at the point of the interview by asking establishing questions and confirming meaning. Further consideration was then taken at later points within the interpretation and analysis process to ensure consistency and rigour was applied to each stage across participants. Consequently, the use of critical and reflective spaces, such as supervision, honed the researcher's skills in committing to being reflexive, bracketing off and ultimately conducting fairer and more rigorous analysis to generate robust study findings (see Appendices V, W and X for examples of analysis).

3.9.3 Transparency and Coherence

Yardley (2008) advocates for the highest degrees of transparency and coherence in a piece of research to ensure its validity. The methodology section is where this effect can be best demonstrated in the study's detailed and highly descriptive write-up. Each of the methodology stages for this study has been outlined in the above sections with a rationale provided as to the decisions made to justify the current approach. This includes transparency surrounding the philosophical paradigm, study design, and the participant recruitment and interview stages. Furthermore, the findings chapter includes significant, carefully selected extracts, verbatim accounts, participants, and the intact transcript available within the appendices (see Appendices J, K, L and M for examples). This serves to assist the reader with the complete reference, a concept Yardley identifies as a 'paper trail' that affords the reader the capacity to audit the researcher's analysis process. Additionally, the researcher's aforementioned commitment to reflexivity aids in transparency as known biases can be named. Their influence on the study is constructively managed, mitigated, and/or incorporated into the write-up.

Coherence follows from the interpretative tasks undertaken by the researcher and considers the outcome of this effort in how the participant and study themes are presented (Yardley, 2008). The inclusion of intersectionality theory throughout the study has been attempted in such a way as to compliment and further expand on the IPA idiosyncratic approach. The researcher's decision to integrate the two theoretical models followed extensive deliberation and epistemological resolve. However, the areas of alignment and misalignment are earnestly included in the discussion chapter for their clarity.

3.9.4 Impact and Importance

The measure of the current study's impact and importance is highly subjective. These two measures are the final test of the validity of a piece of research (Yardley, 2008). In part, any understanding gleaned from the researcher's positionality who initially sought to ask the research question, should on one level, indicate how impactful and important the piece is. The remaining factors that contribute to the studies impact and importance are balanced by the reader's level of interest, what status the study holds within Educational Psychology, the education sector, and broader socio-cultural and political agendas. The extent to which this study effectively responds to the research questions, contributes to a gap in the literature, progresses the critical discourse and advocates for SIREAs as an underrepresented group for the reader's assessment. Here, the argument is made for the impact and importance of the study by recognising that SIREAs and further research other young people with complex identities are an important group whose needs require additional understanding and support.

This study seeks to be impactful by exploring SIREAs' experiences, informing EPs and allied professionals how to better identify and engage with them, whilst wielding the powerful conceptual tool of intersectionality theory when doing so. Disseminating the findings across EP Trainee placement providers, selected Community Interest Companies (CICs), the Tavistock and Portman NHS Foundation Trust and the University of Essex will further the study's impact, building awareness of the important findings.

3.10 Ethical considerations

Approval to conduct this research was granted by the Tavistock and Portman NHS Foundation Trust Research and Ethics Committee (TREC) (see Appendix D) following the submission of an application (see Appendix E). Local Permission was also sought and granted from the host college for the study (see Appendix F). The research was carried out in alignment with the BPS Code of Ethics (British Psychological Society et al., 2018), BPS Code of Human Research Ethics (BPS et al., 2014) and the General Data Protection Regulation (GDPR) ((*General Data Protection Regulation (GDPR) Compliance Guidelines*, n.d.). In relation to this study, five primary ethical concerns that ensure the safety and fair treatment of the participants involved in the research will now be presented (Wilig, 2013).

3.10.1 Informed consent

To be involved in the research, it was ensured that the college and young people participants could give informed consent. Initially, a meeting was organised that would include the SENCO, the invited Deputy Principal, the college Link EP and the current researcher to provide a forum for the details of the study and the opportunity to receive local verbal approval. Following this meeting, the information sheet and participant

consent form were circulated to all attendees. Organisational informed consent by way of local approval was then received in an email (see Appendix W) confirming that the study could be conducted at the college. Following this and the selection of participants as outlined earlier, each participant received a phone call, the information sheet and the participant consent form that each provided a comprehensive detail as to what participation entailed (see Appendices E and G).

While all participants were of the age to consent for themselves, special arrangements were put in place for eliciting informed consent should they not adequately understand verbal explanations or written information provided in English (e.g. where participants have special communication needs or limited literacy). An information sheet and parent/care information letter (see Appendix F) informed them of their young person's interest in taking part. While all aged at least 17, participants did not require their parents/carers' permission; it was deemed best practice to inform parents/carers regardless. This provided an opportunity for any concerns or objections to participation to be raised and appropriately addressed. This measure is also aimed at being a secondary mechanism for supporting participation as both the interested young person and their parents could review involvement options. The researcher's and academic quality assurance lead's contact details were also made available should a parent or young person have required further information.

3.10.2 No deception

In the previously mentioned transparency comments, great lengths were gone to ensure that no deception of the participants by the researcher occurred. This approach was maintained across remote/video and written contact with participants throughout

their involvement in the study, supporting them to be informed of their decision to participate.

3.10.3 Right to withdraw

The right to withdraw was repeated as a reminder that participants could remove themselves and their data from the study at any point up to the analysis and coding stage.

3.10.4 Debriefing

In addition to the necessary preparatory activities to support participation ahead of the interviews, a considered approach was also taken to the needs of students upon completion. The BPS (2014) guidelines on ethical human research encourage immediate aftercare by way of debriefing to, in part, aid participants to reflect on their positions once the audio recording had stopped and the interview was over. Participants were supported to check in with themselves, review how much they had shared and how they felt about this and any possible options for self-care following engagement. Additionally, any further questions they had were answered as they were reminded of support provisions available. The researcher and research supervisor's contact details were re-shared, and it was encouraged that any of these options should be pursued if need be. The SENCO, or their equivalent in-college staff support, were informed when each research session was completed and where appropriate further follow up was required.

3.10.5 Confidentiality

Confidentiality was maintained by the researcher's diligent efforts not to discuss any identifying information with anyone else. Any subsequent identifying information about participants was removed, including names of the borough of the college, the college and staff members. The participant's names were changed and identifying details within their transcripts also removed to minimise the risk of unwarranted exposure. Furthermore, as per the information sheet, screening documents, audio recordings and all other participant data would be securely stored in line with legal guidelines and the university's data protection policy.

3.10.6 Potential distress

In discussing the subjects of identity and discrimination, an awareness was maintained of the potential for emotional distress to arise from this. Multiple safeguards were put in place to mitigate and protect against this. These included encouraging participants before, during and after interviews to emotionally check in and feel empowered to name dysregulation or other requirements for support. A purposeful approach to representing a sympathetic and sensitive approach in each interaction with participants was important to aid their comfort and ease when responding to the researcher. The screening phone calls were taken as an opportunity to state the potential for the interviews to evoke some challenging feelings and participants were reminded of their options to withdraw, take a break or ask for other support as and when needed. The SENCO, or a responsible equivalent, was also coordinated to be on hand during interviews as an established relationship each student already had and could further signpost other emotional support services the college offered. When conducting remote interviews and connecting with participants in their homes, an

agreement was made that their parents could be contacted should they feel that they needed more immediate support during or following the interviews.

3.11 Reflexivity and the disclosure of researcher biases

This section will be written from the researcher's 'I' position as it pertains to my reflections on the personal-professional crossover embedded in this study. To maintain transparent and responsible practice, I wanted to clarify how I decided on the research topic. Having held multiple positions in alternative, specialist secondary and Higher Education (HE) provisions, the concepts of diversity, inclusion and widening participation were often key components of my roles and the institution's agenda. During these occupations and within the growing body of disheartening research helpfully consolidated by Boyd (2019), I became aware of the Black Caribbean boys' narrative surrounding exclusions from mainstream education. With my journey into the EP field and its SEND focus, coupled with my experiences as an individual of African-Caribbean heritage who experiences racial/ethnic isolation at this doctoral-level study, I was moved from thought to action. Intersectionality theory serendipitously entered my life at a crucial point, affording me a framework to locate my curiosities about the student experience of the interactions between race and ability and combined oppressions of racism and ableism.

Entering into this study, I recognised that with the request I make of the reader, I too have been forced to reflect on and challenge my notions of race, racism, ability and ableism when conducting this study (Emirbayer & Desmond, 2012). As is recommended by Wilkinson (1988), I continue to re-evaluate my view of the SIREA participants to pursue a profound perceptual re-learning of my concepts of identity. That is to move beyond a singular-identity schema, meaningfully building on dual-axis

(e.g. race and ability) presented in this study to the broadest multiplicities possible. Or, as Duran and Jones (2019) impress when recognising the opportunities of intersectional research, "researchers must gain an awareness of which social identities are represented in their participant pool, especially beyond the ones that are at the center of a study" (p. 463).

4 Findings

4.1 Chapter Overview

This chapter aims to present the Interpretative Phenomenological Analysis (IPA) outcome of four SIREAs'(participants) interviews. Considered responses to the following research questions were sought through undertaking this analysis:

RQ1. What are the experiences of students from African Caribbean and South Asian Heritage and who have a Special Educational Need or Disability in Further Education?

RQ2. How can the findings from RQ1 be understood from an intersectional perspective?

This chapter is led by contextual information for each participant accompanied by an outline of their superordinate and the overarching theme correlations. Following this, outcomes developed from the analysis are framed in correspondence with the six overarching themes. The understandings afforded by an intersectional perspective will follow. Finally, a summary of the outcomes will conclude the chapter. Considerations will be given to participants' experiences captured in themes that were similar and contrasting across the sample. The identified overarching themes are:

- An adverse early education

- Race, ethnicity and cultural connection

- Parental context, perspective and influence

- Broad and fluid identity

- Subject to systems of power

- The power of self

4.2 Summary of participant findings

This section outlines participant-specific superordinate themes in tables to demonstrate their correlation to the identified overarching themes. Some contextual information (to compliment the previously presented Table 6 'Participant contextual information') and transcript extracts reflecting what each participant said about their experiences of being SIREAs will also be presented. The order of presentation mirrors the order in which participants were interviewed.

4.2.1 Shahid

Shahid was studying for a Diploma in Business Enterprise and completing a Maths and English course that he equated to GCSE level. He stated that he "dislikes Maths intensely" and had spent the two years in the 6th form following his secondary education where he did not progress as well as he would have liked to. While in the 3rd year of the FE provision in which he was interviewed, Shahid had been supported by the SEND department for the first two years but was enrolled in mainstream education at the time of the interview. Shahid outlined his SEND as split between his physical disability which included mobility issues (he used an electric wheelchair), use of hearing aids, he was born without a sense of smell. He also reported a previous learning difficulty which was the cause of his Math and English subject issues. SEND support previously included a more comprehensive Teaching Assistant offer but at the time of the interview, Shahid described this as an arrangement by request.

In addition to identifying as South Asian, Bengali, Shahid also commented on the pride he felt for being able to speak Bengali. He had previously visited Bangladesh. His narrative included his reflections on how his disability was responded to during these trips and the differences in access to disability support between there and the UK.

Shahid was exceptionally personable and he quickly gave the impression that he enjoyed the interview experience by expressing his appreciation for the topics of conversation and connecting this to his reflections of the researcher's cultural heritage. An outline of Shahid's emergent themes which comprise his subordinate themes and superordinate themes are included in the appendices (Appendices J, N, O and P).

Table 9. *Superordinate and corresponding overarching themes for Shahid*

Superordinate Themes	Overarching Themes
Analysis produced no applicable corresponding superordinate level theme	1. An adverse early education
S1.3 A 'lesser than' experience	2. Race, ethnicity and cultural connection
S1.1 A parental lens of culture and its influence on the individual (Parental cultural filter)	3. Parental context, perspective and influence
S1.4 Identity multiplicity	4. Broad and fluid identity
S1.5 Macro-Systemic factors which determine "success"	5. Subject to systems of power
S1.2 A personal journey into self-awareness	6. The power of self

4.2.2 Leila

When Leila was interviewed, she was in her 5th year of college having not been able to pass her level 2 course in Media previously, she had since done so and was studying Photography and Design at level 3. She spoke of her passion for photoshop and photography and her desire to capture architecture and street art images. Leila shared the challenges she found in English and Maths subjects, which stemmed from her learning difficulties named Global Delay. She also included information about the help she received from her EHCP.

When discussing different aspects of her identity, Leila held a strong position that she had not directly experienced racism in any way. However, she could recollect that her mixed-raced mother did when she was growing up in a rural area. Leila did however, reflect on her experiences of being ridiculed for her challenges learning at primary school. Leila also held interesting views about the impact of the Coronavirus outbreak and the lockdown which occurred at the time. Following re-listening to the interview and re-reading Leila's transcript, curiosity grew about how indirect experiences of racism or ableism are recognised by the people they impact. This prompted reflections on how, for Leila, systemic factors connected to the Coronavirus pandemic felt a lot more present than perhaps any issues she connected to her race, ethnicity, and ability.

An outline of Leila's emergent themes which comprise her superordinate themes is included in the appendices (Appendix Q).

Table 10. *Superordinate and corresponding overarching themes for Leila*

Superordinate Themes	Overarching Themes
S2.2 SEND and academic hardships which frame experience	1. An adverse early education
S2.4 The role of cultural pride and celebration in inclusion S2.5 The proximity of racism	2. Race, ethnicity and cultural connection
Analysis produced no applicable corresponding superordinate level theme	3. Parental context, perspective and influence
S2.3 The fluid construct of identity S2.7 Personal character traits -a choice to be judged on	4. Broad and fluid identity
Analysis produced no applicable corresponding superordinate level theme	5. Subject to systems of power
S2.1 The contextual significance of subjectivity and perception S2.6 The benefits of being in control S2.8 Aspirations nurtured from a developing sense of self-acceptance, self-expression, and self-confidence	6. The power of self

4.2.3 JD

JD hoped to become a chef after studying Catering at level 2 which and at the point of the interview, he was only in his second year of college and aged 17. This made him the youngest participant in the study. He was also completing a level 1 qualification in Maths and English subjects, which he described as a challenge since his primary school education. JD connected his barriers in these areas to his SEND and while he was aware that he had the support of an EHCP, he was not clear about the nature of his challenges or what exactly he was receiving help for. Similarly, he could not articulate what type of grading system his Maths and English qualifications operated within, instead stating that he needed to "pass" to achieve his goal of becoming a chef. His description of the SEND provision included Teaching Assistant support in class.

Once qualified, JD stated a strong interest in only cooking Jamaican cuisine, the type that his mother taught him how to from their cultural heritage, they having both visited there when he was younger on multiple occasions. Similarly, JD wanted to step into business ownership eventually and considered working for himself rather than anyone else as an important option for his future. He was passionate about football and had previously committed to a team that played on the weekends and where his social circle had centred around.

JD responded to questions in the interview about racism by stating that he did not think he had directly experienced it from anyone. However, later in the interview, he also spoke about his only experience of exclusion from primary school due to what he felt was a racially motivated aggravation between him and a White British boy. Upon reflection, the interview seemed to adopt a dynamic of JD giving concise answers and requiring examples and explanations of the question's intentions more frequently than

other participants. The possibilities of the questioning style being pitched beyond JD's current comprehension level and/or his discomfort with discussing many of the raised issues were both considered. Points within the interview where JD appeared less restrained and an interpretation of why this may have manifested feature in the analysis process.

An outline of JD's emergent themes which comprise his superordinate themes is included in the appendices (Appendix R).

Table 11*. Superordinate and corresponding overarching themes for JD*

Superordinate Themes	Overarching Themes
S3.2 Conventional education as an arbitrary means to becoming a Chef S3.6 A tumultuous relationship with education and SEND support	1. An adverse early education
S3.3 A celebrated yet somewhat removed culture S3.5 A distance from racism	2. Race, ethnicity and cultural connection
S3.1 The powerful links between chef career ambitions, cooking cultural cuisine and maternal input	3. Parental context, perspective and influence
S3.4 A diverse definition of identity and the cultural self	4. Broad and fluid identity
Analysis produced no applicable corresponding superordinate level theme	5. Subject to systems of power
S3.7 Coping and protecting the emotional self	6. The power of self

4.2.4 Ezekiel

Ezekiel studied Hospitality and Bar Service at level 3 and in his final year of 4 at the college when interviewed. He described challenges in English and Math subjects as a significant factor in his educational journey. He spoke of a Teaching Assistant being present with him through most of his Math classes since secondary school began. It was at this point that Ezekiel remembered receiving an EHCP for his mild learning

difficulties. Ezekiel named the experience of being placed within a class of people who also had SEND during his secondary school education as positive. He reflected on the stark differences in the quality of SEND support that he received between his inadequate primary setting and a more holistic secondary one.

By way of his racial and ethnic context, Ezekiel's mixed heritage between his White-British mother and Montserratian father played a significant role in his responses to self and cultural identity questions. He would name himself as both a black man and mixed-raced, portraying a complexity to his understanding, which seemed difficult to communicate and gain a shared understanding. It was the hope to explore Ezekiel's familial context further. He described his rationale for being closer to his father, their Caribbean culture, and his paternal extended family members due to their physical proximity to his residence despite him living with his mother. Consideration was upheld for the impact of varied contexts Ezekiel had navigated when he described being in predominantly white areas and receiving stares or being stopped by the police without apparent cause.

Ezekiel's concluding comments about his interview experience acknowledged his appreciation for the space and a commitment made to himself to try to be more confident speaking about his opinions and feelings on issues outside of his family. An outline of Ezekiel's emergent themes which comprise his superordinate themes is included in the appendices (Appendix S).

Table 12. *Superordinate and corresponding overarching themes for Ezekiel*

Superordinate Themes	Overarching Themes
S4.1 A plagued relationship with core education S4.7 Navigating SEN, inclusion and provision	1. An adverse early education
S4.5 A multi-faceted perception of discrimination	2. Race, ethnicity and cultural connection
S4.8 The space travelled between dual heritages	3. Parental context, perspective and influence
Analysis produced no applicable corresponding superordinate level theme	4. Broad and fluid identity
S4.3 Experiences of self in the present day's uncertainty (pandemic) S4.4 The scope and control of authority	5. Subject to systems of power
S4.2 Complex contexts impact on the relational self S4.6 Personal growth and expression of self	6. The power of self

4.3 Summary of overarching themes

As a result of the analysis, the six overarching themes generated are included in able 13 below. A key is included so that the distribution of superordinate themes can be monitored. It is noted that a corresponding overarching theme may not have always

been identified for each participant at the superordinate level. There may have also been multiple superordinate themes from one participant which connect to a single overarching theme. Both the absence of or multiple associations of superordinate themes to one particular overarching theme were considered acceptable in the broader context. At an earlier theme level (emergent or subordinate), conceptual links were possible to all overarching themes. This is reflected further in the chapter using transcript extracts where appropriate and within 2 participants 'worked examples in Appendix V.

Table 13. *Superordinate and corresponding overarching themes with participant extract examples.*

Analysed Superordinate Themes (Key: S1 – Shahid, S2 – Leila, S3 – JD, S4 – Ezekiel)	Overarching Themes
S2.2 SEND and academic hardships which frame experience S3.2 Conventional education as an arbitrary means to becoming a Chef S3.6 A tumultuous relationship with education and SEND support S4.1 A plagued relationship with core education S4.7 Navigating SEN, inclusion and provision	1. An adverse early education
S1.3A lesser than experience S2.4 The role of cultural pride and celebration in inclusion S2.5 The proximity of racism S3.3 A celebrated yet somewhat removed culture S3.5 A distance from racism	2. Race, ethnicity and cultural connection

S4.5 A multi-faceted perception of discrimination	
S1.1 A parental lens of culture and its influence on the individual (Parental cultural filter) S3.1 The powerful links between chef career ambitions, cooking cultural cuisine and maternal input S4.8 The space travelled between dual heritages	3. Parental context, perspective and influence
S1.4 Identity multiplicity S2.3 The fluid construct of identity S2.7 Personal character traits -a choice to be judged on S3.4 A diverse definition of identity and the cultural self	4. Broad and fluid identity
S1.5 Macro-Systemic factors which determine "success" S4.3 Experiences of self in the present day's uncertainty (pandemic) S4.4 The scope and control of authority	5. Subject to systems of power
S1.2 A personal journey into self-awareness S2.1 The contextual significance of subjectivity and perception S2.6 The benefits of being in control S2.8 Aspirations nurtured from a developing sense of self-acceptance, self-expression, and self-confidence S3.7 Coping and protecting the emotional self S4.2 Complex contexts impact on the relational self S4.6 Personal growth and expression of self	6. The power of self

'Race, ethnicity and cultural connection' and 'the power of self' overarching themes are common to all 4 participant's narratives. 'An adverse early education', 'parental context, perspective and influence' and 'broad and fluid Identity' overarching themes feature in all but one of the interviews. The 'subject to systems of power' overarching theme appears in 2 whilst it is recognised that the education system can be defined as a 'system of power' but within the context of this study and given the level of detail explored, benefits from a standalone theme. This analytical decision also represents the nuances of interpretation and compliments the strong links between the overarching themes whereby some superordinate themes did not discretely lend themselves to one alone.

Please note that where appropriate, subheadings are used to support the reader in following the researcher's meaningful organisation of findings. It is also important to recognise that for the remainder of the chapter, the following typographic representations are used when quoting from participants' interviews to aid readers understanding:

- Verbatim quotes from participants are *italicised*

- The referencing style is that participant names will preface quotes, which will, in turn, be directly followed by the (paragraph number)

- The stand-alone ellipsis "…" denote a pause in speech

- Where quotations have been cut ellipsis in square brackets "[…]" are used

- Additional contextual information and non-linguistic sounds are denoted by "[]" for example [clears throat]

4.4 Theme 1 - An adverse early education

This overarching theme was the culmination of superordinate themes identified across all four participants. These included participant experiences of both general academic hardships and the subjects of Maths and English and a focus on the introduction and role the SEND support had on their formal education journeys. Participants reflected on both their own and teacher's expectations of their ability when accessing the curriculum. Additionally, key adult relationships from their primary to secondary school phases that impacted their learning experience were highlighted. All participants' progression on to what could be described as a more SEND-friendly FE setting and the subsequent effect of this mostly elected academic pathway are presented below.

4.4.1 Maths and English – A perception of conventional education

For Shahid, talking about his feelings surrounding both his ability to perform academically and his opinion of Maths and English, he used particularly emotive language to express himself stating *"I'm not very good at maths, so, I feel, I dislike maths intensely"* (27). For him, it felt like there was a strong link between the experience of failure to feelings of discontent with these key subjects. When given the opportunity and without hesitation, both JD and Ezekiel named these conventional subjects as the most challenging, presenting them as seemingly insurmountable at times. In emphasising where most support in school was needed, JD repeated *"maths, maths homework"* (396), then underlines his point by displaying his journey as "*in primary school, I was alright I wasn't that good in primary school but in secondary school and college I'm doing good"* (400). He followed this by acknowledging his present-day improvements stating "*like maths, now like some topics I know, some topics I don't know"* (408) being clear that his issues, whilst diminishing, they had not yet disappeared.

Leila echoed similar hardships to the above statements saying, *"basically I've got learning difficulties and really struggle with academic subjects like Maths and English"* (73), but went further in relating these to the particular areas where she felt her learning needs were most pronounced. Comparatively, Ezekiel relayed that his challenges with these subjects had spanned his primary and secondary years and whilst receiving considerable support, his Maths aptitude continues to impact his FE choices.

> *"I had a lot of, I had a lot of difficulty with English and Maths during my, primary school, days, when I started, when I started at primary school, but then when I was at secondary school, I went to* [names setting] *and they really helped me with my English and Maths* […] *but it was just the maths but, that I had really had troubles with, so I had a lot of like, I must have had a TA during me, in secondary school, mostly, in all, in all my maths lessons."* (9)

When asked if academic challenges impacted his elective college course choices, he responded with the following.

> "*Well, it has a little bit because during the cooking period, they said that you have to do Maths, that you have to be good at your Maths so I thought that because I had such a bad maths experience, like I had such a good, had such a bad time during the maths, during my primary school days, that I wouldn't be able to do well in cooking."* (263)

An emerging sense of conflict between the pained experience of continued failures in areas of the two subjects was felt for each participant and offset by them both being mandated alongside their choices in further study. Ezekiel's sharing reinforced these ideas when he stated, *"In my course they said you have to do English and Maths* […] *so I'm doing English and Maths on the side"* (275-277). Reflections drawn from all

participants suggest that challenges in Math and English as subjects may have been quite representative of and generalised to their experience of education as a whole. This potentially contributed to negative education experiences such as school-based peer/adult relationships, a diminished sense of achievement and a within-child deficit model of SEND.

4.4.2 Recognising and incorporating SEND

All participants named primary school as a period where an increasing awareness of their barriers to learning was named and framed with an eventual offer of SEN support. Once identified as a student who had these requirements, Leila spoke about the contrasting reactions she received describing;

> *"I really noticed it in like primary school and stuff and like it's just like, they were nice, they were like, some people were really understanding and like really kind to me and d'you know helpful and d'you know there was just like horrible people who weren't really nice or and stuff and d'you know it's like affected me with confidence and stuff yer"* (91).

When Leila gives voices to the impact of her ableist treatment once she was labelled and stigmatised as a student with SEN, this provides a rationale for the motivation others describe to dissociate with the SEN label and its connotations. For Shahid, Ezekiel and JD, this SEN labelling and re-categorisation by adults at school age was something they sought to reverse as they gained more autonomy in their education. As an example, Shahid tentatively describes,

> *"Yes, I was in the SEND department* […] *for the first two years of this college, now I'm in mainstream, now I'm in mainstream because I moved up, so progress* […] *so I don't, I sort of have a, before I used to have sort of a learning*

disability back then, I wouldn't say now I do, I only got a physical disability." (259 – 261)

Ezekiel reflected on the progression he had made when speaking about receiving an EHCP in Year 7, at a time of significant need. He said *"I had mild learning difficulties, I still do have it but, like at the, the time I had like very, very much, like, I had mild learning difficulties with certain subjects."* (223). By contrast, JD's responses address how his SEND heavily impacted his learning by primarily defining his needs based on his level of ability to work independently by peer comparison. He said *"in secondary school sometimes I'd want to do it myself* […] *sometimes in college I want to do it by myself then if I get the answer right, or wrong I'll show them"* (284 -288). JD voiced minimal knowledge about his SEND, or his maintained EHCP instead explaining that his mum knew all about it. This could perhaps represent a defended position from the SEND label or comparably be connected to a diminished pupil voice within the process of SEND support itself.

4.4.3 The contrast of FE

For some participants, the contrast in educational experience from pre to post-16 education was stark. Shahid described the period pre-transition in terms of an unawareness or detachment when he stated, *"I was not very good at education in a way, I wasn't, I wasn't very good at educating myself to that extent, I would say* […] *I would say, I know, my mind has woken up from a very long sleep that I had in primary school and secondary school"* (311). Whilst for Shahid, his growth in consciousness contributed to his personal development and attitude toward education, for Leila FE represented an opportunity to reconcile her feelings of failure and strengthen her

sense of belonging in a way that was also able to encompass her differences in learning.

> *"Unfortunately, I didn't pass the course but erm I, I was at, they gave me the,* [names the college] *gave me the opportunity to study level 2 again where I passed and stuff and that was really, really a nice opportunity to do 'cause I thought, I thought* […] *it wasn't the right course for me but it was it just takes people time, time takes other people longer than others if you know what I mean".* (19)

JD was able to draw from memories of his younger self and when asked about his earlier approaches to learning and factors which may have impacted his academic route, he commented: *"like in primary school, I was naughty like I would do stupid things, like in primary school* […] *like fighting or can't be asked to write or sometimes yeah".* (456 – 458). Describing landmark experiences further along his path, JD describes Year 9 as both the year he got excluded from school and decided on his current pursuits to become a chef. Indeed, all participants articulated a profound sense of arriving at college amidst historical circumstances of personal academic hardships and coming to a better understanding of their SEND needs that featured in their narrative accounts.

4.5 Theme 2 - Race, ethnicity and cultural connection

As a key component of the study, all participants were able to provide unique insight into their perceptions of race, ethnicity and culture within this overarching theme. The interviews spanned areas linked to participant's 'lesser than' experience, direct or indirect experiences to racism, suspected racism or other forms of discrimination. The complex relationship between ethnic identity and discrimination was emergent and

juxtaposed against participant's cultural pride, even at relatively weakened points of connection to cultural heritage. Select extracts illustrate some of the ways that participants can reflect conflicted feelings about celebrating an oppressed identity. All participants recognised their cultural origins as either fully or partially African-Caribbean, Caribbean or South Asian and as such the UK, in which they live and this study was conducted in, was not a primary point of identification. Both Leila's and Ezekiel's contributions are of particular note as they each adopt different approaches to describing their origins which for each includes parents or grandparents who were White British, signifying their mixed-heritage.

4.5.1 Balancing being UK born with non-UK heritage

In partaking in the interviews, participants were able to formulate responses about their current UK-based residencies, lifestyles and educational context in tandem with a non-UK ethnic and cultural heritage. Shahid articulated a hierarchy he recognised to determine which country and culture he felt he most identified with. He states, "*I was born here, so yeah like I'm British, but if I'm being honest, I don't think of myself as British if I'm being completely honest, I would say I've been Bengali first before I'm British even though I was born here*" (209). He goes on to share his views about others who adopt different approaches saying,

> "*There's a lot of individuals out there that are ashamed of their culture or ashamed of saying where they are from or what language they speak because they want to fit into society and in a way, they want to just speak English they just don't want to, they want to forget it, life back home. Which I think is it's a bit it's a bit silly, I just think it's silly, I just I think it's disrespectful because you're just forgetting about the life that you lived for about twenty years and now, now*

since you came to a different country you want to change you want to switch

up. I find it a bit weird you know." (213)

In the above extract, Shadhid's use of repeating 'they want to' is suggestive of his views about the agency of those whose ethnicity and culture is divergent from the dominant ones in their locality. For him, opting out of your cultural identity leaves you accountable and as he deems it 'silly', 'disrespectful' and 'weird'. For Shahid, community cohesion was important and those who turned away from the community for what he deemed to be a 'want', were incomprehensible to him. By this virtue, recognising this as a 'need' to survive was not something he was readily able to do. In connection, Leila shared

"Yer, like my mum she is like mixed-race and she was brought up in Kent and like erm there's obviously there wasn't, when she was growing up, there wasn't a lot of black or mixed-race people there and like she kind of felt probably, like a bit outside, a bit of an outsider." (51)

The importance of visibly similar characteristics in people begins to emerge from this extract. Leila does not name a culture or country of origin but rather highlights, in the absence of any other factors, individuals with similar toned skin or who identified as black might be sufficient to foster a sense of community, familiarity and belonging. However, JD's contribution adds yet another layer of complexity, as he expresses the importance of context. Addressing how his complexion can confuse others when they attempt to place his ethnic origins, he says,

"Yeah, I look different to other people. Like my dad's dark and my mum's light-skinned. Like when I go on, I look like my mum a bit then you can't tell, but I look a tiny bit Indian, but not Ghanaian…no I don't look Ghanaian…people say

I look Indian more than Ghanaian. Some people say I look Indian, some people think I'm Jamaican" (212 - 226)

An impression of the complex, deeply individual and context-based nature of the expressions of self, associated with ethnic and cultural heritage emerged from these interviews. This spans from how self-identifying with your cultural origins or the culture of your location can be interpreted. Includes the role of visible similarities such as how skin colour can assist some in finding a semblance of a community and hinder and contribute to feeling 'othered' or misidentified. So, for participants, there can be many lines of inquiry stretched along their journey toward understanding their self/selves within society. These questions bridge the gap between determining how one can adequately exercise agency in self-identification whilst jointly interpreting and acting on the views and labels attached by those around them. This is particularly key when "those around them" are unfamiliar and visibly different.

4.5.2 Racism – Overt acts and covert effects

Racism was explicitly discussed in the interviews in a variety of ways. Both JD and Leila were able to state with certainty that they had not experienced racism. When asked and by contrast, Ezekiel readily recalled his experiences visiting a predominantly ethnically homogenous area. While there, he describes struggling to interpret whether stares he reconciled as due to the colour of his skin were intended to convey discontent or more innocent curiosity. Additionally and serving to escalate his sense of racial discrimination, he describes being unjustifiably stopped by police saying,

"I was stopped and searched once, when I was in the UK, by the police […] *I asked them why, like they stopped and searched me, and they said because I*

gave them a dirty look […] *but it was all because, I think it was because that I had a, a like, 'cause I had a really nice bike as we, so, in, I also thought that in their mind I could of stolen that bike or like, and also because I had like, a backpack on so they thought that I might have been, like a drug-, like a drug dealer or something like that* […] *I'm not gonna lie, I was scared at first when they pulled me over, I was like scared 'cause I don't know why they pulled me over." (189 – 203)*

Ezekiel's speaks to his fear response and the sense-making process which he underwent following the police interaction. In doing so, he links himself to negative perceptions he believes the police members held of him that his race discredits his story of being able to afford a 'nice bike' and/or additionally, that his use of a backpack insinuates criminal activity. This thought pattern is critical to understanding how victims of racism might be judged as inherently threatening and criminalised. Ezekiel's experience of assumed guilt connects to a feeling of being treated lesser than based on one's race and ethnicity. Shahid's account similarly relays the consequences of a devaluing effect by misidentifying people from two different countries as essentially the same. Thereby nullifying their individuality and diminishing their important cultures, beliefs and experiences. He describes how,

"A lot of a lot of people don't identify, let's say they'll talk about Bengalis. You see they normally say that we're Indians I don't know if you see that but they would, they would they would probably say were Indians they don't, but I feel like that's a bit ignorant to say, because you should ask one, a person what their nationality is. Bengali and Indian are not the same thing, they are two separate countries. Same with Pakistan, same with Sri Lanka same with Nepal. Very separate countries." (197)

Shahid concludes his point by recalling times when he has felt coerced into tolerating what some might deem as "casual" racism delivered in the form of a joke, which for him did not constitute humour. He explains, *"I understand jokes, that's fine, I can take a joke, I love a joke…but I just don't think it's the same thing, they tried saying it's the same thing when it's not, but it's not."* (201). For both Ezekiel and Shahid, the impact of racism was profound and deeply affected them at a direct level. Additionally, an interpretation of their responses highlights their positioning of the police and 'they' as examples of two systems or groups where discrimination functions beyond the direct or individual domains. A perception realised in the visible act of being stopped or stared at, compounded by the less visible effects of feeling racially 'othered', targeted or misidentified by a perpetuating system or culture.

For JD and Leila, who reported having never experienced racism directly, they were both however able to speak of racist acts connected to their understanding of the word. For JD this included a memory of what may have been racially motivated bullying during secondary school. The incidents culminated in both him and the perpetrator of the bullying, a white boy, being excluded for violence. Also, as mentioned above, Leila could recognise that her mother's own race and experiences in predominantly white Kent were strong motivators. Leila states,

> *"She* [Leila's mother] *was lucky enough that she had her sisters with her and stuff and like, and now she, you know she is able to have like you know, she's able to move, she met my dad who was from London and stuff and she's obviously moved to London to, to start a, she moved to London to start a new life and that."* (51)

Outcomes such as relocating to a more ethnically matched community and suspected racially motivated school disruptions are two examples of the indirect and covert effects of racism for participants. This is incredibly significant, given what can be understood about the detrimental impact of systemic, institutional, socially unacceptable, generational, environmental and trauma-based racism. Furthermore, Shahid indicates that the racist ideologies that perpetuate negative stereotypes about minority groups can also be present in the mindsets of those within the minority groups themselves.

> *"A lot of people, the reason why they are ashamed about it* [their ethnic culture]*, say that they don't like how they, how the people back home treat each other, but I feel like they, just 'cause, they're probably talking about the majority that doesn't mean that everyone is like that. Everyone is not the same I could say yeah, I met one bad person let's say from England and I say oh no every English people is the same beneath me, you would think that I am a bit crazy. That's not true at all mate, I can't just say, so if I say you're crazy I can't just call everyone's crazy as well, it doesn't make sense."* (225)

Shahid makes several key points here. He reflects on the insidious nature of racism and racists, which leads to minority ethnic group members feeling shame about their origins, internalising negativity and seeking to distance themselves from others whom they associate with a previous, less desirable identity. He reinforces the notion that 'everyone is not the same', reaffirming the importance of valuing the holistic individual and not just a prominent aspect of what might be observable about them externally.

4.5.3 Celebration of culture

An appreciation for and celebration of each participant's ethnic origins was evident in all interviews. The following extracts offer some examples of this.

Ezekiel *"Like because I'm mixed-race like it's very, °cause like when people ask me like where am I from, I say like I'm half Caribbean and then I'm half English as well so like, so then they find it kind of exciting °cause some people might not have been to the Caribbean."* (313)

Shahid *" I would say my culture is very vibrant and colourful […] yeah, its colourful and vibrant, there's a lot of […] it's a lot of, so, it's a lot of, how do I say, it's, it's like a community."* (99 – 103)

"I always mention the fact that I'm Bangladeshi, I always feel like the need to because, I want people to know, °cause I would, I love to know about people's identity as well, and they ethnicity and they nationality... they religion. I like to know about stuff like, remember I asked you- you said that your Barbados, I think." (126)

"You got to be proud of your culture, your identity." (371)

Leila *"I'm proud of my culture and where I am from and…I haven't had any…negative experiences of it but I know of other some other people who might have negative experiences but I am quite lucky that I am around people who are quite cultural and understand people's culture and stuff."* (45)

JD *"Like Jamaican people cooked for the English people then, like they did the seasoning and then when they cook now they put the seasoning, but England they cooked so plain and dry."* (233)

Comparatively, although an expression of appreciation for ethnically diverse ethnic origins was observed in the main, this was not always true of all participants across all

aspects of their identity. For Leila and Ezekiel who either had a parent or grandparent who was White British, the following extracts raise questions about their propensities to disclose readily or perhaps even recognise their White British heritage. Ezekiel in responding to a question about if he might connect his shared heritage with the label 'mixed-race', said, *"sometimes I see myself as that* [mixed-race] *sometimes I say that I'm a black, that I am a black man* […] *but sometimes I say but I am mixed race as well"* (111 – 113). Similarly, Leila initially described her mother's background as from Barbados, omitting the detail of later describing her as 'mixed raced'. In these exchanges, cultural pride and ownership are paradoxically linked to what appears to be active masking of other aspects of self. A phenomenon that was even raised in Shahid's interview who, as a contributor whose parents are from the same ethnic background, expressed strong opinions on the matter. He stated,

> *"You can't just like, keep it a secret, you know, lot of people are like this. They might not want to admit it, but a lot of people are. I find them very confusing indivi… individuals, they don't want to, let's say a person who's mixed-races, so, they might be, let's say, half Nigerian and half Indian, but they might not want to accept their Indian side, if I say I'm just Nigerian, because they might feel sort of, ashamed when it comes to their Indian side, but very proud when it comes to their Nigerian side, 'cause they're a lot of people like this, which, I'm very, I'm very baffled.* […] *Me if I was mixed race, I would say, I'm from here, my parents are from here, my dad, I would mention everything."* (377 – 379)

For Ezekiel and Leila participating in conversations about race and racism, perhaps they position their Black Caribbean and White British heritage at polarised ends of a spectrum. Furthermore, along that continuum they might consciously or unconsciously place answers to questions such as 'in what context am I being asked to identify my

culture', 'what are the typical races of victims and perpetrators of racism' and 'where do I see my current/ideal self as most represented', to name a few. This represents the conflicting, intrinsically linked, balance of oppression and privilege within a simultaneously celebrated yet oppressed identity. An experience less of a 'mixing' of races, and more of a tense coexistence, symbolic of the 'cost of the both/and', which as a concept, will be explored further in the discussion chapter.

4.6 Theme 3 - Parental context, perspective and influence

The role of parents was considerable for each of the participants, and whilst all but one of the interviews contained parenting associated superordinate theme, the effect of parenting reverberated for every participant. For Shahid, the lens through which his ethnic identity was co-constructed with his parents was explored, whereas a strong sense of the supportive nature of her mother's role in her SEN support was evident for Leila. JD reflected on the quality of relationship he had with his mother and her Jamaican culture-inspired culinary skills which shaped his career ambitions. Ezekiel illustrated how his paternal extended family's geographical proximity shaped his access to his culture and defined the quality of relationships.

For Ezekiel, the physical context of being parented by separated parents, travelling between different households to maintain a sense of contact and two distinct cultures presented strongly. He describes his living arrangement saying, *"I live with, my, my mum, I, my dad lives in Somerset, Bath, my dad usually comes down here, just to see like, his sisters and my aunties and all that, but I would usually go and see him as well"* (119). However, despite living with his mum and predominantly being under her care Ezekiel goes on to explain, *"I do notice that I do connect with my dad's side of the family more than I do with my mum's side, like, it's kinda- yeah* […] *I think because I*

spend most, I spend most of my time with my dad's side of the family, 'cause, "cause my mum's fam, side of the family lives in Brighton" (133 -135). Perhaps linked with the importance of cultural identification raised in the previous section, Ezekiel demonstrates a propensity towards both his father's family and culture, irrespective of residing with his mum. An interpretation that with more time, could be further investigated by querying the current and previous states of relationships he held with both his parents and extended family members.

Shahid's impression of the importance parents place on academic attainment are bound to a belief he holds of his parent's other parental peer pressure. In his recognising the close-knit community ties most Bengali families embrace, Shahid warns that, not for want of trying, many children are not able to meet these unrealistic expectations. He states,

> "*The majority of the Bengali parents they have a very high, they have very high standards, when it comes to their* [children's] *education* […] *there's a lot of kids who find it difficult to impress their parents, I do know a few people, that yeah, they find it very hard to, 'cause their parents have high standards, they set very high standards that they will get good grades, but it does not meet the parent's criteria."* (157 - 165)

Suggesting that parents often privilege social approval over their children's wishes, Shahid candidly shares his impressions of the Bengali youth's diminished voice without ever directly referencing himself. Despite the considerable opportunity, it was not until he is directly questioned that Shahid's personal experiences of an entangled culture, community and education quickly come to the fore.

Interviewer – *"I'm wondering from your perspective Shahid, if, if ever you've felt that your disability changed your parent's expectations of your educational...* [interrupted]*"* (344)

Shahid – *"Yeah, yeah, yes. It did, it did, so since, well, I still have a* [physical] *disability, I was born with this* [physical] *disability, but, so, that didn't, of course when I had the* [learning] *disability as well, they weren't expecting a lot from me."* (345)

Having spoken about friends, cousins and peers alike, Shahid can suddenly accept permission to name the barriers he has faced due to what he cites as the compound impact of having both physical and learning disabilities. Since his birth, Shahid appears to have accepted barriers raised by his parents due to the lower expectations they held for him. A palpable burden and one which is likely to have influenced him in a variety of ways. Parental influence is also noticeable in many other and often constructive ways for other participants. Leila describes an example stating *"I feel like if it wasn't for my mum who pushed and pushed for the support* […] *I don't think I would have got the support or the right education help I needed really"* (81). For JD, his ambitions to become a Caribbean cuisine Chef can be rooted back to his revelation that *"my mum taught me how to cook"* (184). However, Ezekiel describes the implications of what could be interpreted as cross-generational intolerance when he recalls the uncomfortable stares he received while visiting Wales,

> *"When the old people staring like, I don't mind that because I understand that...I understand that like they've been here for so, like a long time, so they understand and like, and like they're not, and like they've never met me before, but like, when the kids do it, it's kinda, it's kinda pretty hard as well, 'cause like,*

because like they're, because like they're learning from their parent, like they're

doing same thing as their parents, I think so, yeah." (167)

Highlighting the broad and diverse impact parenting has on children, the participants were all able to convey key aspects of their own experiences of being parented and their perceptions of others parenting also.

4.7 Theme 4 - Broad and fluid identity

In interviews, questions surrounding the word 'identity' prompted many responses from participants who expressed both diverse and dynamic appreciations for the term. However, this link was not always explicit for some, as 'identity' presented as a standalone term did not seem to feature within their everyday use of language. Nonetheless, and despite what for each participant might have been a focus on their ethnic, cultural and ability associated identities, all could detail varying ways they were and wished to be represented. Superordinate themes from 3 participants communicated the multiplicity and fluidity of identity as a concept. Additionally, an understanding of how personal characteristics and values can function as a means to self-identify, and are being perceived by others, is also discussed below. Each participant is broadly discussed to adequately capture descriptions and interpretations of the idiographic content they shared.

4.7.1 JD

For JD, the youngest participant, he appeared unable to grasp the concepts' abstract nature without a more concrete model when questioned about his identity. A suggestion of the link between his parent's ethnic heritage and their complexions contributing to his skin tones allowed him to comprehend better what was being asked

of him. Correspondingly, when asked about the similarly abstract idea of cultural differences between his knowledge of Jamaican and UK culture, JD was only able to speak to the physical characteristics of each climate. This consisted of the differences in weather and the presence of mosquitoes. An initial reading of this could suggest that for JD, visible and tangible elements of places he has visited or lives in and in his concept of identity had not yet developed beyond early perceptual stages. This interpretation was challenged when we read the following extract. "Yeah, like back in primary school, like primary school I was naughty then in secondary school I changed" (518). The negative label of being 'naughty' is attributed to his whole self. Equally important is the notion that the secondary stage transition for JD represented an opportunity to change this narrative of himself.

4.7.2 Ezekiel and Leila

In a similar way to JD, Ezekiel struggles with being questioned about identity initially not knowing how to respond. However, his close relationship with his large family prompted him to explain, *"I am a family man and it does like mean a lot to me"* (149). This attends to a values-system framing of identity and is an important variance in approaches to conceptualising identity. This is further reinforced by Leila's views which highlighted that for her,

> *"Identity means who we are, our character, erm how we're different from one another and how everyone has their own identity. It makes them who they are […] I would describe my identity as different from everyone but I'm happy with it and I'm happy who I am".* (25, 27)

Later in the interview, Leila was further able to reinforce her position about her identity composition as when she was asked about her racial, ethnic and ability-based perceptions of self she responded,

> *"That's just like a small part of me. I feel like when you meet someone, if you meet someone and they say they've got this need or that need to me it doesn't really matter, it matters how they are as a person. As long as they're kind respectful and nice, its fine, to me it doesn't really matter who you are as long as you're a nice person and you respect me its fine."* (128)

In these extracts from Ezekiel and Leila, there is a deliberate shift away from what had been the central focus of the interviews and study overall. For each of them, their ability to decide on the importance of family, recognise their difference to others is deserving of celebration. Being kind and respectful to others was a greater indicator of how they want to be identified and identify others. Leila was able to apply this particular worldview to academic contexts also, noting that her college tutors appeared to prescribe to this model and showcasing her belief that she is not prejudged for who she is.

> *"I feel like in media they understand I've got a learning difficulty but they don't really focus on that they just focus on how creative I am, and like they understand how I want to like, create my designs and how I work and what I'm interested in."* (134)

4.7.3 Shahid

Shahid's appreciation for the interview subject areas is noted at key points throughout his interview but is equally represented in his deep and complex understanding of how identity is constructed. He observes the effect of an individual's opportunity to self-

determine their identity, as well as the 'other' whose identity-defining opinions may or may not be agreed with. Shahid's weighting on his ethnic and cultural identification is privileged over his place of birth, views about cultural pride and shame, and people who identify as mixed-raced are previously recorded. His comments promote a sense of his broad, pluralistic and importantly, subjective frameworks for identity and are further exemplified in extracts such as,

> *"I would say in my opinion, it's sort of, a personal opinion of yourself. A personal, sort of judgement about yourself. So, I would say that I'm very confident at speaking to people on, about anything, so, and I do not stutter, in a way. I mean I do stutter but, um, let's just say I'm very confident at speaking to people."* (74 - 77)

> *"Whereas other people might not identify me as that, but they might identify, identify me as, let's say, for example, a shy person* […] *but, that's their opinion, that their identity of me, my identity of myself is different towards other people."* (79 – 81)

> *"Of course, we are not always going to agree on a certain topic, that's why there's a thing called opinions aren't they* […] *like, you're not always going to, you're not always going to agree on something but, you can still reach an agreement sort of. After the debate or argument or whatever."* (221 – 223)

Here, similarly to Ezekiel and Leila, Shahid links aspects of his identity to personality and character traits such as being confident or shy. This may be an important tendency for participants on several grounds. Protected characteristics such as race, gender, religion and ability could broadly be labelled as more fixed aspects of self and therefore limit the control one has to be judged by them. Equally, many protected characteristics are easily and/or quickly identifiable and can facilitate presumptions, generalisations

serving to remove or limit any agency individuals have to make their impression. Our participants highlight a wish to be assessed on themselves they feel they have more agency to define. Or respectfully disagree without consequence when their self-assessment of themselves differs from the assessment of others. The role of self-determination is explored further in overarching theme 6.

4.8 Theme 5 - Subject to systems of power

Understanding the systemic influences on participants was critical in developing a depth of perspective on their experiences located within their contexts. On a level, the interviewer's questions focusing on the respondent's concepts and direct experience of their race, racism, their ability and ableism is deterministic. Follow up questions often represented a concerted effort to examine experiences surrounding the broader, more systemic impact of these four areas. The powerful influence of the socio-political systems mentioned by participants in which ableism, racism or any other forms of oppressive practice exist and their subsequent impact were considered a particularly important reflective pursuit. This is vital given the current study's researcher-participant power dynamics that mirror societal power imbalances evident beyond the interview space. For example, when recognising the participant group's protected characteristic and the unilateral questioning and disclosure of sensitive information conventions of research interviews. Furthermore, the use of the EHCP as a criterion for participation is, in itself, an endorsement of a systemic categorisation practice that is decisively done to children and young people, often without their awareness or consent.

The above interpretations and other aspects of authority and control were reflected in all interviews. However, Shahid and Ezekiel's responses produced greater insight at

a superordinate theme level. These superordinate themes included navigating systems (e.g., educational institutions, job market etc.) to achieve 'success', the scope of systemic influence and community level concerns around the impact of the Coronavirus pandemic and its management.

Previous sections have explored the systemic effects captured in participants' retrospective accounts, including their perceptions of education (e.g., provision of SEND support, Math and English subject requirements for progression) and policing services (e.g., targeted use of stop and search powers). Earlier, it was shown that Shahid viewed his peers' experiences of Bengali parenting as subject to a cultural system in which a parent's motivation for social acceptance and community inclusion superseded their children's academic choices. Ezekiel recounts delays in receiving SEND provision during his early student career as he stresses his belief that he deserves to know why he was left without and yet still does not.

> *"I still don't know to this day why they* [his primary school teachers] *didn't give me help. I don't think that, they didn't know that I had it* [additional learning needs]*, like at first, I think to them it happened soon after I left primary school. To go off to secondary school so, maybe, maybe I'm not really sure."* (255)

Diminished youth voices, stifled agency and the subsequent loss of entitlements are all critical factors that contribute to participants' conscious or unconscious, direct and systemic experiences of discrimination in varying and unique ways. In proceeding extracts, language use signifies how participants position themselves within these prescriptive contexts of power and authority. For instance, in the following extract note how Leila's language escalates from "a bit frustrating", to "on hold for a bit" to the prolific and much more sinister "government control".

