Head, heart and hands: community psychology in applied educational psychology practice

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Abbreviations:

CP – community psychology/community psychologist

CCP – critical community psychology

EP – educational psychologist/educational psychology

TEP – trainee educational psychologist

SP – school psychology/school psychologist

CEP – community educational psychology/community educational psychologist

EPS – educational psychology service

BPS – British Psychological Society

HCPC – Health and Care Professions Council

CYP – children and young people

YP – young people

SEN/SEND – Special Educational Needs/and Disabilities

LA – Local Authority

Summary

This thesis is comprised of three parts: the introduction with a major literature review, an empirical paper, and a critical appraisal of the research process. The aim of this work is to explore the role of community psychology in applied educational psychology practice, specifically, how it is defined and operationalised by practising educational psychologists (EPs).

Part 1: Major literature review

Part 1 of this thesis is divided into two parts. Part A offers a general background on the subject of community psychology, including historical context, psychological underpinnings and key debates and critiques in the field. Part B is a narrative literature review, exploring what the literature tells about how community psychology is defined, constructed, and practiced within the field of educational psychology. A summary of this literature leads to the rationale for the following empirical study.

Part 2: Major empirical study

Part 2 is an empirical study which explores the way in which community psychology (CP) is defined and practiced by educational psychologists who consider CP to be an aspect of their practice. This section consists of an empirical paper, which begins with a brief overview of relevant literature and how this informed the two research questions. Then, the methodology is outlined and justified, followed by a thematic analysis which draws on both reflexive and critical traditions, and a critical discussion. This section ends with implications for EPs, perceived strengths and limitations and suggested areas for future research.

Part 3: Critical appraisal

Part C is the researcher's critical appraisal of the research process. It covers the generation of the research topic and questions, methodological considerations, reflections on the focus groups and data analysis process, ethical considerations. Then, the unique contribution to knowledge and directions for future research are outlined as well as dissemination plans. The researcher then concludes with their plans for applying the research in EP practice.

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Part 1: Major literature review

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Part A: Introduction to community psychology

Community psychology: the historical context

"Situational models of help, which demand that we question the social environment – and change the social environment – flourish during periods of political or social reform…intrapsychic modes of help…are prominent in periods of political or social conservativism" (Levine & Levine, 1992, p. 8)

Community psychology (CP) as a field, is a product of the time, place and condition of its construction (Fryer & Laing, 2008). It is inextricably linked to the socio-political contexts and historical events that shaped its development (Nelson & Prilleltensky, 2010). Therefore, this thesis will begin with a condensed history of the origins and development of CP, from the early 20th century to the present day. This general introduction to CP will serve as the basis for a subsequent narrative review based on a literature search on the specific topic of CP in applied educational psychology (EP) practice.

Early beginnings: 1900s-1920s

The roots of CP can be traced to the early 20th century, during a time of social upheaval and industrialisation (Levine & Perkins, 1987). The important work of John Dewey and Kurt Lewin were some of the first examples of community thinking, which emphasised the importance of understanding individuals within their wider social contexts. In the 1920s community organisation began to be seen as a tool for social change, with Mary Ellen Richmond developing social work principles which considered the community as resource (Agnew, 2004).

The formative years: 1930s-1950s

During these turbulent decades, involving the Great Depression and World War II, the field of CP began to grow (Dalton et al., 2001; Levine & Perkins, 1987). The ground-breaking work of Lewin on group dynamics and action research was significantly influential in this period, along with a shift toward community mental health reform and preventive measures (Bender, 1976). A new method of social change emerged - community organisation – which was led by figures like Saul Alinsky who advocated for grassroots mobilisation (Schutz & Miller, 2015). The creation of the Society for the Psychological Study of Social Issues (SPSSI) in the 1940s represented a formal acknowledgment of role of psychology in addressing societal injustices. Elsewhere, this period saw the start of what would later become Liberation Psychology in Latin America. The social and political unrest in this region led to future psychologists and philosophers like Paulo Freire advocating for critical consciousness and empowerment (Freire, 1970).

Growing social movements: 1960s-1970s

The literature characterises 1960s and 1970s as a transformative period for CP, linked to the civil rights movement, anti-war protests and the feminist movement (Levine & Perkins, 1987). This growing optimistic wave of social change and liberation encouraged psychologists to think critically about power structures and the role of social justice, due to their frustration with individualism as "alienation, loneliness and fragmentation of the human experience" (Prilleltensky and Nelson, 1997, p. 173). People began to consider the role of psychologists in community action (Nelson & Prilleltensky, 2010). A key concept was the mental health consultation (Caplan, 2019). Caplan's (1964) idea of 'preventative psychiatry' is thought to be behind the community mental health movement (Kloos et al., 2012) and the move away from hospitals towards community mental health (Bender, 1976).

At this time, the formalisation of CP as an applied psychology was heavily concentrated in the USA (Bender, 1976). The Swampscott Conference of 1965 was a highly significant event, described as the 'baptism' of a new profession (Bender, 1976), establishing CP as a distinct field within applied psychology (Nelson & Prilleltensky, 2010) – although, it is important to note that this version of history has been critiqued (Burton et al., 2020). Attendees of the conference advocated for the role of psychologists as agents for social change and political activism (Dalton et al., 2001). The word 'community' was added to the titles of some psychologists' job roles, and postgraduate courses in community psychology began to appear (Bender, 1976).

Expansion and development in the 1970s

According to Kagan et al. (2019), this period was marked by the rise of capitalist dominance, neoliberalism and globalisation, which had impacts on communities globally. As a result, CP expanded from just being focused on mental health (Levine & Perkins, 1987), to a broader range of social issues – such as poverty, education and urban development. In this time, the key concepts underpinning CP – empowerment, ecological models and prevention – continued to develop and strengthen (Burton et al., 2019).

Important publications during this time include *Blaming the Victim* by Ryan (1971), which was ground-breaking in its perspective on how social factors contribute to the difficulties experienced by an individual. In his seminal work, Sarason (1974) coined the term *'psychological sense of community'*, which refers to how an individual's feelings of belonging, identity and connection relate to their wellbeing and overall community health (Fisher et al., 2002). Rappaport's (1977) textbook offered a far more radical interpretation of CP, that was focused on empowerment of disadvantaged communities rather than just prevention work (Kagan et al., 2019). This shift meant a more proactive advocacy role for psychologists (Rappaport, 1977).

Much of the literature tells a United Statesian origin story of CP (Fryer & Fox, 2015), however many global political events have been crucial to its development (Nelson & Prilleltensky, 2010). During this period, South America had been through decades of social and political instability, including dictatorships and civil rights movements. Indeed, CP has been referred to as 'a Latin American Creation' (Montero, 2018). The work of Freire (1970, 1973) in Brazil was very important to the development on CP in this region, encouraging a focus on social change, critical consciousness and empowerment. Freire's ideas began to influence the practice of psychologists who were seeking ways to address systemic injustices and empower marginalised communities (Kagan et al., 2019).

Challenges of institutionalisation: 1980s-1990s

In the 1980s 'liberation psychology' began to emerge in South America. This movement, strongly associated with Ignacio Martín-Baró in El Salvador, emphasised understanding and transforming the psychological effects of social oppression. Martín-Baró's work (1994), particularly his concept of "de-ideologisation," called on psychologists to address the root causes of social injustice and suffering (Martín-Baró, 1994).

In the UK context, it was in the 1990s that the first references to CP began to appear in the literature (Burton & Kagan, 2003). Worldwide, the field of CP began to be recognised as a distinct discipline, reflected in the increasing number of academic programmes and professional organisations. However, this institutionalisation arguably gave rise to the potential dilution of the core principles of CP (Evans et al., 2017; Toro, 2005). A heavy focus on participatory action research was seen to help to bridge the gap between the academic world and communities (Lykes, 2017).

In Australia and New Zealand, there was an increasing focus on social justice, cultural and ethnic issues, and bringing indigenous perspectives into CP (Kagan et al., 2019; Thomas & Veno, 1992). This version of CP emphasised cultural competence and empowerment of indigenous populations (Dudgeon et al., 2000; Gridley et al., 2007; Waitoki & Levy, 2016). Globally, CP focused more on empowerment in marginalised communities, reflecting broader social movements of diversity and multiculturalism (Rappaport & Seidman, 2000).

In the 1990s, the field of CP took an increasingly global perspective, focusing on issues such as international development, refugee crises and global health disparities, and there was still a growing focus on participatory research methods (Nelson & Prilleltensky, 2010). Prilleltensky's (1994) work was particularly important for its questioning of value-free psychology and calling for psychologists to actively name and address power imbalances in society.

In South Africa, psychology during apartheid was seen to be reinforcing oppressive systems of colonisation, segregation and apartheid (Seedat, 1998). Post-apartheid, CP developed as an alternative to mainstream psychology which did not critique the racist status quo (Nelson & Prilleltensky, 2010). Indeed, it is argued that the CP which developed in South Africa is one of the most radical and political, as a result of this historical context (Nelson & Prilleltensky, 2010).

The current landscape: 2000s–2020s and beyond

With the turn of the millennium, the world became increasingly globalised thanks to major advances in technology. This newly interconnected world required a more global approach to CP, and new forms of community and activism arose (Bond et al., 2017). As we enter the 2020s, CP continues to evolve in response to global events. For example, as a result of the COVID-19 pandemic psychologists have considered health disparities and the importance of community resilience (Esposito et al., 2022; Malherbe, 2020). Furthermore, climate change, systemic racism and economic inequalities, are current issues that are likely influencing the development of CP in the present day (Dittmer & Riemer, 2012; Kagan et al., 2019; Thomas & Zuckerman, 2018). CP is now associated with interdisciplinary collaboration, community-based participatory research and a commitment to social justice (Kagan et al., 2019). The potential for technology and social media in CP has led to calls for the formalisation of a 'digital community psychology' (Condie & Richards, 2022).