"It's been a bit, I find it a bit frustrating, I feel like my life's been on hold a bit, I just feel like the government is trying to control everyone, I just feels it just, I just really hope it can go away so we can have a bit or normality back like going on holidays and going out with your family and stuff yer." (41)

In her response discussing the impact of the Coronavirus pandemic, a sense of frustration is linked to being restricted and controlled by a powerful monolith and juxtaposed by the hope of a transition back to the freedoms of the previous status quo. Leila's response follows her describing how she misses visiting the fondly described Jamaica, prompting an important consideration. For some with a less developed sense of belonging in the UK, travel restrictions could present a barrier to their identified ethnocultural base. Comparably, JD further considers the pandemic's impact on key family members and their physical health, stating,

"Like Coronavirus is not a good thing for all people and young people, like people who have asthma it's not good for Corona, like my mum and my brother have asthma, I don't but like it's bad for them lot because they could get Corona more than like a normal, like their health yeah." (548)

Here, JD suggests that a possibility exists where a specific set of circumstances, in this instance pre-existing health conditions, can give rise to a disproportionality of those affected in the population. For JD as a young black male in the interview context, one approach might examine the connections between earlier in his interview when JD rejected any premise that identified him as a victim of racism. JD was also unable to speak about any of the details of his EHCP, another instrument that might act as a stark reminder of his need for help and prompt inadequacies. In the extract note JD plainly stating "I don't", labelling himself as not as at risk from the pandemic as he goes

further to show care as a concerned protector of those vulnerable who are close to him. In similar ways, all participants vacillated between a passive/coerced polarised position, in contrast to an active/resistance position against systemic influence. Later in Ezekiel's transcript, we see further evidence of the dynamic travel between both poles as he forgoes a longer-term goal in lieu of a shorter more targeted focus when it comes time to qualifying, leaving the lockdown and obtaining a job.

> *"I don't really have a goal at this point. I'm just like, I'm just like looking at this like one day at a time and just seeing where, and just seeing where it goes. If lockdown, when lockdown like when the Coronavirus is properly like done maybe, maybe then I'll start looking for employment, but like at the time because of it there ain't that much, there ain't that much like restaurants that are like open."* (389)

4.9 Theme 6 - The power of self

This overarching theme was reflected in all participants' interviews in multiple and varied ways. The power of self was represented in superordinate themes centred on a journey toward greater self-awareness, personal growth and recognising the importance of one's unique perspective and subjectivity. Additionally, protecting the emotional self and coping through the developing senses of self-acceptance, self-expression and self-confidence were also contributing ideas in the composition of this overarching theme. This theme brings balance to many participant experiences, standing in contrast with the degree of personal challenges identified in many other overarching themes, and is aligned with the celebration of culture commentaries. Here, participants articulated positively framed world-views that included how they perceived themselves, their actions and their level of control in their lives. This may indicate the education stage at which the interviews were held, which for participants was during

elected FE in that they each largely reported enjoying having more control over what they studied. This was presented in the earlier section 'The contrast of FE' where a demonstration of the disparity between early academic experiences was shown. For each participant in turn, this section will more specifically explore their individual mindsets in a developing sense of self and how the associated qualities developed within this maturation process were seen.

4.9.1 Shahid

In this extract, Shahid guides us through his internal dialogue at a time of significant change where he was able to give himself positive affirmations that reinforced his self-belief.

> *"I was afraid of change in a way. I was afraid of moving up, because I thought, oh well, I'm not gonna receive it* [a college qualification]*, so what's the point of doing it* […] *then this year, in lockdown it helped me a lot…I started to be a little optimistic. I started to be optimistic. So, I wanted to. I said to myself that I could, I could do it, and instead of saying no, I can't do it 'I could say 'yes I can do it so I thought. But it took me a long time. It took me a long time to break out of that zone, out of that shell, because I didn't have the confidence to do it."* (38-40)

Shahid reflects on how his persistent fear of underachievement and failure was exacerbated by the increasing demands of the FE context, manifesting into an attitude of ambivalence and avoidance. However, his recognition of the opportunity that lockdown presented to reflect and gradually adjust his outlook of himself in a learning context is quickly offset. In doing so, he challenges a previously held negative self-perception by embarking on an effective coping strategy of positive self-talk. He

references a symbolic 'zone' and 'shell' as oppressive psychological spaces and relays the conviction and confidence it took for him to consciously 'break out'. This provided powerful rhetoric of personal growth and development within a key transitional period for him.

4.9.2 Leila

In Leila's instance, her individuality, character, and creativity were well documented in her thoughtful responses to questions about her ability, race, and context. An example of this is when she alluded to a journey she had taken to 'now' embrace the texture of her hair, indicating a transition from a rejection of some kind. She stated,

> *"My hair was like more, like, I thought at the time I thought my hair was more just different to like norm…the like the other people's hair in my class and like I noticed that it was more afro-ey, more curly and stuff but I love my hair now I embrace it now but at the time that's when I just felt I'm quite different" (65)*

Building on this, it is thought that Leila's impressions of the interview's areas of questioning were overly focused on less meaningful aspects of herself. This was also reflected in Leila's views about a more fluid concept of self in which character traits are a fairer means of determining or representing one's identity. Supporting this belief, it can be noted that when asked about how her race, ethnicity and/or SEND might impact how she is treated in class, she answered,

> *"I feel like they don't just, I feel like in media they understand I've got a learning difficulty but they don't really focus on that, they just focus on how creative I am, and like they understand how I want to like create my designs and how I work and what I'm interested in and stuff." (134)*

Leila's earnest answers underwrite a justified resistance to being placed within what might have seemed arbitrary to her, either of the two categories of the studies focus. A further reminder of the challenges arising from a lack of a shared definition and the complex nature of identity and self. But more than that, Leila's perceptions of others and her treatment provide key evidence of her personal growth toward self-acceptance, self-confidence and her belief in a fairer system for social identification. One that is based on well-informed perceptions of the values someone chooses and not broad generalisations about someone's innate race or current ability level.

4.9.3 JD

Earlier in the 'recognising and incorporating SEND' section, JD's approach to accepting his SEND was made explicit when he described his transition to working more independently and owning any errors he made in the process. Despite JD being one of the less vocal participants, it is noteworthy that he too expressed a balanced perspective of his experiences in education regarding his race, ethnicity and culture. He modestly voiced important experiences, including what seemed like a rare encounter of academic excellence and playing football for a weekend team as seen in the following exchanges.

> **JD** - *"Like the exam, food tech exam, like they'll assess you for like, just to see who's done GCSEs in school then, the best but I got a 6, the best but yeah."*
>
> **Interviewer** – *"You scored a 6?"*
>
> **JD** – *"Got a 6, yeah."*
>
> **Interviewer** – *"What was the overall score that you could get if you got a 6?"*
>
> **JD** *" – I got grade 6, almost got a B, almost, then the highest I think it was a 9 or 8."*

Interviewer – " *I can see you smiling while you're telling me this, is that something, it sounds like something you're proud of yourself for getting such a good grade."*

JD – *"Good score, yeah. Yeah, I'm proud of myself, yeah."* (366 - 372)

Similarly, when speaking about his time playing football, the social group surrounding this, being relied on for his skills and commitment to turn up to training, JD reservedly shares praise he received saying,

JD – *"Yeah then like every weekend I play in football tournaments with friends and that, they ask me to play centre back or goalkeeper sometimes."*

Interviewer " – *OK* […] *how good were you is what I'm trying to ask?"*

JD – *"I'll say like, people tell me I'm stiff* [seemingly slang for skilled]*, but I'm not stiff* […] *I scored a lot of goals, saved yeah"*

Interviewer – *"So football's really important to you, you did it every weekend it seems like."*

JD – *"In year 10 yeah"* (534 – 544)

In both of these examples, the external validation JD receives appears to have contributed to his interest in that particular activity, building on his confidence and belief in himself. It is also interesting that in both instances, JD relays the differences in his performances once he had made a conscious decision to commit to each activity as an investment in himself.

4.9.4 Ezekiel

Ezekiel presented as more reflective and self-aware than other participants interviewed. A particular section at the end of the interview exemplified this, providing

insight into why this might be the case. Upon realising the questions were coming to an end, Ezekiel begins to consider the space he has just taken part in, his role as a knowledge sharer, the platform his experiences have been given and how this resonated with him and his usual patterns of sharing. This prompted the thoughts,

> *"Like pretty much like I don't, I don't really talk that much about my feelings like I don't really talk that much about how I feel and like my opinions about certain things* […] *Like I will talk to my family about it because like I, because it's my family but like with someone that like I just met like it's very strange for me to talk about it but like, but yeah, it's always, but I'm trying. I'm trying to like get out of that bubble and just trying to talk about it a little bit more."* (418-420)

These musings and the language of 'get out of that bubble' echo back to Shahid's restrictive 'zone' and 'shell', which for both participants represent a position that their agency, self-determination and confidence can and has been transitioning them out of. Particularly for Ezekiel, it would seem that his participation in the study and the opportunity to share his feelings and opinions has reaffirmed his sense of value and belief in his power within.

4.10 An Intersectional understanding

This chapter's findings have so far been a product of the analysis and interpretation of interviews, which explored the experiences of SIREAs in FE through an IPA perspective. This has provided key insight in developing an appropriate response to the study's first research question, 'what are the experiences of students from African Caribbean and South Asian Heritage and who have a SEND in FE?' However, the studies broad and complex areas of interest justify an adequately robust and holistic response to its lines of enquiry. Accordingly, a necessary second research question

carves space for Intersectionality Theory to occupy a prominent and meaningful role, as was promoted with clear rationale in the introductory chapter and later again in the literature review. This section will serve to contribute to a response to the second research question, 'how can the findings from RQ1 be understood from an intersectional perspective?'

One approach to considering how the findings explored above may be understood considers the role of the participant's consciousness when being questioned about identity and identity-based discrimination such as racism or ableism. To illustrate this, the reader is asked to consider three important questions.

- Can an individual experience racism without knowing they are experiencing racism?

- Can an individual experience ableism without knowing they are experiencing ableism?

- Can an individual have an intersectional experience without knowing they are having an intersectional experience?

A positive response to all of these questions would suggest that the reader is aligned with the thinking in this study. This supports the idea that an instance of discrimination does not have to be consciously recognised as having occurred by the recipient or the perpetrator for it to have a negative impact. As is recorded in participant's extracts earlier, in this way, many will project their discrimination as 'casual' to fit a socially acceptable framework like jokes or partake in ambiguous microaggression such as staring at people who appear different to them. Similarly, there may be instances where the idea of discrimination is denied entirely owing to no personal experience of direct, overt and or unequivocal examples such as ability and racially targeted slurs.

So, for the participants who belong to these groups, their awareness of identity-based discrimination and their ability to be aware of and recognise the experience within their social sphere will influence their responses to an interview which queries these phenomena. This results in an intuitive spread of participants who all live an intersectional existence. However, only some will have intersectional conceptual awareness of their contexts and be willing and able to discuss this. Figure 4 provides a visual representation of this conceptual continuum across stages of the developing self, time and increasing social consciousness.
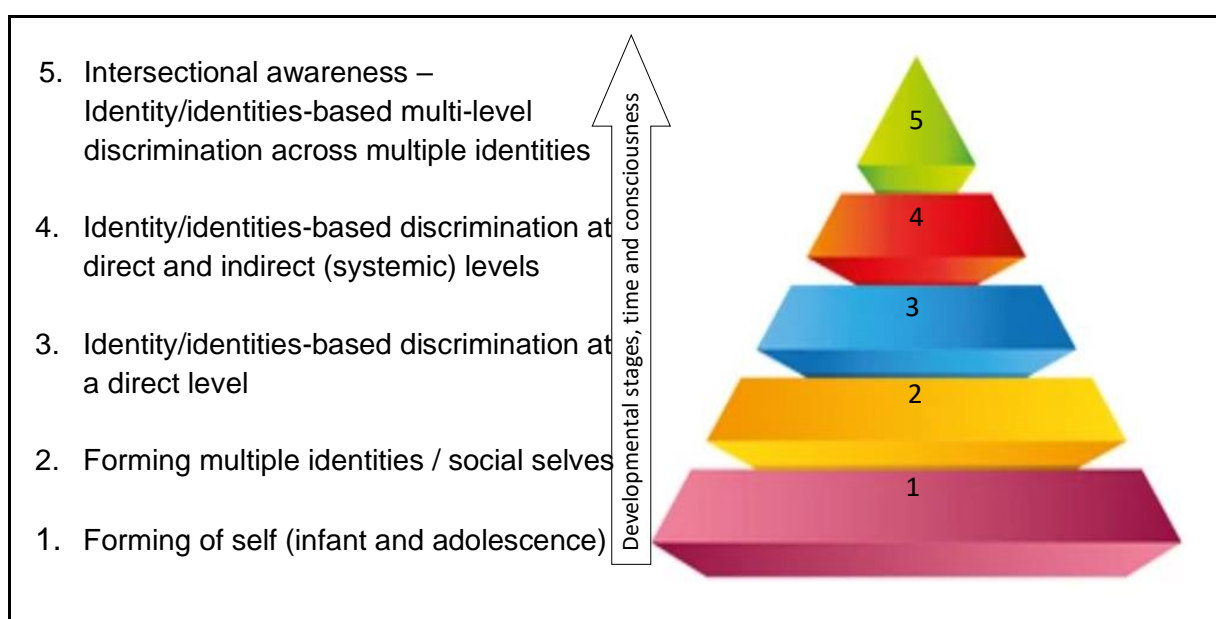
Figure 4. *Stages of transition in identity/identities-based discrimination consciousness (An original concept from the current study)*

Each of the participants can be understood to be represented at different levels of the pyramid in Figure 4. For instance, in the section 'racism – overt acts and covert effects', it was noted that both Leila and JD rejected the premise that they had ever been mistreated based on their race directly, and so neither would consciously climb above level 3. Other examples include some uncertainty from Ezekiel about the rationale behind the delays in him receiving appropriate SEND support in primary school. Whilst this is harder to evidence, an argument could be made that on some

level, he recognised that systemic factors hindered his, and perhaps other similar children, from the provision of appropriate educational support, potentially positioning him at level 4.

It is important to punctuate the thinking here by acknowledging that for many, the premise that discrimination can be both or either non-direct (systemic) or intersectional (simultaneously operate across multiple aspects of one's identity) might require a significant mindset shift. Progressing to positions 4 and 5 in Figure 4 requires a high degree of abstract thinking which for those also oppressed by the discrimination, also demands substantial emotional labour. Furthermore, whilst some have achieved different levels of consciousness and can speak to this, all experiences are equally valued.

The purpose of drawing this distinction is to assess the potential for findings to be impacted by participant responses. Recognising the importance placed on subjectivity within an idiographic study, it would be irresponsible not to account for this influence in a transparent and meaningful way. Consequently, in Condition 1 (see table 14 below), where participants cannot demonstrate an intersectional understanding, the researcher's interpretation of their lived experience may be the first opportunity to apply intersectional approaches to the interpreting process. On reflection, this might not be best served by a semi-structured interview format. Participants in Condition 2 who show an intersectional understanding may articulate this within the interview context—interpreting their own experiences of being a minority within a minority and shaping the depth of analysis possible for the researcher.

Table 14. *The application of intersectional approaches in identity-based discrimination studies*

Factors influencing the interpretation of findings		The focus of Intersectional approaches applied	
Participant has intersectional awareness	Condition 1 – **Not evident**	Not possible	Possible - lived-experiences
	Condition 2 – **Evident**	Possible - Discourse	Possible - lived-experiences
		Focus of Interpretation	
Level of Hermeneutic		Single	Double
		Participant's interpretation of experience	Researcher's interpretation of participant's interpretation of experience

4.10.1 Conceptual Awareness

Throughout his interview, Shahid's commentaries displayed an exceptionally high degree of insight into his micro-system and many pertinent socio-political factors relevant when considering their influence on discriminatory practice. For instance, by referencing his electric wheelchair use, Shahid alludes to how disparities in the health care systems in the UK and Bangladesh influence residents' of each countries attitudes toward health conditions and provisions for disability care. For this reason, Shahid was arguably the only participant who could occupy position 5 in Figure 4 and the following extract provides further evidence of this. Not perhaps through interactions

between race/ethnicity and ability, but instead equally protected characteristics of religion and ability.

> *"It's sort of hard to grow up with a disability, because as I said I was very different to everyone else they didn't have the hardships that I had, they didn't have the problems, but what I've always realised is that, there is always someone worse than you, yeah, so, you should always appreciate it. But I think a lot of people would say I don't know if you hear if you've heard of the term it's a gift, me personally I don't agree with that saying, I think it's very bizarre that you would call someone's disability a gift, 'cause, the next thing, I will explain this , so as I said I appreciate what I have, I appreciate my disability but I wouldn't say it's a gift necessarily because it's not a gift to me, I remember one of my cousins , he said that it was a gift but it was a sort of a gift, I said no it's not but it is what it is I appreciate what I have because you have to look at it from my point of view, A person who is able-bodied telling me my disability is a gift it's a bit strange it's a bit, yes so I can't take that seriously because you don't have a disability yourself."* (319)

In this interesting passage, Shahid constantly positions himself and his opinions as standalone and representative of perhaps what he considers unconventional or non-mainstream views. He repeatedly states the degree of his difference and, in owning his views as personal to him, stands in confidence as someone with a disability. Thereby bringing balance to his comparisons between his perceptions of disability with the views of lots of people who are able-bodied. In this way, he draws authority from his lived-experience position and diminishes the status of the masses by labelling their able-bodied ignorance to his disability 'very bizarre', 'strange' and challenging for him to 'take seriously'.

At the heart of the passage is Shahid's complaint about using the metaphor, 'disability is a gift'. A term that might commonly be recognised as the short-form of phrasing with religious connotations where gifts are bestowed from a divine entity. Shahid made a brief but key mention of his religion as an important aspect of his identity when asked about it. In the above passage, we see how upon naming his significant hardships, Shahid takes issue with the premise that his disability could be viewed as a blessing or benefit. He disregards the credibility of the individuals who comment who do not have a shared lived experience of disability, nor do their views recognise his valuable perspective as someone who does.

Similarly, some women might be encouraged to appreciate unwarranted sexual attention as a means of validation of their beauty and therefore worth; in the name of religion, Shahid is also encouraged to reframe the hardships associated with him identifying as having a disability. His intersectional experience comes from how the established close ties between his racial, ethnic and cultural identity are intrinsically linked to his religious self. In this example, an interaction between these factors and Shahid's disability identity manifests in his views, experiences and his multiple social identities being adversely impacted in what constitutes a form of epistemological oppression. Shahid is negatively judged twice. Once with an assumption that his religious identity fails to serve him by not recognising the gift of his disability. Secondly, by denying his identification as someone with a disability who must not only manage the hardships of that existence but that he is 'being disabled wrong' and should be grateful. Shahid is not empathised with or supported but has the experience denied twice in a single statement.

4.11 Summary

The role that participant's consciousness played in influencing the formation of their social identities and understanding of identities-based discrimination emerged with prominence from analysis within the six overarching themes. In this way, RQ1. 'what are the experiences of students from African Caribbean and South Asian Heritage and who have a SEND in FE' can begin to be responded to by linking to three key aspects of the participant experience. These are each participants levels of **subjectivity** at the point of the intersection, the **context** of the identification and discrimination (e.g., socio-historical, adolescent development, parenting, education setting, job interview etc.) and their **dimensions of discrimination** (e.g., direct, indirect, systemic etc.)— all to be explored further in the discussion chapter.

Consciousness was further considered when addressing RQ2. 'how can the findings from RQ1 be understood from an intersectional perspective?' A delineation was made between participants who were, in addition to their lived experience, able to additionally conceptualise their experiences as intersectionality, offering another layer to their contributions to the research. The following chapter will now discuss these findings and their links to relevant psychological theory and recent research.

5 Discussion

5.1 Overview of chapter

This chapter will discuss links between existing literature, relevant psychological theory and the findings reflected in the six overarching themes. These are 'an adverse early education', 'race, ethnicity and cultural connection', 'parental context, perspective and influence', 'broad and fluid identity', subject to systems of power' and the power of self'. As these themes are interrelated and following on from the 'intersectional understanding' section, a notable and connecting feature was the role of consciousness for participants as SIREAs. This will be explored within the context of the findings, initially with an illustrative example in the pursuit of robust responses to the research questions of this study.

> **RQ1.** What are the experiences of students from African Caribbean and South Asian Heritage and who have a Special Educational Need or Disability in Further Education?
>
> **RQ2.** How can the findings from RQ1 be understood from an intersectional perspective?

Following this, the limitations of the research, implications for future research and the practice of the EP profession, school systems will be discussed. To conclude, personal reflections from the researcher on the study's process will be delivered from the 1st person perspective.

5.1.1. Lived Intersections – A theory to experience illustration

Returning to the application of Intersectionality Theory, participants ability to locate themselves within the pyramid of identity and identity-based discrimination

consciousness could be helpfully explored via a process of mapping their known or unknown experiences at the point of intersection. Their ability to respond to questions presented in each stage of the flowchart (see Fig. 5 below) for how they identify themselves would highlight their self-identification process and their perceptions of how others view them within a socio-political and economic context also. Duran and Jones (2019) posit, "for scholars to utilize intersectionality in identity development research means not only encouraging participants to think about their experiences on a micro-level but also motivating them to think about macro-forces rooted in power affecting their identities" (p.464). The issues concerning this pursuit are now explored.

Stage 1 -
Identify self/selves

a - Who am I and in which ways do I identify?

b - In what context is (a) being asked?

c - Are these identities self or other-determined? How does this impact on internalisation?

d - How do I understand why I am perceived in this/these way(s)?

Stage 2 -
Identify if self/selves are target of discrimination

a - Is who I am subjected to discrimination and why?

b - What level of discrimination do I face (direct, indirect, direct multi-layered, indirect multi-layered, compound)?

c - In what context are these questions being asked?

d - How do I understand why I am perceived in this/these way(s)?

Stage 3 -
Ecological implictions

a - How am I now required to adjust myself in the knowledge of this intersecting experience?

b - How do/can systems around me adjust to the knowledge of this intersecting experience and is this helpful or a hindrance?

Figure 5. *Flowchart of stages of consciousness and ecological implications for SIREAs*

In discussing that which is conscious and accessible to participants as well as that which is not, and within the broader context of research exploring self/other-identification, it is helpful to reference the simple but powerful Johari Window framework (Luft, 1969)

subsequently be required to navigate their social context. In mapping these frameworks of visible identity markers, personal identity choices, externally assigned labels, and the facets of identity-based discrimination, the challenges and complexity of an intersectional perspective are presented. Table 15 (see below) exemplifies elements of this complexity by showing how these three identity markers are at risk of discrimination, the possible ways in which one might identify, be identified and subsequently have their narrative influenced.

Table 15. *Example of three identity markers across both **levels of consciousness** and **degrees of discrimination***

Triple intersection	Female, South Asian, Attracted to the same sex		
	Known/ Internalised/ Self-Identified	Unknown/ External/ Labelled	Discriminatory External Labelling
	Woman, sister, mother AND Bengali, Bangladeshi, Pakistani AND Lesbian, member of the LGBTQI+ community	Feminist, Matriarch, contrasexual AND Foreigner, from overseas, expatriate AND Unusual dating preferences, open-minded	Gender-based slurs AND race-based slurs AND sexuality-based slurs

It is essential at this stage to recognise the aspects of the participant's lived experience which would indicate how they perceive themselves, choose to identify and the degree to which they recognise themselves as subject to discrimination.

The ethical implications of conducting an IPA study informed by intersectional approaches must be dissected as they inform researcher reflexivity and examine the influence of researcher-participant power dynamics. Duran and Jones (2019) caution against the conflict arising from a constructivist researcher's focus on the student's views, whereas the intersectional lens is more aimed at structures of inequality of the SIREA experience. This contention might also arise as the researcher's skills in adequately bracketing off and moving between the single and double hermeneutic positions are critically assessed. This study has sought to responsibly provide transparency and clear distinctions between the two, including two distinct research questions with respective emphasis on an IPA and then intersectional enquiry and analysis of the findings, which includes the conventional modules of an IPA study and a complimentary intersectional frame.

Intersectionality and DisCrit theory are built on the premise that for some students, the stereotyped representation of a student who may experience racism is of one who would likely not have SEND. Conversely that a student with SEND would be stereotypically White. In this sense, the dually oppressed SIREA status and needs of the group are largely under-accommodated. Other dimensions must also be considered as feminist theory explores the oppressive force of sexism against women and girls like Leila or religious subjugation such as islamophobia against Muslims like Shahid. In this sense, a greater depth of enquiry and further research could consider how gender, religion, other protected characteristic and identity markers might improve intersectional understanding for students with complex identities, suitably expanding the knowledge base.

5.2 An adverse early education

All participants described experiences of challenges in education that were first recognised during their primary-aged years and had persisted up to the point of the interview. Along their journeys, they each named particular barriers to learning the subjects of English and Maths, often developing strong emotional aversions to them and connectedly, the wider curriculum in which they were situated. For SIREAs, repeated early efforts and subsequent failures at being a "good student" had heavily impacted their academic and career interests, socialisation and pertinently, their underlying self-perceptions.

For many of the participants, their SIREA status further muddied the waters in identifying both the source and severity of the impacts of their most significant barriers in education. For some, the support arising from SEND intervention provided tangible improvements in their academic performance and was a welcome addition. For others, their awareness of the role of their EHCP and views on the benefits of engagement shaped their reception to in-class learning support and the relationship was ultimately less fruitful. In this sense, no participants actively embraced an identity based on their SEND as it was interpreted that shame and stigma prohibited this. With that said, Shahid was the only student with a visible physical disability and assistive mobility equipment which broadcast his needs. Comparatively, all could relate to an improved perception of education manifested within their taking up FE and exercising their agency in moulding their academic interests as they each saw fit. However, despite all participants having maintained EHCPs, there was no consensus across the group in acknowledgement of the effectiveness of the SEND support once in college.

Research by Heckman (2011) has emphasised the importance of investment in early education, particularly for disadvantaged children and their families. By making the case that educational equality can be balanced between both social-justice and economic imperatives, it is suggested that a fairer early education system would ultimately yield more robust long-term benefits for all. In alignment with this, the current study's participants stated aspects of the early learning journey, such as teachers' ability to correctly identify SEND or exclusions as prevailing examples of their general lack of support within the current education system. These associations echo back to the findings presented in research by Stone and MacDonald (2012) who, within an interaction between a community's perceptions of culture and ability, also identified the broader consequences of limited investment in the early education of vulnerable youths.

The Statutory Framework for Early Years Foundation Stage (EYFS) (DfE, 2021) and The National Curriculum (Roberts, 2021) recognises Literacy/English and Maths learning as fundamental to child development and stresses that positive attitudes, interests and a life-long love of these core subjects be established from as young as possible. However, feeling a sense of competence in these subjects that were validated by teacher feedback and the acquisition of sufficient qualifications had, for our participants, been a prolonged challenge that permeated their period of FE. Furthermore, whilst some participants could articulate the benefits of SEND support, for all participants, the introduction of provision did not manifest their communicated interests in any longer having to study Maths and English. In actuality, as Ezekiel queried why learning support was not implemented sooner in his life, and Leila crediting her mother's instrumental early advocacy initiating her EHCP, it comes as no surprise that at least some aspects of the SIREA early education experience could be

mitigated through timely and adequate SEND support. The principles of early intervention in learning and development promoted here are not new, previously used informing the government-sponsored initiative Sure Start (Taggart et al., 2006), and were mainly aimed at supporting some of the most disadvantaged groups for which this study would include SIREAs.

For adolescents leaving school to attend college, their confidence and agency at certain decision points will be required to a greater degree than ever before. As was seen with all four participants, this was the case when selecting courses at FE, plotting career options and negotiating the demands of increasingly more self-directed learning. Such challenges exist in typical adolescence for most, but the coronavirus pandemics far-reaching effects further exacerbated much of the hardships already faced by vulnerable student groups. Research by Gibson (2012) acknowledges the impact of positive and negative education experiences for students with disabilities transitioning into university and the key areas of challenge many can reference. As in the article, the current study participants allude to socio-cultural factors such as their parent's attitude toward education, peer networks, and relationships with key members of staff that played a significant role in determining the nature of their transitions to FE. Furthermore, research has suggested that an individual's internal locus of control can mitigate the impact of disadvantage when their socio-economic risk is not overpowering (Ng-Knight & Schoon, 2017). By this token and as was illustrated, the severity of discrimination enacted upon SIREAs will, for them, be subject to many factors that include their assessment of the degree to which they are in control of their own lives and future. In this way, the current research goes some way towards highlighting the significant weight of navigating complex identities for SIREAs as they

were transitioning from school to the increasing levels of independence that the FE and beyond afford.

5.3 Race, ethnicity and cultural connection

Participants demonstrated the influence of their race, ethnicity and cultural contexts on their emerging identities as they communicated their relationships to the terms within the interviews. A compelling narrative of each of their accounts of origin touched on multi-dimensional aspects including their place of birth, family background, phenotype, and for some their mixed-racial heritage. In some instances, a prominent demarcation was drawn between the participant's first or second-hand experiences of racism whether it be directly, through a parent or potentially at institutional levels. While for others, the split came in recognising the similarities and differences in how they were treated when amongst those of similar socio-cultural backgrounds (or who looked similar) compared to not. Ultimately, all participants were able to express a deep appreciation for their interpretation of their Caribbean, African-Caribbean or South Asian heritage within the context, and at times despite being born and living within the UK.

On balance, whilst all participants were either second or third-generation immigrants to the UK, at interview it was only Shahid who was compelled to articulate an atypical 'both-and' stance. This embodied him primarily identifying as Bengali and celebrating these cultural ties whilst also praising Britain and his British nationality for the opportunities it has afforded him in disability care. For other participants, this felt a much more complex duality to uphold. For instance, in discussing the differences between Jamaica and the UK, JD could only draw positive-negative comparisons. These included him preferring the approach to food seasoning and the tropical climate

in Jamaica. Similarly with Ezekiel, as has already been wondered, inferences could be drawn from his overidentification with his dad and dad's side of the family by comparison to his White British mother with whom he lived with.

Research suggests that factors that affect how readily people think of themselves as British can be impacted by the length of stay in the UK for first-generation immigrants that increases for further generations (Manning & Roy, 2006). In her book 'Brit(ish)', Afua Hirsh (2018) explores issues of race, identity and belonging by seeing "Britishness" as an imperial construct. One founded on colonial, white supremacist ideals that promote a nation and monarchy beyond question, a belief that success is achieved through adopting British values and that any acceptance of the existence of racism stands as an insult to the opportunities afforded to immigrants. Shahid's commentary on how readily people adopted the English language within his community connects to this train of thought. In April 2021 and following the findings from Baroness Lawrence's review paper that describes the racially disproportionate coronavirus effects as an "avoidable crisis", Boris Johnson's Conservative government released a review paper. Produced by the Commission on Race and Ethnic Disparities (2021) it contentiously suggests that amongst other things, structural racism does not exist in the nation. A spit political rhetoric surrounding structural racism has implications not only at policy, law-making and overall governance of the country levels, but the macrosystemic effects have numerous translations into the day-to-day micro-systemic SIREA experience.

With the above said, one interpretation of Leila and JD's denial of having ever experienced racism might suppose that this indicates their current depth of perception and/or access to adequate means to identify the less visible signs of institutional and

systemic mistreatment. Another construal might be curious about the emotional labour and investment required to engage with the race discourse, as when advocating for anti-racism and oneself as an ethnically minoritised individual, this will be indisputably personal. Psychodynamic theory posits that to protect oneself from becoming overwhelmed by anxiety, a psychological defence such as denial can be unconsciously deployed to, for example, reject a reality in which racism exists (Klein, 1946), thereby negating the emotional demands on SIREAs. Denial can also operate on a more conscious yet down-played level and be often labelled 'minimising'. Research by Sue et al. (2009) explored key components of micro-aggressions, of which one of the four identifies the 'denial of racial reality i.e. attributing discrimination to another factor'. Societal denial of racism serves the nefarious function of gaslighting an important aspect of the SIREAs experience, which when reinforced at multiple ecological levels (e.g. government policy, media representations, school exclusion statistics, disparities in healthcare), can have a profound internalising effect.

When exploring the race, ethnicity and cultural features of the SIREA experience, splitting is another notable psychological defence. Splitting in where perceptions of the world are seen through extremes such as black and white or good and bad, with no capacity to join these concepts (Klein, 1958). In this way, an individual might understand a group of people as either all bad or all good. It is conceivable that in both Ezekiel and Leila's dual heritages, the process of splitting is unwittingly facilitated as they manage to exist in the uncomfortable space between each of their parent's (or grandparent's) racial, ethnic and cultural backgrounds. Their resistance to identifying their White British heritage in the interviews could be associated with the split between their conceptions of racism as perpetrated against Africans, Caribbeans, and South Asians. In contrast, they perceive the perpetrators to be often or always White. JD

contributes to a similar commentary when explaining that in attempting to make sense of targeted bullying he experienced, the only differentiation he could determine was that the other child was White and he was African-Caribbean. For him, the outcome of this thought process was to conclude that the aggression was indeed racially motivated. The above insights demonstrate the staggering degree of complexity and extensive emotional demands placed on SIREAs in their experience of race, ethnicity and culture.

5.4 Parental context, perspective and influence

All participants were able to link key aspects of their experience as SIREAs to their childhood, upbringing and parents' continued impact. In actuality, parents were often referenced as the conduit through which participants came to understand both their racial and ability-based identities or understandings of themselves. Parents were also recognised to be products of the contexts in which they were raised and the processes of migrating to, and relocating within the UK to improve the family's prospects are also discussed. Within the race, ethnicity and culture section, the circumstances of dual-parent heritage and these factors influence on participants has already been explored. The importance of EP practice advocating the parent voice is detailed within the Health and Care Professions Council's (HCPC's) Proficiencies (HCPC, 2015) and British Psychological Society's Competencies (BPS, 2017). As such, EPs must evidence in their practice the ability to "demonstrate knowledge of parenting and family functioning and evidence working in partnership with parents and carers" (BPS, 2017, p. 14). The SEND Code of Practice (DfE, 2015) also states:

> *"As a child reaches the end of compulsory school age* […] *some rights to participate in decision-making about EHCPs transfer from the parent to the young person, subject to their capacity to do so.* […] *Staff should be clear about*

the transfer of some rights and responsibilities to young people, and work

sensitively with parents to help them understand their role." (p. 32)

In theory, the transition to FE acts as a rite of passage towards independence is recorded in the statute. As such, young people are appropriately afforded, with support, a greater degree of responsibility for their SEND provision and educational choices in general. Contrastingly, in practice it appears that for all participant SIREAs, their parents remained highly involved as the primary knowledge holders for the pragmatic day-to-day implications of their maintained EHCP. This was indicated by JD who appeared to show little familiarity upon hearing the acronym 'EHCP' during interviewing. Although his wish to distance himself from the label and its representations may also explain this. Irrespectively, it is important to emphasise the central role of parents in this key adolescent developmental stage in which change is rife and for parents of young people with an additional educational need, professional involvement is possible.

The impact of parental context on identity formation and identity, especially for students with complex identities, is a grossly under-researched area. However, some research has explored the parental role further, going as far as to coin the term 'identity agent'. This is defined as "those individuals who actively interact with children and youth with the intention of participating in their identity formation, and who reflectively mediate larger social influences on identity formation" (Schachter & Ventura, 2008, p. 449). The naming of 'parental identity agents' strengthens the narrative Shahid told when recognising the spectrum of feelings that he connected to learnings of himself he had taken from his parents. For him, the independence of Bangladesh from the British empire and the native Bengali language he spoke were powerful determinants

of his identity and his communities. This was echoed in the equally powerful demonstrations of parental identity agency when JD picked his Jamaican-inspired career options. Leila recognised her mother's efforts to live a racially diverse life, facilitating Leila embracing her curly afro hair.

For SIREAs, navigating the demands of the education system with the competing challenges of having a complex identity can be further dissected. Annamma et al. (2013) describe how in a similar way to members of the LGBTQ+ community, students with SEND are unlikely to share this social identity with their immediate family members. However, studies have emphasised the strength of impact families can have on a student's motivation to achieve in school based on one of two variables. Parental expectations/aspirations or parental involvement in schoolwork (Urdan et al., 2007). Additionally, it is reported that children of migrant families are still expected to excel in education by their parents, regardless of their socio-economic background, home environment or other factors (Moguérou & Santelli, 2015; Schnell et al., 2015). The important perspective of parents as identity agents should not be lost, but rather how they connect to their child's identities must also be accounted for. Parents are likely to be absent any lived experience of SEND and conversely, possessors of their own racial, ethnic and cultural identities that informed their lives and approach to parenting. This opposing dynamic ushers in an opportunity for parent-SIREA dialogue to support shared understanding at a stage where the SIREAs' identity is still developing and responsibilities transitioning to FE are increasing.

5.5 Broad and Fluid Identity

Their interview unearthed highly subjective and diverse ideas surrounding the concept of identity and its components from each participant. On some level and aligned with

Social Identity Theory (Tajfel & Turner, 1979), all participants were able to consider the social contexts in which their identities existed. By associating facets of themselves to key aspects of their lives, such as their racial/ethnic background, nationality, idealised character traits, or prominent interpersonal skills, SIREAs could connect with and/or liken themselves to a desirable group.

For some, the acknowledgement of multiple selves within the self and others was clear. Shahid for instance, could describe people trying to reject and split off from aspects of themselves by no longer using their native language once in the UK. Not dissimilar from the literature review findings that identified that students identified as suitable for SEN programmes were stigmatised and resisted this labelling (Dávila, 2015; Howley & Craft, 2018). In this process of distancing, participants attributed varied emotions to aspects of themselves, as exemplified by JD when voicing his aspirations to become a chef. In doing so, he projected his representations of career success and his desire for it. For those faced with the challenges of an intersectional existence, key factors will inform how best they may be supported to learn and thereby navigate their circumstances. The role of identity consciousness connects with two main areas of each participant's experience, which are:

- Their subjectivity or perceptions at the point of the intersection, and
- The context in which their identification takes place (e.g. influences of parenting, identity research interview, college application form, job interview etc.)

However, the interplay between these two factors gives rise to the dynamic processes that allow for multiple a broad fluidity of seemingly complimentary and contradicting personal truths of the individual. SIREAs appear to experience these processes as

incredibly context dependant and unique to their perspective (subjective). Table 19 introduces the idea that an identity can be broad, fluid. It can also therefore be represented in both discrete and holistic ways simultaneously. Here described as the Discrete-Holism Identity Paradox (DHIP) (an original concept from the current study), this is an effect that recognises that in social settings, context plays a significant role in determining in which ways one identifies and is identified and consequently, potentially discriminated against. This concept is akin to the hermeneutic circle where the whole and its parts bi-directionally interact. The DHIP suggests that identity can be:

- **both** complex, fluid and composite
- **and** unitary, discrete, categorical and static

as well as also,

- **either** complex, fluid and composite
- **or** unitary, discrete, categorical and static depending on the context.

Table 16. *Perceptions of identity markers – The Discrete-Holism Identity Paradox*

Identifier	The individual			
Degree of visibility/ perception	Visible to others	Inferred from that which is visible	Deeper level perceptions of self	Idiographic / Core self-beliefs
Examples of identity markers	• Brown-skinned • Female-appearing • Athletically-built	• South-Asian • Sister to someone • Body Proud	• Bengali • Born-again Christian • Insecure • Less intelligent than white people • Rocket Scientist	• One's full name, pronounced correctly • A soul • A mind • More than a specific set of labels
Dependant on an individual's level of awareness about their: • context • perception one can identify as…	All, some and none of the above AND/OR All, some and none of the other identity markers	All, some and none of the above AND/OR All, some and none of the other identity markers	All, some and none of the above AND/OR All, some and none of the other identity markers	All, some and none of the above AND/OR All, some and none of the other identity markers

With this approach, someone who identifies as black can be both conflicted by, but willing to be represented by the usage of the 'BAME' terminology. This could be due to a sense of it both un/helpfully unifying them and other ethnic groups who have

inherently different socio-historical contexts, and may share also share some broadly similar experiences of racism. The benefits of which allow both groups to draw from a more significant collective voice. This has implications for SIREAs as the context in which they are being asked to identify themselves or are identified and their perceptions of identity and discrimination levels will have implications for how they consciously construct their narrative and unconsciously express themselves. For instance, a SIREA might reject their SEND identity and opt-out of the support that comes from professional labelling. The DHIP effect can exacerbate the impact of discrimination that SIREAs must contend with by encouraging patterns of identification at varying levels and an internalised stigmatisation of components of self. SIREAs were seen to readily celebrate their race-based identities whilst shunning their ability-based ones.

Resultantly, the question asked within this study of 'in which ways does a SIREA identify' is inherently complex and heavily determined by a great number of interpersonal, socio-cultural, historical and political factors. Compounding the issue is that such an answer will also be influenced by the question's context, such as who is asking it, for what purpose, how does that person present/identify and to which system of power they are affiliated? Figure 7 offers a visual conceptualisation as to how findings suggest that across two axes, acceptance of social identity and awareness of discrimination, the SIREAs experience is influenced. Here, the proportions of influence on each participant for each identity marker aligns them to an outcome that can be understood across a continuum. This ranges from a weak to a strong oppressed position, with allyship and identity celebration situated between the two.
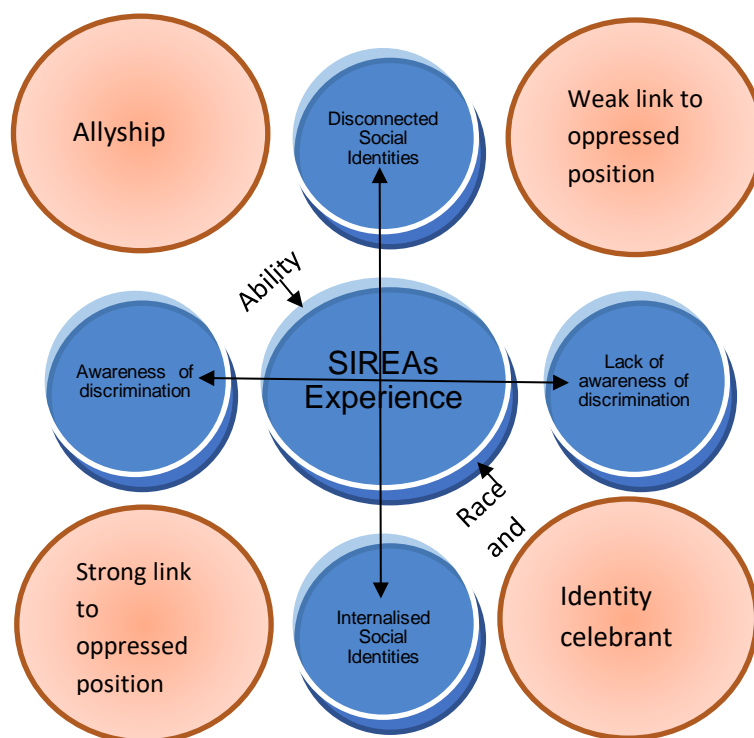
Figure 7. *Interactions in the SIREAs' experience of self and other identifying and discrimination awareness (An original concept from the current study)*

In the context of these interviews, both Leila and JD recognised that while both racism and ableism exist, they had not felt they had been directly impacted by it. Additionally, they both embraced aspects of their social identities such as their race, ethnicity, gender but did not relate to any dis/ability-based identity. This loosely places them in the 'identity celebrant' category for race but 'weak links to oppressive position' for ability. Comparatively, Shahid strongly connected to both aspects of his race and ability identity, internalising them whilst recognising their marginalisation at individual and community levels. In this way, he closely aligned with the 'strong links to oppressive position'. Ezekiel showed an interesting thought process as, within his racial identity as a mixed-raced man, he appeared to oscillate between celebrating both aspects of ethnic origins. He did embrace his ability-based identity as was seen

when he was offered an opportunity to join a class dedicated to students with SEND. He is appropriately aligned in the regions between 'identity celebrant' and weak links to oppressed position'. Importantly, SIREAs could have also identified as allies if they deemed issues of racism and ableism important but did not personally identify with the groups that were the target of such prejudice.

SIREAs ways of understanding their own complex identities and how these might be subject to discrimination is convoluted by efforts to overcome the cognitive dissonance arising from internal conflicts. As is seen within the further degrees of division such as Ezekiel's experiences of mixed racial heritage and Shahid's worries about internalised racism and ableist micro-invalidations within his community and family. The benefits of developing an effective means of determining where SIREAs, and other students with complex identities, are situated across axes of discrimination awareness and social identity acceptance can be divided into three key areas. Primarily for the individual, education of self-in-context and community advocacy will be important. Following this institutional and systemic opportunities to build awareness and re-engineer services that encompass the whole individual are further explored in the implications of finding sections later in this chapter.

5.6 Subject to Systems of Power

This theme was primarily derived from the interviews held with Ezekiel and Shahid. Collectively, they both provided great detail when considering some of the broader socio-cultural factors such as covid, policing and employment, which had directly impacted them. In the findings section, the reader was also asked to recognise the strength of influence the systems of FE will have exerted on this research study. So far, reflections on the SIREA narrative have connected their early educational

experiences, prominent racial identities, parental influences and concepts of identity. However, as with the ecological systems model (Bronfenbrenner, 1979), it is important to examine the interplay between the factors within the systems in which SIREAs exist, are influenced by and influence.

A simple example of systemic influence is seen when considering that whilst FE settings record ethnicity information and SEND requirements of students who are enrolling, each data set primarily serves the entirely different purposes of monitoring or continued SEND provision. The two items are not viewed in combination whereby a framework (such as intersectionality) has not been implemented to consider the needs of students who identify as both from ethnically minoritised backgrounds and requiring SEND support. The result is SIREA's microsystemic processes of identification being suppressed by the exosystemic college's narrow diversity and inclusion policies that do not recognise SIREA dual oppressions.

The policies of the college will be informed by key statutes such as the SEND Code of Practice (DfE, 2015), and Equalities Act (Equality and Human Rights Commission (EHRC), 2010) that names these mutually exclusive protected characteristics and identifies how to avoid or mitigate against discriminatory practices. Findings from this study advocate for the identities and voices of SIREAs at the microsystemic level and enact positive reform for this group across all systemic levels. Such efforts will effectively counter the damaging effects derived from the overt links SIREAs make to an oppressed position or unconscious psychological avoidance of the perceptions of a lower social status.

Gibson's (2012) study explicitly mentions the relevance of socio-cultural lens for inclusive education by emphasising "learner development as experienced by learner then understood by educator, in relation to complex interacting factors (e.g. age, culture, disability, economics, gender, history, identity and language)" (p. 356). Stemming from Vygotsky's (1978) work that explored associated teaching practices, the argument is made to view education as a socio-cultural process. Adopting a critical lens to the social relations at play between students and the learning process is paramount in considerations for inclusion, as each social actor will have unequal access to the most dominant and pervasive discourses. IPA as research design and the incorporation of intersectionality theory serves to privilege the SIREAs account of their narrative and that this account might be best understood within the context of multiple interacting social identities and education. Through this pursuit, the current study's goals align with those of Annamma and colleagues' (2013), who recognise the enmeshment and normalisation of racism and ableism within the social order and desire to disrupt these normalisation processes.

It is also worthy of discussion that as participants directly and indirectly referenced the systems of power that they are subject to, their participation in the research itself was also subject to systemic influences. Roulstone and Sadique (2013) highlight the disparities between associations of hate crime for domains of race/ethnicity, sex, gender and religious identities compared to the relatively new connection with disability. The prominence of anti-hate crime activity was largely instigated by the outcomes of the Macpherson report (Macpherson, 1999) which crucially centred race-based hate crime detailing institutional racism in the police following the killing of Stephen Lawrence.

As well as the impact of the researcher's biases and despite explicit actions taken to balance the space afforded to race and ability within this project, ability and ableism do not yet receive comparable recognition here or in the literature (Roulstone & Sadique, 2013). One reason for this is that as a concept, disability is not homogenous and so what might appear as two identical profiles might produce differences in the acceptance or rejection of, as we have seen, disability labels and associated identity. Furthermore, subjective societal interpretations and responses to specific differences from the normed body indicate disability (Annamma et al., 2013; Norwich, 2014). As such, the socio-political underpinnings of what constitutes a disability will also be implicated in how those identified as having SEND identify with this social label and provide responses to the current study.

5.7 The Power of Self

The final overarching theme identified from the findings links to all participating SIREAs' sense of agency over their identity choices, contexts and prospects. Their concept of self was a powerful driver as it drew focus away from the external perceptions and labelling processes aforementioned, particularly where these influences were deemed negative or undesirable to the SIREA. Conversely, the positive effects of embracing an identity can be observed in, for example, Ezekiel's feelings of relief being included in a class with peers who required similar SEND input to him upon starting secondary school. In this sense, Ezekiel's decision to self-identify as someone who requires SEND provision in primary school determined his experiences of receiving a suitably differentiated education provision in secondary. Here achieved by aligning his desires for learning support with real-world action in response to these needs. This process embodies one of the key components of self-

determination theory, that is self-advocacy of students examined within disability studies (Test et al., 2005; Walker & Test, 2011).

Participants provided a culmination of critical evidence to showcase their skills in self-awareness, self-expression and self-confidence acquired along their journeys into FE. Expectantly, participants each broadcast increased levels of comfort and self-acceptance and acknowledged the importance of their unique perspective when outlining their positions. Shahid's narrative described self-efficacy in electronically communicating with his tutor about college work. A task that previously required the assistance of his sister but that he had subsequently mastered to more actively participate in his learning amidst the college closure during the lockdown. Similarly, this effort was echoed in JD's motivation to become self-sufficient in his plans for entrepreneurship once he qualified. Research examining the role of gender, race/ethnicity, and disability status on the relationship between student perceptions of self-determination has highlighted the importance of student's involvement in establishing their goals, transition planning and education overall (Cavendish, 2017; Morningstar et al., 1995).

Aligned with the interests of the holistic SIREA, this study has sought further to expand SIREA's self-perceptions in several crucial ways. In adopting a phenomenological approach, the inquiry is concerned with exploring the SIREA experience on its own terms, privileging the SIREA narrative and being flexible in accommodating SIREA self-expression. An indication of this requirement having been successfully fulfilled is recorded in the responses of both Ezekiel and Shahid. Each expressed an appreciation for both the 'identity' subject area and the platform their stories were afforded, as well as an eagerness, based on participation, to share their perspectives

more in the future. As can be observed with the participants, self-determination theory (Deci & Ryan, 1985) and adolescent development theories (Allen et al., 1994) supports the need for environments (e.g. college, research participation) which promote autonomy, relatedness and competence in students. Furthermore, evidence suggests that socio-environmental factors, such as Leila's tutor's efforts to recognise and treat her as a whole, significantly impact self-deterministic behaviour (Deci & Ryan, 1985, 2008; Wehmeyer & Palmer, 2003). However, the targeted development of self-advocacy skills may be required as studies suggest that the absence of these skills in ethnically minoritised children is linked to challenges such as the achievement gap (Astramovich & Harris, 2007; Walker & Test, 2011).

Similarly, the role of self is important when considering the process of identity formation and in particular, self-identification and self-acceptance. This study has highlighted how SIREAs' perceptions of their group memberships are understood to be important when deriving how they approach identity choices. As was discussed with Ezekiel and Leila's mixed racial heritages, insecurities may arise from divergent social group comparisons in which multiple groups are connected to a single individual, particularly if these groups occupy different social domains (Tajfel, 1974). In this way, so too can parallels be drawn to the celebrated racial identity that can appear to stand in contrast to the highly stigmatised and socially rejected SEND label. Although most participants could name the label or list their SEND, none truly presented as opting for a SEND identity.

The concept of 'negritude' conveys a helpful message here of the importance of accepting the black and African self and identity for the contemporary African child. This idea is diametrically opposed to notions of inferiority defined by white supremacist

discourses (Nwoye, 2018; Senghor, 1963). Comparatively, DisCrit studies draw on the "discourse responsive to the social positioning of students of color with a dis/ability, reframing dis/ability from its subordinate position to a positive marker of identity and something to be claimed" (Annamma et al., 2013, p. 8). By this notion, it is not for the majority and powerful to label, but rather as was achieved through neologisms like neurodiversity (Singer, 2019) and the #BAMEover campaign (Inc Arts, 2020) that the already marginalised members of these communities are entitled to self-identify. For these reasons, it is considered that whilst agency serves to empower each SIREA to identify in whichever way they choose, there cannot be a complete celebration of their culture that does not comprehensively recognise all aspects of their intersectional experience.

5.8 Implications of findings

The lived experiences of SIREAs in FE and an understanding of these from an intersectional perspective was demonstrated in the findings chapter and will have various implications for key stakeholders. In this section these are considered for SIREAs and their families, colleges, the practice of EPs and wider policy development.

5.8.1 SIREAs and family

The concept of identity should be discussed within an open and explorative dialogue with SIREAs as they head into and during adolescents so that skills in self-awareness, self-advocacy and self-determination are fostered. Building these skills and recognising the role of parents as identity agents will promote the power of self to discern between identities bestowed and identities accepted as well as the degree to which social labels are or can serve in their best interests. Particularly for SIREAs, interactions between race/ethnicity, culture, and ability are incredibly complex, highly

subjective, and influenced by and influence their context. Patience and caution are recommended when assisting SIREAs to make better meaning of the various identity markers they come to recognise within themselves.

Much in the same way that Leila's mother recognised the importance of ethnic, cultural awareness and access to this community when moving to an ethnically diverse area, SIREAs and their families may also need support to consider the benefits of community inclusion further and reducing the stigma surrounding SEND. Awareness building around the severity of impact, and types of identity-based discrimination, beyond just direct, in a transparent and age-appropriate way will be an important approach to support SIREAs and their families. Parents and young people who are better informed of negative social influences such as institutional or systemic ableism and racism can form a collective voice to better advocate for SIREA needs. Increasing awareness through the sharing of stories on platforms such as blogs can be highly effective as one mother demonstrates when discussing her challenges raising her dual-ethnicity son who was diagnosed with Autistic Spectrum Condition (ASC) (Aculey, 2021).

5.8.2 Colleges

This research demonstrates the need for colleges to recognise their learners holistically when supporting their learning and development. Students aged 16-25 years old are entitled to EHCP support, but the structures within further and higher education to manage these processes effectively are still developing and not yet as robust as early years, primary and secondary provision. The increasing expectation amplifies this factor that young people become more empowered to make decisions about their education and prospects beyond study. With the elective nature of A-Levels

and similar FE course options, coupled with the increased pupil numbers to pastoral provision ratios typical of post-16 education, the needs of marginalised groups such as SIREAs must be accommodated through meaningful allyship.

Training options for Special Educational Needs Co-ordinators (SENCOs), wellbeing and behaviour support teams, mentors, coaches and other key staff who support vulnerable students would benefit from intersectionality training. The current social awareness directed to the racially disproportionate impact of the coronavirus pandemic, protests by BLM and the broader racial tensions context of the UK must be seen as a step toward a fairer society in which all its citizens are treated equally. Colleges are well-positioned at a formative stage of identity development for the next generation of leaders, community members and global citizens, whose beliefs, values and moral compasses will be influenced by the institution's culture of their adolescent learning. The current popularity of unconscious bias training should be galvanised to promote care for any young person at multiple oppressive intersections, including SIREAs.

5.8.3 EP practice and wider policy development

EPs are trained to be social advocates for the students and families with whom they work. Working in relational ways, it will be important that SIREAs are understood through an intersectional lens and robustly supported to the compounding and intertwined issues of racism and ableism. This may primarily be evidenced in the social, emotional and mental health (SEMH) needs of SIREAs who combat daily challenges such as direct micro-aggressions or the harder to recognise, and therefore mitigate for, the impact of multi-factor systemic oppression. Practising EPs and the policies implemented within EPSs and EP training providers to work with SIREAs

should consider their use of diagnostic labels and terminology given its influence on identity. Representation within the profession should better reflect the communities in which EPs serve. The DfE, BPS, and training providers need to conceive progressive ways in which EPs from, for instance, African, Caribbean and South Asian communities and have lived experience of SEND are supported into the profession.

5.9 Dissemination of findings

Findings from this research will be presented to EP and TEP colleagues within the Educational Psychology Service (EPS) in which the current researcher is placed. Similarly, previous presentations that occurred in the earlier stages of the investigation that explored the potential applications of intersectional theory within pediatric care settings are due to be re-explored. Both the EPS and clinical care teams and the participating college can become better informed about the experiences of SIREAs and, to some extent, all students who have complex and intersecting identities. In aid of this, a summary of the overarching themes and implications for professional practice will be produced, circulated alongside opportunities to connect with the current researcher. Finally, organisations such as The BiPP (BME in Psychiatry and Psychology) Network and TEPICC (Trainee Educational Psychologists' Initiative for Cultural Change), that each stand for, amongst other things, racial equality and with whom the current researcher has an established affiliation may also be promising platforms for dissemination to a suitable engaged audience.

5.10 Limitations of research

Duran and Jones (2019) offer guidance surrounding any study's paradigmatic tensions that seek to incorporate Intersectional Theory. This IPA research enquiry is positioned within a constructivist paradigm that values the perspectives the SIREAs themselves

hold. However, ecological models and interlocking systemic influences of power could be arguably, more suitably aligned with a critical paradigm. The development of future research might do well to consider the creative, collaborative adoption of both constructivist and critical theory in true service of the 'both/and' principles of intersectionality theory (May, 2015). The resultant studies would adequately examine the micro and macro-systemic aspects of the SIREA experience while remaining more epistemologically aligned. Furthermore, in service of the dissemination of findings, socio-political outcomes might be better informed in this way. At the same time, the small participant group of this IPA study does not support the findings being generalised to all SIREAs in FE institutions.

One of the key findings of this study recognises the individual's subjectivity at the point of the intersections. Building on the gendered example, it can be understood that different contexts will determine the level of access to dominant discourses certain social groups have. This connects with the meso and exosystemic levels of influence. An example might be patriarchal influences reflective across society with the prevalence of sexism juxtaposed with the disproportionate exclusions for young black boys. In this way, being male does not equate to a privileged status in the context of learning for these boys. Similarly, the ableist-racist discourse of this study, or sexist-racist discourse of Kimberlé Crenshaw's original oppressive focus, does not leave room for the inclusion of thought around the 'partially privileged' who occupy multiple social positions. Cho (2013) and other multidimensionality theorists offer critique by suggesting intersectionality theory does not go far enough into exploring the internal and external structures that shape the lives of those with complex identities. A point that is aligned with the current researcher's perceptions having undertaken this project.

In the pursuit of capturing as rich a contribution as the participant group felt comfortable disclosing and empower the voice of SIREAs, various aspects of the interview process were carefully planned. However, owing to constraints, techniques such as the use of art-based research tools (Gibson, 2012) or the suggestion of sending participants interview questions in advance to allow time for processing (Duran & Jones, 2019) were not utilised. Alternatively, participants journaling between interviews or the explicit, creative and age/ability-appropriate detailing of exactly how the study interrogates systems of power would also have assisted participants to more meaningfully participate in the process. A similar oversight which future researchers may which to consider includes the framing of SEND in this study. As effort was made to ask participants how they defined their SEND, more space could have been given to why they chose or felt categorised into these labels/categories. In doing so, Ezekiel might for example more vocally recognise his permission to differentiate his experiences having mild learning difficulties to another student such as Shahid who has mobility issues, but who is also supported by the college's SEND provision.

5.11 Potential areas of future research

Further research is needed to explore the narratives of the student experience for those whose identities intersect between race/ethnicity and ability. The varying options for expansion might consider another crucial stage of identity development, such as the early years' experience of SIREAs. At this point, parental influence and foundational learning play a considerable role in identity formation. Alternatively, the inclusion of a third protected characteristic such as gender might produce helpful insight, particularly as this study's scope did not provide adequate opportunity to examine the nuances of Leila's contributions as the only young woman to take part.

However, as seen in the illustration, the complexities of identity and identity research that includes tri-factor analysis can become even more challenging to serve within a robust methodology effectively. Such that this undertaking would require considerable thought and resources.

As was detailed in the introduction chapter, race and associated racism terminology has an established historical arch predicated on the prevalence of the racial-equity (or inequity) narrative within social discourse. The Dis/ability narrative and terminology has yet to achieve this status but is being supported by an emerging trend to repurpose race-based phraseology to apply to the ableist agenda also. The reviewed Eisenman and colleagues' (2020) study demonstrated this with the use of microaggressions and microaffirmations when exploring the experiences of student's with 'intellectual disabilities'. Figure 8 highlights other examples of phenomena that could also go some way toward helping to define the aspects of discrimination those with SEND and at certain intersections are subject to. For instance, instead of 'white fragility', we might consider 'able-bodied fragility' or 'white, able-bodied fragility' within the barriers of the SIREA experience. Future research might investigate how with a majority white, able-bodied/without SEND UK population and within the EP profession, how might these concepts of gradients of allyship be further explored in the service of SIREAs.
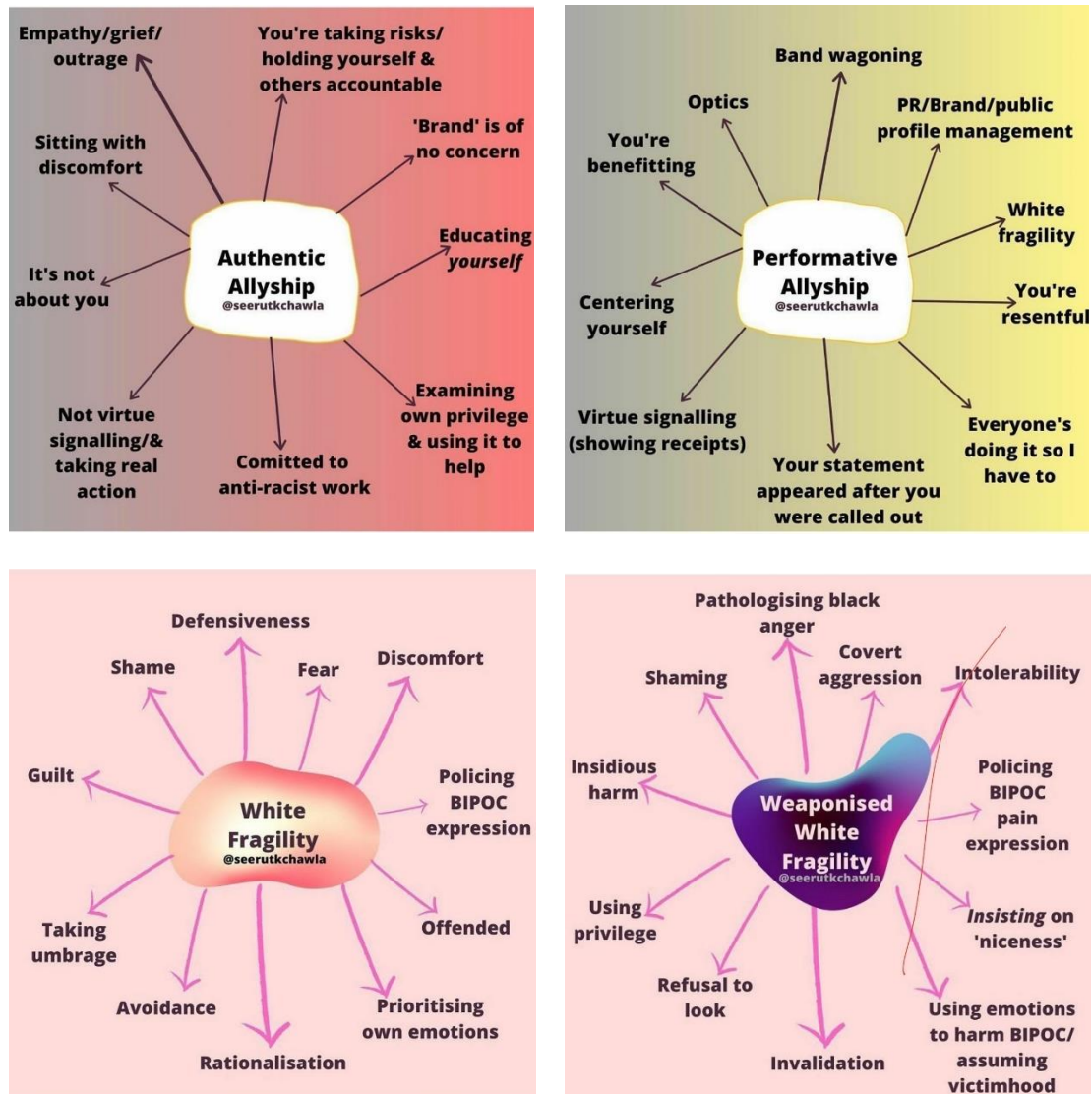
Figure 8. *Four explanatory race-based allyship Instagram posts (Chawla, 2020)*

The interpretation of Shahid's commentary about other's encouraging him to see his

disability as 'a gift' is an example of able-bodied policing of his expression, invalidation

and discomfort with witnessing his experience. Forber-Pratt and colleagues (2019) in

Table 20 describe this as 'inspiration porn' and suggest ways to demonstrate allyship

to the disabled community better.

Table 17. *Ways to "show up" to demonstrate allyship to the disabled community. (Adapted from Forber-Pratt et al., 2019)*

1.	**Understand intersectionality**
	Specific considerations for **non-disabled** psychologists and professionals.
2.	Ask and respect choice of terminology
3.	Embrace principles of universal design
4.	Act as an ally
5.	Recognise inspiration porn and over sensationalising of disabled people
6.	Be aware of the current disability rights/issues facing the community
	Specific considerations for **disabled** psychologists and professionals.
7.	Check internal disability-related biases
8.	Embrace cross-cultural disability solidarity

Finally, an important focus of future research could ask questions that seek to determine what for SIREAs contributes to the apparent gap in the consciousness of the concept of discrimination. As this study identified, this may be a restricted perspective of the various forms in which discrimination is enacted, a psychological defence against accepting the negative impact of these forces or a combination/alternate explanation entirely. For each individual, this will be different but the circumstances of their level of understanding will support the design of suitable awareness training, intervention and support being offered, and ultimately a SIREAs skills in self-advocacy and self-determination.

5.12 Self-reflexivity

I am a 34-year-old African-Caribbean male (Nigeria and Barbados) raised in the UK who has never been diagnosed with a SEND. I attended what my mother describes as "one of the worst schools" in an inner London borough but was also placed on the 'gifted and talented' register. I recall being one of only two black boys of a higher set Maths class with the majority being white children. I am also the son of a mother who was a Senior Civil Engineer in a predominantly white male profession and who on two occasions took her employers to the Employment Tribunal for allegations of sexism and racism misconduct. Racism and the impact of other forms of discrimination are a part of my broad and educational contexts and have influenced me in profound and unfair ways. That said, I also recognise my privileges as an educated, able-bodied, English speaking, UK national male and consider how these factors and my race identification interact. I reflect on my shifting position on an oppressed-privileged continuum based on my contextual awareness, such as being a TEP-researcher interviewing participants about their intersectional experiences and the power dynamics at play.

With the above musings, I was struck by the idea of intersectionality theory's origins and applicability to the education sector. Whereby for me, the EP profession's SEND focus, position in Local Authority and role in social justice quickly raised key questions about the minorities within minorities of race and ability. Despite my academic achievements and despite not recognising it at the time, ethnic segregation has been ever-present throughout my academic career and whilst I do not have a SEND, I partially related to the social exclusion associated with being an outlier. For me, this research has presented great opportunities for me to elevate the stories of lesser-

heard voices, as was achieved with each interview. I note my particular challenges of when and how to adequately 'bracket off' that which I bring to that which emerges from the study. That is to say, for a researcher who also belongs to a group targeted by the research enquiry, compartmentalising both theoretical understandings and potentially shared lived experiences arguably requires a greater level of consideration and emotional labour.

6 Conclusion

This research aimed to increase the understanding of students who experience intersections of race/ethnicity and ability and who also have SEND studying in FE. Furthermore, it aimed to explore how these student's experiences might be understood from an intersectionality theoretical lens. Participants were able to provide a range and depth of perspectives that the Interpretative Phenomenological Analysis produced six overarching themes. These were *'an adverse early education', 'race, ethnicity and cultural connection', 'parental context, perspective and influence', 'broad and fluid identity', 'subject to systems of power'* and *'the power of self'*.

All participants spoke with an air of confidence about the relationship they had to their racial/ethnic identity, built on their parents' influence, upbringing, and immediate socio-environmental context. However, in most cases this was tempered against their UK setting and differences were amplified between being African Caribbean, Caribbean and South Asian to their representation of 'Britishness'. This was particularly true of participants with dual ethnic heritage that included White British. Comparatively, the concept of a SEND identity was not one in which many participants felt connected. Rather for most, as their SEND was an invisible aspect of themselves and not a shared

lived experience with their parents or anyone in their social circle, they expressed a sense of distance themselves from the label. It was observed though that in varying ways both racist and ableist factors had negatively impacted participants in varying ways and to varying degrees. Race, ethnicity, ability, and associated experiences of discrimination based on these markers contributed to all participants connecting to a multiple-identities paradigm.

Findings suggest that most participants most closely related to a conceptualisation of direct discrimination and so institutional or systemic factors were less accessible to them. This more concrete and visible social understanding could arguably indicate the age, maturity and social awareness levels of participants, where the complexity of the ideas being presented was somewhat beyond reach. Future research might also want to explore if there is evidence for this hypothesis or the equally plausible notion that psychological defences limit the risk of becoming overwhelmed as a coping mechanism. This thinking would give credit to the premise of resistance to intersectionality, which encourages a complex and often exhausting holding of the 'both-and' perspective. The application of an intersectional tool to the findings of this research's question was invaluable and worthy of further exploration. The FE context of learning is already rife with the challenges of adolescent development, identity formation and transition to adulthood. Further support is needed to bring the valuable work of EPs and an intersectional understanding to the fore. In this way supporting FE providers recognise that SEND students racial/ethnic identity informs their learning experience and vice versa.

A range of other implications for the research for multiple stakeholder groups was discussed and potential options for future research identified to expand knowledge in

the DisCrit, Intersectionality and Identity Studies for young people research areas. Undertaking this research has been profound for me as a researcher as it has enabled the voice of young people who previously have not been afforded such a platform. It is hoped that the participant and researcher efforts here contribute to increasing awareness, building inclusive communities and affecting positive change for all.

Word Count: 39,998

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Appendices

Appendix A – Critical Appraisal Skills Programme (CASP) for Qualitative Research

1. Was there a clear statement of the aims of the research?

2. Is a qualitative methodology appropriate?

3. Was the research design appropriate to the aims of the research?

4. Was the recruitment strategy appropriate to the aims of the research?

5. Was the data collected in a way that addressed the research issue?

6. Has the relationship been researcher and participants been adequately considered?

7. Have ethical issues been taken into consideration?

8. Was the data analysis sufficiently rigorous?

9. Is there a clear statement of findings?

10. How valuable is the research?

Appendix B – Literature Review Search Strategy and Inclusion/Exclusion Criteria

Notes:
- Quotation marks ("") were used around phrases which needed to be found in the exact wording they were written in. E.g., 'Education Health and Care Plan'.
- An Asterisk (*) was used to truncate words so any associated words would be included. E.g., 'Rac*' would also search for 'race, racism, racists, racial etc'.
- The search terms used in connection with a key word or phrase within a category were connected using the Boolean Operator 'OR' e.g. Black OR African OR Caribbean.
- Searches were then combined with the Boolean Operator 'AND'.
- 'TI' next to a term denotes items which should only appear in the title to limit the scope of the search and produce more relevant results

Search Terms Used and in Which Combination	Articles Sourced
Search 1: TI race OR TI ethnic* OR TI "Critical Race Theory" OR TI CRT OR TI microaggressions OR TI Latin* OR TI "African American" OR TI POC OR TI people of colour OR TI BIPOC OR TI "black indigenous people of colour" OR TI BME OR TI Black minority ethnic OR TI black OR TI (black minority ethnic or ethnic group) OR TI BAME OR TI "black asian and minority ethnic" OR TI African OR Caribbean OR TI Afro Caribbean OR TI Ethni* OR TI Rac* OR TI Cultur* OR TI Heritage	4,154,786
Search 2: TI TI ability OR TI dis/ability OR TI "disabilities studies in education" OR TI DSE OR TI SEN OR TI "special educational needs" OR TI SEND OR TI disability OR TI "additional support" OR TI "learning disabilities" OR TI "intellectual disabilities" OR TI "mental retardation" OR TI "learning difficulties" OR TI "special needs" OR TI individual education plan OR TI individual learning plan OR TI statement of needs OR TI remedial OR TI IEP	790,299
Search 3: TI student experience OR TI student perception OR TI student view OR TI student opinion OR TI interview OR TI student voice OR TI advoca* OR TI experience OR TI insight OR TI know* OR TI student attitudes OR TI student Interview	3,061,853
Search 4: TI - terms should appear in title only TI school OR TI education OR TI "0 to 19" OR TI compulsory education OR TI college OR TI sixth form OR TI post 16 OR TI further education OR TI FE OR	4,352,164

TI high school OR TI Education OR TI Student Placement OR TI Student provision

Search 5: Combine 'Search 1' AND 'Search 2' AND 'Search 3' AND 'Search 4'	125
Search 5 limited by: • Peer Reviewed Journal • Published within 2010 – present • Exact duplicates removed from the results	20
Hand Searched Title and Abstract for relevance using inclusion and exclusion criteria below	5
Snowballing technique identification of further relevant articles	6
Final total number of articles included	6

Inclusion Criteria	Exclusion Criteria
1. Reference is made in the title or abstract to the key search terms outlined in Appendix B 2. Was published between 2010 to present 3. Is written in English 4. Is an academic journal article 5. Centralises the experiences of those who experience the intersections of ethnicity/race/culture and dis/ability 6. Centralises the perceptions of those who experience the Inclusion Criteria Point 5.	1. References another key identity characteristic (e.g. gender or sexuality) as a primary focus of the article without also exploring to a comparable degree - intersections of ethnicity/race/culture and dis/ability. 2. References the experiences of the participants outside of their education (such as professional training education (e.g. social workers, medical students, researcher practice) 3. Only references geographical location as a means of identifying a group of people. 4. Theoretical, practice (opinion pieces), policy-based literature and dissertations. 5. Centralises the perception of the experience from the teacher, parent, peers or other key stakeholders who is not the CYP experiencing the intersection.

Appendix C – Literature Review Articles

Articles Included in Literature Review

Dávila, B. (2015). Critical race theory, disability microaggressions and Latina/o student experiences in special education. Race Ethnicity and Education, 18(4), 443–468. https://doi.org/10.1080/13613324.2014.885422

Eisenman, L. T., Rolón-Dow, R., Freedman, B., Davison, A., & Yates, N. (2020). "Disabled or Not, People Just Want to Feel Welcome": Stories of Microaggressions and Microaffimations from College Students with Intellectual Disability. Critical Education, 11(17), 1–21.

Ferri, B., & Connor, D. (2010). "I was the special ed. girl": Urban working-class young women of colour. Gender and Education - GEND EDUC, 22, 105–121. https://doi.org/10.1080/09540250802612688

Gibson, S. (2012). Narrative accounts of university education: Socio-cultural perspectives of students with disabilities. Disability & Society, 27(3), 353–369. https://doi.org/10.1080/09687599.2012.654987

Hernández-Saca, D. I., Gutmann Kahn, L., & Cannon, M. A. (2018). Intersectionality Dis/ability Research: How Dis/ability Research in Education Engages Intersectionality to Uncover the Multidimensional Construction of Dis/abled Experiences. Review of Research in Education, 42(1), 286–311. https://doi.org/10.3102/0091732X18762439

Howley, A., & Craft, E. (2018). African American Students' Experiences in Special Education Programs. Teachers College Record, 120(10), 1–35.

Stone-MacDonald, A. (2012). Cultural Beliefs about Disability in Practice: Experiences at a Special School in Tanzania. International Journal of Disability, Development and Education, 59(4), 393–407. https://doi.org/10.1080/1034912X.2012.723947

Appendix D – Tavistock Research and Ethics Committee (TREC) Letter of Approval

The Tavistock and Portman **NHS**
NHS Foundation Trust

Quality Assurance & Enhancement
Directorate of Education & Training
Tavistock Centre
120 Belsize Lane
London
NW3 5BA

Tel: 020 8938 2699

https://tavistockandportman.nhs.uk/

Jason Shonibare

By Email

1 June 2020

Dear Jason,

Re: Trust Research Ethics Application

Title: What are the intersecting experiences of students from a Black and Minority Ethnic (BME) background and who have a special educational need or disability (SEND) in Further Education (FE)?

Thank you for submitting your updated Research Ethics documentation. 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 be advised 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, Research Lead

Appendix E – Amended Tavistock Research and Ethics Committee (TREC) Form

The Tavistock and Portman **NHS**

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	What are the intersecting experiences of students from a Black and Minority Ethnic (BME) background and who have a special educational need or disability (SEND) in Further Education (FE)?		
Proposed project start date	May 2020 (approximate date ethical approval expected)	**Anticipated project end date**	Approximately May 2021

SECTION B: APPLICANT DETAILS

Name of Researcher	Jason Shonibare
Email address	Jshonibare@tavi-port.nhs.uk
Contact telephone number	

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** ☐ **NO** ☒ If **YES**, please detail below:
N/A
Is there any further possibility for conflict of interest? YES ☐ **NO** ☒ If **YES**, please detail below:

N/A

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). *Please note that 'external' is defined as an organisation which is external to the Tavistock and Portman NHS Foundation Trust (Trust)	**YES** ☐ **NO** ☒ **NA** ☐
If **YES**, please supply details below:	
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)** *Please note that 'external' is defined as an organisation/body which is external to the Tavistock and Portman Trust Research Ethics Committee (TREC) If **YES**, please supply details of the ethical approval bodies below **AND** include any letters of approval from the ethical approval bodies:	**YES** ☐ **NO** ☒
If your research is being undertaken externally to the Trust, please provide details of the sponsor of your research?	
Do you have local approval (this includes R&D approval)?	**YES** ☒ **NO** ☐ **NA** ☐

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)	Jason Shonibare
Signed	
Date	31.03.2020 - Amended form resubmitted to supervisor 26.05.2020

FOR RESEARCH DEGREE STUDENT APPLICANTS ONLY

Name of Supervisor	Adam Styles
Qualification for which research is being undertaken	Doctorate in Child, Education and Community 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	28.05.2020

COURSE LEAD/RESEARCH LEAD • Does the proposed research as detailed herein have your support to proceed? **YES** ☒ **NO** ☐	
Signed	
Date	28.05.2020

SECTION E: DETAILS OF THE PROPOSED RESEARCH

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)**
The research is designed to explore the intersecting experiences of students from a Black and Minority Ethnic (BME) background and who have a Special Educational Need or Disability (SEND) hereafter collectively shortened to minority ethnic with disability (MEDs) in Further Education (FE). For the purpose of this application, a definition of Intersectionality is: "A theoretical framework that posits that multiple social categories (e.g., race, ethnicity, gender, sexual orientation, socioeconomic status) intersect at the micro level of individual experience to reflect multiple interlocking systems of privilege and oppression at the macro, social-structural level (e.g., racism, sexism, heterosexism)" (Bowleg, 2012, p. 1267). In other words, intersectionality will be used as a lens to explore the reality of individuals who can be thought of as oppressed, across multiple dimensions of social inequality. To explore this, young people aged 17 and over will be recruited for interviews from a FE provider (e.g. colleges and sixth forms). This study will be based in my placement service, the London Borough of XXXX Local Authority's (LA).

The target group for participation is young people will need to meet 2 main criteria. The first being that they come from a BME background, as evidenced through how they identify themselves on their institution's registration form. Secondly, they will need to be identified as currently in receipt of the support from an Education, Health and Care Plan (EHCP) as evidence of their SEND.

The method of data capture requires young people to each engage in a semi-structured interview which will be outlined in more detail below in the form. The use of the Interpretive Phenomenological Analysis (IPA) methodology for this research, will include an interview schedule of questions participants will be asked during their involvement. Minimising the demands on the participant to engage in the study is important. Therefore, both recruitment and interviews will take place in the college (or via video conferencing software where appropriate). A comfortable, quiet room which will be free of interruptions has been contracted for with the Senior Curriculum Manager in his role as part of the colleges Senior Leadership Team (SLT).

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)**

This studies aim is to gain insights into the experience of MEDS in FE in the UK. This study offers a platform to the everyday challenges and marginalised experience of those who are from a BME background and have SEND. This study is an opportunity for those who may wish to participate, to use the domain to comment on their personal circumstances. This is deemed important as Fredrickson and Cline (2010) document the strong evidence for the operation of institutional racism in the delivery of services to children with SEND in many western societies. In addition to this and when considering socio-political issues such as race and ability discrimination, it is important to consider the impact of these factors not only in isolation but also when combined with one another. Similar dynamics of oppression were highlighted by the work of Crenshaw (1989) when thinking about the challenges of women who were also black. This study could begin to open discussions and hopefully a pivot away from the focus on singular markers of identity such race or ability. Rather, an intersectional approach could improve our understanding of the combination of more than one factor in considering an individual's experience. This will be particularly useful when such interactions amount to a compounded oppressive effect from characteristics such as race, ability, age, religion and sexuality.

The key relationship between race and SEND are seen when records indicate, whilst only comprising of 1.1 per cent of the population, students from Caribbean backgrounds equated to 4.9 per cent of the community attending special educational provisions (Tomlinson, 1984). Richards (2015) makes a case for the distinct lack of research on the experiences of students with membership in both BAME and SEND vulnerable groups. Highlighting that this disproportionality in the figures is hardly investigated, and least of all

from the perspectives of the individuals themselves. A question to the community of those with membership to a minority group within a minority group, and how this effect may manifest across society in key structures such as institutions of education, could indeed be enlightening. Providing a seldom considered perspective, from a niche group by using a method of semi-structured interviewing to privilege their narrative would serve many in the education community and psychology profession.

For example, since 2013, as a development of the Education and Skills Act 2008 (ESA 2008), education, skills and training providers such as FE institutions now have a duty to report attendance to the LA and manage a provision for all students of participation age. Such a policy seeks to address the issue of those not in education, employment or training (NEETs), by claiming that youth participating in post-16 education and training are able to attain higher qualifications and skilled employment. However, despite the recorded poor outcomes for those from a BME backgrounds and with SEND, data is not recorded on the outcomes of individuals belonging to both these communities. The DfE (2016) Statutory Guidance on RPA for LAs recommends a need for education and skills providers to be conscious of the complex backgrounds which young people may come from and offer appropriate support but limited guidance is offered further than this.

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 investigation is interested in meanings, perceptions and emotions of the participant group of participating MEDS. These multiple mental constructions are derived from a relativist ontological basis. Concepts of experience are not easily quantifiable and therefore best lend themselves to qualitative approaches. Interpretative Phenomenological Analysis (IPA) designs elicit the participants' narrative without focusing on the way in which the narrative is told, to gain insight into the participants' experiences (Oxley, 2016, Smith, Flowers & Larkin, 2013). Suitable participants of an IPA study will have shared lived-experiences of a phenomenon, making them homogenous. Laverty (2003) characterises phenomenology as belonging to the life world or the experiences of humans as they live them and so is an appropriate methodology for an exploratory research design, relativist ontology and constructivist epistemology.

Research conducted using IPA seeks to uncover the idiographic (specific level) content of participants. When conducted effectively, this research method facilitates the exclusion of any prior assumptions or hypothesis the researcher may have. Husserl, a key figure in phenomenological writings, described this as a 'reduction' or 'bracketing' to suspend judgement about the phenomenon to see it clearly (Laverty, 2003). Reflective practice will support the credibility of findings and transparency of the overall study. Therefore, dedicated research supervision and the use of a research diary will be implemented consistently.

IPA recommends that 6-10 participants' experiences are elicited through semi-structured, one to one interviews. The schedule of questions should allow for dialogue up to the point of saturation, where by no further clarity will be offered on the phenomenon with further discussion (Laverty, 2003). The proposed inclusion and exclusion criteria has been compiled as part of a thoughtful strategy to achieve a homogenous group, whilst recognising any other significant factors which may influence the investigation (see Table 1). It is important to acknowledge that the focus of the proposed research centres on an intersection of race and disability. Both areas can be broken down and reconstructed or combined with other aspects of identity to construct alternate and interesting intersections. Furthermore, this application outlines one justifiable approach to conducting qualitative research with an intersectional approach, without claiming that this is the only way to do so.

This study will prioritise the phenomenon of the race and disability intersection when seeking appropriate participants whilst acknowledging the complexities of identity. For selection, participants will be asked in short, about their relationship to the prioritised and alternate protected characteristics.

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)

As this study will use an IPA methodology, semi-structured interviews will need to be conducted with 6 to 10 young people aged 17 years and over. Participants will be both from a Black or Minority Ethnic background and have SEND and registered as attending the research base, XX College Name XX in XX Borough XX. Demographic information recorded on student registry to the college will act as a means of identifying students from the target race/ethnic background. Students who have current EHCPs will meet the current studies criteria for having SEND.

Given that the criteria for involvement might substantially diminish the pool of potential participants at the first confirmed location, a secondary site (college or 6th form in XXXX) will be approached with the research proposal in the hope of their local approval. A third level contingency would be offered by accessing youth groups and charities in the borough who will have a population of young people under their support who may be willing and able to facilitate the participants engaging with the research.

There are 11 Sixth Forms, 2 FE colleges and 2 Special Education Sixth Forms. To recruit the researcher may make contact with attached EPs and/or directly with the institutions Special Educational Needs Coordinator (SENCo). If further local approval is needed from other colleges, organisations or charities the following will be conducted at each setting:

- Contact the Head teacher/Member of Senior Leadership by e-mail to describe the research and to gain consent to interview any interested participants in the premises.
- Meet with the Head teacher/Member of Senior Leadership in person to describe the research (if requested.)
- An information sheet will be forwarded to young people (and their parents) who meet the inclusion criteria via a member of staff in college e.g. the Senior Curriculum Manager (SCM).
- SCM upon receiving returned consent for me to contact young people directly (absent any objections from parents, or having had their concerns addressed) – will pass on young person's contact details to the researcher.
- Parents will also be offered the opportunity to contact me directly if they object to their young person taking part, would like to offer or gain more information.
- All participants will be required to sign consent forms prior to interviews taking place. They will also complete a screening form which will be used to confirm their information and support any wellbeing concerns which this may highlight.

The inclusion and exclusion criteria for participants in this study is as follows:
- Participants will be aged 17 years and older
- Participants will be identified as from a BME background from their college registration information
- Participants will be on roll in the research base named college or sixth form (or alternative settings later identified if recruitment is not possible at 1st named setting).
- Participants will be able to communicate verbally in English.
- Participants will be supported by an EHCP in the first instance. Should none be identified, at the researcher's discretion students with a diagnosed Learning Difficulty and/or on the SEN register may also be included (where there additional needs are able to be evidenced).
- Participants will be able to engage in between 30 minutes to an hour interview (with the potential for intermittent comfort breaks where needed).
- Participant will have completed preferably 1 year of college prior to participation. (A minimum of six months could also be explored if a potential participant has been well-established in their course).

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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.

☐ Adults[2] 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 dependent[3] 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.

[1]*If the proposed research involves children or adults who meet the Police Act (1997) definition of vulnerability[3], 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) 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)*

Participants taking part in the research will be required to have the support of an EHCP which identifies significant needs in supporting them accessing their education. By this definition, they may meet the criteria of a vulnerable young person and require measures of protection. Identifying as an individual from a minority ethnic community does not, in of itself warrant the classification of vulnerable and therefore does not require the individual to have special arrangements for protection. However, participants will be from both groups so an elevated level of risk/need is acknowledged.

As the researcher, I have an enhanced DBS check and have agreed to adhere to the professional practice policy linked with The Tavistock and Portman Clinic NHS Trust as a training provider. Please also see description of arrangements to protect the participants' interests at question 13. Furthermore, I have completed a fieldwork risk assessment form to be submitted for approval in conjunction with this application form which considers the needs of all participants, as well as the researcher.

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 information sheet for participants will be sent to the parents/carers of all participants along with a letter informing them of their young person's interest in taking part. While aged 17, participants do not require the permission of their parents/carers, it is was deemed best practice to inform parents/carers regardless. This will permit an opportunity for any concerns or objections to participation raised to be appropriately addressed. This measure is also hoped to be a secondary mechanism for supporting participation as both the interested young person and their parents will be able to discuss the information sheet and what participation will entail. The hope being that the benefits will be recognised by young person and parent and an agreement to take part reached collectively. In addition to this, the researcher and academic quality assurance leads contact details have been made available should a parent or young person require further information.

The information sheets explains the expectation of participants and their options to withdraw at any time should they wish to. Participants will be informed that they are able to withdraw their involvement after the interview up to the point of anonymising contributions (up to four weeks after each interview). Prior to the interviews I will spend time with all participants to read through the information sheet and the consent form and will answer any questions that potential participants have.

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 (<u>risk assessment attached</u>)
☐ research overseas (<u>copy of VCG overseas travel approval attached</u>)

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.

N/A

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.

I am a second year trainee doctoral student. This will be my first attempt of research at this academic level.

However, I have also got over 10 years' experience in the field of mental health provision for children and young people. This was achieved whilst working in for the NHS, Local Authority and private companies in areas connected to student welfare, youth work and mental health crisis management. Much of this experience was gained working within the community and with 'hard to reach' young people which presented significant challenges/risk to my colleagues and my working context. Examples include work within an inner London charity supporting and managing teams who dealt with youth and domestic violence, gang activity and varying degrees of adolescent mental health provision.

It was this experience which has supported me though my current training programme and continues to equip me with abilities, confidence and resources to manage the majority of foreseeable hazards/discomforts which may arise from this study. I believe in the effective use of supervision and risk management/planning to help me manage the remaining unforeseen issues that I may be faced with.

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.

This research study aims to offer the following potential benefits to participants.

This study invites participants to share their narrative in a personally meaningful and significant way. This invitation does not encourage or privilege sharing that highlights any particularly negative or stigmatised experiences of being a MED. Rather hopes to encourage participants to offer as rich and diverse a context as they feel able. This may have been the first time individual will have been given such a platform with encouragement to disclose. Furthermore, the researcher hopes to offer participants an authentic and compassionate experience of having their narrative listened to and taken seriously. This is to be true of both in the moments leading up to, during and immediately after the interview itself. But also, in the inclusion of their contribution to a piece of research that will reach a wider audience at doctoral level.

Participants will be encouraged to recognise the benefit of their sharing in this study as a means to prompt others who may find their information useful to also share, and build a dialogue surrounding the important questions which this research asks. Potential beneficiaries beyond the participants may be those who have similar lived experiences and connect with the material shared. Alternatively, it could be that family, peers and professional networks around the target group may gain new insight and ways of discussing a dynamic of identity which is not commonly brought to consciousness. Participants may also benefit from knowing they are contributing to others views of themselves too.

The broader impact of research which questions the individual, group and societal response to the intersection of marginalised identity markers is hoped to be a catalyst for change. Individual services may design their provisions with a greater emphasis on the complex role identity plays and a more comprehensive understanding of prejudice across multiple platforms but within a single individual. Participants may be pleased to understand that their sharing may influence local and higher levels of policy and procedure for services who support vulnerable groups.

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)

In the event of any unexpected or adverse reactions for a participant, in the first instance they will be reminded that they can take a break from or terminate the interview. Should further support be required – Matthew Brooks, the Senior Curriculum Manager (SCM) for the Additional Learning Support (ALS) department had agreed to be the named contact individual should students require him. In his role at the college, he is known to offer support to staff as well as directly to students with learning needs and is well versed in providing this service. Should distress be observed and the participant not make clear that they wish to terminate, the researcher may also take the decision to cease the interview and support will then be offered. In cases where necessary, this may also include support to contact a parent/carer. Further follow up will be offered by way of the researcher asking the Matthew Brooks to check in on the welfare of the student via telephone call within 24 hours of any interview termination for welfare concerns.

For all young people taking part in the interviews, they will be given the option to be contacted one week later directly via email to check on their welfare. This email will include a list of support services for young people which are local to the college. As well as this, as the researcher I will provide my contact e-mail address for participants and their parents/carers, allowing for any queries they have to be sent to me. If a young person continues to be distressed as a result of taking part in the interview, the researcher will offer a further meeting with the young person and familiar adult to discuss this and put in place steps mitigate their unwanted feelings. All young people who take part in the study will receive an information sheet with the researcher's contact details.

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)

This study will seek to debrief participants once they have completed the study by informing them of the following information.

- Participants will be thanked for their time and contribution to the research with a clear statement about how important their role has been.
- Participants will be confirmed to have a personal copy of the information sheet to take away with them which includes necessary contact information for myself as the researcher or to make more escalated queries to Simon Carrington.
- Participants will also be signposted to parts of the information sheet as a reminder of the procedure of the research. This will include:
  o Confidentiality
  o Anonymity
  o Withdrawing from the research

In addition to the above, the results of the research will be drawn up into a document which showcases a summary of the findings. Another possibility is that where possible,

ways in which these and further related research studies might begin to use the outcomes to the benefit of the community could be offered as part of a presentation to the college faculty and other interested/appropriate bodies. This level of dissemination may also be possible to interested/appropriate community interest groups/organisations and bodies who work with/alongside individuals with a BME or SEND backgrounds.

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 <u>participant information sheet</u> 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.

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21. The following is a <u>consent form</u> 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

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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 <u>no</u> 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 <u>are</u> 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.

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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:

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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)

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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.

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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 ☐   NO ☒
If **YES** please provide details:

SECTION J: PUBLICATION AND DISSEMINATION OF RESEARCH FINDINGS

30. **How will the results of the research be reported and disseminated?** *(Select all that apply)*
☒ Peer reviewed journal ☐ Non-peer reviewed journal ☐ Peer reviewed books ☐ Publication in media, social media or website (including Podcasts and online videos) ☐ Conference presentation ☐ Internal report ☐ Promotional report and materials ☐ Reports compiled for or on behalf of external organisations☐ Dissertation/Thesis ☐ Other publication ☒ Written feedback to research participants ☒ Presentation to participants or relevant community groups ☐ 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)?**
None

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/participant screening
☒ 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

Appendix F – Local Approval from the FE provider SENCO

Research project
1 message

XXXX < XXXX . XXXX @XXXX .ac.uk>   21 January 2020 at 10:42
To: "jason.shonibare@XXXX " <jason.shonibare@XXXX .co.uk>,

This is to confirm that Jason Shonibare from the Tavistock and Portland NHS trust and Essex University has been and discussed the viability of carrying out a piece of research 'What are the intersecting experiences of students from a BME background and who have SEN or a disability in Further Education' at Hackney college.

The college welcome the opportunity to be part of the research and are willing to facilitate interviews with identified learners in relation to their experience in Further Education.

Thanks

XXXX XXXX
Senior Curriculum Manager ALS
XXXX

T: XXXX
XXXX

Appendix G – Information Sheet (participant)

Educational Psychology Service
PLACEHOLDER & LOGO

NHS
The Tavistock and Portman
NHS Foundation Trust

Research Information Sheet

Title: What are the intersecting experiences of students from a Black and Minority Ethnic (BME) background and who have a special educational need or disability (SEND) in Further Education (FE)?

Who is doing the research?

My name is Jason Shonibare. I am a Trainee Educational Psychologist (TEP) in my second year of studying for the professional Doctorate in Child, Community and Educational Psychology. I am carrying out this research as part of my course.

What is the aim of the research?

The research aims to find a robust and evidence-informed response to these questions:
- What are the intersecting experiences of students from a BME background who also have a SEND in FE?
- How do intersectional approaches inform the understanding of the complex identities and associated needs of individuals with multiple minority group memberships within an educational context?

Who has given permission for this research?

The Tavistock and Portman Research and Ethics Committee (TREC) has given ethical approval to carry out this research. The Local Authority Educational Psychology Service and New City College have also given permission for the research to proceed.

Who can take part in this research?

I am looking for FE learners who:
- Have a Black or Minority Ethnic (BME) background

- Are currently supported by an Education, Health and Care Plan (EHCP) and/or have a disability
- Are able to engage in an interview which last up to an hour

If more than the required number of learners come forward, participation will be on a first come first served basis.

What does participation involve?

If you agree to take part, you will be invited to either meet me in a room in the college at time that is convenient to you or via online video call. In our meeting, we will talk for around an hour about your experiences of being both from a BME background and having SEND. This will be explored through me asking you a small number of open ended questions. At the beginning of this interview you will be asked to complete a one page form with a few questions relating to your demographics and experience. I will make audio recordings of the meeting which will be transcribed for analysis and then deleted. I will also keep a reflective diary of my experiences as a researcher to support analysis.

What are the possible benefits of taking part?

Despite changes in legislation promoting equality and diversity, some vulnerable groups are still facing stark challenges within the education, mental health and judicial systems. Compounding this issue further is our limited understanding of those whose life experiences include for example, an interplay between their race, culture, and levels of ability. This study seeks to help explain and advocate for the issues associated with being a member to two (or more) groups that can be identified as vulnerable.

Taking part will help improve the understanding and support for those who are a minority within a minority. There may also be personal benefits in having time to reflect on your own experiences and share your story so that others in a similar situation might too feel empowered.

What are the possible risks of taking part?

Talking about experiences of being part of a minority group might evoke feelings which you may not have expected or feel comfortable with. However, the open ended nature of the questions gives you freedom in choosing what to share. There will also be options to access additional support from appropriate services if this is required. In line

with public health advice, meeting face to face amidst the COVID-19 concerns is not advisable. During the implementation of this advice, online video options are provided for participation.

What will happen to the findings from the research?

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 reviewed journal. I am keen am also keen to share my findings with interested bodies which could result in presentations or workshops. You will have the option to read a summary of my findings or the full thesis once the analysis has been completed.

What will happen if I don't want to carry on with this research?

Participation in this research is voluntary and you are free to withdraw from the research at any time before analysis, without giving a reason. Any research data collected before your withdrawal may still be used, unless you request that it is destroyed.

Will my taking part in this study be kept confidential?

Yes. All records related to your participation in this research study will be handled and stored securely on an encrypted drive using password protection. Your identity on these records will be indicated by a pseudonym rather than by your name. The data will be kept for a minimum of 5 years. Data collected during the study will be stored and used in compliance with the GDPR (2016) and the Tavistock and Portman's Data Protection Policy.

Where they are available, parent and carers will be informed about your participation in the study, however your data **will not** be shared with them. In any circumstance where safeguarding concerns are raised, this may result in breaches in confidence (see below).

Are there times when my data cannot be kept confidential?

Confidentiality is subject to safeguarding limitations of the Tavistock and Portman NHS Trust's Safeguarding Policy. If a disclosure is made that suggests that imminent harm to self or others may/has occurred, then confidentiality may not be able to be maintained and other relevant parties may need to be informed as appropriate. Where possible, this will be discussed with you beforehand. The number of participants (6 – 10) may also mean that you recognise some

examples and experiences you have shared in interviews. However, to protect your identity, pseudonyms will be used and any identifiable details changed.

Further information and contact details

For any queries about any aspect of the research, please email - jshonibare@tavi-port.nhs.uk.

If you have any concerns about the conduct of the researcher or any other aspect of this research project, then you should contact Simon Carrington, Head of Academic Governance and Quality Assurance (academicquality@tavi-port.nhs.uk)

Appendix H – Information Sheet (parent)
Educational Psychology Service
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NHS
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Parent/Carer Information Letter

Dear XXXX,

Research Title: What are the intersecting experiences of students from a Black and Minority Ethnic (BME) background and who have a special educational need or disability (SEND) in Further Education?

My name is Jason Shonibare and I am a second year Trainee Educational Psychologist at the Tavistock and Portman Clinic and Essex University on placement in XXXX.

I am doing research which _____ has been identified as potentially being able to participate in. Please see the attached information sheet for a detailed explanation of what the research will entail.

Due to the age of the student, they are able to give permission to take part in the research themselves. However, the decision was taken to inform parent/carers of what participation will involve, including any potential benefits or risks. The aim of this communication is to aid in your understanding as part of the student's support network. I also hope that if both you and the student are given all the necessary information, that this will make the experience the best possible one for all.

Confidentiality is important to the research process and as such all records related to the student's participation in this study will be handled and stored securely on an encrypted drive using password protection. As such, their data **will not** be shared with external agencies or parents/carers. However, in circumstances where safeguarding concerns are raised, confidentiality may not be able to be maintained and other relevant parties may need to be informed as appropriate. Please see the confidentiality sections of the Information Sheet.

If you do have any queries, concerns, or information you think it would be helpful for me to know, please do get in touch. You can reach either me or my Research Supervisor at the below contact details.

Thank you for your time and support.

Kind Regards,

Mr Jason Shonibare   Dr Adam Styles

Trainee Educational Psychologist   Research Supervisor

Tavistock and Portman Clinic   Tavistock and Portman Clinic

jshonibare@tavi-port.nhs.uk   AStyles@Tavi-Port.ac.uk

Appendix I – Example Participant Consent Form

<u>**Educational Psychology Service**</u>
PLACEHOLDER & LOGO

NHS
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NHS Foundation Trust

Research Title:

What are the intersecting experiences of students from a BME background and who have a SEND in Further Education?

Please initial the statements below if you agree with them:	Initial here:
1. I have read and understood the information sheet and have had the chance to ask questions.	
2. I understand that my participation in this research is voluntary and I am free at any time to withdraw consent or any unprocessed data without giving a reason.	
3. I agree for my interviews to be recorded.	
4. I understand that my data will be anonymised so that I cannot be linked to the data. I understand that the sample size is small.	
5. I understand that there are limitations to confidentiality relating to legal duties and threat of harm to self or others.	
6. I understand that my interviews will be used for this research and cannot be accessed for any other purposes.	
7. I understand that the findings from this research will be published in a thesis and potentially in a presentation or peer reviewed journal.	
8. I am willing to participate in this research.	

Your name: _____

Signed: _____   Date_____

Researcher name: Jason Shonibare

Signed: _____   Date_____

Appendix J – Sample Participant Screening Questionnaire

Educational Psychology Service
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Participant Screening Questionnaire

Please complete all questions and return to jshonibare@tavi-port.nhs.uk

1. What is your ethnic group? Choose **ONE** from sections A to E

A White
☐ British
☐ Any Other White background, please write:
_____
B Mixed
☐ White and Black Caribbean
☐ White and Black African
☐ White and Asian
☐ Any Other Mixed background, please write:
_____
C Asian or Asian British
☐ Indian
☐ Pakistani
☐ Bangladeshi
☐ Any Other Asian background, please write:
_____
D Black or Black British
☐ Caribbean
☐ African
☐ Any Other Black background, please write:
_____
E Chinese or other ethnic group
☐ Chinese
☐ Any other, please write:
_____

Please tick 1 box or write your response where appropriate

2. What is your country of birth?
☐ England
☐ Wales
☐ Scotland
☐ Northern Ireland

☐ Republic of Ireland
☐ Elsewhere, please write in the present name of the country

_____

3. How would you describe your gender?
☐ Female
☐ Male
☐ Transgender

_____

4. Age: _____

5. How many academic years of college have you attended? _____

6. Do you currently have an Education, Health and Care Plan (EHCP)?
☐ Yes
☐ No
If yes, for how many years have had a plan? _____

7. Is there anything else about you that you think the researcher should know?

_____

_____

_____

_____

_____

_____

Thank you for your time

Appendix K – Interview Schedule

Educational Psychology Service

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Potential Interview schedule

Preface - Questions **1, 2, 6** and **10** are core questions which, with an open enough participant (**p**), could be all that are needed to be asked.

Education background

1. Can you tell me about how you came to this college?

On racial background

2. Can you tell me about your experiences coming from a (interviewee specific information here – (ISIH)) community?
3. Do you remember the point when you first knew you were from a (ISIH) background?
    a. Prompt – What was that like?

Note: After **p's** response, where they could offer either a more positive or negative focus on experience, Prompt could ask for alternative. This allows them to describe experience in whatever order they want to bring them. This will mean that balanced view sort, conversation is less prescriptive nor less driven by a particular hypothesis.

On SEND

4. Can you tell me about your experiences of having additional support for your education (e.g. EHCP)?

Note: This might need adapting based on interviewees knowledge of own needs/plan etc.

5. Do you remember the point when you first became aware that additional support for your education was an option for you?
    a. Prompt – What was that like?

Note: After **p's** response, where they could offer either a more positive or negative focus on experience, Prompt could ask for alternative. This allows them to describe experience in whatever order they want to bring them. This will mean that balanced view sort, conversation is less prescriptive nor less driven by a particular hypothesis.

Reflections on combined group memberships

6. What is it like to have additional support for your education while coming from a (ISIH) background?
7. How do you think other people see you? Possible prompts: partner, family, friends, work colleagues?