Figure 1: *This timeline, created by the author, offers the reader a depiction of a selection of major events in the inception and evolution of CP*
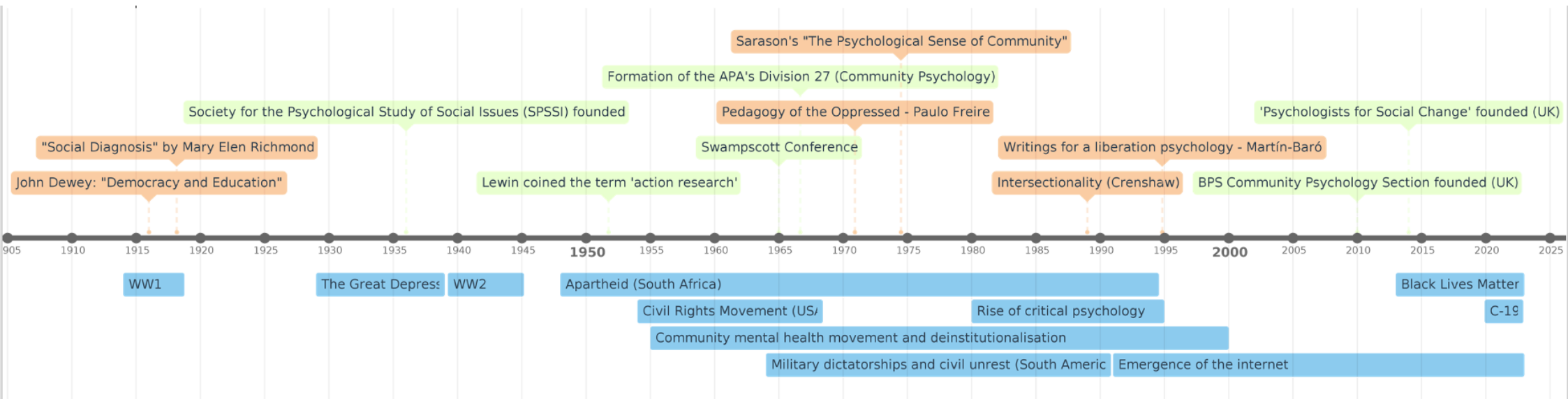
N.B. It is important to note that "history is written by the powerful" (Kagan et al., 2019, p.109) and decisions over what is considered important in historical accounts of CP are based on the biases of those with the power to define it. Therefore, the story told in this part of the thesis was likely influenced by the global dominance of Anglo-American versions of CP, as well as the author's own background as a Westerner.

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Definitions of key terms

How is a 'community' defined?

This section will begin with an exploration of one of the most highly contested terms in the field of social science – 'community' (Kagan et al., 2019). Arguably, community cannot be defined, by virtue of its inherently fluid and muti-dimensional nature (Kagan et al., 2019). A common thread running through all 94 definitions of community reviewed by Hillery (1955) was that 'community' involves people (Kagan et al., 2019).

Campbell (2000) offers a useful way of conceptualising 'community', consisting of three overlapping dimensions, which intersect and influence each other. This definition was chosen for this thesis, as it was felt by the researcher to be the most useful for discussing CP. This is because it emphasises social context, collective identity and shared values, and positions communities as agents of change. CP has largely concerned itself with Campbell's (2000) symbolic/sentimental dimension, rather than engaging in theoretical debates on the definition of community (Kagan et al., 2019):

Table 1: *Campbell's (2000) dimensions of community*

Symbolic or Sentimental Dimension: The 'psychological sense of community' (Sarason, 1974); the emotional bonds that tie individuals to a collective or group; the ways in which people perceive and emotionally connect to the community e.g. shared values, traditions, and identities.
Spatial Dimension: the geographical or physical space where the community exists; how location and physical boundaries shape communities and people's sense of belonging. This is particularly interesting in the context of increased migration and the growth of digital communities which are not defined by traditional physical boundaries.
Social Structure Dimension: the social organisation and patterns within a community such as including social networks, power dynamics, roles and norms. How do these structures influence community life and the individual's place within it?

Community psychology: to define or not to define?

Having explored constructions of the term 'community', attention will now be turned to definitions of 'community psychology'. It is first necessary to address the question of whether CP can – or indeed should – be defined at all.

"Community psychology as a formal theory or discipline does not exist in Britain. Hopefully, it never will." (Bender, 1976, p.9).

Here, Bender (1976) critically examines the idea of formalising CP, warning against attempts to rigidly define it. He argues that this could render CP irrelevant – just another transient "-'ism' or -'ology'" (p.9) in the world of psychology (Bender, 1976) – rather than a dynamic field. Moreover, some critical theorists view definitions of CP as an unwarranted imposition of power (Kagan et al., 2019; Fryer & Laing, 2008). For example, Fryer and Fox (2015) question the legitimacy of who has the authority to define CP, and whose interests are being served by these definitions. The argument is that definitions of CP might actually be upholding the interests of those in power, rather than communities themselves (Fryer & Fox, 2015).

Rappaport (1977), in one of the earliest CP textbooks, argues that CP is difficult to define due to being a new and evolving paradigm (Nelson & Prilleltensky, 2010). Bender (1976) calls for CP to remain flexible, adaptive and responsive to real-world challenges rather than being constrained by static definitions and theoretical frameworks. Similarly, Dzidic et al., (2013) posit that compartmentalised 'competencies' of CP might lead to an overemphasis on static, individual skills. This could then draw attention away from important and complex aspects of CP practice such as ethics and power dynamics (Collins et al., 2016). A social constructionist perspective can encourage us to view definitions as evolving rather than static, along with societal norms and values. The meaning of CP may change over time and across cultures (Rappaport, 1977).

Traditionally, efforts to define CP has been shaped by the need for professional legitimisation (Burton et al., 2007). However, Burton et al. (2007) claim that many psychologists engage in what could be termed "community psychology" without labelling it as such. This raises a question about defining CP, yet more evidence that CP is best viewed as a fluid and context-dependent idea rather than a defined subfield of psychology. This broader perspective arguably renders any debate about how to define CP somewhat obsolete; it "fades away as only of interest to careerist professionals" (Burton et al., 2007, p. 232).

On the other hand, it might be counterargued that the lack of clear definition of CP leads to ambiguity, confusion and difficulty in establishing a coherent field of research and practice in CP (Kloos et al., 2012). Indeed, Kloos and Johnson (2017) posit that identifying synergies across the field of CP is essential to promoting coherence and thus strengthening the field in the face of diversity. On this basis, the 'competency thesis' (Collins et al., 2016) takes the position that identifying core competencies is important to define and differentiate the field of CP (Dalton & Wolfe, 2012). Defining core competencies helps us to clarify the scope and focus of CP, so that we can distinguish it from other areas of psychology and community

work. According to the competency thesis, this clarity is essential for practitioners, researchers, and students to understand the unique perspective offered by CP (Collins et al., 2016).

By taking a social constructionist perspective, it could also be argued that exploring definitions of CP is not only important but essential for its real-world application. According to social constructionists, realities are constructed through social processes, with definitions being central to this construction (Berger & Luckmann, 1991). Our constructed understanding of concepts like CP can therefore have huge impacts on real-world practices. On this basis, it may be argued that defining CP is not just an academic or theoretical task, because definitions shape the way practitioners, researchers and community members perceive and engage with the world. The way we define CP may go onto influence what aspects of communities are studied, which problems are prioritised and how psychology is practiced. Furthermore, the way CP is defined might influence funding decisions, public policies and the direction of research. Kagan et al. (2019) provide a stark example of this, in which their paper was rejected from a North American CP journal as the editors did not consider it to be CP – "to define is to exert power" (p. 26). It is the assertion of this thesis that definitions have the power to broaden, limit or alter the landscape of what is considered relevant in CP research and practice.

Fryer & Fox (2015) ask critical questions about the power dynamics within the field of CP, arguing that definitions need to be critically examined in order to understand the consequences these definitions have for the power structures they support. It is argued that there is a need to challenge the status quo through deeper examination of how power and authority are constructed in CP, in order to understand and potentially rectify imbalances or biases (Fryer & Fox, 2015). Although the task of defining CP is indeed a complex one, the author of this thesis asserts that a critical exploration is needed to ask questions about power, authority and biases within the field.

Consistent with this line of thinking, Kagan et al. (2019) view the exploration definitions of CP as a necessary means to capture the essential features of the field, particularly when writing a book about the topic. Similarly, the author of this thesis takes the position that definitions are to be explored. It is the author's assertion that definitions are not merely descriptive, they are constructive in that they shape how we think and what we do. Words and their meaning construct our understanding of reality, reflect and influence power dynamics and have real-world implications for research and action (Burr, 2015).

Core components of community psychology

Despite the aforementioned difficulties with defining CP, many authors have proposed essential features and themes of CP that have been consistent over time (Dalton et al.,

2001, 2007; Kloos et al., 2012; Levine & Perkins, 1997; Montero, 2004; Nelson & Prilleltensky, 2005, 2010; Orford, 1992, 2008; Rappaport, 1977). These accounts tend to converge, with United Statesian definitions dominating the field (Fryer & Fox, 2015), which arguably reflect an individualistic culture and more acritical form of CP (Fryer & Laing, 2008). According to Fryer and Fox (2015), this "tells us more about the communication and other privileges of definers than it does about the definitions" (p.148).