The future

8. How do you see some of the things we have talked about impacting on you in the future?

Examples *prompts such as "can you tell me a bit more about that?" and probes like "what do you mean by (insert key words interviewee uses)?"*

Further options and guidance:

*   It would be possible to tweak the questions as I progress through interviews and across the total interviews.
*   It may be better to have different questions at different levels (of scaffolding required) for the different levels of ability.
*   Due to semi-structured format, the order and level or prompting needed can be adjusted
*   For all questions, getting a sense from feedback about their usefulness will be key

Appendix L – Participant 1 (Shahid) Transcript and Exploratory (Descriptive, Linguistic and Conceptual) Comments
With Researcher post interview and post transcript re-read notes.

Transcript of s1 with paragraph numbers.	Initial Exploratory Comments with 'Descriptive', *'Linguistic'* and *'Conceptual'* *differentiations.*
1. S1 2. I - Hi Shahid, how you doing today? 3. R - Hi, how are you, I'm great, I'm great thank you. 4. I - Excellent, well again. Thank you for being here. this is a research interview, and we're really glad to have you here. So, I've got a, a few questions I wanna ask you, there's no pressure to answer in any particular way. 5. R - No worries 6. I - Yeah, in all your answers just be as honest as you can possibly be and it would be really appreciated, Okay? 7. R - Sure. 8. I - Can you confirm that you understand, and you've given consent to be part of this research- 9. R - yeah, I give, I give permission yeah. 10. I -Okay, Perfect. Alright Shahid, so we're gonna, we're gonna start with the questions now. The first one's really straight forward. I just want to get to know you a bit, so can you tell me a bit about yourself. 11. R -well, my name is Shahid. This is my third year at this college, at ***college name***, Um- I am twenty years old, and at the moment i'm currently studying a diploma in business and ente- enterprise. Which is going well so far, it's going well so far at the moment. I started it a month ago and and yeah, it's going, its going as well as can expected, so 12. I - what was the title of your resea- , your um, your studies? 13. R -Sorry? 14. I -can you repeat the title of your studies, i just wanted to hear it	Age – 20. Good opening. Quickly talkative and engaged. *Going well so far – suggestive*

15. R - Oh, Business and Enterprise.	*of pending failure or just limited time to assess?*
16. I -Business and Enterprise.	
17. R - Level one. Introductory in diploma and business.	
18. I - amazing, and what are you hoping to do once you finish with that, do you think?	
19. R -um, so at the moment, well, I'm just trying to, branch out a bit, I'm trying to develop new skills.	
20. I - okay.	
21. R - i want to get better at using computers and whatnot, so the business would help me with stuff like that	
22. I - yeah.	
23. R - and what else, also um i want to try to see what i can do, so if i can get this level one diploma in business and i could get a distinction or …or the business thing, I could maybe, try and do something a little harder next year, if i could- or i might go to uni, but i'm not too sure about it just yet, 'cause I'm still in two minds about it so	*Initial vague language that doesn't answer the question.* Recognises areas of development and strategy to improve.
24. I - okay	
25. R - I'm sort of nervous about it yeah … cause I'm doing English and maths, so i already have my level one in English.	
26. I - yeah	Describes wanting a distinction. And then further improving on that. <u>Highest grade possible. Is he aware of my educational background and trying to impress me?</u>
27. R - which i got, , now i'm going to do level two which is GCSE, I'm going to try and get that, and i got my level one in maths, cause i'm not very good at maths, so, I feel, i dislike maths intensely. so..	*Two minds use to not show investment or commitment.* Further show of internal state and vulnerability at education prospects
28. I - wow	
29. R - i don't really like it much. So I'm trying to get my level one in maths as well, which i'm currently doing, revising a lot, which i revise, sometimes you get distracted as well, so try not to get distracted.	
30. I - Okay.	Acknowledgement of Maths as hard and therefore disliked. <u>Views of attitude to education quickly emerging. Challenges faced and feelings about them.</u>
31. R - and also, I'm at college three days a week	*"Intensely" is intense language.*
32. I - three days, okay okay. So you've got a lot going on at the moment. It sounds like you're very busy.	
33. R - at the moment yeah a lot, yeah	
34. ***	

Transcript	Notes
35. I - what were you doing before you came to the college, how did you come to this college?	Barrier is how easily he is able to be distracted.
36. R - oh so before i was in ***name of secondary school***.so, then, i went to sixth form there for two years. which- i didn't really do much, because i didn't push myself.	
37. I - okay.	Is this considered a lot by him? Seems like end of a list of challenges.
38. R – 'cause I didn't-, I was afraid of change in a way. i was afraid of moving up, because I thought, ohh well, I'm not gonna receive it , so what's the point of doing it.	
39. I - okay.	
40. R - So I though- and then this year, in lockdown it helped me alot. It, it sort of. I wanted to, I started to be a little optimistic. I started to be optimistic. So I wanted to. I said to myself that i could, i could do it, and instead of saying " no, i can't do it" i could say " yes i can do it" so i thought. but it took me a long time. It took me a long time to break out of that zone, out of that shell, because I didn't have the confidence to do it. Yeah so.	Suggestion of ineffective use of education. <u>Is this communicating conveyor belt system from school to college just because…?</u>
41. I - It sounds like you've come a long way from where you started, to where you are	*'afraid of change'. What change. Further qualifications? Passing exams?* <u>*Redundancy of study*</u>
42. R - yeah. yeah i did.	
43. I - that's really nice to hear actually. It's really positive-	
44. R - thank you, thank you, it is. Cus it feels good to, to do these tings	Lockdown helped. *Self-talk self-direction, self-affirming language.* <u>What is it about lockdown? Why was this helpful? Self belief helped. Confidence and time given helped.</u>
45. I - and you mentioned-	
46. R - 'cause im trying more	
47. I - yeah, you're , trying more, amazing	
48. R - trying more	
49. I -and you mentioned lockdown, i know that's been very difficult for loads of people with coronavirus.	
50. R - yes.	Connection to the internal state. *Do these "things" – study and succeed at it?*
51. I - how, how have you managed?	
52. R - for me. It was, I'm not very good at IT, so computer stuff and stuff like that, but I tried to learn, and yeah, so, as I say, I got very good at it etcetera etcetera. Also, when it was lockdown, it was for a couple of months, before, of- of course I was at my second year at college at the time, and we had, when I was doing my work, I could just send it through email to my teacher.	Putting in effort
53. I - okay.	Motivated

54. R - at first, I got my sister, to help me, to send it, 'cause she was normally good at that stuff. That's not my, forte, you know, that' s not my expe-expe-expertise. So she helped me with that, so, then I learnt about it. I learnt how to send things and get familiar with email, and stuff. So, its gotten easier for me.	Intro of corona and systemic factors impact on success.
55. I - okay	Story of IT weakness turned to strength. Confidence in applying himself to something and changing the outcome. Improvements in IT helped navigate lockdown and deliver work to teacher. <u>Combining new ways of interacting with education with new ways of being – more confident in ability to acquire new skills to rise to challenge.</u>
56. R - its easier for me.	
57. I - can you	<u>54. Fixed mindset. Internalised deficit model.</u> Resourceful to the issues encountered.
58. R - so then I started sending it by myself.	
59. I - amazing, so	
60. R - as I said, emailing was back and forth and I don't know if you've heard of teams.	
61. I - yes.	
62. R - okay, so, me and my teacher and our classmates, we, we, in a team meeting, so we did video call, so it's a bit like zoom in a way.	
63. I - yeah, yeah, yeah	
64. R - so we did that, just to, If we need, have any questions or	
65. I - to keep-	
66. R - want to know anything	
67. I - yeah	
68. R - ***	Connect with me and check shared knowledge base.
69. I - amazing	
70. R - and a general catch up… something, so yeah	
71. I - awh, thank you, its really nice to hear about your studies, and I think its important to understand why you came to college and why you were interested in further education	Reference Team and current Zoom interaction. New ways of engaging with people. <u>Link between classroom and research interview.</u>
72. R - definitely.	
73. I - the next questions are about your identity. That's- what you think about your identity. The question is - "what does the word 'identity' mean to you?"	
74. R - um, I would say in my opinion, its sort of eh, a personal opinion of yourself.	
75. I - um hm	

76.1

77. R - a personal, , sort of judgement bout yourself. So, I would say that I'm very confident at speaking to people on, about anything, so, and I do not… stutter, in a way. i mean I do stutter but, um, let's just say I'm very confident at speaking to people and I can answer any questions. So that's my opinion, that's my identity. That's what I would identif- I would identify myself as a confident, public speaker, in a way.

78. I - yeah

79. R - whereas other people might not identify me as that, but they might identife-identify me as, lets say, for example , a shy person.

80. I - okay. yeah. okay

81. R - but, that's there opinion , that there identity of me, my identity of myself is different towards other people..

82. I - so that's, that's really helpful. Thank you, so, it sounds to me like you would describe your identiti- identity as someone who is a confident person.

83. R - yes, yes

84. I - but that's your opinion of yourself and your saying

85. R - of course, of course

86. I - you can have your opinion, but other people might have they're opinion and that

87. R - sure. Sure

88. I - and that would be

89. R - yeah, of course, um, there are some, um departments which I lack, I might not be as confident, so let's say IT, IT, learning computers.

90. I - yeah

91. R - I might not be very confident at doing it, I would do it but, I would sort of...be panicking, you know, but if you asked me to speak to someone, let's say *??* I would happily do it. That's not a problem for me, because I'm a very talkative person, I like speaking, so, I like interacting with other, , I like it. i don't like- yeah, so that's my sort of thing, I say.

92. I: no that's- thank you, that's really helpful, that helps me to understand it very clearly.

93. R - no problem.

94. I - so, I guess, the next question that I'm going to ask you about, is to do with race and ethnicity. and really the question's quite, it's quite straight forward, what I'd like to

---

Is this an expression of appreciation for the questions being asked about his studies. Interest shown?

Qualifies that his statement is his and his alone. Recognises nuances of word. Idiographic nature of word.

1
Stutter is used as an example. Confidence named. Character traits as part of identity. History of stutter when less confident? Stutter, confidence and publicly speaking all linked. Use of language in space.

Identity traits are constant. Suggestion that you cannot be both a confident and shy person.

Layered response. Both his and other's perspective. Identity may be placed upon you or you may self-identify. Acknowledge difference of each.

know is how do you describe yourself, your ethnic or racial background, what would you say you, your background is?

95. R - my background is , South Asian, Bangladeshi.

96. I - mm hm

97. R - so, Bengali and … well, yeah. That's what I would say, and I would say my, could I , should I talk about my culture as well?

98. I - if you like to, yeah

99. R -yeah, I would say my culture is very vibrant and colourful.

100. I - mm hm

101. R - I think I said that to you on the phone, I don't know if you remember

102. I - it sounds like

103. R - yeah, its colourful and vibrant, there's a lot of… it's a lot of, so, it's a lot of, h, how do I say, its, its like a community.

104. I - mm hmm

105. R - That's what I like about it.

106. I - yeah

107. R - we, we get to speak in our own language, which is great as well, so

108. I - what is your language-

109. R - I can speak two languages, I'm bilingual, so I can speak English and Bengali

110. I - Bengali

111. R - so, I can speak, so it, it comes, um, it, it's a, it's a bonus, it's a bonus for me, it's a plus. so let's say if I was to get a job in a, lets, in a store or something, and the person couldn't speak English, they could only speak Bengali. I could interfere and I could speak to them about it and I could, and when you speak to someone in their language you make them comfortable.

112. I - yeah. Yeah

113. R - so they won't panic so

114. I - yeah, yeah

115. R - ... that's what I would do

Identity is also constructed of areas of development. Not just strengths.
91. Disclosed that likes interacting while demonstrating this. Full answers and lots of personal reflection. Comfort within himself. <u>When an element of ones identity is called on, if they are good at it, this can improve their mood. Subtle suggestion, not being good at education but being asked to do this, not make happy.</u>

Named ethnic, cultural heritage.
Considers culture separate from ethnic origin. Word's meaning for him.

99. Intense and attractive words. <u>Positive framing.</u>

Stutter returns. "*Lots of".* <u>What does he mean by community?</u>

116. I - that's really helpful, so you, so your really thinking in a way I'm thinking, my next question I was gonna ask about, what is it like to come from a Bangladeshi background? And speak Bengali, and you've just said that you think- 117. 2 118. R - mm hm, I feel 119. I - correct me if I'm wrong, but it feels like your saying that you can, connect with more people because you can speak Bengali. 120. R - of course , of course, yeah yeah yeah... I can connect with a lot of people 121. I - yeah 122. R - that's the beautiful thing about learning another language 123. I - and you said that it's vibrant and beautiful 124. R - exactly 125. I - So, it sounds like you really enjoy, that part of your identity, that part of your culture 126. R - I do, I do... because I, I always mention the fact that I'm Bangladeshi, I always feel like the need to because, I want people to know, 'cause I would, I love to know about people's identity as well, and they ethnicity and they nationality... they religion. I like to know about stuff like, remember I asked you- you said that your Barbados, I think 127. I - that's right 128. R - and what's the other country? That's you said 129. I - Nigeria, yeah 130. R - Nigeria, see, so your, your, so your mixed race then. 131. I - I'm, I'm, I would say I'm dual heritage. So two cultures, two heritage. 132. R - oh, clashing together, that's great. You see I like meeting people from different cultures and finding about they're culture and I like people asking about my culture as well Because I would happy answer them for you. I love to talk about my culture. 133. 3 134. I - nah, I'm getting that impression, it's really nice to hear you talk about your culture. 135. R - yeah, yeah. Of course	<u>105. Reinforces that commentary is personal preference. Perhaps conscious that it is not everyone's preference (?prejudice)</u> 107. Distinct mention of language. Important to standalone? Key component. "*Our own*". *Sense of belonging, personal connection.* <u>Asked about your language and responded with both English and Bengali – suggestive of dual connections.</u> 111. Appreciation of bilingualism. Job market applications. *Use of word "interfere" is interesting.* Use of language as rapport builder. Again – a connector. *113. Use of "panic" interesting.* <u>115. Inference being that in some contexts, his (not everyone would do the same) bilingual interference can avoid panic. Power of belonging.</u> <u>2</u> Scope of reach vast *Beautiful – creative use of showing community value*

136. I - and it's interesting because we talked about you being from a south Asian background.	
137. R - yeah	Pride of identity. Interest in others. Acknowledgement of its inherent value. Inclusion of religion as part of this fold. Remembered my response to same question. <u>Levelling the power in space by humanising my researcher role.</u>
138. I -And speaking Bengali and you talked about an example where, in a shop for example, you could cross the language barrier and help somebody, who couldn't speak English	
139. R - yeah, exactly	
140. I - are there other examples that you have, Shahid, of times where it's, you find your culture helpful? To you, or you think that it has been a useful thing to have.	
141. R - yeah, yeah, yeah, yeah, so, let's say, it was, there's a quite a few Bengali people, that can't sadly speak the language, which is fine because we all have our own struggles , we all have our different struggles, it's , I'm, let's say people who came to this, came to England. At a, lets Say their thirties or twenties, they find it hard to speak English which is, which is understandable, do you understand? So I would try to bear, bear with them and try, try make them feel comfortable. So I can understand what they, what they're trying to say, is that- and also, I've tried, um, what else is there, sorry one moment, sorry (clearing throat)	*"Mixed race" – lack of understanding between race and ethnicity.* <u>Perhaps other gaps in linguistic knowledge. What meaning is he taking from my questions?</u> 132. "*clashing" interesting use.* Show of interest in research and space it is being discussed.
142. I - that's okay, take your time	
143. R - so, let's say, as I was saying, that there might be a few Bengali people , individuals that might not speak the, Bengali language. They only know English. They, they're parents might be from here and they never really had their typical original, sort of back home	
144. I - yes	
145. R - parents from their home country, so they don't know it well, (pause to clear throat) Yeah, sorry about that	
146. I - it's alright	
147. R - and let's say when they speak to let's say, a older gentleman that can't really speak English, they struggle because they can't really speak it , they find it difficult. And I , I might think to myself, that's I'm really blessed to know the language because I can easily communicate with them.	*Yeah x4, enthusiasm for subject.* Sense of loss for part of a community in which your language does not align with that
148. I - yeah, yeah	

149. R - no set backs , nothing, so I feel happy you know and a lot of people said , what is that, it was an older woman, a Bengali woman, we always say Aunty and Uncle, so, Its an Aunty so, we, she said that my Bengali was pretty good for someone who was, who was , who was born here, so, that's meant a lot to me	community. Recognise not a universal struggle but that struggles are universal.
150. I - that's nice to hear	Flow disruption seemed innocuous.
151. R - yeah, yeah yeah	
152. I - but you were born in the UK?	
153. R - yeah, I was born in the UK. East London to be precise.	
154. I - okay	
155. R - yeah	
156. I -um, that's really, that's really interesting to hear, as in we spent a little bit of time talking about some more positive or nicer things about being from a particular culture, such as yours, Bengali, Bangladesh I'm sorry. I'm interested if there are, if you can think of any examples where things perhaps make it quite hard to be from that culture and you found it difficult in the community or society being from a Bangladeshi background.	The experiences of generational migration and language based community integration. Access based on ability to socially connect through language.
157. R - yeah I did, so, um, this might not be, of course, one persons, let's say one person from that culture is not say for everyone in that culture, of course, we ask know that, we ask have different parents, but I would say the majority of the Bengali parents they have a very high, they have very high standards, when it comes to their education.	149.Cultural practice of age breeds familiarity. Familial term of endearment (show of respect). Recognition of their cultural capital and weight of their praise for maintaining the culture.
158. I - okay	
159. R - … and I and I heard that, a lot of you know, the, for you for example, you're , you're Nigerian as well , that's west Africa right?	
160. I - that's right. yeah	
161. R - yeah, west Africa right, so I'm pretty sure even , like you might, you might not, or you might have, with your parents they might have the high expectations for you, did they, or, I might have got it wrong? Like they might have said to you that, oh I want you, or Jason, I want you to get this, Jason I want you to get that	
162. I - yeah.	

163. R - you think you need to try and get this, if you don't get that, what would people say, they're a lot of parents worry too much about what other people will say and they don't really care about their own kids in a way. 164. I - I understand. 165. R - kids want… there's a lot of kids who find it difficult to impress their parents 166. I - yeah 167. R - I do know a few people, that yeah they find it very hard to, 168. I - yeah 169. R – 'cause their parents have high standards, they set very high standards and they will get good grades, but it does not meet the parent's criteria. 170. I - I understand 171. R - it's a bit, is a bit disappointing for them 172. I - you, you explained that really well, I think I really follow what you're saying 173. R - thank you 174. I - you talked about other people, I'm wondering if um, is that your experience Shahid? Or is that people that you've seen 175. R - it's,it's ,it's,it's um, I- I- I've seen it, I've seen it with my, I seen it , it happened to, it happened with people that I'm close with. 176. I - okay 177. R -um, yeah, my family members and stuff, like my cousins and stuff like that, their parents sort of have a high standards for them, they will get good grades but it's just not quite good enough the parents. 178. I - okay. 179. R - and they might want them to go to uni, different uni's, they might say that uni is not that great, you should go to that uni, so you know, yeah, they're just, but, but that's how it is nowadays, sadly 180. I - yeah 181. R - yeah unfortunately it's like that , but, I would , I would, I would wish it changed a bit 182. I - yeah 183. R - I said that if I was to have any kids I would not have high standards for them, yeah, if they do get it, I'm happy , of course but if they don't, I don't want them	Emphasised the individual's experience and not generalising this inappropriately. *Deliberate emphasis on "very high".* <u>Links from Bengali parents expectations to high standards of education. Value of study.</u> Connect with researcher again. Humanise. Demonstrate own cultural awareness (via geographical awareness). Locate me in my culture. 161. Position me in his shoes with concrete examples and use of researcher's name. <u>Emersive story to demonstrate point. Is there some assumed shared-lived-experience? On what basis</u> <u>Undue pressure of social stigma when uneducated. Greater than own child perspective. Who's needs are being met?</u> Unrealistic expectations and the fall out of not meeting these.

to think it's the end of the world. ...you know, you know I don't want my kid to, to feel stressed out by his own father, that doesn't want him to do, puts peer pressure on him and you need to motivate your kids , that's what I, that's what I stand by, a lot of parents don't do that, they're negative not positive.

184.   I - they're about negative toward that kind of

185.   R - yeah, or they might go , ah, you did okay , but you could do better, you know, stuff like that, but they need to understand , they need to put yourself in your kids position, because would you want to do as great as your kid.

186.   I - yeah.

187.   R - probably not, yeah and I don't want to sound like I'm disrespectful

188.   I - yeah

189.   R - but it's the truth, it's the truth because normally the parents, they say if they were to do the same exam again as they're kid, they wouldn't be able to do it as well as their own kid. In a way, when they insulted the kids they insulted themselves.

190.   J; that's a , that's a really interesting perspective and it helps me to understand it really well, I have a question for you, it's kind of a weird question, but maybe I , hear me out and I'll try to explain for you.

191.   R - Sure, sure, Go ahead

192.   I - So, you mention being born in the UK.

193.   R - yes.

194.   I - and so this question is kinda thinking about, the question is this : " Do you remember thinking about the point or time period when you first realised that you were from a Bangladeshi background? So...

195.   R - I understand your question. Yeah, yeah. of course, of course, of course. I do, so I want- , at at first, I used to think. I mean I did always knew that I was Bengali, but i didn't, I think, it's just about a year back I'll say, that I really started to, talk about my culture, started to sort of research about it ; because I wanted to know more about

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Annotations (right margin):

High standards and pre-conceptions of ability placed on all new borns? Failure in study is to also fail at meeting parental requirements. 2 sets of losses. The weight of failure for p

175. Asked how close the phenomena p is. *Stutter immediately returned when directly questioned.* Nervous response? Discomfort? Stress

Close but not direct link. Plural examples. Is is that aunties and uncles will hold wildly different views that Ps parents.

Contemporary take on benefits of education from quality establishments.

View of own legacy, sphere of influence. Required needs for change between being parented and parenting. *"end of the world" evocative of social immobility.* Parent pressure adds to societal pressures. Is pressure motivating (extrinsic, intrinsic). *"stand by" belief*

it, I mean, it interests me, it interested me, I mean it always has, I used to ask my mum and dad questions about it , and they would answer it for me because they were happy to share it with me 196.　　I - yeah. 197.　　R - was it so, one of it was, I want you to know about the Independence Day, of Bangladesh, so that was in 1971 so that was a very, so it's going to be 50 years next year are very big, a big 50 years celebration, 2021 it's a march then so I'm looking very forward to that. So we got our our independence from East Pakistan so East Pakistan used to be Pakistan before but then it turned into Bangladesh but yeah so it was. A lot of a lot of people don't identify, let's say they'll talk about Bengalis. You see they normally say that we're Indians I don't know if you see that but they would, they would they would probably say were Indians they don't, but I feel like that's a bit ignorant to say, because you should ask one, a person what their nationality is . Bengali and Indian are not the same thing they are two separate countries. Same with Pakistan same with Sri Lanka same with Nepal. Very separate countries. It's like, I'm pretty sure, so you know, of course you know Ghanaian people right, but from Ghana of course, West Africa same with Nigeria don't you see that they might say ah Ghanaians and Nigerians they're the same right , they look the same. 198.　　I - yeah 199.　　R -but it's very is very is very silly it's very, I used to , I use to sort of get annoyed with them and stuff 'cause, I understand jokes, that's fine, I can take a joke, I love a joke 200.　　I - yeah 201.　　R - but I just don't think it's the same thing, they tried saying it's the same thing when it's not, but it's not, when they speak two different languages, and they're from two different countries. It's not the same and they could even be two different sorts of religions as well so. 202.　　I - that sounds like a differentia-,it sounds like keeping that difference separate is really important to you, like you want to make sure exactly what your identity and culture is 203.　　R - of course, of course	*system of positive motivation and that lots of current situation is negative.* Lack of Parental empathy for children. Strong criticism, perhaps from a place of the victim. *Disrespect – in this context?* Perhaps a tool for compliance in what p sees as outdated unquestionable methods. 189. parents could not perform as well as students. Point of – your child's academic performance is partially your responsibility. Parent lack of awareness of these challenges. NOT a shared experience despite shared culture and family context. Parental accountability for low grades, pressure to achieve high grades. Outcome. *Interrupted and confident understanding of the question.* Talk about and research culture. Self-expression and building awareness.

204.　　　***	
205.　　　R - and also, another thing is say if we're talking a lot	<u>A means of gaining parental favour was to show interest in cultural background.</u>
206.　　　I - you're doing amazing, you're doing amazing, this is perfect	
207.　　　R - that's okay thank you, really appreciate that and also um, the- , I was gonna say, when did you sort of find out about that, when did you get in touch with your identity and stuff so, I like this topic by the way, I like, I like this topic, I think you're doing a great thing.	Historical knowledge. Demonstration of knowledge. Links to personal experience and interests. Pride and appreciation for culture.
208.　　　I - Thank you	
	<u>Political implications of historic-geography border context and identity</u> Homogeneity assumed between Pakistani and Bengalis. *Use of "identify" as how one is recognised by their origins.* Ignorance <u>would inquiry mitigate the effects of this?</u> *Use of "very separate" to demonstrate point.* Use of Ghana and Nigeria to align me to his point, knowing my own background.
209.　　　R - yeah, it's a great thing, and also I used to stay stuff like , yeah, I was born here, so yeah like I'm British, but if I'm being honest I don't think of myself as British if I'm being completely honest I would say I've been Bengali first before I am British even though I was born here yes, yes I was born here but I wouldn't say that I am English British yeah yeah I mean I wouldn't say that you might say you're British that's fine and my cousins and my family might say they're British that's cool let's say they were, let's say ,they might say they are, I would say, their only argument is they were born here that's why they would call themselves British and English but I wouldn't necessarily call myself British I wouldn't say that I'm British. Even though I have a British passport, yes.	
210.　　　I - yes	199. *"Silly"* <u>to play of depth of impact.</u> *Same with "joke" and being amenable.*
211.　　　R - but I would say I'm Bangladeshi first I would say that.	
212.　　　I - it sounds like you're saying that's our feel it's important that whoever is speaking of themselves is able to decide what they are called.	
213.　　　R - this, I, I don't know if you know this but there's a lot of individuals out there that are ashamed of their culture or ashamed of saying where they are from or what language they speak because they wanna fit into society and in a way they wanna just speak English they just don't wanna, they wanna forget it, life back home. Which I think is it's a bit it's a bit silly, I just think it's silly I just I think it's disrespectful because	Key aspects of culture including languages, religion and geography should not be conflated. *"they tried saying"* Who is the they?

you're just forgetting about the life that you lived For about twenty years and now now since you came to a different country you wanna change you wanna switch up. I find it a bit weird you know? Do you know I just find that-

214.   I - why do you , why do you Think fitting in its so important to those people?

215.   R - I feel like because the reason they wanna they want to fit in is because to fit in is because, yes because they want to feel like in a way I can I can say my opinion hear right?

216.   I - of course

217.   R - I-, I Don't want to offend anyone that's the thing

218.   I – no, absolutely this is a place for you to speak freely and please don't think I'm judging you I'm-

219.   R - yeah, yeah, yeah

220.   I - okay

221.   R - of course we are not always going to agree on a certain topic, that's why there's a thing called opinions aren't they

222.   I - absolutely

223.   R - like, you're not always gonna you're not always gonna agree on something but, you can still reach an agreement sort of. After the debate or argument or whatever.

224.   I - yeah

225.   R - but, I was gonna say a lot of people, the reason why they ashamed about it, say that they don't like how they, how the people back home treat each other, but I feel like they, just 'cause, they're probably talking about the majority that doesn't mean that everyone is like that. Everyone is not the same I could say yeah I met one bad person let's say from England and I say oh no every English people is the same beneath me, you would think that I am a bit crazy, that's not true at all mate I can't just say so if I say you're crazy I can't just call everyone's crazy as well it doesn't make sense.

226.   I - yeah

227.   R - everyone is different, you know

228.   I - absolutely

229. R - that's why I think and I think everyone, people don't like to be, um, classed as an immigrant, so they really want to be just called British, say if they were born in England, they just want to be told that, so a lot of people be like well I was born here so I'm British as well, I'm saying that's fine good for you as well but I wouldn't identify myself as British.	Shame of culture or open expression of culture or language they speak. *"fit in" and "speak English" synonymised. Use of "want to" suggestive of choice.* Forget about life back home. *Silly and disrespectful different degrees of severity but used interchangeably. Also weird.* Specific 20 year example given, <u>curious of this is a specific person in Ps life?</u>
230. I - yeah	
231. R - not ,not in a rude way, I mean I would say this country is amazing	
232. I - mm	
233. R - like this country is great, it's done a lot for me as well	
234. I - yeah	
235. R - as you can see I'm sitting on a wheelchair now an electric wheelchair.	Asks whether able to share opinion here suggesting a depth of disclosure or an unpopular opinion which might not otherwise be shared in less accepting spaces. Fear of causing offence
236. I - I can't	
237. R - I don't know if you can see that	
238. I - I couldn't see that	
239. R - can you see?	
240. I - I can't see it no	
241. R - oh wait if I go back	
242. I - yeah	
243. R - Can you see it now	
244. I - Yeah yeah yeah	Developed understanding of standing in different positions in argument but being able to share ideas still is important
245. R - if I go back so, I can walk a bit by the way but I use the wheelchair how long distances, I get tired	
246. I - mm hm	
247. R - so yeah they're pretty exhausting but yeah, let's say for example in Bangladesh they wouldn't be able to provide me with a wheelchair as great as this ,would they, only great countries like England they would be able to provide me with something like this that's why me and my parents and my whole family we are just grateful	Suggesting that argument or debate is a healthy way to explore disagreement.
248. I - mm	Some in a community hold negative views of the "home communities" self-treatment. P thinks that this is based on generalisations. <u>Similar notions to stereotyping and internalisation of 'othering'.</u> P suggests use of *"crazy" as a*
249. R - That we were raised up here that we were raised here, because it gave a lot of opportunities as well, And that's why college as well it wouldn't have been so great you know	

250.　　　I - it , it sounds, i'm just very grateful to be able to hear your story it's very, it's very powerful that's what I would say	*negative point which is applied to all. Worst of a person applied to that entire community.* Not logical
251.　　　R - Thank you I wouldn't say it's powerful but I appreciate that	
252.　　　I - no but that's how I feel and I think yeah I think it's been nice to hear you speak, um. Can I move onto a next question is that okay next question is that okay?	
253.　　　R - sure sure sure, go ahead and thank you for listening to me Talk by the way	*Immigrant* seen as a dirty word. Negative connotations and used to put down people. Link them to a negative grouping.
254.　　　I - no no no, not at all its really, It's really important for me so I'm, I'm very grateful. So this question actually , it touches on what you were just talking about and I'm- thank you for showing me that you're in an electric wheelchair, I think	
255.　　　R - sure	Appreciation for England without wishing to identify immediately as English or British.
256.　　　I - I think that's an important part of the conversation we're about to have	
257.　　　R - I have a disability that's why are use the wheelchair because I can't really walk for a long time because I have a disability on my feet so	
258.　　　I - okay so that that is actually what my question is really about how so, so in um, education, we talked about special educational needs and disabilities, we use that wording together a lot and we call it SEND. Have you heard that before SEND?	
259.　　　R - SEND yes I was in the send department in yeah yeah yeah yeah yeah, Yes I was in the SEND department in The first two years of this college, no I'm in mainstream now I'm in mainstream because I moved up, so progress	Reveal of electric wheelchair. Commentary on specialist mobility equipment which P has access to based on being in this country. *"as you can see" not obvious presented as if obvious.*
260.　　　I - so that's helpful to know because I guess what I'm asking about, well you mentioned you're in a wheelchair or is that is that disability which you sorry. The question I'm asking is what experiences did you have and will it affect your learning?	
261.　　　R - so I don't, I sort of have a before are used to have sort of a learning disability back then I wouldn't say now I do, I only got a physical disability	Revealed at this point. Researcher realisation of assumptions subverted. Mental check in about if or how this might change might understanding/interaction with P.
262.　　　I - I understand	
263.　　　R - so , so it's just with my legs I can't really and apart , I got hearing aids as well	
264.　　　I - okay	*"By the way"* used like in case you were wondering. Like a demonstration of proximity to the norm.
265.　　　R - so, but , um, today I forgot my hearing aids as you can see, I forgot, sometimes I forget my hearing aids but, it's because I'm hard of hearing I can't hear too well sometimes	
266.　　　I - I understand	

267. R - so are used to hearing aids to help me out to use it in the left ear, So I got ear, so I got a sort of ear problems, I got deaf problems I would say, I got a nose problem as well I can't smell at all so I've got no sense of smell so I was born like that, but a lot of people ask me can I taste I say yeah I can taste but I can't smell.	Records the difference in opportunity between Bangladesh and England. *"great"* used to demonstrate appreciation and *"gratitude".* <u>Wonder if this clear demonstration of gratiture is presented in a strong way due to narrative of immigrants who come to the UK and "rinse the NHS"?</u> Links opportunities to education and what this offers by way of living here.
268. I - yeah	
269. R - so I can't smell at all , I have no sense of smell, um and um i've got a spinal difficulty as well	
270. I - yeah	
271. R - so I can't really walk too well and I can't balance to the street so if I stand up and I said like this I wouldn't be able to stand still properly Without moving about would like to jumping in a because I can't keep my balance because it's very hard for me	
272. I - yeah	Comfort to disagree with my statement about his story being powerful whilst still showing appreciation for the acknowledgement. <u>Wonder about his understanding of power and how this may or may not apply to hearing someone's story.</u>
273. R - so and, yeah that's about it that's it	
274. I - thank you for sharing that first of all	
275. R - no problem	
276. I - and um you mention being when when you were in the college The last two years before this year, you were part of the SEND department.	
277. R - yes	
278. I - could you tell me a little bit more about that Shahid?	
279. R - yeah yeah, sure so, the SEND department it was sort of like, so normally since I've been SEND, you get a teaching assistant so to help us out if we are finding it hard to understand the question so, now I I've, now I normally most times at college I see her twice a week I normally get a tutor assistant as well	
280. I - mm hm	Volunteered further description of disability in his feet and how this impacts on walking and need for wheelchair.
281. R - which is from a previous year they want to make sure that we're okay, so they issued a teaching assistant for me as well so just in case if I don't need it , then I can tell them I don't need it but just for now I'll sort of need it so, yeah , I'm yeah so, the support it was the teacher assistants help you out but it was a bit strict because normally that department it was people with disabilities and stuff so be the teachers and tutors assistance needed to make sure that they are safe that they are okay if that makes sense. Of course let's say the average joe they'll be fine they are abled,	258. P was in send department for 2 years but is now in mainstream – demonstrating that students with disabilities can function outside of SEND

able-bodied so they would be able to do certain acts that us people with disabilities can't do if that makes sense.

282.   I - okay that- that's really helpful to know, um, I ask you a question about what it's like in your culture and what kind of cele- , like you talked about it being vibrant and colourful is just it's similar to the question I have about what it's like to live with a disability really I just want to know what is like from your experiences , both positive and not so positive. how do you, how do you feel it's like living with a disability, for you

283.   R - okay so, so now I would say I'm okay with my disability. so let's say if people, normally you get a lot of pity, sort of ,which I do appreciate but I don't want you to just be like I am I'm struggling and that. Like I find it hard and that. Um his life is so hard we should be grateful for ours, that we're not like this as well, I don't want them to think like that I'm not happy with life i'm content with life, I am I'm proud of myself in um, many ways that I have sort of overcome. My disability because I, I had i had numerous battles and some hard battles which in the past which I kept to myself because I was so I was having a bad time with with disabilities affecting it but now I'm happy now I'm happy, with it because yeah i'm just I'm just happy with that because normally I don't know if you've heard of the saying it is what it is

284.   I - yeah

285.   R - so I don't really have that though it is what it is… I've got it ,I, I appreciate what has God given me, what God has gave me your 'cause, I am Muslim as well so we shouldn't really be downplaying our flaws or disabilities or like that we should be accepting it you know, we just feel like you should be accepting and not complaining I wouldn't say.. I don't want you to think ah him, this guy never had no complaints before he wasn't complaining, I was before before I used to complain too much and I used to think why am I like this

286.   I - mm

287.   R - why am I not able to run or you know do things that other people can do or drive motorbikes why can't I do these things, I used to say all of this all this sort of , this is very ,this is very sad, um, but now I don't think like that at all so I broke out of that shell now I accepted it

288.   I - it's, it's , um, it sounds like a story of of growth and a story of

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education section of college. *"I don't, I sort of"* perhaps represents confusion about labels and self-catergorisation. They say but I disagree. Or my experience was more severe, now it is less

265. As well as feet, partial hearing mentioned, almost as an add on. Interested in the degree to which this impacts on learning. Forgets them. Support to manage hearing needs not in place at home or college? Is expectation on P fair/realistic?
Ear problems recatergorised to deaf problems. Never being able to smell added.

Long list of issues to contend with. Did I really acknowledge this fairly and appropriately in the interview? Would this have been my able-bodied guilt featuring? Is that a thing?
Acknowledgement of personal struggle

289. R - yeah yeah yeah growth	Naming SEND support and how it works. Help with comprehension in lesson. Regular and direct support. *"since I've been SEND" almost like a new facet of identity.*
290. I - acceptance ,You said that's the right word you said you have, you've come on a journey and even now you feel like you're	
291. R - I've accepted it ,exactly	
292. I -yeah	
293. R - before I do really well and choose to accept it, I used to think to myself , say to myself why am I like this ?Why can't I be like the other kids	
294. I - yeah	*They spoken about in the authoritative sense. Issuing, "department", those who ensure safety.* The idea of safety is mentioned as something only those who are able-bodied may be able to manage for themselves. If you require SEND support, you are unsafe. *"Us people with disabilities"* describes being seen as generic entity of same needs. Names average joe – direct norm-reference
295. R - Are used to be sort of kind of , yeah so but now I'm done, so thankfully thank God	
296. I - and Shahid , a similar question to before	
297. R - sure	
298. I - The moment when you realise that you were were different from the other kids were like, was there a moment in your history that you say oh this is the point where I knew that I had a disability and that was unusual	
299. R - um, so I would say that was sort of in ,um, I would say in... I would say in sort of primary school.	
300. I - mm hm	
301. R - Obviously in primary school 'cause I used to, me personally I didn't used to, I didn't use the deep it that I really had a disability that was different to others until A few moments late in my life	
302. I -mm	
303. R - that's when I realise that wait a second I'm not like other people they're different I walk different, A lot of people would come up to me and say so why do you walk like that before was it in a wheelchair so they would have to have questions which is fine I suppose. They used to say stuff like why do you walk like I used to take it a little serious I would used to get hurt by these comments and then that's when I sort of used to that's when I sort of used to knew that I was different to others that I had a physical disability	
304. I - okay	Level of acceptance of his disability. Receives pity, in this instance used as not holly negative. Perhaps in the same way as sympathy has a purpose and
305. R - That everyone around me was able bodied was a, yeah, have no disabilities , that's why it was a little shocking for them to see someone with a	

disability , 'cause they don't see that in their everyday life. That's what I used to think, but now I've gotten mature , I've gotten , I've gotten closer than - now I can answer any questions , now I can tell confi-, now I don't feel offended by it, before when I used to feel offended , now looking back in it that was childish and a bit stupid , it was just a question , it's not a big deal	space. Speaks to assumptions people make about how hard his life is and unhappy he is. Not a true reflection. <u>Struggles have led to growth and pride and truer sense of self.</u> *Timing of "now I'm happy" indicator of affect being impacted by "hard battles"*
306. I – mm	
307. R - but now I answer it ,without seeming upset …	
308. I - well I- , I'm glad to hear you say that and I really hope that any of the questions that I am asking you haven't offended you in any way	Religion as a strategy for internalising experience and acceptance. Speaks of a journey from many complaints and
309. R - no no	doubts to a place of self-belief and
310. I - okay cool, um, I really wanted to ask you because we talked a little bit about your disability but you mentioned that before you had a learning need and now it's more of a physical disability.	appreciation. "I used to think why am I like this?".
311. R - yeah, I more of a physical disability, oh so basically , before ,um, well my parents used to say that I had a learning disability so , which I can truly believe because , I was not very good at education in a way, I wasn't, I wasn't very good at educating myself to that extent , I would say, I would say this time ,now this year , about my pride , I would say, I know , my mind has woken up	Norm comparisons. <u>Feelings of sadness prominently linked with past difficult experiences and ways of remembering what</u>
312. I - yeah	
313. R - from a very long sleep	
314. I - yeah	
315. R - that I had in primary school and secondary school , even at sixth form now , college , a third year as well, all opened up , it took me a lot of time but I've realised that life is maybe not so hard if I don't make it so hard for myself, that's I should just, I used to, one of my main problems was before I used to overthink a lot, I'm an overthinker, so I used to think oh what happens if I do this , I can't do this, I'll just leave it , I don't wanna go through this , I don't want to put myself through this, but now, I'm opening up to change, so yeah	<u>Wondering how long this period of his life lasted. When was the transition to a more accepting place and what is it now like to sit in there.</u>

316.	I - that's really nice to hear, can we just-,yeah, can we just go onto my next question, which I hope will be alright for you. We talked about intersectionality before , is that rig-, you saw that in my , in my interview, intersectionality, so it's just the idea about two things overlapping, two parts of identity and how we can see that there might be some crossover, somethings that are

317.	R - I understand

318.	I - the same but different about them .um, so, I guess I'm really interested in, um, have, do you, do you ever think about what your experiences are of being both from a Bangladeshi background and having previously had learning needs but currently having a physical disability. So, the disability side of it and the cultural side of it how ,do you ever see those two things.

319.	R -I understand, I sort of , yeah yeah, I sort of understand The crossover between the two, so in a way, um, it's sort of hard to grow up with a disability, because as I said I was very different to everyone else they didn't have the hardships that I had, they didn't have the problems, but what I've always realised that, there is always someone worse than you, yeah, so, you should always appreciate it. But I think a lot of people would say I don't know if you hear if you've heard of the term it's a gift, me personally I don't agree with that saying, I think it's very bizarre that you would call someone's disability a gift, cus, the next thing, I will explain this , so as I said I appreciate what I have I appreciate my disability but I wouldn't say it's a gift necessarily because it's not a gift to me, I remember one of my cousins , he said that it was a gift but it was a sort of a gift I said no it's not but it is what it is I appreciate what I have because you have to look at it from my point of view, A person who is able-bodied telling me my disability is a gift it's a bit strange it's a bit, yes so I can't take that seriously because you don't have a disability yourself

320.	I -yeah

"deep it" (slang used to mean think about in great depth). He would not have had the social and mental awareness to understand the difference.

First example was a visible and prominent difference of walking. Pointed out to him. "*A lot*". Questions were an annoyance *"Fine I suppose" implied tolerated. "serious and hurt" makes the impact more felt.* Focus on physical disability at the moment. Is that because it has had the most impact.

Unusual nature of seeing disability. Infrequent sight. Not around it. P speaks of younger world view and where it originated from but has matured beyond this now. *Use of childish and stupid as to denigrate previously held offence to peoples inquiry about his disability.* Division between younger, more

Transcript	Notes
321. R - you have nothing wrong with you where as I have I have a lot , a lot of disabilities as I , as I said though i'm not offended but I just want you I just wanna clear that up it's not really a gift but I appreciate it I appreciate what you're trying to tell me and I don't want you, if I have offended you I'm sorry but I don't want to see my disability is a gift when it's not.	offended less confident self and polarised mature current self.
322. I - sure	
323. R - if that makes sense , but, I'm fine the way I am so I'm not, but yeah with the culture thing that you said, it was so hard because when I when I went back to my country	Not getting upset with external influences is the aim. To not be able to be offended or emotionally destabilised by the world he has come to terms with living in.
324. I - mm hm	
325. R - two years ago yeah two years ago, i've noticed a lot of people staring at me walking so as I will sort of like a penguin in a way so, um, I used to get a bit frustrated a bit annoyed, because it was , I used to feel , why are they looking at me, it's like what, now yeah, it's just, I tried to , not let it bother me in a way .so I've said to myself , well maybe I because they never see a person like myself before	Parents said implies that belief may have had to follow thereafter. Experience reinforced belief – good at education could be explored. Which part? Why?
326. I - mm	*Pride, woken from sleep – like a rebirth in knowledge.* Newer truer reflection on society and the utility of a disability. *Use of mind and connection to knowledge and education.* Different knowledge to formal education? Perspective not taken from formal education. Was this an induced sleep – Societal impressions of ability? *Realisation "life not to hard if I don't make it so hard for myself".* View that others ideas of self do not have to define you. Overthinking – loss of ability and future challenges to diminished ability level. *"change" suggested here as cognitive flexibility perhaps?*
327. R - it's like unique to them in a way, 'cause they've never seen it, so I don't mind , normally, so yeah, as I said , it was sort of a struggle with my culture and my disability because people from my country used to look at me as sort of a weak person, sort of a sensitive person.	
328. I - mm	
329. R - which I didn't like , I would say, okay I am not the same as you , which is true , but I would say my brain is working like yours as well, but call it what you will, I suppose, everyone has their own opinion.	
330. I - did you experience more people or was it ,was it harder when you were back in your country when people were looking at, was it different to how people might look at you in the UK	
331. R - yes yes , what I would say in the UK , of course you would get stares , um, let's say now I'm in my wheelchair, so , obviously I will get stares because I'm in a	

wheelchair, so, possibly, um, yeah , so , sometimes when I used to walk back then, I used to get stares , well I did use to get one stares, I wouldn't say the UK I would get stares, but in Bangladesh, South Asian, I would get a lot of stares , not even just normal stares, a lot of every deep staring

332.   I – okay

333.   R - do you know what it is, um, people back home don't have a lot of , they would - ,they don't have a lot of manners in a way, they'd never been brought up with it , so, let's say if they came to some class, they wouldn't really, knock, 'cause they don't know that they're meant to do that,

334.   I – yeah

335.   R - so yeah , it's not raised with the same principles as me.

336.   I - yeah

337.   R - if that makes sense

338.   I - it does make a lot of sense, That's-, thank you, um, I also remember you saying earlier in the conversation that, how, um, your parents might have high educational expectations for their children.

339.   R - yeah,

340.   I - And I wondered

341.   R -for my brother and my sister, yeah

342.   I - yeah

343.   R - and like my cousins, with his dad and his mum

344.   I - I'm wondering from your perspective , Shahid, if, um, if ever you felt that your disability changed your parents expectations of your educational...

Level of understanding for concept of intersectionality theory and high confidence underwritten.

"sort of understand" perhaps the term but struggling to apply to himself?

Issues/hardship is always relative. One way to frame it. When people label it a gift in attempt to reframe positively and illicit spiritual intervention, P disagrees with this. *"bizarre"* illogical to P that some would do this. Those without experience? 'Gift' frame an misguided well-intended overcompensation.

Able guilt. Seeking comfort by over-praise. Not shared experience

Asserts belief that only he is qualified to assign value or accurately frame his experience. Context and time of life (journey stage) all have weighting on this. *Not wanting to offend so having to*

345. R - yeah, yeah, yes. It did, it did , so since , well, I still have a disability, I was born with this disability, but, so, that didn't, of course when I had the disability as well.. they weren't expecting a lot from me	*make these points to people who who are expecting an acceptance of their opinion.* <u>Weaponised Able fragility and able fragility. Policing disability expression.</u>
346. I - mm	
347. R - they weren't expecting an awful lot from me, obviously , they were expecting a lot from my brother, or sister let's say.	Immediate culture and hardship.
348. I – okay	
	Disability as understood in Bangladesh – involves staring and different etiquette around how one manages their curiosity having not seen people with physical disabilities regularly. <u>Tries to justify to appease feelings but feelings were strong.</u>
349. R - same with my cousins, nobody is really with the oldest but, it doesn't really care about the youngest, what the youngest do , they just care to that extent where you just have to pass and then that'll be fine, but the other ones, the oldest, he has to do very well, or he's not going to impress me let's say , a lot of , a lot of the South Asian students, in colleges or unis , they have a lot of weight on their shoulders , cus they have to, impress their parents. They have to get this degree, a masters, and they want to show off to their friends in their age group	*Self talk of "don't mind" but evidence suggests otherwise. How is "weak" and "sensitive" used here? Mental or physical basis. Conjure up thoughts of fragility.*
350. I - yeah	
351. R - oh my kids got this , my kids got that	
352. I -yeah	
353. R - yeah, stuff like that , yeah. It was about, it's sort of an ego boost for the parents	Mental capacity parallels drawn to overcome more physical differences pre-judgements. <u>Pleading for acceptance. Defending ones worth and value.</u> *Further acceptance of individuality "everyone has their own opinion"* <u>Wanting to be accepted on same grounds. Modelling what he wants in society. Show interest, sensitively.</u>
354. I - I understand, yeah	
355. R -yeah	
356. I - It sounds like you've had a lot to deal with , but it also sounds like you, as you said , your mind has woken up, it's sounds like you've you've you've got a new sense of yourself , which is very nice to witness from my perspective, meeting you for the first time.	
357. R - of course	
358. I - I I guess, I , I , I'm really just grateful for your time and for your story. So we talk about these intersections, today I've been asking you lots of questions about race and culture, but also about disability and special needs in education and you've very	Differences between peoples treatment of disability in UK vs Bangladesh. Increase in stares due to unsualness in

kindly given me some insight, are, are there , in your opinion Shahid, any other parts of your identity, or other parts of your person that you think are really important that interact with those two things or, in general, that's are really just very important to you.	B. *Deep staring* – discomfort that is created. <u>Reinforces difference. The cost of unwanted attention when you want to fit in.</u>
359. R - um, I would say my, my culture and religion	
360. I - religion	
361. R - cus I keep that close to my heart, I , I can never go somewhere and not say where I'm originally from	
362. I - yes	
363. R - cus normally when they say, when they say , oh, I normally ask the questions to other people, oh, if they have an accent, I sought of say, oh where, where are you - , where are you from, so they might say ,oh, I'm from Spain, I'm from Nigeria , I'm from Jamaica, I'm from Sierra Leone, or stuff like that. So I would say oh okay, that's that's that cool, I'd be, I'd love to visit all these other countries, of course , my wheelchair at the moment stopping me. But, God willing, it will happen in the future, hopefully	*Don't have a lot of manners* – Sounds like a judgement of less than. Does not initially account for cultural differences in what manners are. <u>Adopted Eurocentric norms of what is the appropriate standard of manners for "people" to have?</u> But speals to cultural difference later. Explains not a choice, rather an absence of knowledge.
364. I – yeah	
365. R - it doesn't happen, but, I wouldn't , yeah, so when they ask me, they might, they might say, oh where you're from, where are you from ? Are you, 'cause some people guess , are you Bengali, they're like , I'm like yeah , how did you know, they're like yeah, so I'm like, so so I would say something like, so, I was, I was born here, but I'm originally from Bangladesh, but my parents are from there, they were born there, but I was born here, that's what I would always say	*If that makes sense* – regular checking about whether point clear. Is that about sense in wording or validity of opinion held…
366. I - okay	Links begin to be made between ps family level cultural concepts and educational expecations. Immediate mention of age-similar relatives and their parental expectations but not his own.
367. R -so, I never, I never wanna just say , I'm Briti-, I'm originally from here, cus that's not true	
368. I - yeah	

369. R - I'm originally not from England, I'm originally from Bangladesh, so yeah	
370. I - that's um, yeah, that makes a lot of sense to me, that, that's really helpful	*Stutter returns with second refocus of spotlight on P.* Immediate agreement with idea that disability in familiar context meant diminished expectations in education. At point of birth, sense of reduced expectation. <u>Resounding sense that this is something I and my parents have had to contend with for literally my entire life.</u> Direct comparison to siblings. <u>Disappointment beyond your control. A sense of undue responsibility.</u>
371. R - you gotta be proud of your culture, your identity	
372. I - you do	
373. R - you can't just-	
374. I - yeah, and-,	
375. R - you can't just	
376. I -sorry go on	
377. R - oh yeah, I'm saying, you can't just like, keep it a secret , you know, lot of people are like this , they might not wanna admit it , but a lot of people are , I find them very confusing indivi-, individuals, they don't wanna , let's say a person who's mixed race ,so, they might be , let's say ,half Nigerian and half Indian, but they might not want to accept their Indian side, if I say, ah, I'm just Nigerian , because they might feel sort of, ashamed when it comes to their Indian side, but very proud when it comes to their Nigerian side, cus they're a lot of people like this, which, I'm very, I'm very baffled.	
378. I - yeah, yeah	P equates diminished expectations based on age order being in part applicable to him also. "*Impress*" *implies an inherent desire of the p to want to impress.* Speaks of FE and HE as pressure places for students from south Asian heritage.
379. R - me if I was mixed race, I would say, I'm from here, my parents are from here, my dad, I would mention everything.	
380. I - yeah	
381. R - best of both worlds	
382. I - as , as one, that's a really nice way to look at it , I definitely I,I agree with what you're saying. um, Shahid, I wanna say a really big thank you, I'm aware of the time and I wanna make sure that you get a little break at least	
383. R - that's okay , that's okay	Parental bragging. <u>Further demonstrative of the impact of social stigma, peer influence and a narrowed community model of success.</u>
384. I -um, just before we go ,we talked a little bit about the future and you said about travelling, are, are you interested about studying, what is , you said that you were may- maybe going to university , you talked about.	
385. R - yeah yeah yeah, beside , I put - I put- , my person as well , I've always wanted to do acting, I've always wanted to be an actor	*Ego boost sounds like a selfish reason.* <u>Who is the achievement for. Academic</u>
386. I -awh nice	

387. R -so ,I feel like I'll be pretty good at it , there's people , um, well let's just say, those, you see these audition tapes, sort of thing , I saw a videoed myself, playing it's a role and I sent it to one of my friends and she said I was pretty good at it , she said "you're pretty good at it" and she's a , author, she's sort of a director and she , she wants to make films and she said that she could find a part for me to be in, which is amazing, which is amazing and she said to me that, um, that's they might , they won't be any pay, it won't be paid work, but I'm fine with it because I wouldn't really care if it's paid work or not , because, it's sort of , it's sort of voluntary work	success benefits who primarily. Who's perceptions of this are important.
388. I - yeah	
389. R - if that makes sense , It's a work experience so, so I could put that in my CV , I could put that down in my CV as well, you could	
390. I - you get some really good practice that you could use again in the future	
391. R - yeah yeah, exactly so	Culture and religion important factors also.
392. I - I mean Shahid, its ,it's been a pleasure really	
393. R - no problem	
394. I - is it, is there anything else that you want me to know or want to tell me before we call a , call it to a close	*"Heart" use suggestive of passion, deep rooted and intrinsic to being. "never go somewhere and not say" suggestive of the need to make an active statement.*
395. R - , I was gonna say, , so yeah, I was thinking for university, I wanted to do a sort of drama course there	
396. I - drama course	
397. R - I'm thinking of doing a drama course there, yeah, so I wanna get my English and maths and my business, so wish me luck on that, wish me luck	He is saying, I am who I want to see in society. I model how I want to be treated because I know better. I know what mistreatment feels like. *Love to visit, authentic interest in others and their culture. "Wheelchair is stopping me" with travel.* My disability is a barrier to connecting with others and their culture because I often get prejudged and devalued. *"God willing" "future"* – External forces and a progressive society will unlock more of the social and physical world to me and people like me.
398. I - a hundred percent , I want to say, if if ,yeah yeah , I wanted to say Thank you so much for taking part	
399. R - no problem , no problem	
400. I -your story and the way that you explain it ,it's been so helpful for me and hopefully , what my job is now, is to help this research to tell your story in the way that you described it.we won't be using your name but we will definitely be using your information to inform	
401. R - of course	
402. I - and think about things	
403. R - feel free, feel free	

404. I - I'm very grateful to you sir and I wanted to say good luck	
405. R - thank you, it was great talking to you	
406. I - yeah, no	Example of way P wants to engage with the world. Genuine curiosity is met with informed guessing and an openness to being able to talk about subtle nuances of heritage (where born, and where parents born) but how you identify being primary and confidently spoken stance.
407. R - great talking, great talking to you, good conversation	
408. I - I'm glad	
409. R - and also, um, I was gonna say, um, so you're doing the research basically	
410. I - that's right	
411. R - so, so it's about people's cultures, identity , stuff like that	
412. I - absolutely, yeah and how that crosses over with different parts of our identity and -	
413. R - oh wow, okay. That's, that's interesting, Its an interesting, I,I,I,I like um, I like topics like that , I think it's very important, I think it's very important	
414. I - well, Shahid, with this one, after I finish it ,I'm really happy to send it back to the college and they can share it with people like you and anyone who's interested really.	
415. R - sure , no problem	*Pride in culture and identity.* Impactful statement on where he is and where he thinks people need to be.
416. I - okay	
417. R - I'd be , I'd be , I'd be happy , I gave consent , I gave permission, I'll be,	
418. I -yeah	
419. R -I'll be okay with that	
420. I - well, it was really wonderful talking to you and I wish you all the best in the future	
421. R - you too, you too	Expression of your individuality is important.
422. I -I believe that you can become and actor if you want to , so good luck	*"secret" hidden aspects of self* <u>from society, from self.</u> Commentary that *"many people are like this"* suggestive of systemic issue. Finding them confusing – not their authentic self. Shame has been internalised. <u>Pride and shame on ends of a cultural continuum. Does p have appreciation for what other's journeys</u>
423. R - , I hope so , I hope so , I want to practice my craft and stuff like that, hopefully I can make it, I suppose	
424. I - okay	
425. R - yeah , well thank you	
426. I -no, you're very welcome, thank you, go and get some food quickly and then we'll we'll, yeah, I'll be very grateful to you, so take care	
427. R - take care, thank you Jason alright, have a good day, have a good day	

	may have been to create such a position, like him?
	"Best of both worlds" is optimistic language. Celebration of culture. Further time could have explored opinions about when challenges emerge in one culture over another. E.g. is it always as simple as love for both?
	Mention of wanting to also do some acting.
	Confidence in abilities as an actor. Friend validated this when watching a tape P made. Potential opportunity to be cast in a role in her production.
	Passion for role and opportunity negates payment currently. Creative arts and potential step away from from the typical expectations of success by parents definition. Living the change.

	CV as a means of demonstration of experience, skills and worth. Statement of taking control.
	Hopeful for university. Sees progression to higher education and beyond. Aspirations of success on his own terms. Furthermore, a recognition of requirements to reach these academic platforms. *"so wish me luck" seeking of well wishing.* <u>Wants to have the blessing and encouragement. Responsiveness to praise – helpful energy. Does this come in other forms or from other adults.</u>
	Emphasis potentially on the "you're doing" suggestive of why I am interested

	in particular subjects of people' culture and identity – in response to my own ethnicity and racial appearance.
	Further appreciation for the opportunity to talk and share on the subject which he has such personal investment.

Record initial thoughts following interview

What an amazing young man. Depth of perceptions were really felt and his appreciation for the research and questions asks was very validating of my position and choice of enquiry as a researcher. This is an important question to be asking

Record initial thoughts following listening back to transcription

Long list of disability issues to contend with. Did I really acknowledge this fairly and appropriately in the interview? Would this have been my able-bodied guilt featuring? Is that a thing? As a researcher guiding the interview, what messages might be taken from the time/space given to various aspects (particularly sensitive parts) of the interview. Guided, not completely open. Some of the challenges of this position. Interviewer skills might help me navigate this and feelings which come from it.

Appendix M – Participant 2 (Leila) Transcript and Exploratory (Descriptive, Linguistic and Conceptual) Comments
With Researcher post interview and post transcript re-read notes.

Transcript of s2 with paragraph numbers.	Initial Exploratory Comments with 'Descriptive', *'Linguistic' and 'Conceptual'* differentiations.
1. S2 2. I - Hi Leila, so thank you for agreeing to take part in this research interview. I am very pleased to have you tell your story and as I said and we've already discussed I have some questions which I would like to ask and I'm hoping you can feel comfortable to be as honest and open as you feel like. This first question is really just about getting to know you so can you please tell me a little bit about yourself. 3. R - I'm 20 years old, I've been at, been at college for the last 4 years, 4 years, I've I'm I'm studying media media and erm, I have learning difficult difficulties and I really enjoy photography and design, I like to listen to music and you know go out yer. 4. I - Ah okay that is really interesting to hear and nice to hear actually about your interests in media and photography. What is it for you about you particularly like about studying photography? 5. R - Ermm, I really like like creating, creative design and I like, I have a real passion, passion for photography photography and I really enjoy enjoy using the software like photoshop shop and stuff, yer. 6. I - Ah okay, and what kind of pictures do you like to take, what do you take pictures of? 7. R - Ermm, I take quite a lot, a lot of pictures of architect architecture and like street art, yer.	4 years is over the typical amount of time spent at college. Creative (less traditionally academic) pursuits. *Repetition, indicative of a stutter? Anxiousness at starting interview and being recorded.* States interests and how these link to study. Speech impediment evident.

8. I - That is actually really cool. I think actually you already started answering this question but can you tell me a bit about how you came to study at the college?	Type of photography interesting. Accessible.
9. R - Ermm, I came to study at the, study at the college in 20 20 7 17, where I did my level 2 course, course but unfortunately fortunately I didn't, I didn't pass it. Sorry I'm getting a bit, getting a bit of echoes.	Did not pass level 2. *"Unfortunately" connected to sadness or regret.* <u>Sense of investment in studies and emotional toll as a result of failure, lost time.</u>
10. I - Oh I'm sorry I am not sure why that is happening, is this better?	
11. R - Ermm I'm not quite sure, ermm	
12. I - Oh ok, how about now, is this any better. Can you hear me more clearly?	
13. R - I can hear you now yer, better yer.	
14. I - Excellent	
15. R - As I was saying, I did my level 2 media course but I didn't pass it at the I didn't pass it. So I had stay, I to erm, redo it again but I ermm, 'cause I erm, I didn't. Ermm, sorry I'm just getting echoes ermmm	
16. I - Oh I'm really sorry about this. Let me try and see if this makes any difference. How is that?	
17. R - Erm, a little bit I think, yer	
18. I - Let me know if this has improved the sound for you, how about now?	
19. R - Erm, yer, yer I think it's gone now. Erm, as I was saying I did a level 2 media course in 2017 and unfortunately, I didn't pass the course but erm I re… I was at, they gave me the, ****college's name*** gave me the opportunity to study level 2 again where I passed and stuff and that was really, really a nice opportunity to do	Media was initial choice. Changes in academic pursuits perhaps suggestive of challenges deciding most suitable path? *"Gave me the opportunity" suggestive of compassion or understanding. "Really, really nice to do" appreciation for second chance, as in, they didn't have to.* Seeking confirmation that

'cause I thought I thought… it wasn't the right course for me but it was it just takes people time, time takes other people longer than others if you know what I mean. 20. I - I think I do know what you mean and it sounds like a real story of success and sticking with it. So well done. So, can I ask what are you studying now? 21. R - I'm just doing my level 3 second year, yer 22. I - And have you had any ideas about what you might like to do after you finish 23. R - I would like to get into an apprenticeship. Yer. I would like to an apprenticeship in media or design yer. 24. I - Well thank you for sharing that with me, it all sounds really interesting and I hope it things go well for you. I would just like to move to the next set of questions which are all about identity and what it means to you. So my first question is what do you understand by or even what does the word identity mean to you? 25. R - Erm for me identity means who we are, our character, erm how we're different from one another and how everyone has their own identity. It makes them who they are. 26. I - Thank you that's helpful to know. So then holding that in mind, how do would perhaps describe your own identity. 27. R - Erm, I would describe my identity as different from everyone but I'm happy with it and I'm happy who I am. 28. I - So it sounds like you're saying that for your identity is something which is quite unique to the individual and something which makes you different and you feel this is true of you as well? 29. R - Yer exactly yer	repeated attempts and eventual success can represent correct decision making. <u>Failure can be the result of inadequate decision making about subject choices and/or not knowing individual learning style/needs so as to make comparisons with others induce negative perceptions of own performance.</u> *"If you know what I mean" could be checking understanding or checking that experience is relatable.* Progression and continued pursuit of FE qualification. Continued investment in vocational options. Again, less traditionally academic route by pursuing an apprenticeship Defining identity by character, individual differences and something which we can take ownership of. Identity defines. <u>Appreciation shown for layers to the concept of identity and individualised nature in both perception and composition of one's identity.</u> *Though language "it makes"*

30. I - Ok that's great thank you. So thinking about some aspects of a person's identity then, I just wanted to ask you, how you would describe your own ethnic or racial background? 31. R - Erm, I would describe it as, as Caribbean, yep 32. I - Could you tell me about about where your parents heritage is from 33. R - Erm, my dad's side of the family is from Jamaica and my mum's side is from Barbados 34. I – Oh and have you ever visited either of those places? 35. R - I went to Jamaica when I was younger once yer, it was really nice, it was really nice and hot, and I enjoyed being by the beach and the sea yer, it was really nice 36. I – Wow, that sounds like you had an amazing time. Do you like to travel back there, like , do you miss it? 37. R - Yer, especially being in our current situation 38. I - And By current situation do you mean the current corona virus pandemic and lockdown and restrictions on travel? 39. R – Yer 40. I – So how has that been like for you and what impact has it had for you at the moment? 41. R - Erm Its been a bit, I find it a bit frustrating, I feel like my life's been on hold a bit, I just feel like the government is trying to control everyone, I just feels it just, I just really hope it can go away so we can have a bit or normality back like going on holidays and going out with your family and stuff yer.	Recognition of difference to the 'other', acceptance of difference and what its manifestation has created in P. Describes herself as Caribbean. Dad Jamaican and Mum Barbados. Personal connection, memories and appreciation for country of cultural heritage. Names positive aspects of time there (weather and nice scenery). Suggestion of limitations on connecting with cultural heritage via travel to Jamaica due to coronavirus and travel limitations. "*Our current situation*" *acknowledges a shared experience of the virus/its impact.* <u>Sense of a bigger, worldly issue</u>

42.   I – Yer, I can understand how difficult it has been for many people and I hope for those things too. And that you know, maybe you will be able to travel again soon

43.   R - Yer, yer definitely

44.   I – And Leila, can you please tell me about your experiences coming from a Caribbean background, you know, what has that been like for you and what kind of things have you experienced?

45.   R - Erm, for me I personally have, I'm proud of my culture and where I am from and erm I haven't had any erm negative experiences of it but erm I know of other some other people who might have negative experiences but I am quite lucky that I am around people who are quite cultural and understand people's culture and stuff.

46.   I – Oh that's actually really interesting and I'm pleased to hear that you haven't had any negative experiences from it. You mention others might have though and I am interested as to why you think your experiences, you know, coming from a Caribbean background might have been different to others?

47.   R - Yer, oh what I mean is like I have like I have like erm, I have quite erm, like friends of mine who are white they really understand about the culture and the food and stuff and how we like to do our parties and celebrations and stuff yer

48.   I – Oh I understand so is what your saying that they kind of 'get it' and can appreciate you and your culture in a positive way?

49.   R - Yer, yer that's what I am saying yer exactly

Negative emotions about negative impact of the pandemic. Following progression, now feelings of stagnation. *"Government trying to control everyone" mistrust in authority born from what? Is the everyone, all groups equally? Why would they do that?* Negative attitudes toward government and mainstream powers. Compound issues of pandemic, then oppressive regime, loss of normality. Holidays and outings with family are liberties and entitlements which have been stripped.

Pride immediately mentioned in response to neutral question about culture. *"For me" demonstrative of importance of subjectivity and perhaps the personal emphasis.* No NEGATIVE experiences No personal racism or just no articulable examples. Context of peer groups from range of cultures but importantly, also celebrate these differences. The being "cultural" closely connected to "understanding people's culture". Proximity to cultural variation supports acceptance/appreciation of it.

50.　　I – Thanks Leila, that is really interesting. I am curious about some of the people who you know who have actually experienced some of those sadly, negative experiences that you mentioned?	*Repetition perhaps anxiousness in overtly labelling of "white friends" and stark division. Are all her white friends responsive in the same way?* <u>Allyship in peer groups looks like a demonstration of interest, co-celebration of facets of culture e.g. food, parties etc.</u>
51.　　R - Yer, like my mum she is like mixed raced and she was brought up in Kent and like erm there's obviously there wasn't, when she was growing up, there wasn't a lot of black or mixed raced people there and like she kind of felt probably, like a bit outside, a bit of an outsider but you know she was lucky enough that she had her sisters with her and stuff and like, and now she, you know she is able to have like you know, she's able to have, she met my dad who was from London and stuff and she's obviously moved to London to, to start a, she moved to London to start a new life and that. Yer.	*"Get it" agreed with as perhaps – acceptable level of understanding to not warrant threat or malice.*
52.　　I – Ok so your mum may have had some different experiences to you as a result of where she comes from. Did she talk to you about what effect this had for her or what it was like?	Mum – close and influential relative who has had negative racial experiences even though P states has not. Mixed heritage still experience racism. Areas of London where experiences of racism were more likely. *Use of "obviously" as an expected truth, well-established information.* <u>Outsider experience due to low numbers of people in the geographic area. Family as protection from social threats.</u> "*Lucky*" *implying that others may not have been so…*
53.　　R - Erm, I just felt like, erm I think she might of when she was younger felt a bit different to people in her class or how, you know there might have been people who were rude to her but there's also people who were nice as well, yer	
54.　　I – So I think what I am understanding is that for your mum, she had a mixture of experiences which may have been the result of her being from where she was. Some were nice, some not so. Is that what you wanted to me to understand?	*"and now" pivot to the present success of meeting a partner (from similar background) in more diverse London.* <u>Start a new life requirement owing to negative experiences? Profound impact of racism,</u>
55.　　R - Yer	
56.　　I – And just to be clear, for you, it is not the case that you feel like you have ever experienced anything negative for the same reasons.	

Transcript	Notes
57. R - No, no I feel like I haven't had any, yer 58. I – Thank you so much Leila, that is really good to understand from your perspective. 59. R - Yer 60. I – Ok so bear with me while I try and explain the next question to you, it needs a bit of thought but hopefully you will understand what I'm asking. If you don't I can definitely try to explain it in a different way okay? 61. R - Yer 62. I – So what I want to ask is that, was there ever a time when you first noticed or understood that your cultural background as something to be aware of, or that perhaps it was different from some of the other children you were around? 63. R - Erm, I think when I was like younger back in primary school I actually noticed, I think was like my hair was different to like most people in my class, yer 64. I – Ok, ok, can you tell me a bit more about that and what it was like for you? 65. R - My hair was like more, like, I thought at the time I thought my hair was more just different to like norm…the like the other people's hair in my class and like I noticed that it was more afro-y, more curly and stuff but I love my hair now I embrace it now but at the time that's when I just felt I'm quite different. 66. I – Ok, so it sounds like there was a point and your hair was the way in which you understood this. 67. R - Yer	Mum recognised her cultural difference at school age. Relates rudeness due to racial differences as beginning for her mother in the classroom. Clarifies that negativity was not the only treatment experienced. <u>Balanced take on whole experience.</u> School was first place (like mum) where cultural differences became more apparent. Hair example. *Most people but perhaps not all to indicate more students who were minority ethnic.*

68.	I – And at the time, do you remember any thoughts or feelings you might have had about this? You know, was it something you ever mentioned to anyone or have questions about?

69.	R - Erm I just think it was just at that particular time when I was younger when I, when I was back in primary school like year 1 or reception, when you was younger when you don't really understand a lot, yer.

70.	I – Okay thanks Leila. This is interesting to me. Culture and how it links to our identity can have different meaning to different people for lots of reasons. Hearing about yours and why you have made those connections is really helpful. So if it's okay with you now, I would like to think about other aspects of you and your experiences in education as I mentioned before. Are you okay to move on with the rest of the questions?

71.	R - Yer, yer

72.	I – So when you agreed to take part in this research, one of the things we needed to ask people about was if they received any additional support from learning services because of an identified special educational need. Can you tell me a little bit about your special educational need please?

73.	R - Erm, basically I've got learning difficulties and really struggle with academic subjects like maths and English erm,

74.	I – Ah okay thank you Leila for explaining that. And when you came to learn about your learning difficulties, were you told whether there was a name for what you experience?

75.	R - I, I think it was like a name called global delay, yer I think it was that name.

"Norm" use synonymously with majority of presumably white students hair textures. Norm-referencing.

"love my hair now" "but at the time felt quite different" different perhaps used in this context to replace what might have been a word with negative connotations. Growth in journey from unacceptable to acceptable self-commentary. Afro-ey hair as signifier of 'abnormality'

Early youth as a stage where a lack of awareness and skills in comprehending issues within a circumstance. Innocence of youth. Requirement for protection

76. I – Ah okay, global delay. And what does mean for you, I know you mentioned, I think you just said that maths and English are hard for you to complete and you need extra help, is that the biggest impact area for you?	SEND identified as a learning difficulty. *"Really struggle" shows extent of challenge and/or extent of feelings about challenge. "Academic subjects"* Maths and English – core subjects and a standard level of demonstrated skills is key most education programmes
77. R - Yer, yer	
78. I – Ah okay and when did these supports for education come into place, or like, what I am trying to ask is, when did you know or begin to receive support in this way?	
79. R - Yer, its just been like erm, for an example like I've been always behind like, I've been always behind like if people were at like learning a particular subject, I was always behind learning something easier because I, my obvious, like I had difficulties learning what everyone else was learning and stuff, yer and yer	*"I think it was" unclear exactly of label.* Perhaps unclear because did not value the label. Perhaps because changes from receiving label to support received were not much difference.
80. I – Ah okay, and how was that support got to you. Did someone notice you were finding things difficult or…	
81. R - Erm, I feel like if it wasn't for my mum who pushed and pushed for the support I, erm, If I didn't have such a pushy mother like my mum who did, who wasn't, who did, who wasn't pushing for the support, I don't think I would have got the support or the right education needs help I needed really.	Maths and English the main named areas of struggle.
82. I – Ah okay, so your mum was a major help in getting you this support. Sounds like she really came through and did what she felt she needed to do for you?	*"Always behind"* challenging place to exist in. Learning something easier – behind others. Sense of deficit by experiencing differentiated curriculum. <u>The challenges of keeping up with a system which is not designed for you.</u>
83. R - Yer, yer	
84. I – And when you got things in place, I mean what does that support look like now as in, what kind of help do you get?	

85. R - Like, I have access to support in my classes and like when it's my exams I usually get extra time and stuff and, I have an education health plan, yer. 86. I – Okay, this is helpful to know, thank you. So do you know at what age exactly you received your education, health and care plan. 87. R - Erm, , erm, , erm, I can't exactly remember but I am just trying to think 88. I – No worries take all the time you need 89. R - Erm I'm not too sure really. 90. I – And so similarly, like when I was asking about your experiences and treatment being from a particular cultural background, I am wondering if you can tell me about some of the ways, you may have been treated because of your receiving additional learning support? 91. R - Yer, I really noticed it in like primary school and stuff and like its just like, they were nice, they were like, some people were really understanding and like really kind to me and d'you know helpful and d'you know there was just like horrible people who weren't really nice or and stuff and d'you know its like affected me with confidence and stuff yer 92. I – Im sorry to hear that some people were not so nice. Look so, I appreciate that it can be hard to talk about these things. If you'd prefer not to that's okay. I think its great to hear about how some people were able to be nice to you and show care and kindness. 93. R - Yer	Parent support and advocacy led to more suitable support. *"Pushy mother" suggests that the support was not forthcoming – had to be fought for. "Support or the right education" recognises that for some, current education system is 'wrong'.* <u>SEND being met result of mother's heavy intervention and not identified/deemed necessary by school system. Individual story, other's stories not so fortunate.</u> Names reasonable adjustments in exams and EHCP. Could not recall point when EHCP came into effect. It is possible that SEND support was being received before this.

94. I – Equally, it is hard when those experiences are not so nice and people are not able be as supportive as we perhaps might like them to be.	Similar age to when noticed culturally different from other children, also noticed that had difficulties understanding class work. Mixed response from people but emotive *"horrible"* and impact on confidence. <u>Negative experiences when SEND became part of story had lasting impact on self-image and ways of navigating the world.</u>
95. R - No, yer	
96. I – So I just thought maybe we could clarify who it is that might have been more or less helpful in the situation. Now I got the impression you were talking about some of the staff who offered you support. Were they the ones that were kind who you were talking about before?	
97. R - Yer	
98. I – And what kind of help did they give to you?	
99. R - Erm they were just really helpful like and if I was ever struggling with something they always used to like help me or really helpful, made me feel included with everything and d'you know I really think about that now you know and I'm just thankful that I had nice people like that yer	
100. I – And I know you spoke on some the not so helpful individuals, If you're okay to say, what was that like for you, to experience that?	
101. R - It was just really upsetting and sad and d'you know, horrible and I just didn't understand why peoples just so rude and not understanding and taking the mick basically yer	
102. I – And Leila, is this something you would say that sadly, you still experience today or in recent times at all?	Helped by staff and could recognise when support was needed and then offer it. Attentive to Ps needs. <u>Help looks like inclusion and avoiding isolation.</u> Immense appreciation for this being afforded to her. <u>The relationships were containing</u>
103. R - Erm, not really I feel like being in college I think everyone's just so, people in my class personally I feel like they're respectful	

with everyone, and I feel like everyone respects each other and I just really think that's nice and kind, nice to do yer.

104.   I – That's actually great to hear and I am pleased that this is how things have been working out for you.

105.   R - Yer

106.   I – So I just wanted to move onto our next set of questions if that is okay with you. In this part of the conversation, I am asking you to think about how perhaps the discussions we've had around parts of your identity which you described as Caribbean and, you know the most recent thinking about your special educational needs and all of the experiences, both nice to have and not so nice to have, which may have impacted on you, from bth

107.   R - Yer

108.   I – So I am not sure I have explained that very well, but I guess what I am really trying to ask you is about what are your thoughts Leila on if there is any overlap like a crossroad between the cultural experiences you encounter and those that you, you know, experience from needing additional support from the education space you're in? Does that make sense?

109.   R - Erm, I haven't personally found a problem in my life. No haven't had any crossroads yet anyway.

110.   I – Okay so yes, like you mentioned your friends for example can be quite good at appreciating your cultural background and stuff…

111.   R - Yer I have all different friend mixed cultures yer

Emotive language "really upsetting, sad, horrible" people's actions and rudeness. An intolerance for different educational needs created big emotions. Ridicule being painful.

College a different, more accepting experience of SEND. *"In my class" perhaps acknowledging small circle of accommodation. Or atleast, diminished confidence beyond class.*

112. I – So I guess I am also wondering about if you notice some of the ways in which they respond to your special education needs for example	
113. R - Yer, erm,	Links between cultural aspects of experience and SEN not noticed. Problems not in her life. *Use of "crossroads" like in question was not the key point of question and may be indicative of not fully understanding the question. Use of "yet" recognises that experience is so far. May change.*
114. *long pause*	
115. I – Or maybe, do they even notice it at all?	
116. R - I feel like they have the same type of attitude as me really, I haven't, I cant see a difference really	
117. I – And what type of attitude is that?	
118. R - Erm, just like understanding and helpful and erm d'you know kind and stuff yer	Surrounded by eclectic group of peers, with pehaps eclectic perspectives based on their own lived experiences and similar proximity to diverse peer group.
119. I – Okay and that is what it's like in the classroom and with your friends in general?	
120. R - Yer	
121. I – Okay and you mentioned that you have been to Jamaica before also right?	
122. R - Yer I did yer	
123. I – And from what you remember, was there any things you can think of about how anyone over there or any experiences you recall mixed with your special educational needs? I guess I am trying to ask because I am interested in if there is any crossover between these two parts of your life?	P does not think interviewers focus on SEND is represented in her day to day lived interpersonal experience. Feels forced? People are people, *"I can't see the difference"*
124. R - Erm yer I know what you mean but erm I was really young when I went to Jamaica, So I was just like a little kid yer so its kind of hard for me to answer that question now as I am older.	An attitude of acceptance and support. Inclusion.
125. I – ok, fair enough, if it was a while ago I can understand how you may not remember.	

126. R - Yer	
127. I – OK, so this next question is really just to bring attention to the idea that I have been asking you a lot about your racial, ethnic or some might call it your cultural background. And also as you will remember, your special educational needs. Do you know what I mean?	
128. R - Yer I do actually. That's just like a small part of me. I feel like when you meet someone, if you meet someone and they say they've got this need or that need to me it doesn't really matter, it matters how they are as a person. As long as they're kind respectful and nice, its fine, to me it doesn't really matter who you are as long as you're a nice person and you respect me its fine.	Youth defended against any prejudices (negative treatment) perhaps.
129. I – I think you are absolutely right there Leila. I only ask because perhaps for many people there may be other aspects of themselves such as their religion or their gender which they feel have a much bigger impact on their lives. Is there any other part of you which you think it would be important to talk about right now?	
130. R - Yer, yer, yer, no not really	
131. I – I am also mindful that I have spent a lot of the conversation asking you about these things and I wouldn't want you to go away thinking I am only interested in the negative elements, or difficulties people face who are from say the Caribbean or have a special educational need. You've been kind enough to share that there are indeed lots of positives which make up those experiences too	Speaks directly to the concept of a composite identity model. Race, ethnicity and SEND *"that's just a small part of me"*. Suggesting that judgements should not be based on these aspects of identity, but rather their character. Aspects of identity that individual's are deemed to have more control over, rather than less, is what people should be judged on. E.g. you choose to be nice and choose to show respect.
132. R - Yer that is true yer	

133.   I – Do you think the people who are able to offer you support recognise all the different parts of you and not just focus on your special educational need.

134.   R - Erm, I feel like they don't just, I feel like in media they understand Ive got a learning difficulty but they don't really focus on that they just focus on how creative I am, and like they understand how I want to like create my designs and how I work and what I'm interested in and stuff and stuff like that really

135.   I – Well that sounds amazing and once again, I am glad to hear that this is your experience. Sounds like you might be too after having a challenging couple of years before and trying to pass and progress

136.   R - Yep yer

137.   I – Ok, so we're nearly finished with the interview now Leila but before I go, can I just ask you about what you might want to be working towards in the future after finishing with further education

138.   R - I would like to get an apprenticeship yer. Erm.

139.   I – oh okay well wish you the best of luck and it sounds like you feel somewhat confident that this will happen for you,

140.   R - I hope, I think it will be possible yer, I feel like I might have to put the work in but I think it would be possible.

141.   I – I think so too.

142.   R - Yer

143.   I – Well thank you Leila, just before we go, is there anything else you think you might want me to know about you or that you think is important to the conversation that we have been having.

144.   R - Erm, I think that's it really yer.

Educational experience which acknowledges and accounts for SEND but is not a defining factor on students learning based contributions. Application of talent, developing a creative license (self-expression) and a positive attitude to learning. A demonstration of the confidence that was damaged in earlier life.

145. I – Ok well thank you again and I am going to stop recording now but this has been great. 146. R - Yer thank you yer	
	Further investment in FE and continued pursuit of success in formal learning system. *"I might have to put in the work" as a show of personal responsibility.* Work ethic as a bigger determinant of materialising potential than anything spoken about. *"But I think it would be possible"* Mutual faith in self and the system

Record initial thoughts following interview
Delight at having completed my second participant facing experience as a researcher.
Interest in my initial feelings about what the data might say about the experiences of SIREAs who state they have not experienced racism
Questioning my interview style and the schedule. Tweaks made to the way in which questions are asked and more examples of what I mean to be used from the real world.
Wondering about the female experience and how this differs and will be represented in the emerging themes if at all.

Shorter interview – how was I received as a researcher. Does an interest in the finidngs mean an interest in the question I am raising? Was the experience worthwhile enough for the to have participant taking part? How will they feel I have represented their precious story told.
Short interview, What does this mean for content analysis.

Record initial thoughts following listening back to transcription
Not being prepared to hear a YP tell me that they have not experienced racism. Feelings of distance to the idea. I found that very interesting and my whole narrative was then thrown, including how I connected this at the point of thinking about intersectionality.
Does that mean that participants need to have some pre-teaching ahead of session, they were poorly sampled, conceptual abilities to understand INT theory might enhance process. NO.

Appendix N – Participant 3 (JD) Transcript and Exploratory (Descriptive, Linguistic and Conceptual) Comments
With Researcher post interview and post transcript re-read notes.

Transcript	Comments
1. S3 2. I - OK, Hello JD, Welcome to the interview. How are you doing today? 3. R - I'm good. 4. I - Yeah, so thank you for being here, I'm really happy that you could make it. We've started recording and I'm just gonna ask you some of the questions that we talked about just before, OK? 5. R - Yeah. 6. I - So, just before we get started and launch into all the deep, bigger questions, can you tell me a little bit about yourself, like tell me anything you feel like you want to tell me about yourself. 7. R - Like, at the moment right now I'm doing Catering Level 2 at college. 8. I - You're doing catering you said? 9. R - Yeah, level 2. 10. I - Level 2? 11. R - Yeah. 12. I - And how is that going? What is it about catering that made you want to do catering? 13. R - Like cooking. 14. I - Yeah yeah yeah. 15. R - Chef, I want to be a chef. 16. I - You wanna be a chef? 17. R - Yeah. 18. I - Oh, amazing. Have you got a favourite dish that you like to cook at the moment? 19. R - Mainly I cook Caribbean food at the moment. 20. I - Caribbean food? 21. R - Yeah. 22. I - I can relate to some Caribbean cuisine, like I can, I've tasted a few in my day, yeah so- 23. R - Yeah. 24. I - What do you like to eat then? If you don't like, what things do you like to eat? 25. R - Maybe I'd have rice inside coleslaw or, chicken, fried chicken.	States current academic activity. Interest in catering (typically vocational subject within FE) (7) Aspirations for the future and interest in chef career pursuit (15) Link between Caribbean food and culture and academic pursuits (19)

26. I - Fried chicken as well?	
27. R - Fried chicken, yeah.	
28. I - You're making me hungry for lunch already.	
29. I - Ok so you're studying catering at the moment and how long have you been doing that?	
30. R - This is going to be my second year now.	
31. I - Your second year you just started in September?	
32. R - Yeah.	
33. I - And what did you do before you came to the college. Where were you at?	
34. R - I started last year and I was at school, yeah.	
35. I - How old are you now JD?	
36. R - I'm 17.	
37. I - How old sorry? 17?	
38. R - 17.	
39. I - OK, OK.	
40. R - I'm 18 on Saturday.	
41. I - On Saturday?	
42. R - Yeah.	
43. I - Amazing. Do you feel like since you've started college you've enjoyed it or what's your feelings about college?	
44. R - College's been good.	
45. I - Doing good?	
46. R - Yeah	
47. I - Amazing. OK. OK. So you're kind of, you're really ahead of the game actually because my next question was gonna be about your studies so-	Brief statement about enjoying college. *Short answers and minimal depth of response early in the interview.*
48. R - OK.	
49. I - You already answered it but I'm interested to know about, is catering the only thing you're doing at college at the moment? Level 2.	
50. R - No. I'm doing English and Maths as well.	
51. I - OK	
52. R - Yeah.	
53. I - What level are they at?	
54. R - I think Maths I'm doing Level 1 and English, Level 1 as well.	
55. I - OK. And at the moment, if you continue the way you're going, when would you finish college completely?	Maths and English as core subjects but not mentioned earlier when asked about what he does at college.

56. R - Probably next year.	Perhaps shame felt about need to complete core subjects at stage lower than catering course.
57. I - So you'd have one more year after this year?	
58. R - Yeah.	
59. I - OK. OK. And for you, if you had your ideal way, I mean there's lots of things happening at the moment but if you had your way, would you go straight into a job after that or would you do some more studies or employment	*"Probably" is there suggestive of insecurity in confidence to complete or just a style of verbal expression.*
60. R - Job.	
61. I - If you could work anywhere, where would you wanna work?	3 years at college is not a typical amount of time spent at college. Is the need to complete Maths and English again at college suggestive of a undesirable outcome at school level. If so why?
62. R – Don't know, not sure yet	
63. I - But it sounds like if you were working then you would want to be cooking Caribbean cuisine?	
64. R - Yeah, probably yeah.	Employment interests but unable to name more thought that beyond type of career. (60)
65. I - Yeah, probably yeah. That's really cool. OK, so we can talk about that in a little bit more detail later on actually	
66. R - Yeah.	
67. I - But because you're in college at the moment and you're studying at college	
68. R - Yeah.	
69. I - Did you feel like you had to go to college to become a chef? Was that part of the process that you had to do?	*Loose responses which may be due to uncertain answers or feelings about atypical interview environment.* (64)
70. R - Yeah I have to study everything and learn-	
71. I - Sorry say that again.	
72. R - To study everything about the chef.	
73. I - OK	
74. R - Yeah	
75. I - And so once you've got the current catering qualification, and English? Will you have all the qualifications that you need to go into the job?	
76. R - Well I have to pass English and Maths first.	
77. I - So you need to get that as well?	Recognition of requirements for chef pursuits including learning at FE. (69)
78. R - Yeah.	
79. I - What's the pass grade for those levels? Do you, like is it ABC, or is it different?	
80. R - For English and Maths?	
81. I - Yeah	
82. R - Don't really know.	
83. I - OK.	
84. R - This year I don't know.	

85. I - OK.OK.	
86. R - First time doing Level 1.	Maths and English perhaps quite challenging subjects if at this point. <u>Maths and English are barriers to chef aspirations.</u> (76)
87. I - First time doing Level 1. OK.OK. Thank you. It's really helpful to know about education, it's a big part of what this study is all about so I'll hold on to that information while we talk about something else for a second.	
88. R - OK.	
89. I - I think I explained a little bit to you before we started the interview that this study is all about identity and things that make us who we are. So I use that word identity, but it means a lot of things to different people.	Unaware of current subject grading/assessment systems. <u>Is this owing to an attitude towards educational attainment or for another reason?</u> (82)
90. R - OK.	
91. I - What does the word identity mean to you? If you were to like just pull some ideas out of your head	
92. R - What do you mean?	
93. I - So if I say the word identity.	
94. R - Yeah.	First attempt at Level 1 but second year in college. What level was he doing before? Presuming Level 1 is the lowest level the college offers f this subject. (86)
95. I - What comes to your brain? What do you think of when someone says identity? Like what's your identity, what do people say?	
96. R - Like, I don't know, don't know.	
97. I - It's a tricky question isn't it? It's like, it's a hard word. Have you ever had someone ask you about your identity? JD's identity?	
98. R - No.	
99. I - No. Have you ever asked someone about their identity and said like-	
100. R - No	
101. I - No, It's really helpful. Ok so I guess for me one of the ways that people use that word identity is to think about your cultural background so where your heritage, where your parents are from, where they were born maybe.	<u>Abstract nature of question "what does identity mean to you?" too out of reach of P. Unable to formulate a response.</u>
102. R - Oh yeah, people say that to me sometimes.	
103. I - People say that to you sometimes. Yeah so they might talk about the country that you were born in, the country your parents were born in.	
104. R - Yeah.	
105. I - But people might also talk about identity for other things, they might say: "Oh, you're a college student. Oh, you're one of those college students." And they'll connect where you study to a part of your identity or, the colour of your skin. People might use that as an example of your identity as well. Is that making sense now what I mean?	

106.　　R - Yeah yeah yeah yeah.	Not a usual use of the word and so new thinking would be required to access it at a functional level.
107.　　I - Perfect. So I mean we, I just mentioned those two examples. I'm looking at you but could you tell me a little bit about where your culturally from, your background culturally.	
108.　　R - Like, my mum's born in Jamaica. My dad's born in England. Then, I'm Jamaican. And then my mum's side she's Indian, dad's side he's Ghanaian. Like, I'm African Caribbean	Example of culture as an aspect of identity agreeable. But unclear whether the cultural-identity link made or just the cultural appreciation connected to objective knowledge e.g. place of parents birth.
109.　　I - Ok, so you've got Indian, Jamaican and Ghanaian heritage.	
110.　　R - Yeah	
111.　　I - That's really cool to hear. That's exciting, it's like, I don't think I've heard of any people that are from all those different places before.	
112.　　R - Yeah, yeah, I know.	
113.　　I - Have you met people that are like you from all those different places?	
114.　　R - Nah.	
115.　　I - Not really?	
116.　　R - Not really.	Unusual cultural heritage. Dad born in UK so P is second generation. Refers to self as Jamaican – without reference to paternal Ghanaian heritage.
117.　　I - You said your dad was born in the UK?	
118.　　R - Yeah.	
119.　　I - But his parents I imagine we're born in Ghana?	
120.　　R - Jamaica.	
121.　　I - Oh Jamaica.	
122.　　R - Yeah.	
123.　　I - Did you mention Ghana just now? Or did I get that wrong?	

124.	R - (inaudible)
125.	I - Sorry say that one more time.
126.	R - That Portland is that Ghanaian side and Saint James is like Indian side.
127.	I - Where are those two places, Portland and Saint James?
128.	R - In Jamaica.
129.	I - In Jamaica?
130.	R - Yeah.
131.	I - OK.
132.	R - Yeah.
133.	I - So your dads from different parts of Jamaica to where your mums from?
134.	R - Yeah.
135.	I - I understand, I understand.
136.	R - Yeah.
137.	I - So have you been to any of those place before?
138.	R - Only Jamaica
139.	I - Only Jamaica or not Jamaica?

Clarifying statements about location of parents birth. Confusion ensues.

Further clarity that current settlers of regions in Jamaica had originally come from other geographical locations- namely Ghana and India.

140. R - I've been Jamaica.	
141. I - Oh really, and did you meet any family when you were over there?	
142. R - Yeah I met family, yeah.	Parents have different cultural heritage but are from the same country, despite being born in different countries. <u>The subtle yet important nuances of cultural identity and its influences over time and global movement patterns.</u>
143. I - What was that like for you?	
144. R - Good. Happy.	
145. I - Could you tell me about it? How old were you? Like where did you go? What did it look like?	
146. R - This was two thousand- I don't know what year it was, but I remember when I went London, nah last time I went Jamaica was when my Grandad died.	Visit Jamaica
147. I - Oh I'm sorry to hear that.	
148. R - My uncle died actually, then we went to the funeral then prayed to him and yeah.	
149. I - So it was quite a sad affair the reason that you went there that time.	
150. R - Yeah.	Familial visit to Jamaica.
151. I - Did you manage to connect with family that you'd never met before or seen before that time?	
152. R - No, not in that time ago, back in the day.	Positive experience.
153. I - OK. So that happened a long time ago?	
154. R - Yeah.	

155. I - Yeah. Have you been back since?	
	Significance of visit when patriarch of the family passed.
156. R - No, not since then. No.	
157. I - And was that the first time you went there, that time that you went?	Mistaken granddad with uncle who passed. Perhaps unfamiliarity with the familial connections in Jamaica. Was there a personal significance for him with the passing? <u>Religious practice of prayer at funeral perhaps indicative of the role of religion for famiy.</u> *"Went to the funeral then prayed to him and yeah" seems quite causal language. Perhaps a long time ago and processed or sign of distant relationship/bearing on Ps life.*
158. R - Nah I've been Jamaica like 5 or 6 times.	
159. I - OK. So the most recent time was that time when your Uncle passed away?	
160. R - Yeah.	
161. I - That was a very long time ago?	
162. R - Yeah.	
163. I - Who did you go with? Was that on your mum's side or your dad's side?	Distance of the family from that part of the world. Limited opportunity to visit (numerous possible reasons).
164. R - It was my mum's side.	
165. I - Your mum's side. OK. So the other times that you went to Jamaica as well, what was it like for you? Because you said you were born in the UK, you were born in London, is that right?	
166. R - Yeah.	
167. I - Yeah so travelling to this country, to this island and experiencing all of that different culture, what was that like for you, JD?	
168. R - Like Jamaica and England are different. Like Jamaica like when flies, you get bitten by flies, but in London you don't get bitten, like Jamaica like you get bites like on your whole body.	Repeated visits when younger but no longer following uncles passing. Perhaps his uncles funeral experience

169.　　　I - Yeah yeah.	of position in the family had some relevance to frequency of visits.
170.　　　R - Yeah. London's like different, it's different, like Jamaica's like hotter.	
171.　　　I - Yeah.	
172.　　　R - Hot hot hot	
173.　　　I - Yeah.	
174.　　　R - Sometimes, it doesn't rain that much but it's hot.	
175.　　　I - It sounds like you, I mean there's some not so nice parts of going there with the, was it mosquitoes and flies that were biting you?	
176.　　　R - Yeah, flies. Yeah.	
177.　　　I - But the weather that was very different, it sounds like something you enjoyed, it was like that was a good part of being over there.	
178.　　　R - Yeah.	
179.　　　I - Yeah. It's interesting, so I'm noticing a couple of things from what you're saying. One is that when you were over there for a funeral that was a sad occasion.	Speaks of the cultural differences between London and Jamaica, referencing the bites from flies (negative experience remembered). <u>Very simple language to explain situation. Wondering if this is to avoid speaking to much in interview or discomfort around the subjects or interview environment.</u>
180.　　　R - Yeah.	
181.　　　I - But that you've been there on other times and you've had a fun, and you've enjoyed yourself with the weather, but the different culture, the climate means that like insects and mosquitoes can get to you.	
182.　　　R - Yeah.	

183.   I - When you were over there, was that how you connected with the food, the cuisine? Because I noticed you saying you wanna cook Caribbean food.

184.   R - My mum taught me how to cook.

185.   I - Ahhh.

186.   R - Yeah.

187.   I - So you learnt it from your mum directly.

188.   R - Yeah.

189.   I - And she's Jamaican, with a part Indian as well.

190.   R - Yeah.

191.   I - Did you ever learn any Indian dishes or from an Indian background? About how to-

192.   R - No, only Jamaican.

193.   I - Strictly Jamaican? OK.

194.   R - Yeah.

195.   I - Could you help me to understand, sorry I'm asking so many questions, I'm really interested

196.   R -(inaudible)

197.   I - When your mum taught you about Jamaican cooking-

198.   R - Yeah.

199.   I - How did she explain it? Did she talk about it like it was a really important way to share culture, or to share experiences of what it's like to be family or, you know, cooking is part of the community, did she talk about it like that, or did she talk about it in other ways?

200.   R - In other ways. Like community, like Jamaican people cooked for the English people then, like they did the seasoning and then when they cook now they put the seasoning, but England they cooked so plain and dry.

201.   I - Plain and dry?

202.   R - Yeah.

203.   I - So yeah it's sort of helpful to hear you speak about it like that. So the difference is between what you eat in England and how it may have less flavour or less seasoning, and how food is celebrated in Jamaica, and how that's got lots of flavour and kick and exciting almost.

204.   R - Yeah.

205.   I - Would you say to you're passionate about it? Would you say that's something you're really, I mean you said you wanted to become a chef so I'm imagining it's something you care a lot about.

206.   R - Yeah I care about it, yeah.

207.   I - Yeah yeah yeah. This is a question that I ask everybody that I'm interviewing but-

208.   R - Yeah.

In response to question about interest in cooking Caribbean cuisine and if this is another aspect of the culture which P enjoyed, responds by saying that it was his mum who taught him how to cook. Suggestive of link between mother, culture and skills in cooking cuisine from the culture.

209. I - For some people who are from a background like you're from, so having the mixture of Jamaican and Ghanaian and Indian as well, being born in the UK, you might notice at some point in your lifetime JD, when suddenly you realise I'm different to most of the people in the country. 210. R - Yeah. 211. I - Does that question make sense to you? Was there a time, was there a point when you were growing up that you realised that you, where you're from and what you're used to, what your family is like is different to other peoples. 212. R - Yeah I look different to other people. Like my dad's dark and my mum's bright skin. Like when I go on, I look like my mum a bit then you can't tell, but I look a tiny bit Indian, but not Ghanaian. 213. I - No. 214. R - No I don't look Ghanaian. People say I look Indian more than Ghanaian. 215. I - Do you? OK OK. 216. R - Yeah. 217. I - So your dad and mum are very different complexions? 218. R - Yeah. 219. I - And where do think your skin, you're saying that it's kind of, people look at you and they connect you with Indian more than they do with Ghanaian? 220. R - Yeah.	Speaks about differences between Jamaican and English cooking techniques, preferences for Jamaican seasoning style superior and modelled for English due to bland palette. <u>Culture is being celebrated.</u> <u>Statement of investment in cooking specifically Jamaican dishes in celebration of culture.</u>

221. I - And you talked about your mum, does she have a good connection with her Indian side of her heritage?	
222. R - I think so.	
223. I - You talked about the food that she likes to cook. You said Jamaican is much more focused for the family. Is that right?	
224. R - Yeah.	
225. I - What's it like for you when people say, "Ah, JD you look Indian."	Skin colour, complexion and familial resemblance is not a clear indicator of his heritage. Some aspects of heritage clearer than others.
226. R - Some people say I look Indian, some people think I'm Jamaican.	
227. I - Think you're Jamaican. OK	
228. R - They say I'm Jamaican.	People's perceptions of cultural heritage can often be inaccurate.
229. I - And this is about maybe your friends, and about the people that you spend time with, and hang out with, and enjoy like having fun with-	
230. R - Yeah.	
231. I - Are most of them from similar cultures to you or from different cultures to you?	
232. R - I got some friends Jamaican, I got some friends from different cultures.	
233. I - From different cultures?	
234. R - Yeah.	
235. I - Like where?	

236.	R - I got friends Jamaican, I got friends African I think then I got some Turkish friends as well.

237.	I - OK OK.

238.	R - Yeah.

239.	I - Do you have any white friends at all?

240.	R - Yeah I do, yeah.

241.	I - Yeah.

242.	R - A couple of them.

243.	I - I'm only asking because I'm really interested in the culture and great as well, we talk about it in different ways,and particularly because you grew up in the UK, the UK is mJDority a white country.

244.	R - Yeah.

245.	I - And I wondered if you'd had experiences of being from Jamaican, Ghanaian, Indian background and if they'd been positive, well or, it's not that they can be positive or negative, they can be in between as well, but I wondered what types of experiences you'd had.

246.	R - Yeah.

247.	I - Being a black man in the UK which is a predominantly white country.

248.	R - Yeah.

249. I - Could you tell me a bit about any of those experiences that you've had?	
250. R - Can you show me an example?	
251. I - Yeah so, for example, some of the people I've spoken to talked about how, so ok, the one person I spoke to talked about how he used to go, he was from Bangladesh-	Names Jamaican, generic Africa as a continent and Turkish.
252. R - Yeah.	
253. I - And when he was over there, people would not notice him because he didn't look like everybody else, but in the UK as he got older and older, people would treat him differently, is what I would say.	
254. R - Yeah, everyone treats you differently, yeah.	
255. I - And yeah, I mean I'm not gonna act like it doesn't happen because I think racism is quite a big deal, especially nowadays it's talked about quite a lot. So I just, I don't wanna make, I don't wanna ask you about things that you haven't experienced, or they're not important to you, but if you have experienced things like racism or inequality I was curious about those kinds of experiences as well. Have you had any of those types of things happen to you?	
256. R - No.	
257. I - Not really, no?	
258. R - No, not really.	
259. I - That's really nice to hear. So, in your sense, being from the countries that you're from and growing up in the UK, there's not been a massive amount of negative things that are connected to that for you?	

260.   R - No.

261.   I - Yeah, that's amazing, that's really good to hear. So can we move on to talking about education for a second?

262.   R - Yeah yeah yeah.

263.   I - Ok, so part of the, part of you being able to join us for this interview was because we talked about you having an education, health and care plan?

Demonstrative that questions were pitched beyond an immediate level of comprehension.

264.   R - Yeah.

265.   I - So do you know what I'm talking about when I say education, health and care plan? Because I think we mentioned it before but I think you might've said your mum knows more about it than you do.

266.   R - Yeah, she does she does know more about that.

267.   I - She does. Look OK so, a better question maybe is, or more easier question is, JD when you were growing up and through primary school, secondary school and now in college-

268.   R - Yeah.

269.   I - Did you ever get extra support in classes or lessons to help you to access the work?

270.   R - Yeah yeah yeah. In primary school, a little bit, but in secondary school and college yeah.

States never experienced any racism. Shuts down any potential for this to be true in anyway.