Kagan et al. (2019) collated different definitions of CP across the world's regions and summarised the commonalities among all variants (see table 2). Given that CP practices and principles can vary widely across different cultural and societal contexts, Kagan et al.'s (2019) consolidation is particularly valuable for being inclusive by representing a range of voices within the field. Kagan et al.'s (2019) list therefore addresses criticism of the dominance of United-Statesian ideas in the field (e.g. Fryer & Fox, 2015) which are seen to reflect acritical and positivist modernist ideas from the Anglo-Saxon mainstream (Fryer & Fox, 2015). It is, however, important to note that the listed commonalities between versions of CP from around the world may also be a product of "United Statesian intellectual colonization" (Fryer & Fox, 2015, p. 150) around the world.

Table 2: *A list of common features of CP from around the world (from Kagan et al., 2019).*

1. A focus on the community as the focus for the discipline and in theoretical terms an interest in the wider context in which people live their lives - although the way that context is understood can vary from the merely the psychological context of interpersonal behaviour to the entire socio- economic system as it penetrates psychological space.
2. A stance critical of dominant mainstream psychology, even though in some instances that criticality may be timid (at least methodologically) when compared with the more politically radical versions that flourish elsewhere.
3. An interest in power, ethics, doing what is right – although there are multiple perspectives on how to understand these questions and how to discharge one's social responsibility. This is almost always associated with a focus on the situation of those living in conditions of deprivation, poverty, oppression and discrimination.
4. An emphasis on giving psychology away and making its disciplinary boundary less hard rather than on its ever-increasing professionalisation – although sooner or later groupings of community psychologists themselves tend to get organised as sub-professional groupings, albeit often with reservations about the ethics and politics of doing so.
5. An interest in the prevention of social ills rather than in offering remedial treatment - although there is a continuum from a community psychology that allies itself with 'prevention science' and one that emphasises liberation from oppression.

The above list is offered with the caveat that "there is no such thing as community psychology" (Kagan et al., 2019, p.28). CP is a heterogeneous and diverse field (Kagan et al., 2019), whose identity is continually evolving. Accordingly, the present thesis does not rest on the assumption that there is a universally agreed definition of CP. Any such list or definition would be inherently limited and potentially unrepresentative of the entire scope and depth of CP as it stands today and as it might evolve in the future. As such, the objective of this thesis is to explore constructions of CP in its current form, acknowledging its dynamic and multifaceted nature, rather than confine it within the boundaries of rigid definitions.

Psychological underpinnings of CP – theoretical and conceptual roots

In a poll, community psychologists were asked to identify theories they employ in their practice, resulting in the citation of over 30 distinct models (Jason et al., 2016). These can be found in Appendix A, however, in the interest of brevity, the following section will outline the key features of three prominent theoretical underpinnings of CP identified from the literature. These were selected due to their foundational impact on the field, and their relevance to the themes subsequently explored in this thesis.

It is important to note that a number of other significant underpinning theoretical principles are also integral to CP in the literature (e.g. empowerment, participatory action research (PAR) and prevention); in the interests of brevity, these are woven into this thesis rather than being covered in this section. For example, empowerment is encapsulated in the 'liberation psychology' section, Participatory Action Research (PAR) is covered in the major literature review, and prevention is covered in the section 'theories of change'. This decision was taken to ensure a focused and succinct introduction to three key frameworks that are most pertinent to the aims of this thesis.

Ecological theory

James Kelly (2006), a foundational figure in the field of CP, developed ecological theory as a model for CP (Jason et al., 2016; Nelson & Prilleltensky, 2010). Kelly's (2006) principles provide a framework for understanding the complex, reciprocal relationships that shape community dynamics and wellbeing, which can guide CPs in ensuring that their work is sensitive to these ecological factors (Kelly, 2006). Kelly's framework emphasises the importance of considering the broader context in which individuals live, making it a holistic and systemic approach to addressing community issues:

Table 3. *Summary of Kelly's Ecological Theory principles (from Jimenez et al., 2019)*

Principle	Definition
Interdependence	All levels are connected; changing one aspect of an environment will have many ripple effects.
Adaptation	Focuses on interactions between persons and their environments to better understand why behaviour that is effective in one setting may not be useful in others.
Cycling of Resources	The systematic process of using and developing materials and resources that impact community growth and development.
Succession	Refers to the fact that communities are in a constant process of change, and this process causes changing requirements for adaptation.

While Bronfenbrenner's (1979, 1986; Bronfenbrenner & Morris, 2006) work also offers a broad conceptual framework for understanding human development within various environmental systems, it has been argued that Kelly's (2006) ecological theory offers more detail on the relationships between different elements within a community and may be more directly useful in formulating specific hypotheses in CP (Jason et al., 2016). Kelly's (2006) ecological principles are specifically tailored for CP, with an emphasis on the relationships between community life, social networks and local environmental factors. Nevertheless, Kelly's Ecological Theory has been critiqued for being too broad, generalised and non-specific – and is perhaps better described as a 'framework' than a theory (Jason et al., 2016.).

From a critical perspective, it has been argued that ecological models, such as those aforementioned, lack a power analysis and therefore risk "promoting homeostatic status quo solutions to problems that require fundamental change" (Evans et al., 2016, p.115). While ecological models focus on risk and protective factors at various levels of the ecology, they may be seen to overlook broader systemic issues and analysis of power (Evans et al., 2016). For ecological models to be truly effective in community psychology, a more politically aware and critical application of ecological theory is arguably required (Prilleltensky & Nelson, 2009).

Theories of change

Change theories, particularly the concepts of first-order and second-order change, are fundamental in understanding the aims of community psychology (Kelly, 2006; Rappaport, 1977).

Table 4. *Key features of first-order and second-order change, developed using ideas from Watzlawick et al., 1974; Levy, 1986; Bartunek & Moch, 1987.*

First-Order Change	Second-Order Change
Incremental, linear and often reversible	Transformative, radical and usually irreversible
Is focussed on specific elements within a system	Is focussed on the system as a whole and its underlying structures
Aims to improve or fix existing structures or processes	Aims to fundamentally rethink or redesign structures or processes
Problem-solving takes place within the current framework	A paradigm shift or reframing of the problem or situation
Is often limited to specific areas or issues	Has a broad and pervasive impact across the system
May consist of adjusting procedure or modifying policies	May look like changing organisational culture and redefining core values

First-order change refers to small, incremental change within existing systems, aimed at improving and make adjustments the current state without fundamentally changing the system itself. On the other hand, second-order change involves a fundamental and transformative overhaul of existing systems and structures. The latter aligns with more radical approaches in CP, which aim to fundamentally change conditions that led to problems in the first place rather than just prevention work (Jason et al., 2016). Second-order change goes beyond just addressing the 'symptoms' of problems faced by the community, by also challenging the oppressive structures and societal norms that contribute to the current state (Prilleltensky & Nelson, 2002).

Critical psychology and liberation psychology

"To the extent that community psychology has any coherence, it is a reaction against mainstream attitudes and practices in applied psychology" (Bender, 1976, p.9)

Bender (1976) characterises CP as fundamentally a form of dissatisfaction with the prevailing status quo. This positions the core identity of CP as "a manifestation of unease with mainstream psychology" (Kagan et al., 2019, p.22), whereby CP exists as a critique of conventional practices.

This reflects the position of 'critical psychology', which is concerned with the limitations of mainstream psychology. It examines the way in which mainstream psychology upholds societal norms and power dynamics by privileging certain perspectives (Parker, 2007). With its focus on social justice, critical psychology addresses systemic issues such as racism,

sexism, and classism (Fox et al., 2009). Both CP and critical psychology are defined by a shared commitment to examining and fighting oppression and social injustices (Kagan et al., 2019). This synergy has given rise to 'critical community psychology' (CCP) (Kagan et al., 2019), which goes beyond simply understanding systemic impacts on communities and aims to empower communities to advocate for their own change (Kagan et al., 2019). In contrast to CCP, 'mainstream' CP is seen to take an ecological approach where the macro level is often in the background (Evans et al., 2016; Fox et al., 2009). Mainstream CP emphasises risk and protective factors, and tends to be more depoliticised (Evans et al., 2016; Fox et al., 2009).

Related to critical psychology, another fundamental theoretical underpinning of CP is liberation psychology, which has its roots in Latin America in the 1970s (Montero et al., 2017). Liberation psychology focuses on challenging injustice and oppression through both theory and practice, advocating for methodologies that centre social justice and the empowerment of the oppressed (Montero et al., 2017). Like CP, liberation psychology aims to promote social change by actively challenging existing power imbalances (Prilleltensky & Nelson, 2002).

Alignment between CP and professional codes

The British Psychological Society (BPS) Code of Ethics and Conduct (2021) and the Health and Care Professions Council (HCPC) Standards of Proficiency for Practitioner Psychologists (2023) both provide frameworks and guidelines to which practitioner psychologists in the UK must adhere. Arguably, a CP approach might aid psychologists in working in line with these established professional and ethical codes:

Table 5: *Alignment between BPS and HCPC with community psychology principles*

Area	BPS & HCPC guidelines	Relevance to CP principles
Ethical principles	The BPS Code outlines four primary ethical principles: respect, competence, responsibility, and integrity	CP, with its focus on social justice, empowerment, and respect for diversity, aligns closely with these principles (Prilleltensky, 1997). For example, respecting community members' rights and dignity is fundamental to CP (Nelson & Prilleltensky, 2005).
Competence and professionalism	Both the BPS and HCPC emphasise the importance of maintaining high standards of competence and professionalism.	CP is concerned with understanding the socio-political, cultural and economic contexts of communities served by psychologists, so that their interventions

		are relevant, appropriate and sensitive to community need (Trickett, 1996).
Empowerment and participation	The BPS and HCPC standards encourage empowerment and participation. Psychologists should respect the rights and voices of others in order to promote autonomy and self-determination.	CP is based on the importance of empowering individuals and communities to have agency in the decisions that affect them (Rappaport, 1981).
Social justice and responsibility	The BPS Code and HCPC standards emphasise ethical responsibility, including considering the wider impact of psychological work on society and individuals.	Community psychology is deeply rooted in principles of social justice and aims to address societal inequalities (Prilleltensky & Nelson, 2002).
Cultural sensitivity and inclusivity	Both of these two guidelines stress the importance of awareness and respect towards cultural differences.	Respecting cultural difference is a core aspect of CP, especially when practitioners are supporting diverse communities (Dzidic et al., 2013).
Reflective practice	The HCPC standards highlight the importance of reflective practice, where practitioners continually evaluate and improve their own work.	Self-reflexivity is important in CP (Dzidic et al., 2013), related to critical consciousness, understanding power dynamics and culturally competent and ethical practice.
Collaboration	The ethical frameworks support this by encouraging practitioners to work effectively with colleagues and other professionals, respecting their skills and contributions.	Community psychology often involves multidisciplinary collaboration (Stark, 2012).