271.   I - Could you tell me a little bit about what that was like, or what kind of help you got? If you don't mind.

272. R - Like, they would show me examples or if I don't get it the first time, they'll show me an example of how you do that or, yeah.	
273. I - And who would show it to you? Would it be the teacher? Would you have a teaching assistant? Or someone-	
274. R - Teaching assistant.	
275. I - Teaching assistant, yeah.	
276. R - Yeah.	
277. I - OK. And I guess what my question is about is, was that different for you then it might have been for some of the other children in the class?	
278. R - Different like other students can work by their self.	
279. I - Some of them worked by themselves-	
280. R - Yeah.	
281. I - But sometimes you would get more help.	
282. R - Yeah.	P's mother is more aware of the details of the EHCP than P.
283. I - And in secondary school, that happened a lot you're saying and then college-	
284. R - Yeah secondary school it happened a lot but yeah.	
285. I - Yeah and college as well now?	
286. R - Yeah a bit but in secondary school sometimes I'd want to do it myself.	

287.   I - Say that again, sorry.

288.   R - Sometimes in college I want to do it by myself then if I get the answer right, or wrong I'll show them.

289.   I - OK. I hope these questions aren't too hard. Is it hard to talk about for you??

290.   R - No no no no. It's calm.

291.   I - It's ok?

292.   R - It's ok, yeah.

293.   I - The reason I'm asking about this is because sometimes students will get this thing called a education, health and care plan, which means that schools will have the chance to give them extra support in classes, and that could like a teaching assistant like you had.

294.   R - Yeah, teaching assistant.

295.   I - It could like maybe more time in exams. Or things like that.

296.   R - Oh oh, extra time.

297.   I - Extra time. Did you get something like that as well?

298.   R - Yeah I get that in school yeah.

299.   I - Yeah yeah yeah. And in your course now with catering, is there other exams or are there things that you have to do for, to pass the assessment?

Confirms he received support to complete work in primary. *"a little bit" perhaps used to distance himself from amount of proximity of this experience.*

Modelling in the classroom.

Names teaching assistant as in class support.

Acknowledges that his educational experience was different and more dependent on support than others.

300. R - Exams. Last year we would have done exams but because of COVID we have to do the worksheet.	
301. I - OK OK.	Minimal discussion about the hardships of education when extra support is needed. Peaked in secondary school.
302. R -(inaudible)	
303. I - Sorry, say that again JD.	
304. R - Like in catering now you have some sheets like, what did you do today or if you're (inaudible). I do that on a Tuesday but if you cook it like 9 to 12 just write about what you did today, for backup.	
305. I - Oh OK.	As maturing, interest in unsupported education experience whether successful or not with answer, successful in effort made. <u>Errors do not equate to shame.</u>
306. R - Yeah.	
307. I - And so the teacher would watch that happen? Or how would it work?	
308. R - Like you have to, yeah the teacher would watch you how you're writing.	
309. I - OK.	
310. R - And take pictures as well.	
311. I - Take pictures as well. OK. So you're in college now and that to me sounds like you've had some success to make it to college level, lots of people don't go to college or choose not to go to college.	
312. R - Yeah.	
313. I - Do you feel like you had all the support that you needed to get you to where you want to be? Or were there times when you wished you had a bit more?	

314.   R - The college I picked was this one yeah.

315.   I - You picked this college?

316.   R - Yeah. No this was my second choice.

Names teaching assistant support and extra time in exams as some of the provisions in place.

317.   I - OK.

318.   R - Yeah.

319.   I - How come, what stopped you from getting to your first choice?

320.   R - The first choice was like, I was supposed to go to ***current 2nd choice college name***, the ***college 1st choice site name***

321.   I - OK.

322.   R - Then they said no. Then my school write an email, my assistant write an email to them, then in the end they wanted me back, then I picked this one-

323.   I - OK.

Describes adjustments to assessment for practical cooking sessions and then writing is secondary to practical.

324.   R - I was gonna pick this college because it's more closer.

325.   I - So ***college 1st choice *** was the first choice but this ***current 2nd choice college name*** was closer?

326.   R - Yeah.

327.   I - ***Current 2nd choice college name*** And after going back and forth with the ***college 1st choice ***, you ended up coming here instead.

328.   R - Yeah.

329.   I - Yeah. Are you happy with where you've landed?

330.   R - Yeah I'm happy, yeah.

331.   I - Yeah, OK, good. Ok so we talked about secondary school, and how some of the work that you would have gotten help for, and exams you would have gotten more time for.

332.   R - Yeah.

333.   I - In college now-

334.   R - Yeah.

335.   I - What does the support look like? You said you could ask for help if you need to. What other support do you get in college?

336.   R - English and Maths.

337.   I - In English and Maths, yeah.

338.   R - Yeah.

339.   I: During those lessons will you get extra support? Or who helps you?

340.   R - Like if we're doing, cos Thursdays a different teacher, Thursday and Mondays different teachers.

341.   I - OK.

342. R - Monday I will have some lady called June. On English and Maths. On Monday. On Thursday, I have that, David on Thursday.	
343. I - OK.	Admissions challenges to first choice college pick with them going back and fourth about acceptance so ended up choosing current 2nd option college.
344. R - English and Maths. With the assistant coming on a Monday and Thursday.	
345. I - Yeah.	
346. R - Yeah.	
347. I - So you got two types of teaching there.	
348. R - Yeah.	
349. I - Do you have a preference of which teacher you prefer?	
350. R - No.	
351. I - No. OK, I guess what I'm really interested in is because for many people-	
352. R - Yeah.	
353. I - When you're in education it can be quite -	Pleased with college option choice which so far is based on frustrations with first choice and closer proximity to residence.
354. R - Tough.	
355. I - It can be quite hard yeah, quite tough and I just wanted to know how you felt your, you know, school and primary school, secondary school and now you're in college, has it been for you like an easy journey or a harder journey or somewhere in the middle?	

356.   R - In the middle.

357.   I - In the middle?

358.   R - Yeah.

359.   I - so if we were to talk a little bit about things that you thought were good about it, or that you did well in across your journey through schooling to now where you are-

360.   R - Yeah.

361.   I - What would you say has been the good parts of that journey?

362.   R - Say secondary school, there are some food tech exams.

363.   I - So what sorry?

364.   R - Food tech exam, food tech exam in school.

365.   I - What's that?

366.   R - Like the exam, food tech exam, like they'll assess you for like, just to see who's done GCSEs in school then, the best but I got a 6, the best bit yeah.

367.   I - You scored a 6?

368.   R - Got a 6, yeah.

369.   I - What was the overall score that you could get if you got a 6?

370.   R - I got grade 6, almost got a B, almost, then the highest I think it was a 9 or 8.

371.　　　I - I can see you smiling while you're telling me this, is that something, it sounds like something you're proud of yourself for getting such a good grade.	States that for 2 core subjects is where additional educational support is received. But that this differs based on who is available to help. June or David.
372.　　　R - Good grade, yeah.	
373.　　　I - Yeah yeah. JD, repeat it for me, what was the exam called?	
374.　　　R - Food tech.	
375.　　　I - Food tech?	
376.　　　R - Yeah.	
377.　　　I - OK.Food technology?	
378.　　　R - Yeah.Food technology, yeah.	
379.　　　I - OK OK. And you got a good score, so-	
380.　　　R - Good score, yeah.	
381.　　　I - That's stuck in your brain, it's like, "Ah man, I feel like I'm proud of myself, I did well there."	
382.　　　R - Yeah I'm proud of myself, yeah.	Describes a mixed/balanced experience of education in general.
383.　　　I - That's amazing, that's amazing. That happened at secondary school?	
384.　　　R - Secondary school, yeah.	
385.　　　I - Do you think that when that happened that was a big part of you deciding to do catering at college?	

386. R - No, when I picked the subject in year 9, I decided to do that.	
387. I - That's when you decided to be a chef?	
388. R - Yeah.	
389. I - And you've been pursuing ever since?	
390. R - Since then, yeah.	Describes assessment as a key memory which is positive about education journey. A practical skills assessment of cooking which he was able to score a high grade.
391. I - That's really nice to hear.	
392. R - Yeah, thanks.	
393. I - So on that side that's one thing, and then I just wanted to bring some balance to it, and think about during your time primary school, secondary school and now you're in college.	*"Best" use if powerful in context of otherwise limited interactions conversation when speaking about this experience of achievements and being recognised as good.*
394. R - Yeah.	
395. I - The parts that were not so easy, the parts that were more difficult, that in your head you were like, "Ah I wish that wasn't so hard." Is there anything that you remember from that journey?	
396. R - Maths, maths homework.	Pride in achievement of almost a B. *"Almost" used as marker of reach. Something to be said about proximity to the award.*
397. I - Maths. You said that very quickly, maths.	
398. R - Maths, Maths homework.	
399. I - So tell me about how that was been like for you in primary, secondary and now?	

400. R - In primary school, I was alright I wasn't that good in primary school but in secondary school and college I'm doing good.	
401. I - OK.	
402. R - Yeah.	
403. I - So we talked about you getting extra help in class at times, was Maths a particular subject you had extra help in?	
404. R - Yeah.	
405. I - Yeah yeah. Was there a age, JD, when you noticed, there was like a certain point in your life where you noticed, look I'm trying my best, but everyone around me is doing much better so-	
406. R - Yeah.	
407. I - Something must be going on with me. In your head do you remember a certain point when that happened?	
408. R - Like Maths now like some topics I know some topics I don't know.	*"yeah, I'm proud of myself, yeah"* public admittance of *emotion from achievement.* <u>Felt powerful and important to acknowledge properly.</u>
409. I - Yeah yeah. And you know, I think you've known for a while that you needed Maths to get the chef qualification?	
410. R - Yeah.	
411. I - So you're doing it again now in college to try and get that-	
412. R - Pass it, yeah.	Aspirations of being a chef from mid-level of secondary.

413.　　　I - Yeah.That certificate, OK. Well it's really good to hear, it's sounds like you've come a long way from where you were before, so I'm just showing appreciation for your journey.	
414.　　　R - Yeah.	
415.　　　I - I wanted to talk a little bit about something which, this study that we're talking about, the whole point of this exercise is really to ask you a question about how we can combine parts of our identity, yeah?	Committed to idea.
416.　　　R - Yeah.	
417.　　　I - For example, you know how you talked about your parents being from different countries, and then that-	
418.　　　R - Yeah.	
419.　　　I - You're a mixture of all of those things.	
420.　　　R - Yeah.	
421.　　　I - That can be part of your cultural identity.	
422.　　　R - Yeah.	
423.　　　I - But there are other part of your identity as well which you may or may not think of it like that, but some people do, and some of us talk about all of the experiences we've gone through in our education, they can make us a bit of who we are, they can make us a bit of how we explain ourselves. So, not everyone would say that it's a part of their identity but I'm interested because we talked and you said you hadn't really had those people ask you those questions like, "Oh JD what's your identity?" Or, "How would you describe identity?" So my question is really about being a black man in London, in the UK, studying at college, but also having these experiences of coming through school and, particular lessons being hard for you. So	*"Math, math homework" quick response very present in the mind and easily able to draw up this response.* Still doing math (as well as English) at college so continued struggle to overcome.

both where you're from, but also your experiences of school. Do you have any ideas of comments about what, for you that's been? Both of those things together. Does that make sense?	Maths as an issue started in primary school but personally feels improvements made in secondary and college. <u>Interested in how this translates to qualifications as still completing courses. Perhaps indicative of severity of complications in primary where improvements are relative.</u>
424. R - Say they again please.	
425. I - All of it? Or the end bit?	
426. R - The end bit.	
427. I - Both of those things together.	
428. R - Yeah.	
429. I - I was just asking you if you had any thoughts or opinions about what it's been like for you, JD. Being both black and having those additional needs in school, where you're getting a bit more help than some of your classmates perhaps.	
430. R - Like some people know how to work by their self like me now, like I'm just like other people like, you know like reading is not my strong point like teacher would always help me, like if I want help with like reading, or if like yeah.	
431. I - So reading wasn't a strong point for you either?	
432. R - Yeah.	
433. I - Did you get some help from teacher you just said? I didn't hear exactly what you said.	<u>Maths as a barrier/obstacle to doing chef interest.</u>
434. R - Yeah. I get some help from teacher, yeah. Teacher help me read the questions.	

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435.　　　I - It helps you. OK OK. And that's really helpful to hear that because what I'm doing in my head is building a picture of who you are and what you've been through. So this is why I'm really grateful, your story's helping me to understand you much better.	*"Pass it" perhaps an important word in mind of P.*
436.　　　R - Well yeah.	
437.　　　I - One other question I wanted to ask you is, at any point when you were getting that extra help in reading, or in maths, or when you did exams and you had extra time-	
438.　　　R - Yeah.	
439.　　　I - At any point when you were getting that extra help, or even now as you're older, and you're in college. Did you ever think in your head, my race, where I come from, the colour of my skin has something to do with why I'm getting this extra help?	
440.　　　R - No.	
441.　　　I - So that's really interesting to me.	
442.　　　R - OK, yeah.	
443.　　　I - And we talked earlier, we talked about racism a little bit, I mentioned it because I'm interested in that idea, and you said that that's not something you've ever really felt like you've experienced.	
444.　　　R - Yeah.	
445.　　　I - So going through school, people may or may not think that racism is a part of the schooling that they experienced, but you were very clear in saying that you don't think that's part of it, but what you have said is that these were problems that you had in maths, in reading and teachers would help you, and I think that's so important as well to hear that story.	

446.   R - Yeah.

447.   I - If you could look back at yourself, and you would look at your younger self, and you'd say, you know what he's about to go through, young JD is in primary school, and you know what he's about to go through, is there something that you might say to him, to say I've been through it I can give you some advice, what would you now, older, more mature JD, say to a younger JD about to start school?

448.   R - Like tell him don't get in trouble, stay focused on your work, if you want help ask teachers or assistant or like yeah, if yeah.

Question which asks about the abstract notion of overlapping identities was not accessible enough and even with some further explanation, the wording, experience or Ps able to relate to it was not aligned/able to be well understood.

449.   I - That's nice, that's really nice. I wanna ask you some more questions quickly about that. You said don't get in trouble?

450.   R - Yeah.

451.   I - Are you saying that knowing what you were like in school, did you get in a fair bit of trouble and it was-

452.   R - Sorry, in primary school I got in more trouble.

453.   I - OK. Tell me a little bit about that.

454.   R - In primary school like (inaudible)

455.   I - Sorry JD, say that again, I couldn't hear you very clearly.

456.   R - Like in primary school, I was naughty like I would do stupid things, like in primary school.

457.   I - Like what?

Recognition of working without support only a recent experience for P. *"Like I'm just like other people" seems to acknowledge that P wants to minimise being seen/treated as different.* Immediately includes that reading is not strong point and that *is* something he requires additional help with. *"Or if like yeah"…. Perhaps P wanted to disclose more or vulnerabilities but found it hard to.*

458. R - Like fighting or can't be asked to write or sometimes yeah.	
459. I - OK. So you'd be fighting or you wanted be bothered to do the work or any writing in the class.	Throughout the interview, repeated bravery in acknowledging areas of challenge. This English challenge came as late addition to interview and not directly in response to question on overlapping experiences.
460. R - Yeah.	
461. I - And would you say that you got in trouble a lot, a medium or a little bit?	
462. R - More, I got in trouble more.	
463. I - More trouble than-	
464. R - Everyone else, yeah.	
465. I - More trouble than other people?	
466. R - Yeah.	
467. I - Oh wow, OK. That's really honest, thank you for being so honest with me.	
468. R - Yeah yeah.	Does not see a connection between additional educational needs and race and ethnic background.
469. I - Did you ever go so far that you ever got excluded or expelled from school?	
470. R - I got excluded in year 9.	
471. I - Excluded in year 9?	
472. R - Yeah.	
473. I - Just the one time?	

474. R - One time, yeah. One time, yeah.	
475. I - One time. Do you remember that incident, what was the reason why they told you you had been excluded?	
476. R - It was because, this guy kept on, this white kid kept troubling me in school-	
477. I - Sorry say that, I think I heard it but I'm not sure.	
478. R - This white kid kept troubling me in school in year 9.	
479. I - OK OK.	
480. R - Then, I just had to slap him in the face.	
481. I - Oh so you retaliated to him troubling you.	Advice to a younger P is suggestive of a way to circumvent the experiences he actually had, altering that course and building on habits he now seems to believe work well for him. Not getting in trouble, focus on work and ask for help sooner.
482. R - Yeah.	
483. I - You mentioned that he was white. Was that important to the story? Was him being white make a difference to how he treated you?	
484. R - Because he treated me bad but other people treated me calm.	
485. I - So he came to you, he targeted you specifically?	
486. R - Yeah.	
487. I - And then one day you'd had enough and you retaliated and, did he ever get excluded?	Primary school was problematic and behaviour was deemed an issue. *"naughty and stupid things" sounds like adult labels of behaviour and not how someone*
488. R - He got excluded as well yeah.	

489. I - He got excluded as well.	*might describe themselves initially.* <u>Wondering if this was a narrative heard around P which has come to be internalised?</u>
490. R - Yeah for punching me.	
491. I - OK.	
492. R - Yeah.	
493. I - The other question I was gonna ask you was you said a couple of things, you said don't get in trouble, and then we talked about how that looked like for you growing up.	Fighting and *"can't be asked to write"* interestingly ordered and wondered if frustrations named above about finding work difficult added to frustrations and feelings of inadequacy, acted out in ways that would be described as behaviourally challenging.
494. R - Yeah.	
495. I - You also said if you need help, ask the teachers more.	
496. R - Yeah.	
497. I - When you were in school JD-	
498. R - Yeah.	<u>Measure of amount of trouble – also norm-referenced. Wondering if there is a tendency to compare self (be it academic abiity or level of trouble) against others. To what degree might this be self-taught or learned.</u>
499. I - Did you put your hand up and say, look I'm struggling with the work, I need help?	
500. R - No, I got an assistant next to me, like an assistant would sit next to me in class and I'll ask, what's this mean, what's that mean, or I don't understand the work, I don't understand the question.	
501. I - Yeah. How young were you when you first had a teaching assistant? Like roughly, primary school or was it secondary or earlier?	

502.　　R - Primary school.	
503.　　I - From primary school you had a teaching assistant?	
504.　　R - Yeah.	Excluded in year 9.
505.　　I - OK, so quite quickly on you got used to asking the teaching assistant to give you some help, to make sure?	
506.　　R - Yeah.	
507.　　I - Yeah. You're saying, It sounds like you were saying to your younger self, when you were giving advice to your younger self.	
508.　　R - Yeah.	
509.　　I - What it is that you were saying exactly? What's the advice that you were giving your younger self?	
510.　　R - I was saying don't get in trouble, don't get excluded, and I did, or focus on your work the whole time.	
511.　　I - Yeah yeah yeah.	Reason connected to another child being a problem. *"white kid" issue of child's race being named is interested.*
512.　　R - And don't talk to your teacher, like bad.	
513.　　I - Oh like how you engage with the teacher.	
514.　　R - Yeah.	
515.　　I - Was that something you noticed you did when you were younger as well?	
516.　　R - Yeah.	

517.   I - We've asked you a lot of questions today, is it hard to talk about any of this stuff or can you look back at it and say that was a different me, but I'm different now?

518.   R - Yeah like back in primary school, like primary school I was naughty then in secondary school I changed.

519.   I - You changed.

520.   R - Yeah.

521.   I - Has any of the questions that I've asked you made you think about something that you didn't expect to think about today?

522.   R - I don't know.

523.   I - OK. So this next question, so I came into this interview and I really wanted to ask you lots of questions about, JD, you know your race, and your culture, and your heritage. I asked you loads of questions around that you noticed probably.

524.   R - Yeah.

525.   I - And then I also asked you loads of questions about your education and these kind of things. Now that's the focus for me but obviously, you're a whole person, there are lots of things about you that are really important. I guess my question is I'm focusing on where you're from culturally, and your race and ethnicity, and education, but is there parts of you, or parts of what you do like, i don't know if you play football, or if you like play an instrument or anything like that, I see that you're wearing sports clothes-

526.   R - Football, football.

Appears to be suggesting that he was targeted by this white child because of the colour of his skin. And this was evidenced by the knowledge that other people were able to not treat him badly.

Both got excluded.

527.   I - Yeah so, I was gonna ask, are there other things about you that you think are really important, that you might wanna tell me about?

528.   R - Like, I play football. I used to play in tournaments in like year 10.

529.   I - Yeah.

530.   R - Made the tournament.

531.   I - What tournament?

532.   R - Football tournament.

533.   I - Yeah yeah yeah.

534.   R - Yeah then like every weekend I play in football tournaments with friends and that, they ask me to play centre back or goalkeeper sometimes.

535.   I - OK.

536.   R - Yeah.

537.   I - If you ask everyone this question they might give you an answer that's not quite fully, how good were you is what I'm tryna ask?

538.   R - I'll say like, people tell me I'm stiff, but I'm not stiff.

539.   I - Did you save a lot of goals?

540.   R - Yeah I scored a lot of goals, saved yeah.

541.   I - Yeah yeah. Did you wanna take that further at one point? Did you ever think about taking it more seriously or more professionally?

542.   R - Nah, not professional.

543.   I - So football's really important to you, you did it every weekend it seems like.

544.   R - In year 10 yeah, but now no.

545.   I - OK. What do you do for fun now? What's your hobbies and interests?

546.   R - Like playing football, or listening to music, or yeah.

547.   I - Yeah. OK, and I guess one of my last questions, which I think is always really important to ask people at your age, but you haven't got to have an answer to this question, it's really just a thought really, but, just thinking about the future, with everything happening at the moment, I'm gonna mention Covid-19 and the Coronavirus, and stuff like that, so before I ask you about the future, maybe I'll ask you about that really, has that had an impact for you, I know because currently we can't ignore that we're in a very different times, and lots of things are happening, has that had an impact for you, or what's it been like for you?

548.   R - Like Coronavirus is not a good thing for all people and young people, like people who have asthma it's not good for corona, like my mum and my brother have asthma, I don't but like it's bad for them lot because they could get Corona more than like a normal, like their health yeah.

549.   I - It's interesting you talk about that,yeah. I hope that they're ok, and I hope that they're safe and that everyone-

550.   R - Safe, yeah.

551.   I - With corona, you're absolutely right, people who have health conditions before that preexisted, like you said they can get corona more, if they get corona it can be more damaging

Describes a communication issue with teacher, perhaps relational.

552. R - If they're sick so.	
553. I - If they're sick, exactly yeah. Did you also know that there's information out there which talks about, if you are from a black or Asian or minority ethnic background, you're more likely to get corona as well, have you heard that before?	
554. R - No.	
555. I - Yeah it's just thinking about the types of people that are getting corona more, and also when people get corona who's most likely to be affected by it in a more serious way. And like you said, people with health conditions definitely, but also there's some information out there that says if you look like you for example, then there's a chance that you may be more at risk, and there's something to be thought around that, but yeah. It's information, I just wondered what you thought about that. Yeah. OK. And then my other question was about your future, and I know we talked a little bit about a career in becoming a chef. That sounds amazing, and I just wondered what else is in the future for JD, what else is there, what are you working towards right now?	
556. R - Like I want to work on my own business. I wanna run my own business. My own business.	Mentions football quickly in demonstration of its importance for him.
557. I - Would it be a food industry business? Would it be about making food, or something separate to food?	
558. R - Different to other things.	Football is taken seriously and competes. Success as a sportsman and belief in team doing well as was able to qualify for the tournament.
559. I - So different options?	
560. R - Different options, yeah?	
561. I - Yeah yeah yeah.	

562.　　R - Yeah.	
563.　　I - Ok I mean I think that was all my questions JD. I wanted to say thank you very much for taking part in today's session.	Playing football was a serious weekend commitment and involved a social group which commanded a sense of responsibility
564.　　R - Yeah.	
565.　　I - Has it been interesting for you at all?	
566.　　R - Yeah, interesting yeah.	
567.　　I - Yeah. Is there anything that you wanted to add that you think I should know? That you wanted to let me know about today?	
568.　　R - No.	*Use of "Stiff" – unclear whether this is used a slang and might mean something positive or whether I should take it literally.*
569.　　I - No. OK.	
570.　　R - You see there was this worksheet. Should I do or should I give this back to Sir?	
571.　　I - OK. So perfect so I'm just gonna stop the recording and we talk about the sheets.	*Bragging here would suggest the above is a slang term for being good at the sport.*
	Football's status lowered over the years but unclear as to why.

Recognises the severity of the pandemic and it has particular significance for him as close family members more susceptible to worse effects due to respiratory conditions. Also acknowledges that everyone is generally impacted negatively.

	Unaware of corona's disproportionate impact on people from racially minoritised backgrounds.
	Interest in running own company. Not necessarily connected to food and catering. Aspirations and sense of future opportunities

Record initial thoughts following interview

Gosh that was hard work for most of it. There were some parts of real energy and connection but perhaps more could have been done on my part to make the questions and concepts discussed more accessible to P. Upon checking with him at the end, he said he was okay but to be honest, I am not sure he would have said if he wasn't.

Record initial thoughts following listening back to transcription

There were definitely some points where it is unclear that the P fully understood the question being asked and was not able to communicate this, nor did I as the interviewer successfully pick this up. So then his answers are not representative of the subject I intended but are representative of an important question around his comprehension of abstract or less accessibly worded terms and language.

With a participant who does not speak so freely and many answers or shorter than might be expected, several questions are raised? Did I as the researcher do enough to build rapport ahead of starting the interview, during and at the end of it. Was there a comprehension or the pitching of language issue? Where I am trying to develop more robust answers or delineate their individual perspective, by way of offering

examples or exploring what has been said, I am leaning too much toward leading questions? Is this defendable given the power dynamics in the space and what the participants withdrawn/disengaged persona might be communicating (e.g., discomfort, frustration, a lack of comprehension and sense of inadequacy).
Are there patterns which can be drawn across shorter responses looking at the whole transcript rather than the sections from question response cycles? Where are some questions shorter than others and what might this demonstrate about the subject matters influence on the participant? And what can be wondered, about this?

Rather than shows or patterns of refrain, where else might there be a pattern of excitement/intrigue.

Appendix O – Participant 4 (Ezekiel) Transcript and Exploratory (Descriptive, Linguistic and Conceptual) Comments
With Researcher post interview and post transcript re-read notes.

Transcript with numbered paragraphs (* used to protect identifying details) I - Interviewer R- Respondent	Exploratory Comments P- participant/Respondent Text – Normal text – descriptive *Text* – Italicised text - Linguistic <u>Text</u> – Underline text – Conceptual
1. S4 2. I - okay good morning Ezekiel, thank you for being here and taking part in this interview, , how are you today? 3. R - I'm good 4. I - excellent excellent so, I spoke to you just before I little bit about some very needed to do to prepare for the interview, but now we're gonna make a start if that's okay with you? 5. R -yeah, sure 6. I: okay, good morning Ezekiel, thank you for being here and taking part in this interview, how are you today? 7. R: I'm good 8. I -Amazing, , so just to start us off easily and just get us warmed up , can you just tell me like, like literally anything about yourself or a little bit about yourself to explain, so I know a little bit more about you. 9. R - , well, I had a lot of, I had a lot of difficult with English and Maths during my, , primary school, uh, days, when I started, when I started at primary school, , but then	 An eagerness to discuss SEN needs and personal impact.

when I was at secondary school, I went to *** names Academy*** and they really helped me with my English and Maths , 'cause I had like, 'cause like English I was okay with, but it was just the maths but , that I had really had troubles with, so I had a lot of like, I must have had a TA during me , in secondary school, mostly, in all, in all my maths lessons.	The shape and focus of SEN support in English and Maths Maths by comparison to the already challenging English was worse/harder and required TA input. (9)
10. I - yeah okay and that that that is , , obviously super important and thank you for sharing that, , I, with this interview, I'm going to come to bits, where we talk a lot more about your education	
11. R - yeah	
12. I -so, so I really appreciate you telling me that already. right now, I would like to, love to hear just a bit about you in general, like it could even be connected to like your hobbies or interests or stuff like that	
13. R - well, , I'm doing, I'm doing hospitality and ... level three at college at the moment, it's my last year	Doing hospitality and bar service (13)
14. I - what was the second part of your course, hospitality and-	
15. R - and bar service	
16. I - bar service, amazing, that- okay okay, okay okay and how's that going so far, what's that like?	*"Quite good" used as a defender against absolute confidence. Similar with use of "gradual" move upwards.* Acknowledgement of growth from bottom to final year. <u>Improved a lot by who's standard/definition?</u>
17. R - it's going, it's going quite good, I've been, I've been at the college for, uh, for about three years, or so, I started at the bottom of, uh, of uh, my course and then I gradually moved up and up and up, so I've, I've improved a lot during the years in college	

18. I - that's a - , amazing, you, you've seen your development and you've seen your growth

19. R - yeah

20. I - , so you've said you've improved , what does improvement look like to you, what do you mean , like, how are you different now from before ?

21. R - so, the, when I first started college, I was in the lower lower set of hospit, I was in hospitality tutoring first, at the uh, at the lower set and then I move up to the higher set and then I was at level one , higher set, then I moved up to level two and now I'm doing level three

22. I - so, you're really making progress there it sounds like

23. R - yeah, I am

24. I - not only in the course where you're learning more where you go through the levels , but in terms of the , what did you say like , lower set and higher set is based on your , what I'm a-, ability

25. R - yeah

26. I - yeah

27. R - yeah

28. I - okay, I mean that's awesome , that's sounds really cool

29. R - yeah

An ability to progress through the course from lower to level 3 seen as indicator of improvement. *Speaking to a sense of achievement here, and potentially a light at the end of the tunnel.*

30. I - do you feel like a, lol a sense of achievement like a look how far I've come

31. R - yeah, yeah 'cause I thought I would like not, not , the plan, the plan, the plan was , the plan for me was to leave college when I finished my level two, but they wanted me to stay so I thought I might as well, so

32. I - with your original plan what were you going to do after you left after the level two

33. R - ah, I wanted, I was, gonna look for a job, but then Corona virus happened so that's, a bit, that, that's gone a little bit side tracked, at the moment

34. I - yeah, I'm-, I'm sorry to hear that, I think a lot of people have been affected

35. R - yeah

36. I - as you , as you mentioned , Corona Virus affected you, can we just talk a little bout that

37. R - yeah

38. I - I was curious, for you, I mean like I say, so many people have been affected , but I was curious for your, you said, , it's kind of changed your plans to look for employment

39. R - yeah

40. I -has it , has it affected you in other ways, if you don't mind me asking

41. R - It, it, it hasn't, but, , I've kind of like, when it first happened I thought like, it's okay, like, I'm missing college 'cause everyone's gonna be happy , like, that they're missing

Previous plan had education stop at level two but opportunity to do level 3 taken. *Repeated words a sign of something? "They wanted me to stay" sounds like the decision was influenced by external factors significantly.* <u>Further mention of the coronavirus impact on plan change suggests that circumstantial factors were key to decision making.</u>

Corona's impact forcing time away from college initially felt like a desired outcome. *"cause everyone's gonna be happy" diffuses responsibility for how this*

college, but like, during the weeks of the first, uh, pande- , on the , on the first Corona virus like , I started to get a little bit bored and like , then I starts to miss college a little bit

42. I - okay

43. R - so, but yeah, yeah, like, it like-, it hasn't affected me but like, but I understand like the people that it does affect, so...

44. I - yeah

45. R - yeah

46. I - just to help me clarify , what you mean exactly , when you say the first Corona, do you mean the lock-, the lockdown period

47. R - yeah

48. I - we're now in our second lockdown period

49. R - yeah

50. I - yeah, so, so, okay that's really interesting actually, so during the first lockdown period you were like okay cool I'm gonna miss college, but that's okay

51. R - yeah

52. I - I can, I can do with a little break, it's been hard

53. R - yeah

statement might be judged. "I" owns comments about starting to get bored and miss college – Speaks to perhaps the sense of purpose/occupation that college provides.

Diminishes the ways in which corona has clearly impacted P's education experience Perhaps in recognition of others who have suffered more grave consequences.

54. I - and then actually, while you were off in that, that time away from college, you had started to miss it	
55. R - yeah, but during the first lockdown, our college said that, our college had the idea that we'd do our lessons online	The introduction of remote learning in college.
56. I - that's right , yeah	
57. R - so like, so mo-, so on Mondays , Tuesdays and Wednesdays, I was, I was like on the computer, just like ,doing my coursework and like this was when I was still in level two	
58. I - okay	
59. R - , at the time , so , and during the mid-, during the I think it was the mid , the mid week of like the, the Corona virus, they wanted us to come in and just finish off some paperwork, we stayed two metres apart and	
60. I - okay	The need to attend college premises with lockdown restrictions in place.
61. R - and, and, and we were able to finish off our courseworks and we were able to finish like level two completely	
62. I - okay	
63. R - so I, so I and because I finished it early I didn't have to come in to college to finish off anymore paperwork, so it was a good, so it was a , it was a good idea that I came into college that time to finish off the, finish off my paperwork	The necessity of completion of work, even within the strange reality of a global pandemic

64. I - I mean, I mean, yeah, it sounds, it sounds like even through the difficulties, you managed to, to , to , to get what you needed to do done

65. R - yeah

66. I - and so, Ezekiel, help me out to understand, your level two finished in the middle of an academic year and you've started the level three now

67. R - yeah

68. I - is that how-, yeah

69. R - yeah

70. I -okay, , I mean wow yeah, I'm-,it's massively impressive that you could keep going

71. R - yeah

72. I - even, though college is boring at times, it sounds like, your saying, but, you were able to kind of pu-, push through and get that done, so

73. R - yeah

74. I - I, I can see why you feel that's sense of achievement, it makes a lot of sense

75. R - yeah

76. I - so, you said you're studying, hospitality and bar service

77. R - yeah

Managing the threat of attendance to complete paperwork resulted in the a reduced requirement on attending later. *"it was a good decision"* recognises personal agency in completing level 2.

78. I - what interested you about doing that particular field

79. R - oh, well my teacher at the time said that, like what like, what would it want to do next year , cooking or front of house , and I thought to myself , I've done cooking for the first two years , so I might , I sort of thought I might as well try something different, so I chose to do the , uh, bar service

80. I - mm hm, and, at the point when you were looking for employment or thinking about it before Corona was a thing

81. R - Yeah

82. I - what would that have been exactly

83. R - uh, it would have been, mostly, like at a restaurant, like cooking or like , just like preparing it

84. I - okay,okay

85. R - at the time but, but now, yeah

86. I - and now you're getting more skills, so now maybe you've got more options when you finish maybe

87. R - yeah

88. I - yeah, tha-, that's really helpful and thank you for sharing so, we spoke a little bit about what this study is about when I spoke to you earlier, , and one of the key things that it's about, Ezekiel, is this big word, we often use it, it's identity, and before I explain just a bit

When offered two options for next year progression, decided based on seeking new experiences. *"I thought to myself" speaks of a reflective process followed. "Might as well" speaks to a less convinced take on the decisions made.* A want to make decisions that are well serving but perhaps not always knowing how to.

Aspirations to work in a restaurant, or cooking not fully ironed out. *"mostly, like, like or like" do not seem to indicate fully formed firm options decided on*

Previous plans, however loose were still unset by issues of corona. Is there an

about what I mean, I just wanted to ask you, what does that word "identity" really mean to you ?	emotional effect of this? A sense of loss of choice, control.
89. R - what d'you mean by that ?	
90. I - yeah, so, ...have you ever heard someone describe , this is part of my identity or these parts of me make up who I am as a person , that's my identity? , I could give you some examples, if that would be helpful.	
91. R - yeah	
92. I - yeah, so , , a lot of the time people will say that my my gender I am a I'm a man or I'm a I'm a woman thats my, that part of my identity or people might refer to their race or ethnicity , I'm a I'm a white man or , I'm a black woman, I'm an Asian man, that's my identity, I just wondered if when you hear that word what kind of other words ,what kind of other words come into your head what what do you think when you hear the word identity. Is that even a word that you hear often?	
93. R - I don't hear it as much, yeah, I, I don't really hear that word as much, yeah	
94. I - have you, have you ever heard it and when when, do you remember when you heard it , what context it was in like what what was being said when you heard the word	Identity as a standalone concept not something P familiar enough to speak on with relation to themselves.
95. R - I can't remember when I last heard it to be honest	
96. I - okay	
97. R - it was quite some time ago , so	
98. I - that's no worries, it's, it's really interesting to me because, in my work, as I told you I'm training to become a psychologist, so, we use that word quite a lot to help people to	

think about and sometimes understand parts of themselves, but, it, it's just a word there's loads of ways to describe those things so, people might talk about their, their, their, their where they're from as part of their identity and I mention that before on the-, I think I asked you as well

99. R - oh yeah

100.   I - which which which which countries would you say you're from which where would you say your heritage is or culture is

101.   R - , Well my mum's from here in the UK, my dad's from The Caribbean

102.   I - ah, okay. What part of the Caribbean is your dad from if you don't mind me asking

103.   R - Monsarrat

104.   I - Monsarrat

105.   R - yeah

106.   I - , so again, I don't wanna, I don't wanna, I don't wanna influence your thinking about this, but just to help give some explanation sometimes people might say yes sounds like when you say your mum's from here ,the UK, is she a white lady, yeah and your dad is a black man

107.   R - yeah

108.   I -okay, so, in that context people might say that you're you're mixed race

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"oh yeah" as suggestive of acceptance that where someone is from might be a framework for identity P can recognise.

Mixed heritage of Caribbean and white

109.　　R - yeah	
110.　　I - Is that how you would describe yourself?	
111.　　R - sometimes I see myself as that sometimes I say that I'm a black that I am a black man	
112.　　I - okay	
113.　　R - but sometimes I say but I am mixed race as well	
114.　　I - okay, okay, that to me is really helpful and interesting, because, I just wanna ask why do you say different, at different times two different things	Identifies as a black man at times without including the element of self which is white. At other times, will describe self as mixed raced. <u>Being black more publicly admitted.</u>
115.　　R -oh, it's just, I don't, I don't know like, I just say it, it doesn't really matter to me like, like like I am mixed raced so I just, it doesn't, it doesn't really matter if I am Black or not	
116.　　I - yeah	
117.　　R - I am mixed race so	*Hesitant response could be suggestive of an as yet unformed position on the subject. "it doesn't really matter" non-committal.* Decision to omit white in self-identification seems significant. Being black as immaterial if mixed raced. <u>Conflicted comments on the level of importance of self-identifying as black when mixed raced. Does this connect to conflicted feelings of omitting white heritage?</u>
118.　　I - yeah , do you , do you mind you asking if, if, if, if you spend ,an equal amount of time with both of your parents or do you live, Are they still together do you live	
119.　　R - uh, nah, I live with, ah, my, my mum, I, my dad lives in Somerset, Bath, my dad usually comes down here, just to see like, his sisters and my aunties and all that, but I would usually go and see him as well, like we'll just watch, just watch like the football	

120.   I - yeah

121.   R - and, just like, and, just hang around , as like, as a family, 'cause on my dad like, my dads side quite, got quite a big family

Dad lives outside of London but makes effort to visit family. P did not directly state if he is also visited during these trips. P- efforts to go and see him and share in football interest. <u>Expression of the importance of family and the lengths to spend time with them.</u>

122.   I - okay

123.   R - so like, So I get to see all my cousins, so it's all-

124.   I - so what's that, what's that like, when you're with your cousins

125.   R - it's alright, it's alright, like, like we'll hang out, like we'll have a laugh and we'll just watch the football match

Big family, cousins, peer-related experiences and connection opportunities.

126.   I - that's amazing, so so, to me that's a really good example Ezekiel, of, of , connecting with family, as you said being part of a family and it's, I know it's stereotypical, but they say lots of, lots of adolescents or teenagers they would like, not want to hang around their family, they, they you know, they wanna go off and do their own thing with their friends, but it sounds like you're making a-, you're making an extra effort to spend time with that side of your family as well

The celebration of family time around team sports and fanship.

127.   R - yeah, yeah yeah

128.   I -it, it sounds like it's important to you

129.   R - yeah, yeah, family is important to me, so.

130.   I - this, this may be a difficult question and I don't want it to sound difficult or to make you uncomfortable, but I'm, sometimes when people are from different cultures, they may find themselves connecting with one or the other more or less

131. R - yeah	
132. I - have you noticed that in your life	Statement of the importance of family.
133. R - yeah yeah I have I do notice that I do connect with my dad's side of the family more than I do with my mum's side, like, it's kinda- yeah	
134. I - why do you think that might be?	
135. R - I think because I spend most, I spend most of my time with my dad's side of the family, 'cause, 'cause my mum 's fam-, side of the family lives in Brighton	
136. I - yeah	
137. R - so it's like , it's not like, and my, usually my Aunty's live really close to me, so I could easily like take one bus there and say hello but to Brighton I have to get like underground on train and then a train, yeah	Despite living with mum, P connects with dad side of the family more as dads closest extended family members closer than maternal side extended members.
138. I - yeah, so it's-, yeah, it sounds like it's hard to connect with the Brighton side of your family, more than it is other, other members	
139. R - yeah, yeah, but, yeah I do you call them like I , call them to say hi and like see how they are, but like 'cause of this pandemic I can't come over and see you them	
140. I - yeah yeah yeah	
141. R - because I haven't in, I haven't in such a long time, so yeah	

142.   I - yeah, no I mean, I mean thank you for sharing this, it's hard to talk about these things when we all, we all, people are-, people are experiencing losses if they can't connect with their family and friends in the same way, so I

143.   R - yeah

144.   I - I'm really grateful for you talking about these things with me, so-, so we've moved already into the next part of the questions I wanted to talk to you about , to do with race and ethnicity and culture

145.   R - yeah

146.   I - and we've talked about where you're from and how you describe, how you describe that

147.   R - mm hm

148.   I - So just before I move on, do you, do any of what we've talked about connect where is the word identity for you or like how you would describe yourself and who you are as a person

149.   R - well I am it would it would, that's connect that I am, a family man and it does like mean a lot to me and.

150.   I - yeah, that's powerful that's really helpful to hear that, okay, this is another… you there?

151.   R - yeah, I'm good

152.   I - the, this is another difficult potentially difficult question but it's so it's a helpful one for me to ask you

153.   R - yeah

154.   I - it's about, being from the cultural background that you're from so being half English and half Monsa-Montserratians.

155.   R - yeah

156.   I - , I wondered if there was a point in your life, Ezekiel, when you realise or when you came to notice that, that, you weren't you, weren't part of the, so, what I'm trying to say is but the UK is a predominantly white country

157.   R - yeah yeah yeah

158.   I - that the majority of people in the UK are, are from White, Anglo backgrounds

159.   R - yeah

160.   I - and so often people from where you are from are described as the minority ethnic group in our community

161.   R - yeah

162.   I - I was wondering if there was a point where are you noticed that that was the case or you realised that perhaps you were slightly different from the majority of people

163.   R – yeah, yeah, I've been, I, yeah, yeah I had that before when I went to, Wales

164.   I - okay

Being a "family man" is a valuable aspect of self. *"means a lot to me"*

165. R - I went to Wales, two, two years ago, yeah and that's when I realised that I am different in that particular area	
166. I - what, what was it like in Wales, for you?	
167. R - it was alright it was alright, like, here's the thing, I don't mind the old like, the old like , like, when the old people staring like, I don't mind that because I understand that...I understand that like they've been here for so, like a long time, so they understand and like, and like they're not, and like they've never met me before, but like, when the kids do it, it's kinda, it's kinda pretty hard as well, 'cause like, because like they're-, because like they're learning from their parent, like they're doing same thing as their parents, I think so, yeah.	Connects with the question about being from a minoritised ethnic background
168. I -yeah, yeah… uh, I appreciate you talking about something that was uncomfortable for you	Geography of Wale important to the acknowledgement of culturally divergence.
169. R - yeah	
170. I - do you, why do you think they were staring? What was it about you that made them want to stare at you?	
171. R - , I think it's because that, like, because, 'cause where, 'cause, where I was staying in Wales , was a particularly White place so, like, a white like living area, so and I don't think that this, that a , that a mixed race person has been in that particular that area, I think so	In Wales, able to tolerate *"I don't mind that because I understand they've been here for so, like a long time"* novelty and unfamiliarity of seeing P as mixed-race man. Children is harder to accept as *"learning it from their parents"*. <u>The it sounds like a judgement of sorts. At least it would be to further highlight difference by staring at it. Physical aspects of self unable to hide and subject to external judgement. Reflects 3 generations of</u>
172. I - yeah, yeah	
173. R - yeah	

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Transcript	Notes
174. I - do you think they, do you think they would've known you were mixed race or they thought that you were perhaps just, just black, just one race	response to those of apparent ethical difference (referenced parents.
175. R - , I think they would probably think me as, me as mixed race	
176. I - okay, okay, and do you think they were, I mean sometimes life is a bit more complicated than black and white, yes or no, but my question is kind of asking you that, at first, do you think that it was for, for positive or good reasons that they were staring or interested in you or do you think it was less so positive or good	The experience of being an extreme minority in a typically all white location.
177. R - I think it was fifty-fifty	
178. I -yeah, so… explain that a bit for me, let me understand please	
179. R - so it's like in my head I was thinking like, like, like, are they looking at me because like they're interested or like they wanna talk to me then the other half was like are they staying at me because they've never seen a mixed-, like a mixed-race person here before	
180. I - mm hm, mm hm	The perception of a likelihood of being recognised as mixed raced and not black.
181. R - or a black person here before, like, I'm not like really sure	
182. I - yeah, yeah, did you ever have anybody come up to you and confirm whether it was interested or because they were con-	
183. R - nah, nah, none	
184. I - okay, okay, , and I guess I'm not, I'm not trying to, go around the houses I really want to be direct now on speaking about these things, but I also want, I don't want	

to introduce things to you that's not what you're thinking so please tell me if I'm wrong in what I say here

185.   R - yeah

186.   I - but, racism is a thing and

187.   R - yeah

188.   I - it's something that people who, who are from, background such as yours might experience, so in the context of walking about, being in Wales for example, or any other part of your life, I did wonder if that was, part of your experience of being from the background that you're from

189.   R - I, I haven't, we'll, I was stopped and searched once, when I was in the UK, by the police but, yeah that was during the first lockdown

190.   I - that was quite recently then

191.   R - yeah, yeah, it was during the first, lockdown, so

192.   I -okay, and I mean help me to understand because, the, the police have from my understanding, the police have to have a good reason to suspect something before they approach you and stop and search you in your mind did you think that they did not have any other good reason other than because of the colour of your skin

193.   R - well I was, well I did, I asked them why, like they stopped and searched me, and they said 'cause, because I gave them a dirty look and I'm thinking and then but, but, I also had, but I was also doing shopping for my mum and, and I had a, in some, some Indian spice that, in a , in, in an empty, in an empty bottle which I had in my

The response from those not familiar with encountering a mixed-raced person is perceived as equally open or closed. A healthy interest or a unhealthy scrutiny.

The uncertainty of knowing whether stares from white strangers come from a place of being well intended or not. *Uses black or mixed-race person as garnering same responses from inexperienced observers.* Is the black and mixed-raced persons response equivalent in these kinds of circumstances.

No direct experience of friendly or hostile connections, staring has never been acted on in these types of situations.

pocket, so , they, so, in, also in my head they might have thought it might have been because of that

194.   I - mm

195.   R - but, but, when I asked them why, yeah then yeah

196.   I - so, so, okay, and they they, in the end that's what you're talking about they found out that when they searched you but they didn't see it before

197.   R - yeah yeah yeah yeah ,yeah yeah, they didn't see it before because in my, , zip pocket

198.   I -yeah, , so it sounds like what you're saying is , in your head, giving an officer a dirty look shouldn't be reason enough for them to want to stop and search you, so maybe , what your skin colour is

199.   R - , a little bit, a little bit as well, but it was all because, I think it was because that's I had a, a like, 'cause I had a really nice bike as we, so, in, I also thought that in their mind I could of stolen that bike or like, and also because I had like, , a backpack on so they thought that I might have been, like a drug-, like a drug dealer or something like that

200.   I - okay, what-, I mean I don't , I don't know if this is a difficult topic for you, was it hard to talk about ?

201.   R - what right now or ?

202.   I - right now , yeah, if you need to talk about it , do you feel, do you feel anger or any sort of feeling towards

Police and stop and search practice raised when racism mentioned. *"But that was during the first lockdown" gave the impression of either distance from the experience or the peculiar circumstances of the times.*

Suggestions of the assumptions of wrong doing made by the police. That officers did not like the way the P looked or that his possessions were of too high a quality to be owned by him.

203.　　　R - nah, no, no, I don't feel ang-, like I would, I'm, I'm not gonna lie, I was scared at first when they pulled me over, I was like scared 'cause I don't know why they pulled me over, so yeah	Even substances in the Ps possession, which upon further investigation were proven to be of no concern were used as an excuse for the stop.
204.　　　I - yeah	
205.　　　R - but like, everything was cool	The experience of not knowing if the reasons are justified enough for a search and part of routine or if there was an untoward motive which may include racial profiling.
206.　　　I - yeah, thank you for talking about that, Ezekiel	
207.　　　R - No problem	
208.　　　I - I wanna bring some balance to it, and I wanted to ask you about, you know, we've talked about your experiences, you're from different cultures	
209.　　　R - yeah	
210.　　　I - your parents are from different cultures	
211.　　　R - yeah	
212.　　　I - I wondered, it sounds like you had a really nice time of connecting with your cousins and your dad, in Somerset and those kinds of things. A big part of some of that for me was, it feels like being from these multiple cultures could make you connect with different parts of, like, uh, people, different groups and that sounds like a really cool idea as well	Fear at the point of the encounter with police. Unaware of wrong doing and need to have any contact as a suspect.
213.　　　R - yeah	"*Everything was cool"* suggests that there was no further issue within that particular encounter. Above commentary demonstrates that P continues to have unanswered questions about why

	targeted, whether all reasons for stop were shared with him.
214.　　I - so yeah, I'm just tryna, I'm just tryna make sure, I'm not trying to be overly negative about it, I wanna make sure that it get a full picture	
215.　　R - yeah yeah yeah	
216.　　I - so, thank-, thank you, okay soo my next questions were really focusing on your education and I know we talked about it earlier	
217.　　R - yeah yeah	
218.　　I - so, you mentioned, so I'm gonna ask you, directly about your EHC plan, you said you had an education, health and care plan	
219.　　R - yeah	
220.　　I - and what kind of-, why, why was that put in place *coughs* sorry excuse me	
221.　　R - that's alright	
222.　　I - why was that put in place in the first place Ezekiel?	
223.　　R -　it was because that's like I had mild learning difficulties, I still do have it but, like at the, the time I had like very, very much, like, I had mild learning difficulties with certain subjects	
224.　　I - okay and were, were you ever, thank you for telling me, did-, were you ever given a name for what those learning difficulties are	
225.　　R - no, no, no I just, they just said I just had mild learning difficultie, there was no precise name to it	

226.   I - okay and you also just mentioned earlier in the conversation about it affecting your English and Maths, but particularly your maths, is that-

227.   R - yeah, yeah

228.   I - And so, yeah because you started to talk about it and I cut you off, but now I'm inviting you to talk about it again.

229.   R - Yeah.

230.   I - You talked about primary school, you talked about these different experiences, so can you just give me a little bit of a story around what it's been like for you, with having these mild learning difficulties?

231.   R - Well, like I do understand certain subjects of maths, but it's just like how to properly like do it right. If that makes sense, so like I can't like, like you have to like write it out for me, so I can properly like fully understand, or give me a example, so then I know how to properly do it right, because if you tell me how to do it straight off the bat, I would not have a clue.

232.   I - And it sounded like that's part of the reason why you had a teaching assistant supporting you.

233.   R - Yeah

234.   I - Yeah, so they would give you examples and they would show you some of the methods as to how work it out.

235.   R - Yeah.

236.   I - And that was helpful?

EHCP in place at a point when P was experiencing the severe impact of *"mild learning difficulties".* Still remains an issue but less severe impact at present.

237.   R - Yeah yeah. That was actually really helpful.

238.   I - And what age, or what part of school did that start in? When you started getting that additional support.

239.   R - It started at the start of year 7.

240.   I - OK. So all the way up to secondary school and then you, and then primary school you said you noticed there were problems there, but were you not getting any-

241.   R - Nah, I wasn't getting any help in primary school so I think that was why I was a little bit behind on it. So I just started to get it when I first started year 7.

242.   I - OK OK. And did you notice a difference Ezekiel? Did you see massive improvements, or did you feel better about studying or education?

243.   R - Yeah I did get like on certain tests, like I'll get like a higher score, and then I'll be happy, and then on certain other tests I would get like a lower score, so I was trying to improve-

244.   I - Yeah.

245.   R - The lower score tests. So I had a lot of help, I went to homework club a lot during my secondary school times.

246.   I - Mhm.

247.   R - So yeah.

Maths as a challenge without support and the correct instruction. The difference between understanding and not "not having a clue" was the in class support. Awareness of the details of this SEN

"Really helpful" emphasises the need for SEN support.

248. I - I mean, I'm appreciating what you're saying to me, it sounds like you're someone who values education. It sounds like you wanted to do well. Is that a fair statement? Or do you think that's wrong, inaccurate? 249. R - 50 50, like I did want to good in secondary school because yeah, yeah because I wanted to get into like a good college which I am at now so yeah. 250. I - Yep. And I picked up on a word that you said. You said that when you would get a high score- 251. R - Yeah. 252. I - You would be happy. 253. R - Yeah. 254. I - And it sounds like, I mean I'm just guessing the opposite would sound like, if you got a low score- 255. R - Yeah. 256. I - You said you'd want to improve, but would you also be sad about that? Would that affect your feelings about? 257. R - I would be sad, yes, but then I would like try and like improve on how to like make it better, so like I would like look at like the certain subjects that I needed improvement on, then I would ask my maths teacher to like, maybe like draw out like, maybe like give me some questions on that particular subject, and then I'll see if like I can try and figure it out by myself. 258. I - Yes	Primary school was managed absent the support of SEN – resulted in delays in completing work/achievement. The need for an additional, extra-curricular effort to improve on test with lower scores. Self-investment. <u>Help from others and own additional efforts were needed</u>

259.   R - So yeah.

260.   I - I'm pleased to hear that once you got a T.A., things started to get better for you.

"50 50" did not completely resonate with valuing education, but rather a means to the next establishment. <u>Education serves the purpose of making more good quality education accessible.</u>

261.   R - Yeah.

262.   I - One of my questions is about, if you, do you think Ezekiel, that your difficulties with maths and English, and perhaps other subjects has impacted on your decision to study what you're studying now in college?

263.   R - Well, it has a little bit because during the cooking period, they said that you have to do Maths, that you have to be good at your Maths so I thought that because I had such a bad maths experience, like I had such a good, had such a bad time during the maths, during my primary school days, that I wouldn't be able to do well in cooking.

264.   I - OK. I remember you saying earlier that you switched from cooking to bar service.

265.   R - Yeah.

266.   I - Was the maths part of the reason for that?

267.   R - No, no. The reason for that was my cooking teacher at the time asked me and a friend of mine, that's also doing it as well, asked both of us, do you want to continue doing hospitality and catering? Or do you want to do, want to be more in front of house? And I chose to be more front of house because I am, like I am, plus I'm also a people person.

Multiple techniques to overcome math challenge including seeking help, visual approaches, independent work. <u>A solution focussed approach to addressing low scores and the sad feelings which accompanied them.</u>

268.   I - Yeah.

269. R - I like to connect with like lots of other people, so I thought if me doing like bar, like front of house, then I'll be able to do that with more, like connect with more people and I have.	
270. I - Amazing and I can see that in you that you're a people person as well so that's-	
271. R - Yeah	
272. I - So that's working out well for you.	
273. R - Yeah.	
274. I - Is there much maths involved in being front of house? Or doing bar service?	The residual effects of poor academic performance on confidence to achieve in elected areas of interest. "*Such a bad maths experience*" *make it felt, deeply.* The gate keeping properties of the core subjects
275. R - No, no there isn't, but in my course they said you have to do English and Maths.	
276. I - OK.	
277. R - So I'm doing English and Maths on the side.	
278. I - OK.	
279. R - And plus doing the bar service as well so.	
280. I - Yeah it sounds like you're doing everything you need to to get to that stage that you want to be at. So that sounds really awesome. One of my next questions is similar to the one I asked you about culture in terms of noticing when things might have, when you might have realised that you were slightly different from perhaps people around you?	Identifies as a people person. Emphasis on using these skills to support future career endeavours. Relationship building as important aspect of job and has been successfully included since transition to

281. R - Yeah.	bar service. Strength-based Choices which shape future.
282. I - So this connects more towards having, as you described it, a mild learning difficulty.	
283. R - Yeah.	
284. I - And you talked about in secondary schools when the EHCP happened, and when you got that extra support.	
285. R - Yeah.	
286. I - In year 7, but I just wondered if is that the period when you realised for yourself, actually I am, there are things about me which are different? Or was it earlier or was it later or when?	
287. R - It was when I first started year 7 that I am different to a lot of other kids, but the classrooms that I was in in secondary school, everyone like kinda had like the same thing I had as well. Like everyone had like difficulty with certain subjects as well. So I was kind of like happy that I wasn't just the only one.	Wondering about Ps perceptions of the utility of maths when employment options do not require it by his definition. Concept of the courses standards of completion and the need to comply. What sense of control does P feel?
288. I - Ah. That makes, that's really helpful for me to understand that. So in primary school perhaps you had been, you'd been, as you said already, you hadn't been getting extra help as you had in secondary.	
289. R - Yeah.	
290. I - But also, you were in a class with mixed abilities.	*"On the side" language demonstrates the periphery nature of feelings toward these core/fundamental subjects.* Not key learning, but perhaps rather an unnecessary hurdle?
291. R - Yeah.	
292. I - People with different things as well so.	

293.   R - Yeah.

294.   I - And is it only now that you can look back, you can see that that's when the differences were? Or did you notice it in primary school and you were like-

295.   R - I didn't notice in primary school, but I did notice it when I was in secondary school that like there are a lot of people here that do have the same thing I have, so like it was kinda cool not to like, to think that I wasn't the only one.

296.   I - Absolutely. Absolutely, that's really helpful, thank you Ezekiel.

297.   R - Yeah, no problem.

298.   I - If we can move to the next set of questions I have.

299.   R - Yeah.

300.   I - These questions are more about, so I'm using these words but you don't, this may not be how you understand it.

301.   R - Yeah.

302.   I - But we talked about identity already right?

303.   R - Yeah.

304.   I - We've talked about different parts of identity. So you've said you do think you're a family man and you focus on family as well, I talked a little bit about how identity can be, it can include the cultures that we're from, we're part of, our friendship groups, being a student. All that stuff can be part of what makes up identity.

Year 7, SEN awareness became pronounced. HOWEVER, classes included peers with similar challenges. <u>Happiness from shared-experience. An inclusive space.</u> *"kinda had like the same thing I had as well".* Same challenges with barriers to education, not same exact needs.

305. R - Yeah.	Connecting to the experience of hardship, not the nature of what causes it.
306. I - And also, for some people, I think anyway, I don't know what you think but, living with a learning difficulty could be sort of their identity, could be part of what makes them who they are. So just for the purpose of the conversation, I wanted to ask you if these two parts of your identity that we're focusing on now. So one is the cultural side, being from where you're from, and the other one is living with a learning difficulty. I wondered if you had noticed in your lifetime, any times when the two things were quite, they were quite significant, maybe they overlapped or they interacted in some way. It's a really big question but does it make sense? I can break it then further if I can, if it helps.	
307. R - Could you break it down a little bit more please?	
308. I - Absolutely. Absolutely, so I'll give you an example of an area that you talked about that I'm interested in. You said in secondary school you were in a class where you noticed that lots of the students there also had additional needs.	
309. R - Yeah.	The positive sentiment of not being alone, finding others like you, being put with others like you because someone recognises that this may be helpful *"It was kinda cool not to like, to think that I wasn't the only one".* <u>Finding strength in community.</u>
310. I - At any point in your history, did you think being a mixed raced man was helpful or had a impact on it made it harder, also having an additional learning need? So like in that class with all the other students were from a black background or Asian background or white background, and if you noticed those things, if that had an impact? You see what I'm asking now?	
311. R - Yeah yeah yeah. It kinda, it didn't because like I think being mixed race it kinda gives like you're from like a hot part of the world, and then you're also like you could be from like a cold part of the world so it's kinda like 50/50 of being like, when you're mixed race like you're from like a really hot country and then you're from let's say here for example. So yeah it like gives like yeah. It's like it kinda helps yeah.	

312. I - Can you explain a little bit more about that? I wanna understand exactly what you mean.	
313. R - So like because I'm mixed race like it's very, coz like when people ask me like where am I from? I say like I'm half Caribbean and then I'm half English as well so like, so then they find it kinda exciting coz some people might not have been to the Caribbean.	
314. I - OK.	
315. R - So it's kinda good to explain to them like a little bit about where I'm from as well.	
316. I - Ah. I see I see. And did that happen a lot in the classes that you were in in secondary school?	
317. R - Yeah it did happen when I first met them, yeah, yeah.	
318. I - What were the other, what were the kind of places that other students were from in secondary school?	
319. R - Some or them were mostly from the UK, one was from Turkey, the other one was from India, one of them was from Portugal, the other one was from Congo, I can't remember the rest but yeah they were all from different parts of the country as well.	
320. I - OK. And would you say that they were like diverse? Was there people from different backgrounds, it's sounds like people were from lots of different places.	
321. R - Yeah.	The notion of explicit ways in which culture and SEN might overlap not immediately familiar to P.
322. I - It wasn't all that everybody was either an Asian child or a white child?	

323.   R - Yeah, nah, like everyone was from like a different part of the world.

324.   I - Yeah yeah. And and I wanna ask you about being a man as well because we'll actually I wanna ask you about lots of things, so today I've focussed on two areas of your, I called it your identity, yeah?

325.   R - Yeah.

326.   I - And your cultural side and living with a learning need but you've already mentioned that there are other parts of your identity that you think are important like for example, being a family man.

327.   R - Yeah.

328.   I - So some of the other things that people talk about when they think about how parts of our identity can cross over or they can affect each other is like being whatever gender you would describe yourself as, or your religion, people talk about that a lot as well.

329.   R - Yeah.

330.   I - And how that, why religion is important to me, it influences my life in these ways, or your sexuality, who you're interested in or these kinda different things have an impact on, can have an impact on how we see ourselves. So today I'll focus on just two parts of it, you know your abilities to learn and your cultural background, but are there other things that you would say Ezekiel, me Ezekiel, I think these parts of me are important as well.

331.   R - Well mostly just like I'm like I'm a family man as I said before, I'm a male, I am a Christian but I don't go to church. I used to when I was younger but then I stopped going. Yeah.

Describes the ways in which being mixed raced can aid with acclimatisation to hot and cold countries as you're from both. <u>The benefits of having overlapping cultural heritage through the mixed experience.</u>

The celebration of mixed cultural identification and opportunities to connect with interested parties who are unfamiliar with the Caribbean.

The explanation of the cultural self as a means of bridging gaps. Sharing so that others may come to know. *"It's kinda good to explain"*

332.	I - Yep. That's helpful. I wanted to ask you if you, because we talked briefly about racism.

333.	R - Yeah.

334.	I - I also wanted to talk briefly with you about if you have any ideas around whether or not having mild learning needs has slowed down your progress and if so how?

335.	R - It has slowed down my progress with maths because like some people can be like a fast learner, some people can get it like quickly, so like when you're given like one example you automatically get it quickly, but with me I might need like two or three examples just to like properly get my head around it, and to properly know, ok that's how you do it correctly. Yeah.

336.	I - That's helpful, that's helpful. So this is a, the question I just wanna ask you about slowing down your progress and you mentioned maths, so that's good to understand.

337.	R - Yeah.

338.	I - In building on that question, if it has slowed progress with maths like you say.

339.	R - Yeah.

340.	I - Do you think that at the point when you got the help, so at year 7 when you got your EHCP, do you think that you should have been able to get help sooner, and then that would've meant that your maths would be further along than it is now?

341.	R - Yeah I do think that I should've gotten help when I was in primary school a little bit more, but yeah if I got help a little bit more in primary school then I would've

Varied cultural background group in SEN class including those in and outside the UK. *"Mostly from the UK"* and mentions other countries gives impression of class mimicking the cultural norms of the UK demographic.

been a lot more able to understand the maths questions a little bit more, like the maths in whole a little bit more as well.

342.   I - Yeah yeah. And I'm sorry to hear that because-

343.   R - Yeah.

344.   I - That sounds like you're saying some part of the school system could've done more for me than it did.

345.   R - Yeah.

346.   I - And that's not a nice thing to admit to so I'm acknowledging that.

347.   R - Yeah.

348.   I - My question is about, why don't you think you got the help that you needed at the time when you needed it? What do you think happened at school, if you think about like you're not you for a second, you're the teacher.

349.   R - Yeah.

350.   I - You're teaching a young Ezekiel.

351.   R - Yeah.

352.   I - A primary school aged Ezekiel.

353.   R - Yeah.

354.   I - What do you think was going through the teacher's heads when they were teaching you but they didn't give you additional support?

Reiterates message of "family man" and importance of that. But also mentions gender and religion despite adapted religious practice. <u>Wondering if the mention of no longer attending is awareness of judgement as upon stating identity as Christian, P may have expected socially normalises questions of a show of faith (e.g. church attendance) to enter researchers thoughts.</u>

Speaks to idea of "some people can" and a sense of deficit in self for being slower than this hypothetical comparison. <u>Slow</u>

355. R - At the time, I still don't know to this day why they didn't do it. Yeah like I still don't know to this day why they didn't give me help. I don't. I think that they didn't know that I had it, like at first I think to them it happened soon after I left primary school. To go off to secondary school so, maybe maybe I'm not really sure.	<u>progression in math equated to slow educational progression overall. If maths weren't the issue, then other things might have been more accessible more quickly.</u>
356. I - Yeah yeah. It is really, it's really interesting but also I don't wanna, again I don't wanna influence you too much, not everyone thinks the way that I think, and actually I'm tryna hear more about your story, then I am tryna give you my opinions of it.	
357. R - Yeah	
358. I - But in saying that, you know sometimes there is information out there in the world which would say that some, some teachers might have expectations which are different for different students in their classes.	
359. R - Yeah.	
360. I - And some of the reasons why teachers might have a perception of a student in their class is based on some interesting things, one of them could be for example that they are a boy, and boys at certain ages don't always do as well as girls in school.	Missed SEN support opportunities from primary level that would have made learning easier bond this point.
361. R - Yeah.	
362. I - And it changes from year to year and as they move through the school curriculum , the same could be said of students who are black or white, certain teachers might have perceptions about students who are white or who are black, and it may be something that they realise or something that they don't realise but they're still acting on. Does that make sense?	
363. R - Yeah that makes sense.	

364.　　I - And even more so, teachers might have a similar view about students who have got a learning need, or who are struggling in the class, they might think differently about that student and I'm just, I'm asking you to just like reflect on if any of those experiences connect with your story growing up, like do you think all of the things that make you who you are, Ezekiel, impacted on the teachers judgement of you achieving in school.

365.　　R - Well most of my teachers at primary school were quite like, were quite older so I don't think like they properly understood that like I had mild like learning like learning difficulties. So I don't think it, i don't think it went past their mind that maybe this kid deserves like, maybe this one should have a little bit more extra help.

366.　　I - OK. Their sounds like there's something there about them being able to spot it or-

367.　　R - Yeah.

368.　　I - Even look at it.

369.　　R - Yeah I don't think they was able to spot it.

370.　　I - OK and what was, let's just say for example that that is true, do you think secondary school teachers were more aware? Were they younger? Were they more-

371.　　R - Yeah. Yeah like they were younger so they were more aware as well. So and they had certain teachers that understood that people, that kids that had learning difficulties need to have a little bit of help because I don't, at my primary school I don't think they had anyone that was, that understood.

372.　　I - OK.

373.　　R - Yeah.

The challenge of identifying what teachers felt were their best ways to support a younger P. Leads to questioning, perhaps the needs developed outside of their scope of awareness. Does not take any option to explain teacher's position at point of his primary school experience.

374.   I - That is really helpful, that makes a lot of sense. OK. Thank you Ezekiel, we're nearly finished, I just have maybe one or two more questions and that will be it, if that's OK?

375.   R - Yeah, yeah yeah.

376.   I - We've spent a lot of time looking at your past, your history.

377.   R - Yeah.

378.   I - Again I'm really grateful to you for being so honest and open about it. I think it sounds to me like you've spoken about some things that were quite tricky, or hard for you when you were younger.

379.   R - Yeah.

380.   I - And look at you now. We talked about your progression so I think that is amazing.

381.   R - Yeah.

382.   I - And I'm, if I can say I'm really impressed by your journey so I'm grateful to you fit sharing that with me. Now, let's, I just wanted to look more towards the future. I know we spoke about how Coronavirus is having a really big impact in lots of people.

383.   R - Yeah.

384.   I - We talked about the first lockdown impacting on you going to seek employment.

385.   R - Yeah.

386.   I - We're now in a second lockdown, a month-long lockdown.

387.   R - Yeah.

388.   I - But I just wanna, I'd like to know if you have things that you're shooting for, you're aiming for? And what they are?

389.   R - Well I don't really have like that many, I don't really have a goal at this point. I'm just like, I'm just like looking at this like one day at a time and just seeing where, and just seeing where it goes. If lockdown, when lockdown like when the Coronavirus is properly like done maybe, maybe then I'll start looking for employment, but like at the time because of it there ain't that much, there ain't that much like restaurants that are like open.

390.   I - Yeah.

391.   R - Because at the time there like, no one's doing, everyone like everyone's, everything's doing like takeaways only.

392.   I - Yeah yeah.

393.   R - So yeah, like there not gonna be that much looking for employment, like at the time because of the Coronavirus as well so.

394.   I - Yeah. That's so true.

395.   R - Yeah.

396.   I - And I guess, I guess even they talk about closing certain establishments like where hospitality would be important, or even bar service.

Age of teacher as a barrier to their awareness of their students potential SEN. *Use of word "deserving" suggestive of a system of choice based more on subjectivity and merit than a statutory entitlement. "Maybe this one should have a little bit more extra help" suggestive of*

A younger teacher was more likely to notice where a SEN might require help. Mention of specialist teachers with SEN as a focus. Speaks to systemic issues around whole school resources and SEN skill sets. A broader issue beyond Ps own experience.

397.   R - Yeah.

398.   I - A lot of those are closing as well so I can connect to what you're saying, definitely.

399.   R - Yeah.

400.   I - And I'm sorry, that must, yeah I appreciate taking it day by day is a really good strategy actually.

401.   R - Yeah.

402.   I - Is what I'm trying to say. And I can understand why you would, why you would see it like that. At some point do you think, maybe not right now, but at some point do you think that employment would be where you'd want to go when you finish your level 3?

403.   R - Yeah. Yeah like my teachers like at the time are trying to push me up into being into like a management roles of what I'm doing in like, in my course. So yeah I'm just trying to like do the college thing day by day as well and just seeing where I am.

404.   I - Yeah.

405.   R - When like when I finish because like my teacher said that like when you do get a job, you're not gonna get like the top position, you have to be like, you have to go down and then like start, and then start your way up, start your way up to go to the top, so like I'm trying to do right now, but I'm just trying to get through this day by day. Just trying to get my qualifications for this.

406.   I - Yeah. Well I think I've said it quite a lot but I do mean it.

407.   R - Yeah.

408. I - It sounds like you're doing a really good job Ezekiel, and I wish you the best of luck.	
409. That was it, that was my last question.	
410. R - Yeah.	
411. I - Thank you so much for taking part, and I really really appreciate it. Has it been a little bit like for you have you gained anything, have you thought about things in a different way or learned anything?	
412. R - Like I've learned like I need to talk about what I'm feeling more.	No goals but taking each day by day. *"Lokking at this like one day at a time" protective over feelings of disappointment as already stung by first lockdown when made employment plans.* Virus impact has closed hospitality businesses so aware of limited opportunity. <u>Taking a cautious stance regarding planning to protect self</u>
413. I - OK.	
414. R - Because I don't like, I don't usually talk that much, like about how I'm feeling at the moment.	
415. I - OK.	
416. R - So yeah, so yeah I don't, yeah I don't talk that much but like yeah, it's always good to try something new so.	
417. I - Absolutely. And I just wanted to give you the floor like if there's any last comments or anything you think it would be interesting or useful for me to know more about you, or about this experience I'm really happy to hear it as well.	
418. R - Yeah like pretty much like I don't, I don't really talk that much about my feelings like I don't really talk that much about how I feel in like my opinions about certain things.	Diminished work opportunities until coronavirus issues become lessened.
419. I - Yeah yeah.	

420.	R - Like I will talk to my family about it because like I, because it's my family but like with someone that like I just met like it's very strange for me to talk about it but like but yeah it's always, but I'm trying. I'm trying to like get out of that bubble and just trying to talk about it a little bit more.

421.	I - So has today's experience, I keep saying this my last question and then asking.

422.	R - Yeah yeah yeah. Of course.

423.	I - I'm sorry. But has today, it sounds like what you're saying is that today's experience had given you a chance to challenge yourself.

424.	R - Yeah.

425.	I - To talk a bit more about your opinions and feelings.

426.	R - Yeah.

427.	I - Amazing amazing. And.

428.	R - Yeah.

429.	I - And that sounds like something you're saying you wanna do more of.

Teacher's are pushing me to management – suggestive of a belief held by others of ability which has not been internalised. <u>Daring to hope and the dangers of belief.</u> Safety in the tentative approach.

430.	R - Yeah.

431.	I - OK. Well that's really wonderful to hear and I'm glad, I'm glad you felt like that and experienced like that, I've learnt a lot from you, and again, your story is gonna be included in this research and hopefully will help someone else, or a school team, or a college team.

432. R - Yeah.	An awareness for the pending challenges to come with employment. <u>A conveyor belt of challenge. The uphill climb of life.</u> Where the focus is best placed feels like right now and colleges challenge.
433. I - To think about the way in which they support students who have got different needs in different ways.	
434. R - Yeah.	
435. I - So please know that your words and your way you describe yourself and your experiences are hopefully gonna help a lot of people, that's the plan. Yeah?	
436. R - Yeah.	
437. I - Amazing, I'm gonna stop recording now.	
438. R - OK	
	Speaks to the benefits of a space where your opinions and feelings about things are sought. Wants to challenge himself more in these ways. Opening up to a stranger about these things is not what he would usually do but grateful for doing it. "need to talk more". <u>A want to use his</u>

	voice and an awareness that it is important to be listened to.
	Use of "like" a lot in this section suggestive of a difficulty volunteering how challenging naming the barriers within this whole interview process really was. Describes exercising his feelings and opinions.
	Get out of that bubble. The growth of confidence and reflections of self to know what personal development looks/feels like.

Record initial thoughts following interview

What an insightful guy, with lots to say. Why hasn't he mentioned his mum whom he lives with in the same way that he has done his dad, whom he does not live with? Feels like we really made some progress in that conversation and the ending was a good piece of acknowledgement about the fact that this research and the space it offers participants is relevant and important and worthwhile. Even if the conceptual language is too advanced at this stage, I think there'll be enough of the personal experience to link to the RQ

Record initial thoughts following listening back to transcription
I wish I could spend more time with these young people and right some of the wrongs I made as a researcher, omitting key parts of their responses in some of the reflections I made when responding back to them. There were definitely important parts missed there. A great deal more depth that could have been gone into also. What needs to be considered is how I now represent this as fairly and true to methodology as possible.

Appendix P – Participant 1 (Shahid) Exploratory comments to Emergent Themes Table

Initial Exploratory Comments with 'Descriptive', *'Linguistic'* and *'Conceptual'* differentiations.	Emergent Themes (Paragraph reference)	Numbered list of Emergent Themes – complete after process
Age – 20. Good opening. Quickly talkative and engaged. *Going well so far – suggestive of pending failure or just limited time to assess?*	Tentative views of academic performance. (11)	1. Tentative views of academic performance. (11) 2. Awareness of self as skill acquirer – developmental life stages (19) 3. Conflicts of education as a tool with pain of previous failure (23) 4. The anxious learner (25) 5. Strong emotions influence on academic performance/motivation (27) 6. The substantial commitment of FE (31) 7. Educational apathy. Disengagement owing to too great a challenge (36 38) 8. The rebirth of self as invested in self – education's role in this. (40) 9. Self-affirmation, realisation of agency. Awakening (40) 10. Action to engage promotes motivation to succeed (44 46) 11. Personal impact of corona on learning (52) 12. Strengths in identifying other's strengths to overcome barriers (54) 13. The importance of independence and autonomy (58) 14. Connections between current remote classroom learning and research interview. Technology as a novel means to connect (62)

Initial vague language that doesn't answer the question. Recognises areas of development and strategy to improve. Describes wanting a distinction. And then further improving on that. <u>Highest grade possible. Is he aware of my educational background and trying to impress me?</u> *Two minds use to not show investment or commitment.* Further show of internal state and vulnerability at education prospects Acknowledgement of Maths as hard and therefore disliked. <u>Views of attitude to education quickly emerging. Challenges faced and feelings about them.</u> *"Intensely" is intense language.* Barrier is how easily he is able to be distracted. Is 3 days of college considered a lot by him? Seems like end of a list of challenges.	Awareness of self as skill acquirer – developmental life stages (19) Conflicts of education as a tool with pain of previous failure (23) The anxious learner (25) Strong emotions influence on academic performance/motivation (27) The substantial commitment of FE (31)	15. Subjectivity and personal significance of one's identity (74) 16. Identity as composed of strengths and areas for development. The holistic self. (77) 17. Perceptions role in the conflicting but both important views of the same person. (79 81) 18. An unresolvable conflict of self to others perceptions. Both may not coexist? 19. Identity and label allocation versus option. (81) 20. A connection to strengths one identifies with can boost positive affect. The reverse is also true (91) 21. Reinforcing positive traits through opportunities to practice them(e.g. places to be confident), (91) 22. Ethnic/racial background division between cultural understanding of self. (95 97) 23. Culture as a colourful bold visual expression (99) 24. Culture and community marriage of concepts (103) 25. Speaker owns statements on culture to emphasise individual perspective. (105) 26. Bilingualism as a cultural additional skill set, badge of pride (109) 27. Bilingualism as a bridge out of social isolation, community asset, deterrent of discomfort. (111) 28. Isolation and panic experiences of those who are unseen and unheard in society (111 112) 29. Relates to a want to help others in these situations (115)

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		30. Poetic appreciation for power in the connecting the collective through language. (120 122)
		31. Ethnicity, nationality and religion key to cultural identity (126)
Suggestion of ineffective use of education. Is this communicating conveyor belt system from school to college just because…?	Educational apathy. Disengagement owing to too great a challenge (36 38)	32. Self as connected to the whole human interviewer by cultural appreciation (126 128)
'afraid of change'. What change. Further qualifications? Passing exams? Redundancy of study	The rebirth of self as invested in self – education's role in this. (40) Self-affirmation, realisation of agency. Awakening (40)	33. Challenges of cultural terminology and opportunities for misunderstanding (130) 34. A query about whether 2 can exist without "clashing". The default for more than 1. Symbolism to intersectionality.a
Lockdown helped. *Self-talk self-direction, self-affirming language.* What is it about lockdown? Why was this helpful? Self belief helped. Confidence and time given helped.	Action to engage promotes motivation to succeed (44 46)	35. Mixed views of experience of acceptance and distance for those who do not speak the language of a culture (141) 36. Language hardship not universal but hardships are universal (141)
Connection to the internal state. *Do these "things" – study and succeed at it?*		37. Dual direction generational language barriers. Older not speaking English. Younger not speaking Bengali. (147)
Putting in effort		38. Respected elders in the community approval in language skills (149)
Motivated	Personal impact of corona on learning (52)	39. P clarity of not being a spokesperson for the entire community. The importance of speaking from own experience and not generalising (157)
Intro of corona and systemic factors impact on success.	Strengths in identifying other's strengths to overcome barriers (54)	40. Bengali parents in the UK propensity for high academic expectations. (157)
Story of IT weakness turned to strength. Confidence in applying himself to something and changing the outcome. Improvements in IT helped navigate lockdown and deliver work to teacher. Combining new ways of interacting with education with new ways of	The importance of independence and autonomy (58)	41. Assumed shared experience of high academic expectations with black male researcher (161) 42. Connect with researcher's personal self – shared narrative (161)

being – more confident in ability to acquire new skills to rise to challenge. 54. Fixed mindset. Internalised deficit model. Resourceful to the issues encountered.		43. High academic attainment social pressures accentuated above child's regard (163) 44. Tensions between unrealistic expectations and capabilities. (165) 45. Layered failure in poor academic attainment, disappointed parents. (169) 46. The weight of failure 47. The pain of personal experience of failure, family disapproval (175)
Connect with me and check shared knowledge base.	Connections between current remote classroom learning and research interview. Technology as a novel means to connect (62)	48. Peers, age mate mutual experiences of pressure to succeed in academics (177)
Reference Team and current Zoom interaction. New ways of engaging with people. Link between classroom and research interview.		49. Generational misunderstanding working both ways. Parents don't get it. Children don't get it (177 179) 50. A legacy of change and becoming a parent with deeper awareness of UK context of educational challenge (183) 51. Intentions to maintain a principle of positive educational motivation once a parent (183) 52. Disconnected parenting – not suitably informed by context of UK education (185) 53. Parent avoidance of accountability for child outcomes. (189) 54. Shared familial cultural context but not a shared generational experience. Power of chronosystemic influence (189)
Is this an expression of appreciation for the questions being asked about his studies. Interest shown?	Subjectivity and personal significance of one's identity (74)	55. Significance of personal cultural research pursuit (195)
Qualifies that his statements on identity as his and his alone. Recognises nuances of word. Idiographic nature of word.		

1 Stutter is used as an example. Confidence named. Character traits as part of identity. <u>History of stutter when less confident? Stutter, confidence and publicly speaking all linked. Use of language in space.</u> <u>Identity traits are constant. Suggestion that you cannot be both a confident and shy person.</u> Layered response. Both his and other's perspective. <u>Identity may be placed upon you or you may self-identify. Acknowledge difference of each.</u> Identity is also constructed of areas of development. Not just strengths.	Identity as composed of strengths and areas for development. The holistic self. (77) Perceptions role in the conflicting but both important views of the same person. (79 81) An unresolvable conflict of self to others perceptions. Both may not coexist? Identity and label allocation versus option. (81)	56. Learning about culture as an alternative to success in formal education to gain parental favour (195) 57. Demonstrating cultural learning as an important form of learning (197) 58. Political borders and the influence of territorial identification. (197) 59. The damage of nationality mislabelling between Bengali and Pakistani (197) 60. Linking the South Asian and West African discourse of reducing diverse cultures across countries to one. (197) 61. The damage inflicted by the use of humour to defend microaggressions (199) 62. The use of "they" to not name discriminators, to protect mainstream (201) 63. Country, Religion, language key differentiations which are powerful but also washed into one (201) 64. The value of making space for a cultural discussion (207) 65. How one primarily identifies is significant (209) 66. How one chooses to identify, in what order and what context is significant (209) 67. Cultural identification transcends place of birth or residence (209) 68. The power of self-identification and the ability/confidence to do so (211) 69. Speaking English is equivalent to fitting in, in UK context(213) 70. Desire vs demand to assimilate a culture (213)

91. Disclosed that likes interacting while demonstrating this. Full answers and lots of personal reflection. Comfort within himself. <u>When an element of ones identity is called on, if they are good at it, this can improve their mood. Subtle suggestion, not being good at education but being asked to do this, not make happy.</u>	A connection to strengths one identifies with can boost positive affect. The reverse is also true (91) Reinforcing positive traits through opportunities to practice them(e.g. places to be confident), (91)	71. Safety checking before discussing statements of opinion on a sensitive subject of cultural awareness (215) 72. Appreciation for subjectivity – multiple truths born from individual experience (221) 73. Importance of valuing and encouraging different perspectives (223) 74. Stereotypes of minority groups perpetuated within the minority group (225) 75. Negatively framed associations about a non-mainstream community generalised to all (225)
Named ethnic, cultural heritage. *Considers culture separate from ethnic origin. Word's meaning for him.* *99. Intense and attractive words.* <u>Positive framing.</u>	Ethnic/racial background division between cultural understanding of self. (95 97) Culture as a colourful bold visual expression (99)	76. Sticky labels with negative connotations hard to escape (229) 77. Possible to apply value without denigrating others or prioritising (233) 78. Very present lived experience of wheelchair, presented as visible when was not (235) 79. Disclosure of disability attached to norm-reference such as walking (245)
Stutter returns. "*Lots of*". <u>What does he mean by community?</u> <u>105. Reinforces that commentary is personal preference. Perhaps conscious that it is not everyone's preference (?prejudice)</u>	Culture and community marriage of concepts (103) Speaker owns statements on culture to emphasise individual perspective. (105)	80. Specialist support Appreciation from a place of awareness of disadvantage (opposite of entitlement) (247) 81. Recognition of poorer country, less disability and educational support (247) 82. Disconnect of self from feelings of power and influence (251)
107. Distinct mention of language. Important to standalone? Key component. "*Our own*". *Sense of belonging, personal connection.* <u>Asked about your language and responded with both English and Bengali – suggestive of dual connections.</u>	Bilingualism as a cultural additional skill set, badge of pride (109)	83. Nuances of disability within and external to SEND college support (259) 84. Differentiation between identifying with Learning disability and physical disability (261)

111. Appreciation of bilingualism. Job market applications. *Use of word "interfere" is interesting.* Use of language as rapport builder. Again – a connector.	Bilingualism as a bridge out of social isolation, community asset, deterrent of discomfort. (111)	85. Preference to distance from mental disability? (261)
		86. Range of extensive needs from sensory to mobility impairment to body formation. (263 265 267 271)
113. Use of "panic" interesting.		87. Announced the extensive nature of personal struggle (271)
115. Inference being that in some contexts, his (not everyone would do the same) bilingual interference can avoid panic. Power of belonging.	Isolation and panic experiences of those who are unseen and unheard in society (111 112)	88. List of SEND support as TA and tutor input.
		89. Limitations of SEND support as targeted for those who pose a safety risk (281)
2	Relates to a want to help others in these situations (115)	90. The practice of direct capabilities comparisons to "average joe" norm-reference. Deficit signalling (281)
Scope of reach vast		91. Non-shared experiencers inaccurate assumptions of hardship as indicative of a resentful character (283)
		92. Developing a more accepting self through overcoming obstacles (283)
Beautiful – creative use of showing community value	Poetic appreciation for power in the connecting the collective through language. (120 122)	93. Spiritual centring of all experiences as encompassing of the journey of life (285)
		94. Acceptance as more than oversimplified positive reframing. (285)
Pride of identity. Interest in others. Acknowledgement of its inherent value. Inclusion of religion as part of this fold. Remembered my response to same question. Levelling the power in space by humanising my researcher role.	Ethnicity, nationality and religion key to cultural identity (126)	95. Acceptance of a disability as acknowledgement of flaws and growth through beyond the grief stage (287 293)
		96. The drawn-out sense of loss to endure (295)
	Self as connected to the whole human interviewer by cultural appreciation (126 128)	97. The role and power of religion and faith in succeeding on a journey to self-acceptance (295)
"Mixed race" – lack of understanding between race and ethnicity. Perhaps other		98. Age and maturity playing a factor in awareness of difference (301)

gaps in linguistic knowledge. What meaning is he taking from my questions? 132. "*clashing*" *interesting use.* Show of interest in research and space it is being discussed.	Challenges of cultural terminology and opportunities for misunderstanding (130) A query about whether 2 can exist without "clashing". The default for more than 1. Symbolism to intersectionality.	99. Visible difference, the hardest to hide (303) 100. Outward expression of tolerance when conflicting internal state of pain and severe feelings (303) 101. Lack of preparation as Young childhood difficulties manage/navigate emotional asks of disability (305) 102. Confidence, resilience, maturity growth necessity (305) 103. Internal world in combat with external influences (307) 104. Parents informed of LD before self-awareness developed (310) 105. Educating self about self, led to awakening from sleep lasting most of formal education (313 315) 106. External identity classifications should not define you more or before you've defined self (315)
Yeah x4, enthusiasm for subject. Sense of loss for part of a community in which your language does not align with that community. Recognise not a universal struggle but that struggles are universal. Flow disruption seemed innocuous.	Mixed views of experience of acceptance and distance for those who do not speak the language of a culture (141) Language hardship not universal but hardships are universal (141)	107. The relativity of hardship and personal perspective (319) 108. Lived experience being key to insight and therefore labelling entitlements (319) (those without disability should not get to frame the experience (319) 109. Ability guilt – downplay hardship, overstating positives in effort to positively reframe (319) 110. Importance of the voice of the experiencer (321) 111. Challenges of ability fragility and navigating the discomfort of those who wish for their opinion to be heard (321)

The experiences of generational migration and language based community integration. Access based on ability to socially connect through language. 149.Cultural practice of age breeds familiarity. Familial term of endearment (show of respect). Recognition of their cultural capital and weight of their praise for maintaining the culture.	Dual direction generational language barriers. Older not speaking English. Younger not speaking Bengali. (147) Respected elders in the community approval in language skills (149)	112. Bangladesh cultural context – managing a disability named as hard (323) 113. Cultural norms difference between UK and Bangladesh (325) 114. Visible presence of disability a factor in how it is treated/accepted (327) 115. Physical disability equated to fragility in character in Bangladesh. (327) 116. The pleas of those with disabilities to defend their worth. (329) 117. I recognise everyone's individuality, why can't you recognise mine? (329) 118. Staring as a public gesture, exacerbates differences, precludes the development of a sense of belonging. (331) 119. Accepted cultural differences manage expectations but do not dampen emotional impact of staring (333) 120. Circumstantial nature of lack of awareness of staring in Bangladesh culture. (333) 121. The expectation of cultural acceptance as an unpopular opinion. (337) 122. Surrounded by examples of peer academic success which meets parental expectation (341 343)
Emphasised the individual's experience and not generalising this inappropriately. *Deliberate emphasis on "very high".* Links from Bengali parents expectations to high standards of education. Value of study.	P clarity of not being a spokesperson for the entire community. The importance of speaking from own experience and not generalising (157)	123. Discomfort of admitting to not being parental academic expectation owing to disability (345) 124. Life in the knowledge of "obvious" unmet parental hopes since birth with a disability (345)

Connect with researcher again. Humanise. Demonstrate own cultural awareness (via geographical awareness). Locate me in my culture. 161. Position me in his shoes with concrete examples and use of researcher's name. <u>Emersive story to demonstrate point. Is there some assumed shared-lived-experience? On what basis</u> <u>Undue pressure of social stigma when uneducated. Greater than own child perspective. Who's needs are being met?</u>	Bengali parents in the UK propensity for high academic expectations. (157) Assumed shared experience of high academic expectations with black male researcher (161) Connect with researcher's personal self – shared narrative (161)	125. Pronounced demands on eldest offspring to achieve academically by comparison to younger siblings. (349) 126. Disability equated to younger siblings "just pass" diminished hopes (349) 127. FE and HE weighting to achieve understood practice for South Asian students (349) 128. Parent ego vulnerable to generation level social influence and pressure (353) 129. Parental pressure to "fit in" comes from a different source than UK raised children (353) 130. Power and deep-rooted culture includes religion in how identity is understood (360 361) 131. Modelling the inclusion and cultural interest which is hoped for (363)
Unrealistic expectations and the fall out of not meeting these.	High academic attainment social pressures accentuated above child's regard (163) Tensions between unrealistic expectations and capabilities. (165)	132. Physical disability as a physical barrier to connecting with others and their culture (363) 133. The value of faith and patience on improving social issues of inclusion and acceptance (363)
High standards and pre-conceptions of ability placed on all new borns? Failure in study is to also fail at meeting parental requirements. 2 sets of losses. <u>The weight of failure for p</u>	Layered failure in poor academic attainment, disappointed parents. (169) The weight of failure	134. Suggestions of better practice – culturally informed, authentic curiosity and pride of self-classification (365) 135. Pride in culture and identity, underwritten by confidence in self-awareness (371) 136. Hiding aspects of self from society damages awareness of self (377) 137. Systemic issues with shame, fear of self-expression and denial of self (377)
175. Asked how close the phenomena p is. *Stutter immediately returned when directly questioned.* <u>Nervous response? Discomfort? Stress</u>	The pain of personal experience of failure, family disapproval (175)	138. Pride and shame as polarised ends of cultural continuum (377)

Close but not direct link. Plural examples. <u>Is is that aunties and uncles will hold wildly different views that Ps parents.</u> <u>Contemporary take on benefits of education from quality establishments.</u>	Peers, age mate mutual experiences of pressure to succeed in academics (177)	139. Heavy focus on positives and celebrations of dual heritage (381) 140. Creative arts and role playing as a means toward an expressive outlet (385) 141. Choice of a less traditionally academic future of hopeful success (387)
	Generational misunderstanding working both ways. Parents don't get it. Children don't get it (177 179)	142. Disability representation in visual arts (387) 143. The documentation of worth through a record of successful positions held (389)
View of own legacy, sphere of influence. Required needs for change between being parented and parenting. *"end of the world" evocative of social immobility.* <u>Parent pressure adds to societal pressures. Is pressure motivating (extrinsic, intrinsic).</u> *"stand by" belief system of positive motivation and that lots of current situation is negative.*	A legacy of change and becoming a parent with deeper awareness of UK context of educational challenge (183) Intentions to maintain a principle of positive educational motivation once a parent (183)	144. Academic success in HE, but on terms which are mutually agreeable to student and parent (395) 145. A request for well-wishing as validation from an adult of agreement with choices? (397) 146. Query researcher's centrality to research question being posed (409) 147. Final reconnect with black male researcher as show of gratitude for space for cultural and needs based discussion (413)
<u>Lack of Parental empathy for children. Strong criticism, perhaps from a place of the victim.</u> *Disrespect – in this context?* <u>Perhaps a tool for compliance in what p sees as outdated unquestionable methods.</u> 189. parents could not perform as well as students. Point of – your child's academic performance is partially your responsibility. <u>Parent lack of awareness of these challenges. NOT a shared experience despite shared culture and family context.</u>	Disconnected parenting – not suitably informed by context of UK education (185) Parent avoidance of accountability for child outcomes. (189)	

Parental accountability for low grades, pressure to achieve high grades. Outcome.	Shared familial cultural context but not a shared generational experience. Power of chronosystemic influence (189)	
Interrupted and confident understanding of the question. Talk about and research culture. Self-expression and building awareness. A means of gaining parental favour was to show interest in cultural background.	Significance of personal cultural research pursuit (195) Learning about culture as an alternative to success in formal education to gain parental favour (195)	
Historical knowledge. Demonstration of knowledge. Links to personal experience and interests. Pride and appreciation for culture.	Demonstrating cultural learning as an important form of learning (197)	
Political implications of historic-geography border context and identity Homogeneity assumed between Pakistani and Bengalis. *Use of "identify" as how one is recognised by their origins.* Ignorance would inquiry mitigate the effects of this? *Use of*	Political borders and the influence of territorial identification. (197)	

"very separate" to demonstrate point. Use of Ghana and Nigeria to align me to his point, knowing my own background.	The damage of nationality mislabelling between Bengali and Pakistani (197)	
	Linking the South Asian and West African discourse of reducing diverse cultures across countries to one. (197)	
199. *"Silly"* <u>to play of depth of impact.</u> *Same with "joke" and being amenable.*		
	The damage inflicted by the use of humour to defend microaggressions (199)	
Key aspects of culture including languages, religion and geography should not be conflated. *"they tried saying" Who is the they?*	The use of "they" to not name discriminators, to protect mainstream (201)	
	Country, Religion, language key differentiations which are powerful but also washed into one (201)	
<mark>*"this is perfect" Interviewer inadvertently reinforces response bias – assumptions about shared experience???*</mark> Confirmation that his responses are helpful but is the praise reinforcing the engagement with interview or more sinisterly, the types of responses being offered. Ps reinforcement of appreciation for topic. Showcase his personal learning.	The value of making space for a cultural discussion (207)	
Goes on to speak about claims to nationality and how use of British and Bengali presented in different order between him,		

cousins and others to prioritise. A Statement. Recognition of individual choice in this. Own acceptance of others decisions on the matter. <u>Suggestion that for p, how you self-define is about more than where you were born or which passport you have.</u>	How one primarily identifies is significant (209) How one chooses to identify, in what order and what context is significant (209) Cultural identification transcends place of birth or residence (209)	
Repeats "I would say I'm Bangladeshi first"		
Shame of culture or open expression of culture or language they speak. *"fit in" and "speak English" synonymised. Use of "want to" suggestive of choice.* Forget about life back home. *Silly and disrespectful different degrees of severity but used interchangeably. Also weird.* Specific 20 year example given, <u>curious of this is a specific person in Ps life?</u>	The power of self-identification and the ability/confidence to do so (211) Speaking English is equivalent to fitting in, in UK context(213) Desire vs demand to assimilate a culture (213)	
Asks whether able to share opinion here suggesting a depth of disclosure or an unpopular opinion which might not otherwise be shared in less accepting spaces. Fear of causing offence	Safety checking before discussing statements of opinion on a sensitive subject of cultural awareness (215)	

Developed understanding of standing in different positions in argument but being able to share ideas still is important Suggesting that argument or debate is a healthy way to explore disagreement.	Appreciation for subjectivity – multiple truths born from individual experience (221) Importance of valuing and encouraging different perspectives (223)	
Some in a community hold negative views of the "home communities" self-treatment. P thinks that this is based on generalisations. <u>Similar notions to stereotyping and internalisation of 'othering'.</u> P suggests use of *"crazy" as a negative point which is applied to all. Worst of a person applied to that entire community.* Not logical	Stereotypes of minority groups perpetuated within the minority group (225) Negatively framed associations about a non-mainstream community generalised to all (225)	
Immigrant seen as a dirty word. Negative connotations and used to put down people. Link them to a negative grouping.		
Appreciation for England without wishing to identify immediately as English or British.	Sticky labels with negative connotations hard to escape (229)	
Reveal of electric wheelchair. Commentary on specialist mobility equipment which P has access to based on being in this country. *"as*	Possible to apply value without denigrating others or prioritising (233)	

you can see" not obvious presented as if obvious. Revealed at this point. Researcher realisation of assumptions subverted. Mental check in about if or how this might change might understanding/interaction with P. *"By the way" used like in case you were wondering. Like a demonstration of proximity to the norm.* Records the difference in opportunity between Bangladesh and England. *"great"* used to demonstrate appreciation and *"gratitude".* Wonder if this clear demonstration of gratiture is presented in a strong way due to narrative of immigrants who come to the UK and "rinse the NHS"? Links opportunities to education and what this offers by way of living here. Comfort to disagree with my statement about his story being powerful whilst still showing appreciation for the acknowledgement. Wonder about his understanding of power and how this may or may not apply to hearing someone's story.	Very present lived experience of wheelchair, presented as visible when was not (235) Disclosure of disability attached to norm-reference such as walking (245) Specialist support Appreciation from a place of awareness of disadvantage (opposite of entitlement) (247) Recognition of poorer country, less disability and educational support (247) Disconnect of self from feelings of power and influence (251)	

Volunteered further description of disability in his feet and how this impacts on walking and need for wheelchair.		
258. P was in send department for 2 years but is now in mainstream – demonstrating that students with disabilities can function outside of SEND education section of college. *"I don't, I sort of have a learning disability"* perhaps represents confusion about labels and self-catergorisation. *They say but I disagree. Or my experience was more severe, now it is less* 265. As well as feet, partial hearing mentioned, almost as an add on. Interested in the degree to which this impacts on learning. Forgets them. <u>Support to manage hearing needs not in place at home or college? Is expectation on P fair/realistic?</u> *Ear problems recatergorised to deaf problems.* Never being able to smell added.	Nuances of disability within and external to SEND college support (259) Differentiation between identifying with Learning disability and physical disability (261) Preference to distance from mental disability? (261) Range of extensive needs from sensory to mobility impairment to body formation. (263 265 267 271)	
Long list of issues to contend with. <u>Did I really acknowledge this fairly and appropriately in the interview? Would this have been my able-bodied guilt featuring? Is that a thing?</u> Acknowledgement of personal struggle	Announced the extensive nature of personal struggle (271)	

Naming SEND support and how it works. Help with comprehension in lesson. Regular and direct support. *"since I've been SEND" almost like a new facet of identity.*	List of SEND support as TA and tutor input.	
They spoken about in the authoritative sense. Issuing, "department", those who ensure safety. The idea of safety is mentioned as something only those who are able-bodied may be able to manage for themselves. If you require SEND support, you are unsafe. *"Us people with disabilities" describes being seen as generic entity of same needs. Names average joe – direct norm-reference*	Limitations of SEND support as targeted for those who pose a safety risk (281) The practice of direct capabilities comparisons to "average joe" norm-reference. Deficit signalling (281)	
Level of acceptance of his disability. Receives pity, in this instance used as not holly negative. Perhaps in the same way as sympathy has a purpose and space. Speaks to assumptions people make about how hard his life is and unhappy he is. Not a true	Non-shared experiencers inaccurate assumptions of hardship as indicative of a resentful character (283)	

reflection. <u>Struggles have led to growth and pride and truer sense of self.</u> *Timing of "now I'm happy" indicator of affect being impacted by "hard battles"*	Developing a more accepting self through overcoming obstacles (283)	
Religion as a strategy for internalising experience and acceptance. Speaks of a journey from many complaints and doubts to a place of self-belief and appreciation. "I used to think why am I like this?".	Spiritual centring of all experiences as encompassing of the journey of life (285) Acceptance as more than oversimplified positive reframing. (285)	
Norm comparisons. <u>Feelings of sadness prominently linked with past difficult experiences and ways of remembering what</u>	Acceptance of a disability as acknowledgement of flaws and growth through beyond the grief stage (287 293)	
<u>Wondering how long this period of his life lasted. When was the transition to a more accepting place and what is it now like to sit in there.</u>	The drawn out sense of loss to endure (295) The role and power of religion and faith in succeeding on a journey to self-acceptance (295)	

"deep it" (slang used to mean think about in great depth/come to realise). He would not have had the social and mental awareness to understand the difference. First example was a visible and prominent difference of walking. Pointed out to him. "*A lot*". Questions were an annoyance *"Fine I suppose" implied tolerated. "serious and hurt" makes the impact more felt.* <u>Focus on physical disability at the moment. Is that because it has had the most impact.</u> Unusual nature of seeing disability. Infrequent sight. Not around it. P speaks of younger world view and where it originated from but has matured beyond this now. *Use of childish and stupid as to denigrate previously held offence to peoples inquiry about his disability.* <u>Division between younger, more offended less confident self and polarised mature current self.</u> <u>Not getting upset with external influences is the aim. To not be able to be offended or emotionally destabilised by the world he has come to terms with living in.</u>	Age and maturity playing a factor in awareness of difference (301) Visible difference, the hardest to hide (303) Outward expression of tolerance when conflicting internal state of pain and severe feelings (303) Lack of preparation as Young childhood difficulties manage/navigate emotional asks of disability (305) Confidence, resilience, maturity growth necessity (305) Internal world in combat with external influences (307)	

Parents said implies that belief may have had to follow thereafter. Experience reinforced belief – good at education could be explored. Which part? Why?	Parents informed of LD before self-awareness developed (310)	
Pride, woken from sleep – like a rebirth in knowledge. Newer truer reflection on society and the utility of a disability. *Use of mind and connection to knowledge and education.* Different knowledge to formal education? Perspective not taken from formal education. Was this an induced sleep – Societal impressions of ability? *Realisation "life not to hard if I don't make it so hard for myself".* View that others ideas of self do not have to define you. Overthinking – loss of ability and future challenges to diminished ability level. *"change" suggested here as* cognitive flexibility perhaps?	Educating self about self, led to awakening from sleep lasting most of formal education (313 315) External identity classifications should not define you more or before you've defined self (315)	
Level of understanding for concept of Intersectionality theory and high confidence underwritten.		