Critiques of community psychology

For the purposes of brevity, a summary chart of critiques of CP is presented below. Critiques of CP (in the specific context of educational psychology) will be discussed in-depth in the critical review of available literature.

Table 6: *Summary of critiques of community psychology*

Critique	Description
Prevention	CP values prevention but there is a dilemma between allocating resources to immediate individual work and long-term systemic change. This is illustrated

with the metaphor of balancing fire prevention with firefighting (Mackay, 2000). Moreover, a deterministic focus on systemic issues might lead to an underappreciation of individual agency, and the capacity of individuals and communities to effect change from the ground up (Nelson & Prilleltensky, 2010).

It has also been argued that a focus on prevention means that programmes are created for professionals to use 'on' rather than 'with' people (Evans et al., 2016). 'Prevention science' is often aimed at individual change, wherein marginalised groups are expected to engage in programmes to deal with the harmful impacts of existing systems. This risks reinforcing dominant political norms by shifting responsibility onto individuals rather than addressing underlying social issues (Evans et al., 2016).

Imposition of vales	CPs may impose their own views and values on communities, so there is an ethical issue related to power imbalances. Who decides whether a community should be changed at all? (Kagan et al., 2019). Prescriptive approaches to oppression and empowerment may give rise to what has been described as 'intellectual imperialism' (Fryer & Fox, 2015; Fryer & Laing, 2008; Seedat, 1997).
Unfulfilled expectations	CP work may raise awareness of systemic issues in communities but might not lead to real systemic change, potentially leading to feelings of cynicism or powerlessness (Nelson & Prilleltensky, 2005).
Methodology	At present, there is not a clear, consistent methodology used in CP (Orford, 2008). CP often relies on qualitative approaches to knowledge, which some may say lacks rigour and validity, e.g. cannot isolate variables and causality (Orford, 2008; Mackay, 2000) needed to inform practice and police. The complexity of community issues means it can be challenging to quantify the impact of CP work (Nelson & Prilleltensky, 2010).
Practicality	CP is resource-intensive and often limited by bureaucracy, funding and resistance from stakeholders. There is a gap noted between ideals and real-world practice (Nelson & Prilleltensky, 2005). The 'critical' element of CP may place too much emphasis on criticism rather than creating practical and workable solutions (Teo, 2015). This gap between theory and practice may give rise to 'analysis paralysis', wherein the critique of systems overshadows efforts to improve them (Fox et al., 2009).
Scale and complexity	The uncertainty and complexity of second order change may lead to unintended consequences that are difficult to manage, such as destabilisation of systems (O'Neill, 1989).
Community resistance	Change efforts in CP may be incompatible with existing systems and community values, leading to resistance or rejection of change (Nelson & Prilleltensky, 2010). Communities are inherently complex (e.g. cultural and

	historical factors) and the reality of change is often 'messy' and non-linear (Trickett, 1996; Rappaport, 1981).
Cultural competence	Traditional, mainstream CP is based on Western cultural perspectives and assumptions, meaning that it does not reflect the diversity seen in the communities it serves (Burton & Kagan, 2015). This also raises questions as to whose interests are served by Western constructions of CP (Fryer & Fox, 2015).

Summary of introduction to CP

This section has provided a general overview of CP, including the historical context of its development, core features, underpinning theory and critiques. The historical foundations are provided as an essential preface to prepare the reader for a deeper understanding of applied CP in the present day. The following section will now specially look at CP within applied EP practice. We will examine the way in which the past and present story of CP both reflects and directly influences how CP manifests in applied psychology practice.

Part B: Critical review of available literature

Introduction

The focus of the second part of this chapter is to review and synthesise the existing literature on CP within EP practice. Specifically, the aim is to explore the following literature review question: *what does the literature tell us about how community psychology is defined, constructed, and practiced within the field of educational psychology?*

This literature review question addresses the need for a clearer understanding of CP within the specific context of applied EP practice.

Positionality and reflexivity

The researcher's own positionality is viewed as an asset that will be drawn upon when reviewing the literature. The researcher's choice of topic for this literature review is not just of academic interest, it is heavily informed by their experiences as a Trainee EP. These experiences may have introduced a positionality characterised by the belief that EP practice could benefit from incorporating more elements of CP. Further discussion of this can be found in the critical appraisal in Part 3.

Approach to critical appraisal

It is the researcher's position that the value-laden nature of CP (Nelson & Prilleltensky, 2010) can enrich the literature review process. Therefore, the researcher will draw upon her own construction of CP principles, with a focus on concepts such as power, values, social justice and equity (Prilleltensky & Nelson, 2002) when reviewing the literature. By doing so, this review aims to not only to contribute to academic understanding, but also reflect the ethics and values of the subject matter itself.

The researcher took a deliberate decision not to use traditional appraisal tools (e.g. PRISMA and CASP). Such tools were felt to be rooted in more positivist paradigms, as they emphasise objectivity and methodological rigour, which can overlook the value-laden, context-sensitive nature of CP research. Instead, a CP-aligned appraisal framework was developed by the researcher, to ensure that that the literature review process reflects the ethical and social justice goals central to CP:

Table 7: *Critical appraisal criteria, in line with CP values*

Diverse and inclusive literature selection:	Diversity is viewed as a core CP value (Trickett et al., 1993). So, the researcher will intentionally seek out literature that represents a wide range of perspectives, particularly those outside the mainstream Anglo-Saxon tradition (Coimbra et al., 2012).
Critical analysis of power dynamics:	There will be an examinations of power relations within the literature, considering who the authors are, whose voices are represented and how power dynamics are highlighted or overlooked.
Positionality and critical consciousness:	Does the author explore what values and assumptions they bring to their work (Kloos et al., 2012)? Self-awareness and reflection on one's own positionality involves being aware of social and cultural background and power held.
Methodological considerations:	There will be consideration of how methodologies contribute to equitability and inclusivity. Do the research methods empower participants, respect their autonomy and culture and contribute to diversity of representation? Instead of critiquing the literature based on positivist notions of objectivity, the focus will be on how the methodologies align with the values of CP, such as being values-based and participatory (Orford, 2008)
Transformative and emancipatory emphasis:	The review will seek to highlight literature that has a transformative and emancipatory focus, in keeping with CP values of social change and empowerment.

Social change lens and practical implications:	CP is concerned with not just understanding but also improving community well-being (Kagan et al., 2019), so the review will consider whether the research offers practical implications for achieving greater equity and justice.
Ethics and sensitivity:	There will be ethical considerations relating to how the research respects the dignity and rights of participants and communities, does it appear sensitive to the populations being researched?
Systemic inequalities:	The review will critically examine how the literature may inadvertently perpetuate systemic inequalities or give rise to empowerment.

Choice of review type

The thesis explores CP from a social constructionist perspective, for which narrative reviews offer a unique advantage (Bryman, 2016). Unlike systematic reviews, which are driven by specific queries and a more deductive approach (Ferrari, 2015), narrative reviews embrace an inductive methodology, aligning well with the relativist and social constructionist epistemology of the present study. In a narrative review, social constructionism encourages the exploration of different viewpoints and interpretations, acknowledging that each brings its own valid understanding of CP in EP practice.

Narrative reviews can be critiqued for their lack of specified literature selection and search strategies, making them challenging to replicate (Yuan & Hunt, 2009; Bryman, 2016). To address this limitation and enhance the rigour of the review, the review will adopt some systematic review methodologies. These include a detailed search strategy and clear criteria for including and excluding literature. This hybrid approach will ensure a thorough and replicable review while maintaining the inductive essence which is felt crucial to understanding CP in EP practice through a social constructionist lens.

Literature search strategy

The literature included in this review was derived from searches of electronic databases between August 2023 and December 2023. Databases relevant to psychology and education were searched: Scopus, ERIC, BEI, ASSIA, PsycINFO, OVID, ProQuest. See Appendix B for more information on the selection of databases.

Other methods of literature search were: manual searches in journals, citation tracking, forward and backwards chaining and snowballing. This method was employed to account for important literature being missed by the databases (Siddaway et al., 2019).

The search terms used were "community psychology*" AND "educational psychology*" OR "school psychology*".

The search strategy employed the use of an asterisk as a wildcard character in truncated search terms, to capture variations in terminology, thus encompassing disciplines like psychology, psychologist, psychologies, and other related forms.

The choice to search for articles which pertained to *either* the term educational psycholog* *or* school psycholog* is as acknowledgement of the global movement of CP and its significant influences from international contexts. The researcher felt it important to explore alternative perspectives to the dominant United Statesian version of CP (Fryer & Fox, 2015). As such, the researcher deliberately chose these terms which are used globally (Boyle & Lauchlan, 2017) to ensure the inclusion of diverse perspectives. The researcher also considered the inclusion of "psychopedagog*" to encompass the term "psycho-pedagogist" used in Latin American countries (Jimerson et al., 2008), however in scoping exercises this did not yield additional results so was not employed in the final search. The roles of 'educational psychologist' and 'school psychologist', although not synonymous, share overlapping domains (Jimerson et al., 2008). By including the varied terminology and roles associated with EP across different countries, the review aims to provide a broad exploration of CP's integration into EP practice worldwide.

Limitation of search terms

One limitation of this literature review is that the search terms may have missed relevant work that embodies CP approaches/principles but does not explicitly label them as such. CP practice is not limited to those who formally identify as community psychologists; there is a broader application of CP principles by professionals who do not use this label (Raviv et al., 2007). This means that although the term 'community psychology' might not be frequently used in publications, many psychologists are felt to have internalised and applied its principles in their practice (Raviv et al., 2007). However, for the purposes of managing the scope and specificity of search results, 'community psychology' was employed as a search term, with the acknowledgment of this limitation. This focused approach was required in order to maintain a manageable body of literature for review, remaining aware that the terminology used in the literature may not always reflect the full range of CP practices as they are applied in the EP field.

This approach is in line with ethical considerations highlighted by Raviv et al. (2007). Documenting only those practices that formally recognise themselves as CP helps avoid the ethical issue of "colonisation" or "appropriation" of practices (Raviv et al., 2007). This approach respects the autonomy and identity of researchers who may align with CP values but do not label their work as such. By not imposing the CP label on practices not identified as such, the researcher avoids misrepresenting or taking credit for the work of others. This

decision therefore addresses some ethical complexities inherent to defining and documenting the history and scope of CP in this review.

Inclusion and exclusion criteria

Results were reviewed first by their titles and abstracts. If deemed relevant to the present study, their full articles were reviewed. A table listing criteria can be found below:

Table 8: *Literature inclusion and exclusion criteria*

Inclusion criteria	Exclusion criteria	Rationale
Relevance to both community psychology and educational/school psychology	Only relevant to *either* community psychology *or* educational/school psychology Not relevant to either community psychology or educational/school psychology	The literature review is concerned with community psychology specifically in the context of educational/school psychology practice
An explicit link is made between the fields of CP and EP/SP	Refers to both CP and EP/SP in isolation, but an explicit link is not made between the two fields	This literature review is concerned with links between these two fields

No criteria were included in relation to location, publication date, peer review status, journal publication or participants. CP is a rich field which developed globally, in a range of geographical and temporal contexts (as demonstrated in part A: introduction). Furthermore, much of the CP literature centres around theoretical discourse, in the form of opinion pieces and commentaries. It is therefore felt that a broader scope for literature review is needed, beyond traditional empirical research such as participant groups. As CP is an interdisciplinary and often grassroots-oriented field (Kagan et al., 2019), important insights come from a variety of sources, not limited to traditional academic journals. Furthermore, the researcher noticed that textbooks in the field of CP contained valuable examples of the use of CP in applied EP/SP practice. Therefore, the focus was on the relevance of the content, rather than the prestige or format of the publication.

Search outcomes

Figure 2: *a flowchart of literature review search outcomes*

Records identified via database search (N=246)

Excluded because unable to access (N=4)

Excluded after reading title and abstract (N=162)

Identified as relevant from title and abstract (N=80)

Duplicates removed (N=29)

Full text assessed for eligibility (N=51)

Added from snowballing (N=8)

Excluded after reading in full (N=26) (see Appendix C)

Records included in literature review (N=33)
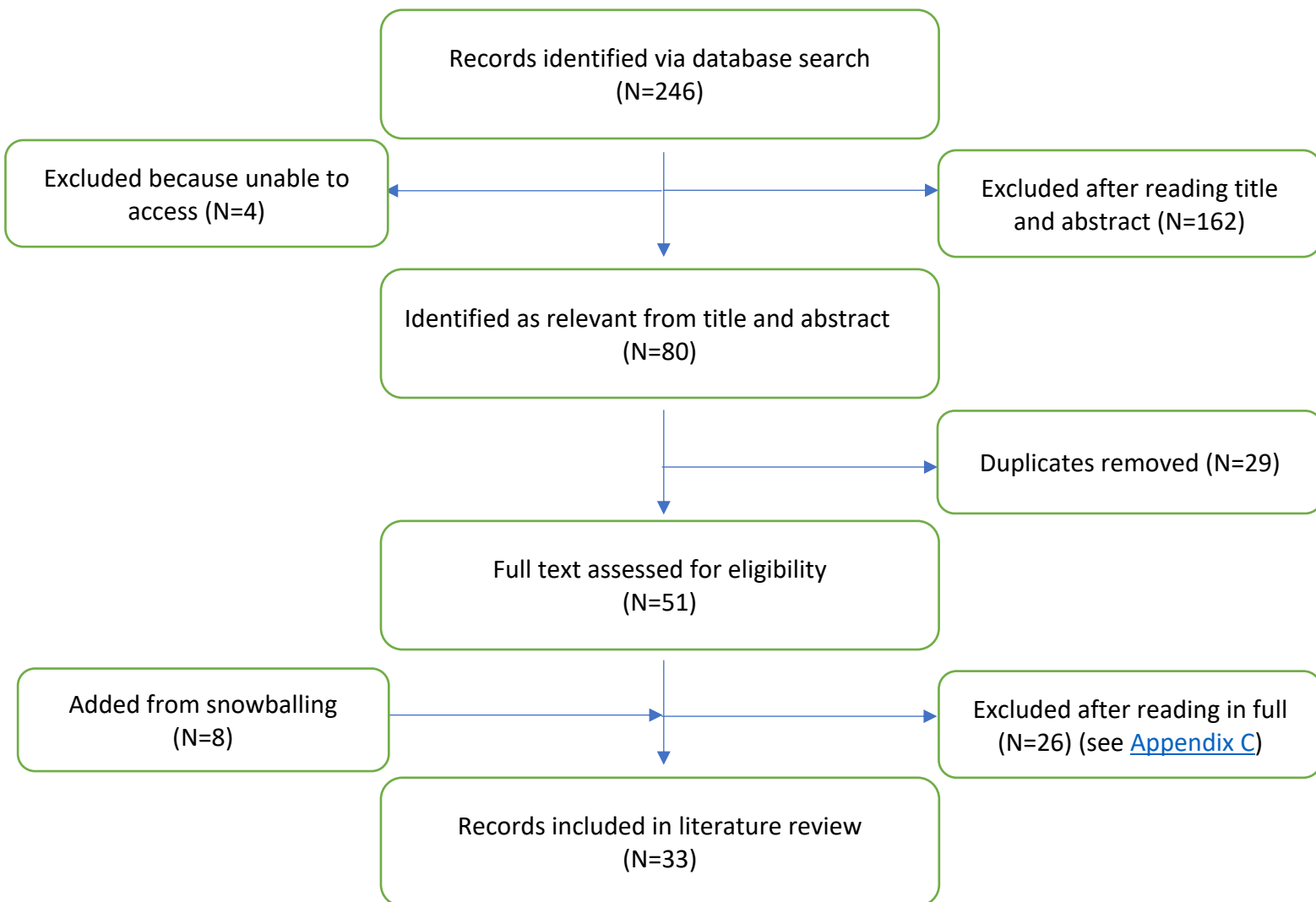
CP in EP: Historical context

Loxley's (1978) call to action ('Reconstructing Educational Psychology') included a chapter on CP. In this chapter, Loxley (1978) contends that EPs, while well-positioned for CP, have limited wider influence and tend to perpetuate the status quo, particularly through a psychometric-diagnostician model. This model, he argues, can overshadow community needs—a process he calls "professionalisation as expropriation." (p 111). Loxley (1978) highlights the dilemma of identifying the primary 'client' in EP, whether it is institutions like schools and local authorities (LAs) or individual children and their communities. Despite potential critiques of being outdated and opinionated, and limited in reflecting the range of current EP practice, Loxley's (1978) chapter is foundational for understanding the historical context of CP in the field of EP.

A more recent opinion piece by Mackay (2006) argues that it is necessary for EPs to expand their focus beyond school walls into homes and communities, in order to address a wider range of needs through multidisciplinary collaboration. The very foundations of EP as a profession, it is argued, are based upon CP principles (Hammond, 2013). Mackay (2006) traces the British origins of EP, felt to be rooted in CP principles by early figures like Cyril Burt, but notes a gradual narrowing of focus over time towards the bureaucratic special educational needs (SEN) framework. However, Mackay's (2003) perspective lacks critique of Cyril Burt's contributions to educational psychology, which were heavily informed by the medical model and the eugenics movement (Fletcher, 1991). Mackay (2003) fails to acknowledge that many of Burt's views were at odds with the core values of community psychology such as social justice, diversity and self-determination.

Despite persistent challenges such as departmental silos and bureaucracy, Mackay (2006) presents an optimistic view of reorienting EP to its community-focused roots, arguing for a values-driven practice that promotes self-determination, diversity and social justice. Rather than being a peripheral element, CP is positioned as *central* to effective EP practice. It is important to note that different models of service delivery exist within Educational Psychology Services (EPS) in the present day, with some already operating within multidisciplinary teams (MDT) and engaging directly with communities. This suggests that the extent of the challenges described by Mackay (2006) may vary depending on the specific context and structure of each EP service.

Synergies between EP and CP

The synergistic and symbiotic relationship between school psychology (SP) and CP is presented by Sepez (1972). The author argues that these fields are not separate entities but intersect in various ways, creating a mutual dependency. It argued that SP should increase its intersection with the community by providing essential and innovative services and involving itself in controversial areas. The paper concludes by emphasising the 'fertile' ground between SP and CP.