"sort of understand" perhaps the term but *struggling to apply to himself?* Issues/hardship is always relative. One way to frame it. When people label it a gift in attempt to reframe positively and illicit spiritual intervention, P disagrees with this. *"bizarre"* illogical to P that some would do this. Those without experience? <u>'Gift' frame an misguided well-intended overcompensation.</u> <u>Able guilt. Seeking comfort by over-praise. Not shared experience</u> Asserts belief that only he is qualified to assign value or accurately frame his experience. Context and time of life (journey stage) all have weighting on this. *Not wanting to offend so having to make these points to people who who are expecting an acceptance of their opinion.* <u>Weaponised Able fragility and able fragility. Policing disability expression.</u> Immediate culture and hardship. Disability as understood in Bangladesh – involves staring and different etiquette	The relativity of hardship and personal perspective (319) Lived experience being key to insight and therefore labelling entitlements (319) (those without disability should not get to frame the experience (319) Ability guilt – downplay hardship, overstating positives in effort to positively reframe (319) Importance of the voice of the experiencer (321) Challenges of ability fragility and navigating the discomfort of those who wish for their opinion to be heard (321) Bangladesh cultural context – managing a disability named as hard (323) Cultural norms difference between UK and Bangladesh (325)	

around how one manages their curiosity having not seen people with physical disabilities regularly. <u>Tries to justify to appease feelings but feelings were strong.</u> *Self talk of "don't mind" but evidence suggests otherwise. How is "weak" and "sensitive" used here? Mental or physical basis. Conjure up thoughts of fragility.* Mental capacity parallels drawn to overcome more physical differences pre-judgements. <u>Pleading for acceptance. Defending ones worth and value.</u> *Further acceptance of individuality "everyone has their own opinion"* <u>Wanting to be accepted on same grounds. Modelling what he wants in society. Show interest, sensitively.</u> Differences between peoples treatment of disability in UK vs Bangladesh. Increase in stares due to unusualness in B. *Deep staring* – discomfort that is created. <u>Reinforces difference. The cost of unwanted attention when you want to fit in.</u> *Don't have a lot of manners* – Sounds like a judgement of less than. Does not initially	Visible presence of disability a factor in how it is treated/accepted (327) Physical disability equated to fragility in character in Bangladesh. (327) The pleas of those with disabilities to defend their worth. (329) I recognise everyone's individuality, why can't you recognise mine? (329) Staring as a public gesture, exacerbates differences, precludes the development of a sense of belonging. (331) Accepted cultural differences manage expectations but do not dampen emotional impact of staring (333)	

account for cultural differences in what manners are. <u>Adopted Eurocentric norms of what is the appropriate standard of manners for "people" to have?</u> But speals to cultural difference later. Explains not a choice, rather an absence of knowledge.	Circumstantial nature of lack of awareness of staring in Bangladesh culture. (333)	
If that makes sense – regular checking about whether point clear. Is that about sense in wording or validity of opinion held…	The expectation of cultural acceptance as an unpopular opinion. (337)	
Links begin to be made between ps family level cultural concepts and educational expecations. Immediate mention of age-similar relatives and their parental expectations but not his own.	Surrounded by examples of peer academic success which meets parental expectation (341 343)	
Stutter returns with second refocus of spotlight on P. Immediate agreement with idea that disability in familiar context meant diminished expectations in education. At point of birth, sense of reduced expectation. <u>Resounding sense that this is something I and my parents have had to contend with for literally my entire life.</u> Direct comparison to siblings. <u>Disappointment beyond your control. A sense of undue responsibility.</u>	Discomfort of admitting to not being parental academic expectation owing to disability (345) Life in the knowledge of "obvious" unmet parental hopes since birth with a disability (345)	

P equates diminished expectations based on age order being in part applicable to him also. *"Impress" implies an inherent desire of the p to want to impress.* Speaks of FE and HE as pressure places for students from south Asian heritage. Parental bragging. <u>Further demonstrative of the impact of social stigma, peer influence and a narrowed community model of success.</u> *Ego boost sounds like a selfish reason.* <u>Who is the achievement for. Academic success benefits who primarily. Who's perceptions of this are important.</u>	Pronounced demands on eldest offspring to achieve academically by comparison to younger siblings. (349) Disability equated to younger siblings "just pass" diminished hopes (349) FE and HE weighting to achieve understood practice for South Asian students (349) Parent ego vulnerable to generation level social influence and pressure (353) Parental pressure to "fit in" comes from a different source than UK raised children (353)	
Culture and religion important factors also. *"Heart" use suggestive of passion, deep rooted and intrinsic to being. "never go*	Power and deep rooted culture includes religion in how identity is understood (360 361)	

somewhere and not say" suggestive of the need to make an active statement. He is saying, I am who I want to see in society. I model how I want to be treated because I know better. I know what mistreatment feels like. *Love to visit, authentic interest in others and their culture. "Wheelchair is stopping me" with travel.* My disability is a barrier to connecting with others and their culture because I often get prejudged and devalued. *"God willing" "future" –* External forces and a progressive society will unlock more of the social and physical world to me and people like me.	Modelling the inclusion and cultural interest which is hoped for (363) Physical disability as a physical barrier to connecting with others and their culture (363) The value of faith and patience on improving social issues of inclusion and acceptance (363)	
Example of way P wants to engage with the world. Genuine curiosity is met with informed guessing and an openness to being able to talk about subtle nuances of heritage (where born, and where parents born) but how you identify being primary and confidently spoken stance.	Suggestions of better practice – culturally informed, authentic curiosity and pride of self-classification (365)	
Pride in culture and identity. Impactful statement on where he is and where he thinks people need to be.	Pride in culture and identity, underwritten by confidence in self-awareness (371)	

Expression of your individuality is important. *"secret" hidden aspects of self* <u>from society, from self.</u> Commentary that *"many people are like this"* suggestive of systemic issue. Finding them confusing – not their authentic self. Shame has been internalised. <u>Pride and shame on ends of a cultural continuum. Does p have appreciation for what other's journeys may have been to create such a position, like him?</u>	Hiding aspects of self from society damages awareness of self (377) Systemic issues with shame, fear of self expression and denial of self (377) Pride and shame as polarised ends of cultural continuum (377)	
"Best of both worlds" is optimistic language. Celebration of culture. <u>Further time could have explored opinions about when challenges emerge in one culture over another. E.g. is it always as simple as love for both?</u>	Heavy focus on positives and celebrations of dual heritage (381)	
	Creative arts and role playing as a means toward an expressive outlets (385)	
Mention of wanting to also do some acting. Confidence in abilities as an actor. Friend validated this when watching a tape P made.	Choice of a less traditionally academic future of hopeful success (387)	

Potential opportunity to be cast in a role in her production. Passion for role and opportunity negates payment currently. <u>Creative arts and potential step away from from the typical expectations of success by parents definition. Living the change.</u> CV as a means of demonstration of experience, skills and worth. Statement of taking control.	Disability representation in visual arts (387) The documentation of worth through a record of successful positions held (389)	
	Academic success in HE, but on terms which are mutually agreeable to student and parent (395)	
Hopeful for university. Sees progression to higher education and beyond. Aspirations of success on his own terms. Furthermore, a recognition of requirements to reach these academic platforms. *"so wish me luck" seeking of well wishing.* <u>Wants to have the blessing and encouragement. Responsiveness to praise – helpful energy. Does this come in other forms or from other adults.</u>	A request for well-wishing as validation from an adult of agreement with choices? (397)	

Emphasis potentially on the "you're doing" suggestive of why I am interested in particular subjects of people' culture and identity – in response to my own ethnicity and racial appearance. Further appreciation for the opportunity to talk and share on the subject which he has such personal investment.	Query researcher's centrality to research question being posed (409) Final reconnect with black male researcher as show of gratitude for space for cultural and needs based discussion (413)	

Appendix Q(a) – Participant 1 (Shahid) Emergent Themes to Subordinate Themes Images of Analysis

Image showing list of Emergent Themes
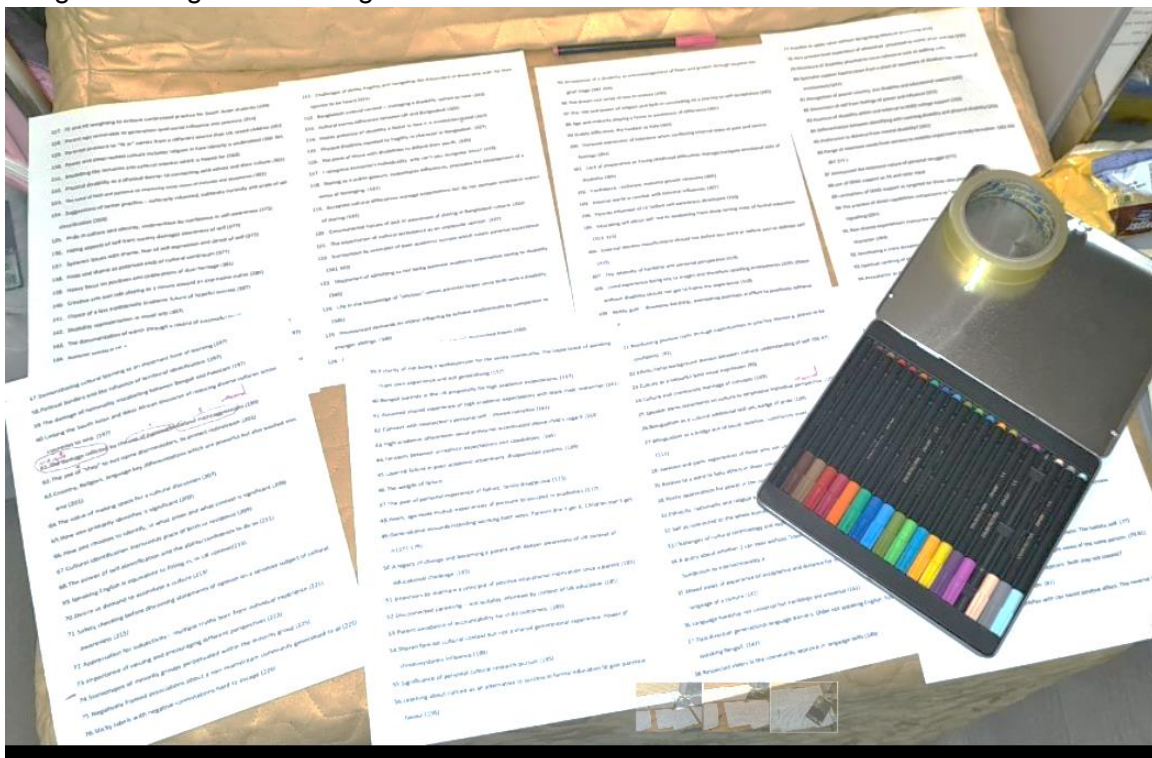
Image showing participant 1 Subordinate Themes formation
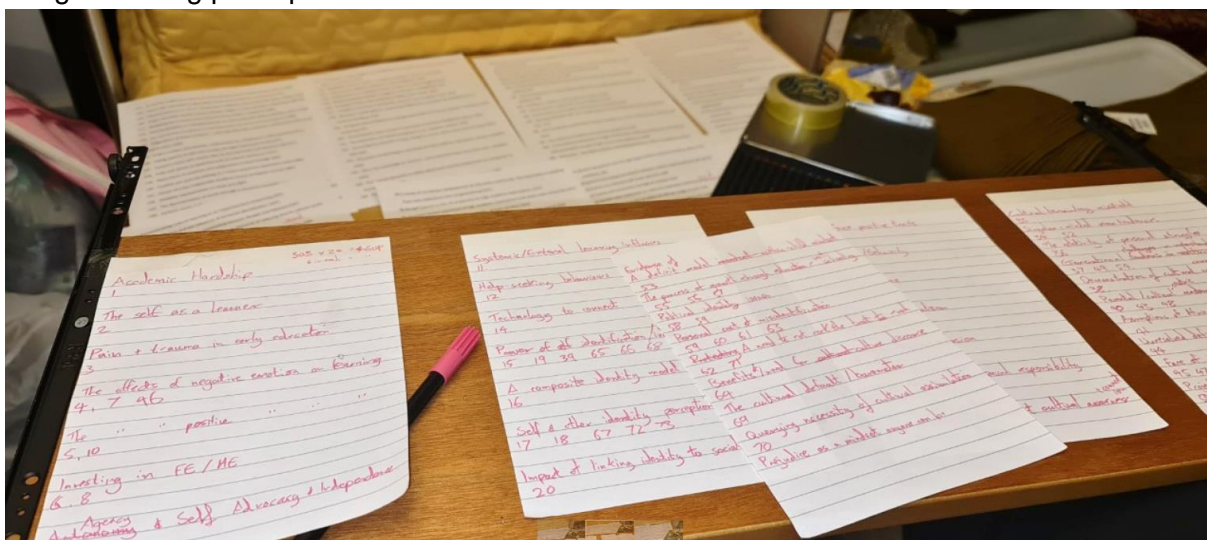
Image showing revision and finalising of Subordinate Themes

Academic Hardship
1   ①

The self as a learner ⑥ ⑦
2 105 135 141

Pain + trauma in early education
3

The effects of negative emotion on learning
4. 7 96

The   "   "   positive   "   "
5. 10

Investing in FE / HE
6. 8 127 142   4

Autonomy & Self Advocacy & Independence
9 13 110 142   4

Spare to reinforce positive traits   ③
21   1

Aspects of Race/Ethnicity
22   1

Aspects of Culture
23. 24 25 51   4

The utility of bilingualism   ⑤
26. 27. 30.

Impact of social exclusion
28. 35. 82 87 112. 116. 119 129   8

Inclusion as a collective social responsibility
29. 196   2

Cultural interest to support cultural awareness
32. 42   2

⑤
Evidence of
A deficit model within-child mindset
53 86   2
The process of growth through education / schooling
55 56 57 ⑥   3
Political identity issues
58 59 ⑥
Personal cost of misidentification
59 60 61 63 76 3 85   6
Protecting A need to not rock the boat too much
62 71 100 103 109 111   6

Systemic/External Influences   ②
11. 137   ⑥ ⑥ ⑥

Help-seeking behaviours
12 140   ⑥ ⑤

Technology to connect
14   1

Power of self identification/individuality/perspective
15 19 39 65 66 68 72 106 108
                          9
A composite identity model
16 83 84   3

Self & other identity perceptions/choice truths multi-truths
17 18 67 72 73 ⑤ ⑥

Impact of linking identity to social judgement
20 94 136   2

Cultural terminology misfield ④
33   1
Singular-minded tendencies (negativity)
34 52 75 89 91   5
The relativity of personal struggle
36 107 ⑦ challenges in understanding
Generational factors in nature
37. 49. 50. 128   community loyalty 4
Demonstration of cultural worth
38. 143   1
Parental/cultural academic expectations
40 43 48 XXX SEE Page 6.
Assumptions of African & South Asian cultural similarities
41   1
Unresolved deficit in expectations & capabilities
44 122 123 127 141   3
Face of INT/composite failure
45 47   2
Projecting a socially conscious future
① 51 131 134 147.   5

⑥
Impact of physical/visible difference
78 99 114 118 132 140   6
Disability assessed against a norm ④
79 90 accepted positive (common / SEN provision)
Recognition of provision: determinant cultural attitudes
80 81   2
The shape of support ⑥
88   X
The resilient self as a travelled journey
92 95 98 102   5

Appendix Q(b) – Participant 1 (Shahid) Emergent Themes to Subordinate Themes Table

	Subordinate list	Emergent Themes
1	The self as a learner/Growth through education, not schooling	2
		105
		135
		141
		55
		56
		57
2	Emotional experiences in education	3
		4
		7
		46
		5
		10
3	Investing in FE/HE	6
		8
		127
		144
4	Agency, self-advocacy and independence	9
		13
		110
		142
5	Systemic/external influences (religion, political border)	11
		137
		93
		97
		130
		133
		58
		59
6	Help seeking and supports models	12
		140
		88
7	Power of self identification/individuality/perspective	15
		19
		39
		65
		66
		68

		72
		106
		108
8	A composite/pluralistic model of identity	16
		83
		84
9	Self and others - multi perspective/truth	17
		18
		67
		72
		73
		36
		107
10	The consequences of social judgement on identity	20
		94
		136
11	The facets of culture	23
		24
		25
		31
12	Demonstration of cultural worth - bilingualism	26
		27
		30
		38
		143
13	Impact of social exclusion	28
		35
		82
		87
		112
		116
		119
		129
14	Models of inclusion to support a collective social responsibility	29
		146
		32
		42
15	Singular-minded tendancies - blanketed negativity	34
		52
		75
		89
		91
16	Generational barriers to shared understanding	37

		49
		54
		128
17	Parent/culture-centred misalignment deficit in expectations	40
		43
		48
		101
		123
		124
18	Unresolved and unmet academic deficits in capabilities	44
		122
		141
19	Intersectional experience	45
		47
20	Projections of a socially conscious fairer future	50
		51
		131
		134
		147
21	Evidence of a deficit, within-child mindset	53
		86
22	Personal cost of misidentification	59
		60
		61
		63
		76
		85
23	A need to not rock the boat...too much	62
		71
		100
		103
		109
		111
24	The struggle for acceptance	64
		116
		117
		145
25	The cultural default/norm-standard	69
		113
		125
		126
		79
		90

Appendix R – Participant 1 (Shahid) Subordinate Themes to Superordinate Themes Table

Subordinate Themes (arranged following analysis)	Superordinate themes
16. Generational barriers to shared understanding 17. Parent/culture-centred misalignment deficit in expectations 25. The cultural default/norm-standard 12. Demonstration of cultural worth - bilingualism 11. The facets of culture	A parental lens of culture and its influence on the individual
1. The self as a learner/Growth through education, not schooling 7. Power of self-identification/ individuality/perspective 4. Agency, self-advocacy and independence 20. Projections of a socially conscious fairer future 29. Developing resilience through adversity 6. Help seeking and supports models	A personal journey into self-awareness
27. The impact of physical/visible difference 24. The struggle for acceptance 21. Evidence of a deficit, within-child mindset 22. Personal cost of misidentification 15. Singular-minded tendencies - blanketed negativity 13. Impact of social exclusion 10. The consequences of social judgement on identity	A lesser than experience
9. Self and others - multi perspective/truth 8. A composite/pluralistic model of identity 19. Intersectional experience 26. Within and without - the both/and principl	Identity multiplicity

2. Emotional experiences in education

23. A need to not rock the boat...too much

18. Unresolved and unmet academic deficits in capabilities

3. Investing in FE/HE

5. Systemic/external influences (religion, political border)

28. Recognising community resources determine cultural attitudes

14. Models of inclusion to support a collective social responsibility

Macro-Systemic factors which determine "success"

Appendix S – Participant 2 (Leila) Emergent Themes to Superordinate Themes Table

Subordinate Themes (arranged following analysis)	Superordinate Themes
3. Accessible content which fuels creative passion captured in immediate life context (7) 21. Cultural mismatch not equal to attitudinal mismatch. Both White and non-white are connected by proximity to diverse communities (47) 40. SEND support instigated by parental advocacy efforts and not a intuitively supportive education system. (81) 28. Balanced perceptions of both helpful treatment and mistreatment based on race (53). 43. Adjacent/overlapping time periods between recognising cultural differences and recognising academic difference (Primary aged) (91)	The contextual significance of subjectivity and perception
4. The emotional toll of academic failure (9) 5. Feeling indebted for the offer of a second opportunity (19) 1. The investment in a less conventional education route (3) 37. Extended and profound sense of academic inferiority (79) 34. Prolific challenges that SEND creates in accessing core education (72) 35. A lack of confidence/comfort with SEND label (75) 38. A sense of personal accountability for slower academic performance (79) 39. Parental struggle for fair access to education (81) 36. Traditionally academic and ever-present subjects throughout school attendance subjects, hardest ones. (77) 44. Mixed treatment from those in school system- however negative aspects had lasting effect on confidence (91) 46. SEND mistreatment and the emotional burden (101)	SEND and academic hardships which frame experience
9. Identity as multi-faceted, unique and self-perceived. (25) 10. Identity as different to the 'other' and that is important. (27) 11. From acceptance to appreciation of difference (27) 53. Breadth of identity definition broader than any one component. (128)	The fluid construct of identity

13. Positive affect and Caribbean culture (35)	The role of cultural pride and celebration in inclusion
12. Collective terminology for Caribbean countries acceptable (33)	
18. Predominance of positive affect toward culture (45)	
20. Culturally-informed peer group supported inclusion (45)	
22. As a white friend, a demonstration of cultural understanding minimises fear of malice/threat (49)	
24. Description of mother's heritage described as mixed but earlier exclusively mentions Barbados (51)	
19. Racism is not part of P's lived experience (45)	The proximity of racism
25. Story of racial persecution in London areas and family as support network (51)	
26. Seeking racial similarity in diverse areas by fleeing risk (51)	
27. Through mother's experience, recognises school was point of awareness of cultural difference and discrimination. (53)	
23. No direct experience of racism but yet still close to it via mum (51)	
33. Youth and lack of awareness of difference as a protecting factor (68)	
30. The use of "norm" as synonymous with "white" as a measure of difference (65)	
49. A diverse social context diminishes reductionist perspectives (116)	
50. Identifying with an inclusive community supports greater depth of appreciation for individuality (116)	
51. Maintaining and associating with those with an attitude of acceptance and support (118)	
48. No recognised experience of how two aspects of self-interact in any meaningful way (109)	
14. Corona's impact on liberty and cultural connection (37)	The benefits of being in control
15. Factors beyond control which transform progression to stagnation (41)	
31. Physical and visible difference through hair/expression of culture as perspective of abnormality (65)	
6. Success as an outcome of correct academic career decision making and personal endurance through setbacks (19)	
16. Mistrust in forces of power and fears of loss of control (41)	
17. Sense of loss of opportunity, loss of contact, loss of normality (41)	
57. Identifying FE as a suitable route to pursue (138)	

45. The value of relationships which promoted inclusion – a kindness (99) 47. Inclusion looks like respect and kindness in the college space (103) 54. Identity choices are better assessment of character than aspects of self one has less control over. (128) 55. Class support/relationships which accommodate SEND but focus on holistic learner (134)	Personal character traits - a choice to be judged on
58. Acknowledgement of attitude to study as determinant of success in the sector (140) 59. A maintained belief in the education system and self (140) 52. Getting older brings about an awareness of position in community (124) 7. Education as an individual journey (19) 8. Belief in function of education as an appropriate means to employment (23) 2. Creative outlet connections to creative art study (4) 32. Developing a confidence and acceptance of self and hair as a part of self (65) 56. Being recognised as a self-expressive and creative learner is validating (134)	Aspirations nurtured from a developing sense of self-acceptance, self-expression, and self-confidence

Appendix T – Participant 3 (JD) Emergent Themes to Superordinate Themes Table

Subordinate Themes (arranged following analysis)	Superordinate Themes
1. The importance of becoming a chef as a future pursuit beyond education. 23. The close links between food – culture- maternal input. 24. Sharing cultural practice through functional skills which can become defining of life pursuits. 26. Statement of care and personal significance of wanting to cook Jamaican cuisine exclusively. 43. Long term commitments to career as chef	The powerful links between chef career ambitions, cooking cultural cuisine and maternal input
4. A sense of math and English subjects as lingering, less favourable and peripheral to main chef pursuit 9. Recognising the barriers to Chef aspiration 10. A sense of core subjects as lingering factors peripheral to main chef pursuit 3. A description of the present state of college, deemed satisfactory and within capabilities 6. The weight of the time commitment to education to achieve goals 11. A sense of the insignificance of grading, as long as the "pass" achieved. 5. The unsure, non-committal self in the context of education 66. Enterprising mind set and interest in working independently with own ideas rather than working for someone. 37. Barriers gaining admission to FE.	Conventional education as an arbitrary means to an becoming a Chef
2. Cooking and food linked to cultural heritage and personal significance. 17. Historical, physical and positively framed connections to the Jamaica. 21. Parent-facilitated early childhood exposure to Jamaica not maintained 25. Celebrating Jamaican culture through cooking 18. Milestone occasion as a bereavement influenced the nature of the visit to Jamaica. 19. Wonderings about the sentimental attachment of relationships in Jamaica. P's awareness of religion and ceremony as significant for his family.	A celebrated yet somewhat removed culture

20. Jamaican family and that side their cultural customs as distant from personal experience

22. Connection to the physical climate and environmental differences between England and Jamaica. Concrete over abstract reflections offered.

and comparison to English cooking practice deficits.

12. No semantic connection to the word "identity" in the interview format. Unable to respond to question about concept alone.	A diverse definition of identity and the cultural self
13. Identity language too abstract a concept to discuss without examples.	
16. Same country, however distinct cultures and the importance of nuances at levels beyond the whole country of people.	
15. Demonstrating a depth of knowledge of multiple historical origins of a group of people all connected to Jamaica.	
14. Example of culture heritage and nationality as a relatable context of identity.	
27. Cultural heritage as deeper than complexion, resemblance and the perceptions of others as a definition of what cultural identity is not.	
30. Direct and overt experience of racism is not part of the lived experience	A distance from racism
29. No sense of connection to the experience being minority ethnic in England.	
57. Direct racially motivated attack and indirect views about unfair victim blaming leading to equal punishment as perpetrator.	
56. The racialised self as a target for mistreatment.	
28. Following earlier detailed gradations of Jamaican heritage, use of language "African" to broadly describe friends might suggest inconsistent application of	
49. A firm position taken of making no explicit connections between race and SEN	
55. Problematic school context because of a white child	
31. A personally detachment but parental awareness of meaning of an EHCP and its function	A tumultuous relationship with education and SEND support
32. SEND support began in primary but was more established and felt in secondary and college	
33. The shape of SEN includes modelling, TA input, support with work (not left to work independently)	
34. In secondary school, a powerful desire to be capable of working independently that was rarely possible	

38. SEN for core academic subjects alone and inconsistent delivery methods based on changing teaching and support staff

44. Maths as a constant reminder of academic struggle despite improvements through secondary and SEN support.

52. The frustration of inadequately differentiated work and the resulting aggression directed at peers

50. Advice to a younger self to improve on behavioural, focus and help-seeking issues

53. The consequences of comparisons of academic ability and frequency of challenging behaviour

54. Year 9 was period of significant school relationship upset and the year the commitment was made to become a chef

58. Obstacles communicating with teaching staff and managing that relationship throughout schooling

59. The importance of sport as a personal interest	Coping and protecting the emotional self
60. Sport as a commitment and football skill as a demonstration of skill and credibility	

61. Sport as a facilitator of peer relations and a sense of commitment to a team goal.

40. Moment of success as confirmed by assessment was peak of positive educational experience

41. Achievement in the context of food tech validating of choice to pursue this area.

42. An acknowledgement of pride in self from academic achievement

45. The personal significance of getting that Maths pass

36. Growth and a developing confidence to begin to accept capabilities and errors in work as transformative

7. Wonderings if tentative future planning is a means of limiting hope and therefore disappointment

should efforts fall short of external assessment.

8. Loose responses, overly agreeable/willing to be guided through interview and often will provide limited insight.

35. Limited voice given to the depths of struggle in education

39. Vague and potentially guarded response to a generic assessment of education history.

51. Internalising the labels of being "naughty" and "stupid".

Appendix U – Participant 4 (Ezekiel) Emergent Themes to Superordinate Themes Table

| Subordinate Themes (arranged following analysis)	Superordinate Themes
1. SEN as focused on conventional/core learning subjects Maths and English. 2. Math a particular hardship and the lack of confidence grasping these particular concepts. 9. Re-evaluating the relevance of further education. 48. Mechanistic process of progressing in education as a requirement to access higher level qualifications 50. Maths as academic trauma which requires passing to process and restricts progression beyond education 53. A statement of the irrelevance of core subjects in the context of personal pursuits in hospitality. 54. The supplementary nature of core subjects as a representation of the depersonalising experience of broader education 6. Achievement as objectively measured by course progression to increasingly more advanced levels.	A plagued relationship with core education
3. A client-focused vocational subject 25. A strong sense of being connected to a black dad and his side of the family and where they are from, despite living with mum. 26. The importance of family, opportunities for celebration, quality time and shared sports interests. 28. Lives with mum, connects more with removed dad. But states dad's extended family closer so closer to them than mum's extended family. 29. Despite being stated, proximity is the primary reason for ways in which connection has been forged. 51. Using soft skills, the ability to relate to others as a measure of identity. 52. A strength-based self-perception which is usefully applied to employment options 62. "family man" identifying with a set of values you hold for yourself e.g. family is important.	Complex contexts impact on the relational self
4. Tentative acknowledgement of a stable educational experience at the present moment. 12. The awkward notion of attending and competing college qualifications in light of the profound day to day impact of the coronavirus. 17. Tentative plans which may include cooking, or food preparation as an employment option. 8. Forced distance from physical college space felt desirable until a sense of loss of purpose was also felt. 14. A wish to overcome existing educational, and new coronavirus barriers to still complete and progress. 71. The tentative approach to goal setting in light of uncertain times and the need to be flexible previously when corona impacted. 72. The impact of corona on the job market	Experiences of self in the present day's uncertainty

18. The impact of the coronavirus pandemic on intentions to begin on job-seeking activity leave the education sector.	
7. The limits of agency as exercised under the heavy influence of teacher opinion and implications of the coronavirus. 40. The challenges of not knowing why you have been targeted for a police intervention whilst managing daily life. To query their assumptions of wrongdoing. 41. The self-assessment of accountability when police are investigating you. What was it about me that deserved that treatment, other than my race? 42. The importance of closure and resolution when accusatory behaviour has been taken. Relationship building with a community 66. The failure of primary staff to identify and support SEN needs 67. Limitations in supplying an adequate provision for SEN support based on the age of teachers 74. Employment sector, like education sector seen as another system of hierarchy which will need to be navigated	The scope and control of authority
31. Staring as a visible way of demonstrating the difference of another. 32. The challenge of deciphering the intention behind a stare as either friendly or hostile. 33. Unable to be hidden, visible attributes of identity as grounds for negative judgement. 34. Cross-generational behaviours which signal difference received as more threatening with the greater age and exposure to a socialised world. The learned behaviour of prejudice 39. The direct association of police and stop and search powers with racist commentary.	A multi-faceted perception of discrimination
75. The power of a validating and supportive space where feelings and opinions may be freely shared and are encouraged. 76. Day to day life and its lack of opportunity to speak in unfamiliar places about items of personal relevance 77. A desire to be more expressive, outspoken and learn from new challenges 5. Developments in academic performance consistently seen throughout college years 49. A developing repertoire of strategies to overcome academic challenges at points of lower assessment outcomes and sad feelings. 47. SEN support supported by self-determination and extra-curricular effort led to ultimate progression. 73. The self as responsible and competent in management positions is beyond belief at present 15. An increasingly independent and in-control self in search of new experiences and challenges 16. The desire to make well-informed decisions but a commentary which suggests a more arbitrary process. 59. Mixed race experience as offering adaptability to multiple climates. A physical example with perceptual connotations.	Personal growth and expression of self

13. The personal investment in completing the level 2 course encouraging college attendance for required paperwork submission.	
45. Importance of SEN 46. A complete absence of SEN in primary school learning 43. Receiving the support of an EHCP in reaction to a particularly challenging period in education of particularly elevated SEN. 44. Math as a completely inaccessible subject transformed by SEN support to being achievable. 55. The positive impact of being placed with similar ability peers 56. Inclusion is connecting to a shared experience of hardship, not necessarily the Minute factors that cause it. 57. Finding strength in a community of similarly identifiers. 68. A need to feel worthy to qualify for a statutory entitlement of SEN support	Navigating SEN, inclusion and provision
20. A cultural context to identity is an understanding which resonates 21. A definition of cultural heritage as mixed between Caribbean and white UK. 22. A conscious choice to omit the white context of being mixed raced when describing self as a 'Black man'. 23. The contrasts of self-identifying as a black man then stating that "it doesn't really matter if I am black or not". 24. Being mixed raced encompassing being black adequately at times, and at other times it not. The requirement to choose between times when it does and does not. 36. If not white, and not black then what? Sitting outside of a box 37. The potential to be treated as a threat whether mixed-raced or black. 38. A preconception of the potential for mistreatment that is not based on lived experience.	The space travelled between dual heritages

Appendix V – Individual Participant Superordinate Themes to Overarching Themes Mind Map
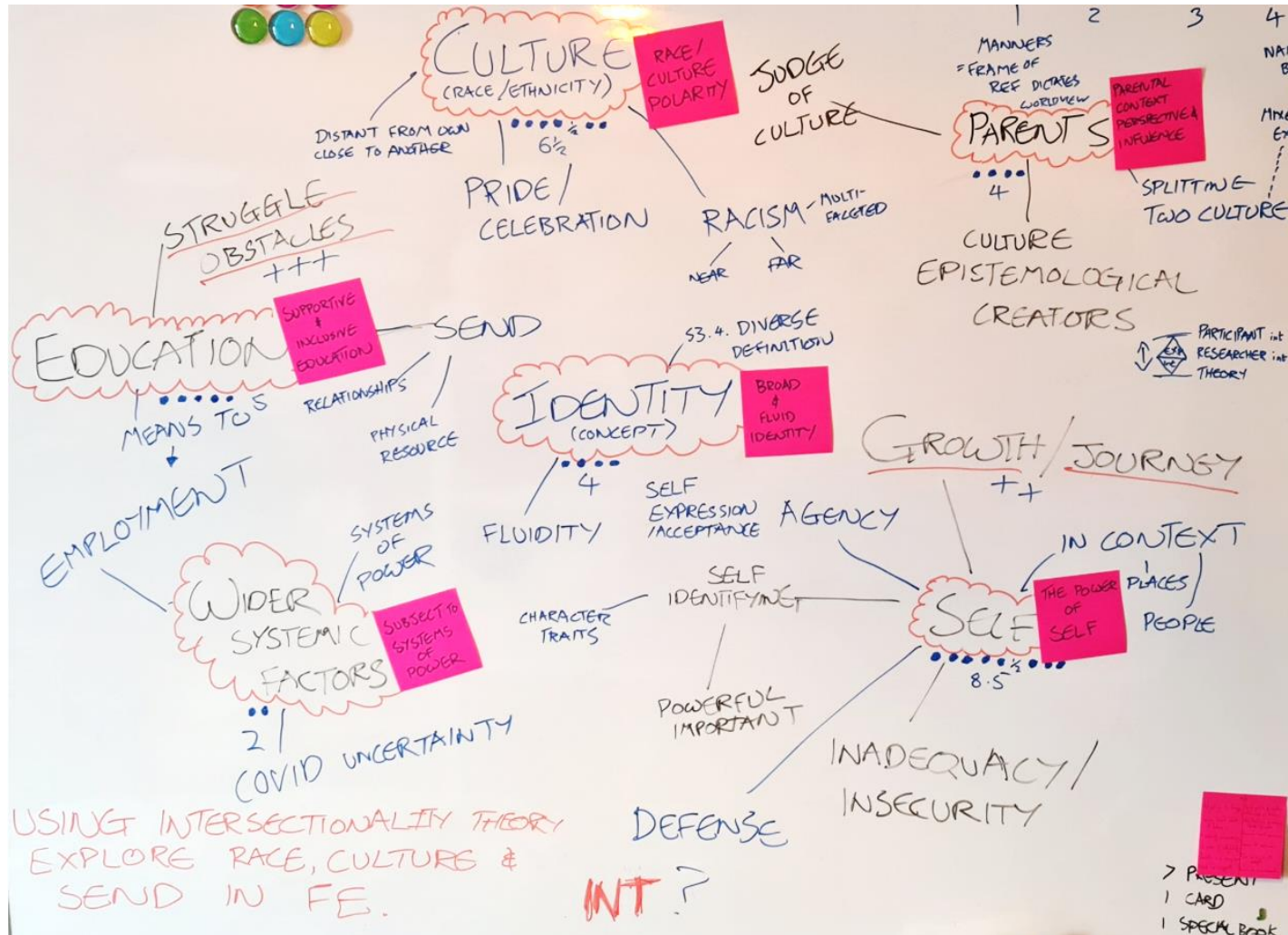
Appendix W – Table of Superordinate Themes to Overarching Themes with Example Transcript Extracts

Analysed and Organised Super (See diagram breakdown picture)	Overarching Themes with Participant transcript extract examples (paragraph number)
S2.2 SEND and academic hardships which frame experience S3.2 Conventional education as an arbitrary means to an becoming a Chef S3.6 A tumultuous relationship with education and SEND support S4.1 A plagued relationship with core education S4.7 Navigating SEN, inclusion and provision	**1. An adverse early education** Shahid – "I was not very good at education in a way, I wasn't, I wasn't very good at educating myself to that extent, I would say, I would say this time, now this year, about my pride, I would say, I know, my mind has woken up from a very long sleep that I had in primary school and secondary school". (311) Leila – "Unfortunately, I didn't pass the course but erm I re… I was at, they gave me the, ****college's name*** gave me the opportunity to study level 2 again where I passed and stuff and that was really, really a nice opportunity to do 'cause I thought I thought… it wasn't the right course for me but it was it just takes people time, time takes other people longer than others if you know what I mean". (19) CJ – "Like in primary school, I was naughty like I would do stupid things, like in primary school….Like fighting or can't be asked to write or sometimes yeah". (456 – 458) "I got excluded in year 9". (470) Ezekiel - "well, I had a lot of, I had a lot of difficult with English and Maths during my, , primary school, uh, days, when I started, when I started at primary school, , but then when I was at secondary school, I went to ***names Academy*** and they really helped me with my English and Maths , 'cause I had like, 'cause like English I was okay with, but it was just the maths but , that I had really had troubles with, so I had a lot of like, I must have had a TA during me , in secondary school, mostly, in all, in all my maths lessons." (9)
S1.3 A lesser than experience S2.4 The role of cultural pride and celebration in inclusion S2.5 The proximity of racism S3.3 A celebrated yet somewhat removed culture S3.5 A distance from racism S4.5 A multi-faceted	**2. The proximity of and connection to race and culture** Shahid – "I was born here, so yeah like I'm British, but if I'm being honest I don't think of myself as British if I'm being completely honest I would say I've been Bengali first before I am British even though I was born here". (209) Leila – "Yer, like my mum she is like mixed raced and she was brought up in Kent and like erm there's obviously there wasn't, when she was growing up, there wasn't a lot of black or mixed raced people there and like she kind of felt probably, like a bit outside, a bit of an outsider" (51) CJ - "Yeah I look different to other people. Like my dad's dark and my mum's bright skin. Like when I go on, I look like my mum a bit then you can't tell, but I look a tiny bit Indian, but not Ghanaian… No I don't look Ghanaian… People say I look Indian more than Ghanaian. Some people say I look Indian, some people think I'm Jamaican". (212 - 226)

perception of discrimination	Ezekiel – "Yeah yeah yeah. It kinda, it didn't because like I think being mixed race it kinda gives like you're from like a hot part of the world, and then you're also like you could be from like a cold part of the world so it's kinda like 50/50 of being like, when you're mixed race like you're from like a really hot country and then you're from let's say here for example. So yeah it like gives like yeah. It's like it kinda helps yeah." (311)
S1.1 A parental lens of culture and its influence on the individual (Parental cultural conduit) S3.1 The powerful links between chef career ambitions, cooking cultural cuisine and maternal input S4.8 The space travelled between dual heritages	3. Parental context, perspective and influence Shahid – "There's a lot of kids who find it difficult to impress their parents, I do know a few people, that yeah, they find it very hard to, 'cause their parents have high standards, they set very high standards and they will get good grades, but it does not meet the parent's criteria". (165) Leila – "I feel like if it wasn't for my mum who pushed and pushed for the support I, erm, If I didn't have such a pushy mother like my mum who did, who wasn't, who did, who wasn't pushing for the support, I don't think I would have got the support or the right education needs help I needed really". (81) CJ – "Like, my mum's born in Jamaica. My dad's born in England. Then, I'm Jamaican. And then my mum's side she's Indian, dad's side he's Ghanaian". (108) "It was my mum's side". (164) "My mum taught me how to cook". (184) Ezekiel – "I live with, ah, my, my mum, I, my dad lives in Somerset, Bath, my dad usually comes down here, just to see like, his sisters and my aunties and all that, but I would usually go and see him as well, like we'll just watch, just watch like the football." (119)
S1.4 Identity multiplicity S2.3 The fluid construct of identity S2.7 Personal character traits - a choice to be judged on S3.4 A diverse definition of identity and the cultural self	4. Broad and Fluid Identity Shahid – "I would say in my opinion, its sort of, a personal opinion of yourself. A personal, sort of judgement about yourself. So, I would say that I'm very confident at speaking to people on, about anything, so, and I do not… stutter, in a way. I mean I do stutter but, um, let's just say I'm very confident at speaking to people". (74 - 77) Leila – "Erm for me identity means who we are, our character, erm how we're different from one another and how everyone has their own identity. It makes them who they are…I would describe my identity as different from everyone but I'm happy with it and I'm happy who I am". (25) CJ – "Yeah like back in primary school, like primary school I was naughty then in secondary school I changed" (518) Ezekiel – "well I am it would it would, that's connect that I am, a family man and it does like mean a lot to me" (149)
S1.5 Macro-Systemic factors which determine "success" S4.3 Experiences of self in the present day's	5. Subject to Systems of Power Shahid – "oh so before I was in ***name of secondary school***.so, then, i went to sixth form there for two years. which- i didn't really do much, because i didn't push myself 'cause I didn't-, I was afraid of change in a way. i was afraid of moving up, because I thought, ohh well, I'm not gonna receive it, so what's the point of doing it." (36)

uncertainty (pandemic) S4.4 The scope and control of authority	Leila – "I would like to get an apprenticeship yer, erm. I hope, I think it will be possible yer, I feel like I might have to put the work in but I think it would be possible". (138 - 140) CJ – "Yeah, teaching assistant. Oh oh, extra time. Yeah I get that in school yeah… Exams. Last year we would have done exams but because of COVID we have to do the worksheet". (294 – 300) Ezekiel – ", I don't really have a goal at this point. I'm just like, I'm just like looking at this like one day at a time and just seeing where, and just seeing where it goes. If lockdown, when lockdown like when the Coronavirus is properly like done maybe, maybe then I'll start looking for employment, but like at the time because of it there ain't that much, there ain't that much like restaurants that are like open." (389)
S1.2 A personal journey into self-awareness S2.1 The contextual significance of subjectivity and perception S2.6 The benefits of being in control S2.8 Aspirations nurtured from a developing sense of self-acceptance, self-expression, and self-confidence S3.7 Coping and protecting the emotional self S4.2 Complex contexts impact on the relational self S4.6 Personal growth and expression of self	6. The Power of Self Shahid – "this year, in lockdown it helped me a lot. It, it sort of. I wanted to, I started to be a little optimistic. I started to be optimistic. So I wanted to. I said to myself that I could, I could do it, and instead of saying no, I can't do it I could say, yes I can do it, so I thought. But it took me a long time. It took me a long time to break out of that zone, out of that shell". (40) Leila – "My hair was like more, like, I thought at the time I thought my hair was more just different to like norm…the like the other people's hair in my class and like I noticed that it was more afro-y, more curly and stuff but I love my hair now I embrace it now but at the time that's when I just felt I'm quite different" (65) CJ – "I got grade 6, almost got a B, almost, then the highest I think it was a 9 or 8" (370) "Good score, yeah. Yeah I'm proud of myself, yeah." (380 – 382) Ezekiel – "I would be sad, yes, but then I would like try and like improve on how to like make it better, so like I would like look at like the certain subjects that I needed improvement on, then I would ask my maths teacher to like, maybe like draw out like, maybe like give me some questions on that particular subject, and then I'll see if like I can try and figure it out by myself." (257)

Appendix X – Two Participants Examples of Analysis Process from Transcript to Over Arching Themes.

Participants	Transcript Extracts Examples (paragraph number)	Initial Exploratory Descriptive, Linguistic and Conceptual Comment Examples	Emergent Theme Examples	Superordinate Themes	Overarching Theme
JD	– (7) "Like, at the moment right now I'm doing Catering Level 2 at college" – (15) Chef, I want to be a chef – (108) Like, my mum's born in Jamaica. My dad's born in England. Then, I'm Jamaican. And then my mum's side she's Indian, dad's side he's Ghanaian. – (158 – 164) Nah I've been Jamaica like 5 or 6 times…it was my mum's side – (184) My mum taught me how to cook. – (212) Yeah I look different to other people. Like my dad's dark and my mum's bright skin. Like when I go on, I look like my mum a bit then you can't tell, but I look a tiny bit Indian, but not Ghanaian. – (266) Yeah, she does she does know more about that.	– Aspirations for the future and interest in chef career pursuit – In response to question about interest in cooking Caribbean cuisine and if this is another aspect of the culture which P enjoyed, responds by saying that it was his mum who taught him how to cook. Suggestive of link between mother, culture and skills in cooking cuisine from the culture. – Skin colour, complexion and familial resemblance is not a clear indicator of his heritage. Some aspects of heritage clearer than others. – People's perceptions of cultural heritage can often be inaccurate. – P's mother is more aware of the details of the EHCP than P.	– The importance of becoming a chef as a future pursuit beyond education. – The close links between food – culture- maternal input. – Sharing cultural practice through functional skills which can become defining of life pursuits. – Statement of care and personal significance of wanting to cook Jamaican cuisine exclusively. – Cultural heritage as deeper than complexion, resemblance and the perceptions of others as a definition of what cultural identity is not. – Long term commitments to career as chef	S3.1 The powerful links between chef career ambitions, cooking cultural cuisine and maternal input	Parental context, perspective and influence

Ezekiel			
	– (101) Well, my mum's from here in the UK, my dad's from The Caribbean – (108 – 111) sometimes I see myself as that [mixed raced] sometimes I say that I'm a black that I am a black man – (113) but sometimes I say but I am mixed race as well – (119) I live with, ah, my, my mum, I, my dad lives in Somerset, Bath, my dad usually comes down here, just to see like, his sisters and my aunties and all that, but I would usually go and see him as well, like we'll just watch, just watch like the football – (167) - it was alright it was alright, like, here's the thing, I don't mind the old like, the old like , like, when the old people staring like, I don't mind that because I understand that...I understand that like they've been here for so, like a long time, so they understand and like, and like they're not, and like they've never met me before, but like, when the kids do it, it's kinda, it's kinda pretty hard as well, 'cause like, because like they're-, because like they're learning from their parent, like they're doing same thing as their parents, I think so, yeah.	– *"oh yeah"* as suggestive of acceptance that where someone is from might be a framework for identity P can recognise. – Mixed heritage of Caribbean and white – A conscious choice to omit the white context of being mixed raced when describing self as a 'Black man'. – Being mixed raced encompassing being black at times, and at other times not. The requirement to choose between times – Lives with mum, connects more with removed dad. But states dad's extended family closer to them than mum's extended family. – A strong sense of being connected to a black dad and his side of the family and where they are from, despite living with mum. – If not white, and not black then what? Sitting outside of a box – In Wales, able to tolerate *"I don't mind that because I understand they've been here for so, like a long time"* novelty and unfamiliarity of seeing P as mixed-race man. Children is harder to accept as *"learning it from their parents".*	– A cultural context to identity is an understanding which resonates – A definition of cultural heritage as mixed between Caribbean and white UK. – A conscious choice to omit the white context of being mixed raced when describing self as a 'Black man'. – The contrasts of self-identifying as a black man then stating that "it doesn't really matter if I am black or not". – Being mixed raced encompassing being black adequately at times, and at other times it not. The requirement to choose between times when it does and does not. – If not white, and not black then what? Sitting outside of a box – The potential to be treated as a threat whether mixed-raced or black. – A preconception of the potential for mistreatment that is not based on lived experience.	S4.8 The space travelled between dual heritages

Appendix Y(a) – Abstract examples using trisecting Venn model of three identity markers and levels of consciousness

Levels of Intersection	Red, yellow and blue identity markers and levels of consciousness					
Trisecting Identity Venn model	 Key: Blue numbers - Conscious/known aspect of identity marker White numbers - Unconscious/unknown aspect of identity marker Red area - Single identity marker Yellow area - Single identity marker Blue area - Single identity marker Red/Yellow area - Double intersecting identity markers Yellow/Blue area - Double intersecting identity markers Blue/Red area - Double intersecting identity markers Solid green area - Triple intersecting identity markers					

	Red		Yellow		Blue	
Single	Known	Unknown	Known	Unknown	Known	Unknown
	1	2	3	4	5	6

	Red/Blue		Red/Yellow		Yellow/Blue	
Double	Known	Unknown	Known	Unknown	Known	Unknown
	7	8	9	10	11	12

	Red/Yellow/Blue	
Triple	Known	Unknown
	13	14

Appendix Y(b) – Concrete examples three identity markers and levels of consciousness

Levels of Intersection	Three identity markers across *LEVELS OF CONSCIOUSNESS*					
Single	Female		South Asian		Attracted to the same sex	
	Known/ Internalised / Self-Identified	Unknown/ External/ Labelled	Known/ Internalised / Self-Identified	Unknown/ External/ Labelled	Known/ Internalised/ Self-Identified	Unknown/ External/ Labelled
	Woman, sister, mother	Feminist, Matriarch, contrasexual	Bengali, Bangladeshi, Pakistani	Foreigner, from overseas, expatriate	Lesbian, member of the LGBTQI+ community	Unusual dating preferences, open-minded
Double	Female South Asian		Female attracted to the same sex		South Asian attracted to the same sex	
	Known/ Internalised / Self-Identified	Unknown/ External/ Labelled	Known/ Internalised / Self-Identified	Unknown/ External/ Labelled	Known/ Internalised/ Self-Identified	Unknown/ External/ Labelled
	Woman, sister, mother, AND Bengali, Bangladeshi, Pakistani	Feminist, Matriarch, contrasexual **AND** Foreigner, from overseas, expatriate	Woman, sister, mother **AND** lesbian, member of the LGBTQI+ community	Feminist, Matriarch, contrasexual AND Unusual dating preferences, open-minded	Bengali, Bangladeshi, Pakistani AND lesbian, member of the LGBTQI+ community	Foreigner, from overseas, expatriate AND Unusual dating preferences, open-minded
Triple	Female, South Asian, Attracted to the same sex					
	Known/ Internalised/ Self-Identified			Unknown/ External/ Labelled		
	Woman, sister, mother AND Bengali, Bangladeshi, Pakistani AND Lesbian, member of the LGBTQI+ community			Feminist, Matriarch, contrasexual AND Foreigner, from overseas, expatriate AND Unusual dating preferences, open-minded		

Appendix Y(c) – Concrete examples three identity markers and degrees of discrimination

Levels of Intersection	Three identity markers across *DEGREES OF DISCRIMINATION*					
Single	Female		South Asian		Attracted to the same sex	
	Known/ Internalised/ Self-Identified	External label/ discriminatory	Known/ Internalised/ Self-Identified	External label/ discriminatory	Known/ Internalised/ Self-Identified	External label/ discriminatory
	Woman, sister, mother	"Baby-machine", "sex object", gender-based slurs	Bengali, Bangladeshi, Pakistani	"Immigrant", "terrorist", race-based slurs	Lesbian, member of the LGBTQI+ community	Sexuality-based slurs
Double	Female South Asian		Female attracted to the same sex		South Asian attracted to the same sex	
	Known/ Internalised/ Self-Identified	External label/ discriminatory	Known/ Internalised/ Self-Identified	External label/ discriminatory	Known/ Internalised/ Self-Identified	External label/ discriminatory
	Woman, sister, mother, AND Bengali, Bangladeshi, Pakistani	gender-based slurs AND race-based slurs	Woman, sister, mother **AND** lesbian, member of the LGBTQI+ community	gender-based slurs AND sexuality-based slurs	Bengali, Bangladeshi, Pakistani AND lesbian, member of the LGBTQI+ community	race-based slurs AND Sexuality-based slurs
Triple	Female, South Asian, Attracted to the same sex					
	Known/ Internalised/ Self-Identified			External label/ discriminatory		
	Woman, sister, mother AND Bengali, Bangladeshi, Pakistani AND			Gender-based slurs AND race-based slurs AND		

	Lesbian, member of the LGBTQI+ community	sexuality-based slurs