Similarly, Kloos & Johnson (2017) explore the synergistic relationship between CP and SP, with respect to the shared goal of enhancing the wellbeing and development of children and young people (CYP) in the education system. SP, traditionally focused on assessment, prevention and intervention within schools, has evolved from concentrating on placement and behavioural issues to a broader, ecological approach which is more in line with CP. In this way, CP has significantly influenced SP due to its ecological perspective, encouraging a broader understanding of the factors impacting CYP. The combination of SP and CP is felt to have contributed to a more holistic approach to addressing the learning, social, emotional and behavioural needs of CYP, and drawn attention to the importance of considering the interconnectedness of CYP with their environments and broader community.

Kloos & Johnson's (2017) is one of the few opinion pieces which goes beyond simply offering historical context and opinion, providing examples from published papers to help the reader understand how interdisciplinary collaborations between SP and CP might look in real world settings. Furthermore, the article is well structured and the writing clear and accessible, making complex theoretical concepts of CP understandable to a broad audience. Facilitating broader engagement and understanding is important in CP which emphasises making psychological knowledge accessible beyond academia. It is felt that this article contributes to a more equitable distribution of knowledge by demystifying complex theoretical arguments. Ideas from this paper will be woven into the rest of this review.

Developing CP-oriented educational psychology services

Four papers detail the development of CP-oriented Educational Psychology Services (EPSs) from the perspective of EPs.

Seventeen years after the publication of his aforementioned book chapter on CP (Loxley, 1978 detailed above), David Loxley wrote a personal account of his experience as a Principal EP (PEP) in charge of the development of a community educational psychology service in Sheffield (Loxley, 2018). Written in 1995 in the form of a memoir (then published in 2018), this paper details the transformation and development of psychological services from a clinic-based to community-based model. The narrative is historical rather than

methodological, focusing on first-hand experience rather than explicit methodologies. A strength of this paper is the clear trajectory of development it presents, in relation to developing theory into practice in community educational psychology (CEP). This paper effectively charts the evolution from Loxley's pioneering 1978 chapter, primarily an opinion piece and a call to action, to the tangible implementation of these ideas throughout his 21-year tenure as PEP.

Loxley's (1995) service faced challenges in fully merging theory and practice in CP. Despite these challenges, there was a shared commitment to an approach that focused on "problem situations" rather than "problem children" (p.32), promoting psychosocial solutions. The legacy aspect is a strong point of the article; Loxley's vision for a community-based approach to educational psychology was ahead of its time and aligns well with contemporary views on holistic, systemic and inclusive EP practice.

The author (Loxley, 1995) reflects on his own positionality to some extent, discussing his journey and motivations. However, there is a lack of critical self-reflection on how his own background, biases, and power as a PEP influenced the direction and practices of the EPS. It primarily represents Loxley's viewpoint as the PEP, without sufficiently exploring the perspectives of other stakeholders, such as the children, parents, teachers, or community members impacted by the service.

Peter Jones (2006) focuses on how CEP can adapt to the changing landscape of children's services. He details the development of the Plymouth Parent Partnership Service, presented as a model for comprehensive information exchange for parents in the city. The paper argues for the integration of CEP principles to improve the quality of information exchange and discusses the broader implications for EPs in the context of integrated children's services. The paper offers a unique perspective on the role of parents and community in educational psychology, showing the importance of effective information exchange and collaboration.

Hammond (2013) uses action research to explore the integration of CP principles in EP services, documenting his own professional journey as a practitioner-researcher. His pilot project aimed to develop empowering ways of working within the adverse socio-political climate of a local community, explicitly framed within CP principles. In line with emancipatory and transformative aims of CP, this paper goes beyond simply advocating for CP in EP practice by exploring *how* this way of working might challenge inequality and inequity in communities with specific reference to their socio-political circumstances.

Hammond's (2013) work highlights the need for understanding the psychology of change management, empowerment, reflective practice and managing socio-political and economic constraints. The paper (Hammond, 2013) is commendable for explicitly acknowledging the

importance of power dynamics in CP, particularly in the context of developing EPSs with an awareness of socio-political climates. Hammond (2013), as a practitioner-researcher, demonstrates awareness of his own positionality, and strives to embody core principles of CP (such as equity, respect, empowerment and amplifying marginalised voices) through his change efforts. He includes excerpts from his own personal reflective notes to draw attention to the importance of reflective and reflexive working for EPs managing the psychological discomfort that may be arise from the change towards CP practice.

Stringer et al. (2006) narrate a practical account of transforming Hampshire's EPS to a community-oriented model of service-delivery. Offering a rare first-hand insight into the process of systemic change in an EPS towards CP, the paper details practical steps taken in Hampshire, including multi-agency panels and community teams, to make services more responsive to community needs. This includes developing a formula to allocate time to the community of CYP (not to schools) and formally creating community teams. The redefinition of 'community' beyond schools reflects a broader EP role, funded by council taxpayers. The authors draw on the psychology of change (e.g. Owen, 1987) to understand barriers and challenges they faced when developing a community EP service. By offering a balanced account, including challenges and setbacks, the paper offers a "realistic possibility" (p. 67) for EPs and their services hoping to move to a community model.

It is of note, however, that the first author of Stringer et al. (2006)'s paper was also a guest editor of the special issue of Educational and Child Psychology in which it was published. A potential conflict of interest is therefore apparent, where the author's dual role as both contributor and editor might undermine the rigour of the peer review process, either due to the author exerting influence or peers being less critical. This critique may be viewed in light of CP principles which emphasise ethical considerations, power dynamics and reflexivity in research, with a commitment to democratic principles and power sharing.

In summary, four papers have offered insight into the journey towards creating CP-oriented EPSs, reflecting a paradigm shift from traditional, school-based services to being more responsive to the real needs of communities. Through offering opinions and reflective narratives, the papers demonstrate how each EPS has evolved to prioritise community engagement, empowerment and systemic change, felt to reflect broader societal and legislative shifts. Challenges were also covered, including turning theory into practice, the necessity of addressing power dynamics and the importance of ethical considerations.

UK context

A chapter by Burton et al. (2007), offers a useful summary of the links between CP and EP in the UK, primarily revolving around the historical development of both fields. It is argued that the broader social and political context facilitated the development of CP within EP. The collectivist social policies of the 60s and 70s in the UK created niches in the state system that gave rise to more socially-oriented psychological practice. However, it was often community workers, rather than psychologists, who filled these roles due to the individualistic orientation of many British psychologists. Throughout the 1980s and beyond, EPs contributed to the evolution of CP through their work in schools and communities, with a shift from individualistic approaches to more systemic and community-focused practices.

Citing Jones (2005), Burton's (2007) chapter offers the following list of key features of 'community educational psychology' in the UK:

Table 9: *Key features of community educational psychology in the UK (Jones 2005 in Burton et al., 2007, p. 33).*

Community Educational Psychology:
Understands education as a model of social change or stability for individuals, communities and cultures;
Works directly to enable individual and community development, learning and well-being in schools and other agency settings;
Recognises how the reality of social power and values shapes not only disadvantaged groups but the role of applied psychology;
Builds on the experience of school psychologists working in the interests of all populations in schools, not only those with disabilities, difficulties or illness;
Sees learning as a person – environment interaction shaped by the historical narratives of each side for the pattern of events arising;
Offers a preventative, reflexive application of psychology and collaborative research to individuals, communities and strategic policy makers;
Uses understandings from community development and alliance building to increase social inclusion and empowerment of service users;
Promotes and sustains multi-agency partnerships and networking;
Rigorously examines narratives for psychological development, learning and well-being and is well-placed to understand and inform the agendas that constitute children's, young people's and family services

Scotland

A paper by King and Wilson (2006) describes the historical development of the EP role in Scotland, particularly the shift towards incorporating CP principles. The paper highlights various innovations in Scottish EP, which reportedly embraces community values, prevention strategies and collaborative practices. The authors also address the importance of ecological assessment, which recognises environmental influences and systemic thinking in education and child development.

Israel

Raviv's (2007) book chapter examines the application of CP principles within Israeli SP. Despite lacking formal recognition and training in CP, Israeli SPs are described as having moved towards a community-oriented approach, embracing CP principles such as early detection, prevention and crisis intervention. In crisis intervention, particularly under Israel's security challenges, CP principles are applied through collaborative, resource-driven strategies. However, the chapter acknowledges that CP has not gained the expected recognition in Israel and calls for an increased focus on research in the field.

However, from a CP lens, the chapter could be critiqued for its apolitical stance and lack of engagement with the socio-political issues in the region and their impact on CP practice. Fryer and Fox (2015) argue that engaging with socio-political contexts and challenging existing power structures are essential elements of CP that promote meaningful change within communities. Therefore, there is perhaps a missed opportunity to critically examine the power dynamics that influence community wellbeing and the ethical implications of practicing in such a politically complex environment. Additionally, the viewpoint presented by Raviv et al. (2007) treats 'community' as a homogenous entity, without addressing the diversity in the region and other forms of CP there (e.g. Makkawi, 2009), therefore this chapter does not appear to speak to the specific needs of marginalised groups or represent their voices.

In EP practice, this may indicate a need for approaches that challenge existing power structures and actively promote social justice – which is arguably essential for promoting meaningful change within communities (Fryer & Fox, 2015). The author of this thesis asserts that there is a need to thoroughly name and engage with the critical role that socio-political contexts play in shaping psychology practice.

Lessons from Greece

A chapter by Triliva and Soc (2007) summarises the historical and contemporary situation of SP and CP initiatives in Greece. Despite early innovative efforts, there has not been a sustained development of SP or CP services due to historical political turmoil, a lack of formal recognition and a rigid educational system resistant to change. This has been further complicated by attempts to adopt US-centric models of practice without considering Greece's unique context. This is a real-world example of an argument by Fryer & Fox (2015), who position the dominance of United Statesian CP as problematic form of "intellectual colonization" (p.150). It may be contended, therefore, that attempts to 'transplant' United Statesian ideas about CP into EP practice in other contexts are limited and a range of global CP concepts must be explored.

Although various initiatives and theories exist in Greece, they have not been effectively integrated into practice or the school system, resulting in minimal impact on children and professionals (Triliva & Soc, 2007). The author concludes by lamenting that "practical and theoretical works have not been adopted by the school system, but have instead remained on the shelves of academic offices" (p. 362). This echoes Pillay's (2003) argument that "community psychology is all theory and no practice" (p. 264) in the field of EP. Similarly, Mackay (2000) has described CP as potentially more rhetoric than action.

What does CP look like in EP practice?

Empowerment

A paper by Wood (2006) describes the EP working as 'an applied community psychologist' (p. 57) through the application of an empowerment model in service delivery for community projects. In this paper, Wood (2006) speaks to the role of EPs in contributing to community empowerment and the development of services that cater to CYP. In line with the core values of CP, the EP contributed to community groups by facilitating empowerment using a 'process consultation model'. It is reported that this approach led to community staff having 'sharper' aims and objectives, and the EP's sensitivity to contextual factors was felt to be of particular value. Wood's (2006) research suggests a role for EPs in supporting the development of community projects by empowering staff to develop their own evaluation frameworks and skills. It offers a demonstration of how EPs may apply their research background and understanding of evaluation, to support and enhance the capacity and sustainability of community projects.

One notable strength of the paper is its emphasis on the EP's role as a facilitator rather than an external evaluator. This is important as it promotes sustainability and self-sufficiency within community projects, by providing the project teams with the skills to conduct their

own evaluations. Therefore, Wood's (2006) approach not only builds the capacity of the groups involved but also potentially contributes to the sustainability of the interventions, which is a core theme in CP (Kagan et al., 2019).

Promoting community cohesion

A thesis by Jackson-Taft (2018), subsequently published as a paper (Jackson-Taft et al, 2020) employed appreciative inquiry (AI) to explore how EPs might contribute to the promotion of community cohesion. The findings indicated that EPs can promote community cohesion by using existing EP practices and values, particularly through EPs' familiarity with their school communities. Furthermore, the importance of EPs reflecting on their own positionality in relation to community and culture was highlighted as a potential facilitator.

However, taking a CP lens, the AI methodology might be critiqued for potentially overlooking critical systemic issues and power imbalances. AI's positive focus on 'the best of what is' could unintentionally side-line discussions of systemic oppression, inequality and conflict, which are considered to be essential features of CP (Fryer & Fox, 2015). It could be argued that Jackson-Taft's (2018) findings may lean towards positive aspects of the EPs' role in community cohesion, potentially missing critical examination crucial for addressing systemic inequalities and dynamics in such work.

Parent/family involvement

A doctoral thesis by Bevington (2013) asserts that the role of the Community Educational Psychologist (CEP) might be defined by working outside of the school system, with parents and families. Similarly, research by Hart (2011) highlights the intersection of community and educational psychology through the lens of paternal involvement in the educational process, advocating for systemic changes and increased engagement with families in order to improve outcomes for children with SEN. Furthermore, Jones (1998) frames the role of CP in the context of parenting education. He discusses how community settings influence parenting and highlights the importance of actively involving parents and families in EP practice. The author emphasises a need for EPs to engage with and understand the wider community context, including families and local policies. Collaborative, multi-agency approaches are felt to be crucial to this work addressing parenting needs (Jones, 1998).

Direct work with young people

Central to CP is the ethos of participatory research, which emphasises the importance of centring community voices to understand and address the issues they face (Lazarus et al., 2015). However, the literature discussed thus far in this review predominantly centres on the perspectives of EPs, focusing on internal professional debates rather than the lived

experiences and views of the community members served by EPs. This gap suggests a potential misalignment between apparent commitments and research priorities in the field. The overrepresentation of professional viewpoints may contribute to a top-down view of CP in EP practice, which contradicts the bottom-up, empowering ethos that is an essential to CP (Kagan et al., 2019).

In line with this argument, Fox (2008) notes a gap in the field of CP research in relation to young people and education. The author notes that despite CPs frequently applying their principles to critique various areas of psychology and institutions, including education, there is a surprising lack of focus on young people and education (Fox, 2008). The use of non-participatory methods and adult-centric theories means that the CP literature fails to reflect the real needs and experiences of young people. This oversight could be viewed as a form of collusion with dominant practices that exclude the voices of young people. Fox (2008) calls attention to the irony of this oversight, highlighting the need for more CP research related to CYP and education.

Hoyne's (2021) doctoral thesis was one of few results in the literature search which did explore the experiences and voices of CYP directly. Explicitly designed in keeping with CP values, this research employed IPA to explore YP's experience of involvement in a community programme. The scope for EP involvement in this type of community work is extensive, according to Hoyne (2021), such as providing support systems, supervision and consultation, contributing to the research base and advocating for and supporting the implementation of such programmes. Here, the hypothesised EP role focuses on both supporting individuals and broader community engagement and research.

Lopez (2020) directly explored the experiences of YP who have faced homelessness, focusing on the factors that enabled them to achieve positive outcomes. The young people were interviewed, as well as focus groups conducted with EPs. Lopez's (2020) findings suggest that there is a role for EPs in supporting youth at risk of or experiencing homelessness, both in schools and communities. A strength of this research is the foregrounding the voices of YP, a core aspect of CP that values participatory approaches to research (Lazarus et al., 2015). Lopez's (2020) work contributes to a better understanding of YPs' needs and the factors contributing to positive outcomes and challenges stereotypes and societal narratives about youth homelessness. By combining the voices of YP with EP perspectives, this research directly draws on community voice to support other EPSs to develop their CP offer.

Physical presence in community

The reviewed literature contains a range of viewpoints on the relationship between community educational psychology and the school environment, without a consensus identified.

A review of published literature by Kloos and Johnson (2017) indicates that schools have been the most common setting for the work of CPs. Historically, SPs focused primarily on school environments, often overlooking family and community influences. CPs, not restricted to schools, expanded their research and intervention to include wider ecological contexts, taking into account family dynamics, community resources, cultural values and societal structures.

Some argue that CP in EP practice is defined by physical presence in local communities, outside of schools and educational institutions (e.g. Singh Gill, 2010). Research referring to 'community educational psychology' alludes to working outside traditional settings (e.g. Jane, 2010). Topping (1977) argued that "the rationale for EPs' tinkering with the community springs directly from the notion that education takes place both inside and outside school, ending at death" (p. 23).

Conversely, Sepez (1972) posits that by working in schools, SPs are in a prime position to assess community needs. Given that schools mirror the social, economic and cultural makeup of their surrounding areas, "the needs of the school population are the needs of the community" (Sepez, 1972, p. 373). In the case of CP as prevention-oriented work, Tharinger (1995) argues that "the work needs to be done in the schools", as "education is both the natural vehicle for, and backbone of, primary prevention programming." (p.208).

CP in EP doctoral training

"Community psychology implies a political role for the psychologist. Political skills are not on psychology courses, nor is there much likelihood that they will be. Without such skills, as Caplan once remarked "any third-rate politician will run rings around a psychologist"
(Bender, 1976, p.126).

In the UK, the pathway to becoming an EP involves completing a Doctorate in Educational and Child Psychology (DEdPsy) (Swinson & Stringer, 2018). At the time of writing, two of such Doctoral courses in the UK have incorporated the word 'community' into their title, such that EPs graduate from those courses as Educational and Community psychologists. This may reflect a trend towards incorporating CP into EP, however no literature was identified on CP in EP Doctoral training in the UK.

CP is seen to be inherently value-laden, therefore the adoption of these values and principles is essential for applying CP in practice (Kagan et al., 2019). On this basis, Hoyne (2021) highlights a need to develop doctoral training courses and CPD in order to enhance EP' knowledge, skills and competence in CP. Similarly, Schulze (2017) noted a lack of input on social justice on EP doctoral training courses, implying a need to develop this area of training. However, Burton et al. (2007) argue that the BPS, with its significant influence over what is taught on psychology courses, emphasises dominant understandings of psychology over community approaches. This has led to a "bias against the alternative non-individualistic psychology that is aspired to by community psychologists" (p. 232). Trainee psychologists may therefore receive less exposure to CP, limiting its growth and recognition within the EP field.

In the South African context, research has been conducted which directly investigates the integration of CP in EP doctoral courses. Pillay (2003) argues that there is a significant gap between theory and practice, with training programs heavily focused on theory, providing insufficient practical experience. The study (Pillay, 2003) explores how EPs experienced their university training and their recommendations for making the training more relevant to practice. From a CP lens, the article highlights several critical issues. Firstly, it draws attention to exclusionary practices in EP training programs, with language and racial barriers limiting access for many prospective students. This arguably limits the diversity that different perspectives bring to the field and perpetuates the elitism and inaccessibility of psychological services to broader groups of the population, particularly those that are disadvantaged.

Pillay's (2003) paper is commendable for providing a poignant critique of the existing system, while offering constructive recommendations for a more inclusive, CP-oriented approach to the doctoral training of EPs. It can be seen as a call for a radical rethinking of how EPs are trained, advocating for a shift that is more in line with the values and needs of the communities that EPs serve. Pillay (2003) suggests that to bridge the gap between theory and practice in EP training, there should be a stronger emphasis on practical, community-based experiences. This includes incorporating fieldwork, community projects, and action research directly into the curriculum, so that trainees are equipped with the hands-on skills to be able to effectively engage with diverse and underrepresented communities.

Also in South Africa, Carolissen (2020) discusses the integration of CP in training EPs, highlighting the importance of developing school-community partnerships and advocating for social justice. It is argued that there is a need for historical and cultural reflexivity in EP training, by challenging students to critically engage with their own roles and preconceptions. Community-based learning is also felt to help develop critical consciousness about structural inequalities. The author calls for the decolonisation of EP by drawing on

global perspectives, and preparing Trainee EPs to actively participate in and advocate for school-community partnerships. A strength of this paper is the practical aspect: it outlines methodologies that promote Trainee EP engagement and critical thinking about community, using participatory visual methods. By drawing on Carolinssen's (2020) work, Doctoral courses can train EPs who are knowledgeable in CP, reflective and capable of contributing to social change and community empowerment. Although not captured in the literature review search, the following papers may also be of use for developing CEP in Doctoral Training: Carolissen et al., 2010; Ebersöhn et al., 2010.

The role of social justice in EP practice

"It is social justice issues which come to the heart of the matter and which best highlight the contribution psychology can make to society in the promotion of child and family wellness"
(MacKay, 2000, p. 114)

Sepez (1972) highlighted the vast potential for school psychology to be involved in the community with an important forewarning: "This may mean involving ourselves in controversial areas." (p. 373). According to Mackay (2000), psychology as a discipline can make a significant contribution to society by focusing on social justice issues. In keeping with this sentiment, a small body of recent literature exists exploring the role of social justice in EP, primarily in the form of three DEdPsy doctoral theses, outlined below.

A systematic literature review by Schulze et al. (2017) explores the significance of social justice in EP practice, and results showed considerable support for the importance of the concept of social justice within the practice of school psychology, although literature was limited to the USA. Schulze (2017) then explored EPs' views qualitatively, revealing themes of power and privilege, as well as systemic difficulties within the educational and SEN systems that can disempower children and families. Based on these findings, Schulze (2017) advocates for the establishment of a UK special interest group on social justice in EP, so that interest can be transformed into actionable change. This research therefore tells us that collaborative action and advocacy are important when applying social justice values to EP practice.

A thesis by Chase (2020) examines the perspectives of UK EPs on socio-political and critical community psychology (CCP). This work is an attempt to refute Fox's (2015) theory that UK EPs collude with the status quo by being ill-equipped to respond to the suffering caused by socio-political inequities. This research speaks to the importance of socio-political awareness and CCP in educational psychology, highlighting the need for EPs to incorporate broader socio-political contexts and advocacy for social justice into their practice.

Cumber (2022) also interviewed EPs about their understanding and experiences related to social justice. The analysis suggests that community-focused approaches in EP are seen as important, with a role for EPs in advocating for social justice, particularly for marginalised groups. In practice, this looks like: working collaboratively with various stakeholders, including families and other professionals, to promote equity and human rights. Cumber's (2022) work calls on EPs to engage in eco-systemic working, relational approaches and advocacy as part of their commitment to social justice. It also sheds light on the barriers EPs face in this area of work, such as systemic challenges, EP burnout and the ambiguity of social justice definitions. Cumber's (2022) research represents a growing recognition of the fruitful role of CP principles in EP practice and suggests a shift towards more socially just approaches in educational psychology.

A strength of Cumber's (2022) work is the author's application of a critical CP lens to his own findings. For example, the author advocates for EPs to take a critical approach to the application of Bronfenbrenner's (1979) ecological systems theory. This theory, commonly used by EPs, relies on circular causality (Cumber, 2022). It is argued that this encourages EPs to view children's behavioural issues as part of broader systemic functioning, where all experiences are causally related. However, in situations of social injustice, such as abuse, this causality does not apply – abused children do not cause their own abuse (Reimer et al., 2020). It is argued, therefore, that ecological systems theory requires a critical consciousness in the form of critical political analysis of how power operates from the macro to the micro (Cumber, 2022). By taking this lens, Cumber's (2022) approach is felt to align with a more critical form of CP, suggesting a need for EPs to critically engage with the theoretical frameworks they use, in order to address social justice issues within EP practice.

Critiques of CP in EP practice

The literature search revealed little direct critique of CP in EP practice. However, in the interest of balance, the general CP literature will be drawn upon and applied to EP, to explore potential critical viewpoints.

Ongoing discourse has portrayed educational psychology as a field that has faced challenges in defining its identity (e.g. Love, 2009) (however, this perspective may not be universally shared among all EPs). Likewise, CP has been described as a complex, heterogeneous and evolving field with a multitude of manifestations (e.g. Bender, 1976). Ongoing debates around their respective roles, tasks, definitions, and unique contributions mean that the prospect of merging these two distinct fields into a 'Community Educational Psychology' may entail yet more complexities. Indeed, Kloos and Johnson (2017) stress the challenge of maintaining disciplinary coherence amid this diversity when combining the fields of CP and SP. There is a concern that combining these fields might lead to the dilution of important CP principles, thereby compromising its integrity and the impact of its core values (Kloos and

Johnson, 2017). This raises a fundamental question: Should CP be merged with other areas of psychology at all, or should it retain its distinct identity to preserve the integrity of its contributions?

Despite being a key proponent of integrating CP into EP practice (e.g. Mackay 2006), Mackay (2000) emphasises the continued need for individual work in child and family psychology. He posits that while the focus on preventive, transformational work addressing social and political structures is imperative, "picking up the casualties of unjust and inequitable social systems" (Mackay, 2000, p.115) should not be overlooked.

"Not all individual suffering in the realm of mental health has its origins in the social context. There are within-person variables too. It is individuals who turn to psychologists for help, and psychology must have something to offer them, whatever the cause of their difficulties. Social justice itself demands it." (Mackay, 2000, p.115)

Here, Mackay (2000) presents a social justice imperative for psychologists to work at an individual level. Critics of CP in EP practice might argue that CP overemphasises the impact of power structures, at the expense of personal responsibility and agency. This concern is echoed in discussions around the neurodiversity movement, which views diagnoses like autism and ADHD as empowering aspects of within-person variation (Fenton & Krahn, 2007). Critics may argue that without balancing the focus on systemic factors with acknowledgment of personal agency (Dwyer, 2022), CP might undermine the empowerment of individuals it aims to support. This may be seen by some to indicate an ethical imperative for EPs to engage in individual work alongside working at a wider, community level.

Bender (1976) expresses concerns about CPs merging their professional roles with their roles as citizens. He argues that political and ethical engagement under a professional title is inappropriate and potentially harmful to the democratic process (Bender, 1976). This calls into question the extent to which influential professionals, such as EPs, should engage in advocacy and activism. Bender (1976) draws on Hume's idea of the naturalistic fallacy — the philosophical argument that one cannot derive an ethical "ought" (what should be done) from an "is" (what exists or what is factual). In other words, just because an EP can scientifically determine how things are (the "is"), it does not necessarily make them an authority on how things should be (the "ought"). It may be argued that ethical decisions about social issues should be scientific rather than moral.

In contrast to Bender's (1976) concerns, others argue that remaining apolitical as a psychologist is itself an ideological stance, and that engaging politically is essential for true emancipation (e.g. Cumber, 2022). As can be seen in history with examples like Cyril Burt's support for eugenics (Fletcher, 1991), science can be used to justify immoral systems

(Cumber, 2022). Science has the power to be either liberating or complicit in oppression, and it is important for psychologists to recognise this responsibility (Cumber, 2022).

"Bad housing has a clear if complex relationship with mental illness. Because psychologists can claim some expertise in helping the mentally ill, it in no way follows that they are about planning and housing. For that, we need better architects and town planners."
(Bender, 1976 p.134)

Bender (1976) warns of the risks when psychologists practice beyond their expertise, particularly relevant for EPs engaging in CP without proper training. This concern is not merely hypothetical; it is evident in EPs' reported struggles with engaging in community work in refugee communities due to insufficient advocacy training (e.g. Iszatt & Price, 1995). Moreover, ethical issues arise when EPs, whose demographics often do not mirror the communities they serve (Thomas, 2022), engage in community work. Therefore, it is important to consider cultural competence and the potential for top-down approaches in community educational psychology, which might conflict with the grassroots, bottom-up approaches that are essential to CP (Kagan et al., 2019).

Challenges of integrating CP into EP practice

In the literature, the administrative burden of the statutory duty placed on EPs is often cited as the primary barrier to EPs engaging in CP work (Topping, 1977; Burton et al., 2007). Burton et al. (2007) details the profound impact of the 1981 Education Act on the EP role. EPs became responsible for overseeing the 'statementing' process, which determined the specific support that each child with SEN would receive. As a result, the role of EPs became tied to this bureaucratic procedure. EPs, who might have engaged in a broader work at a community level, found their roles became narrower and more restricted to the administrative aspects of the SEN assessment process. This shift reduced their capacity to work on broader systemic issues or community-based interventions, as it limited their work to individual assessments and interventions within the education system.

The work of Seymour Sarason (1982, 1990, 1996) has provided an extensive account of the difficulty with applying a critical perspective to educational psychology, arguing that school systems are particularly difficult to change, as these efforts typically do not address power imbalances (Prilleltensky, & Nelson, 2002). Similarly, according to Topping (1977), the philosophy of community educational psychology is easier said than applied in practice. He highlights the massive shift required of EPs and systems, with regard to the question of 'who is the client'. Traditionally, EPs might have believed they were addressing a child's problems, but often they were actually dealing with issues the child presented to teachers, parents, or LAs. In a community model of service delivery, EPs are encouraged to engage with

interactive problems within the community. This means they must clearly define who their client is and what their goals are for every intervention (Topping, 1977). Ethical issues may arise, when EP work does not have a clear primary 'client' (O'Neill, 1989).

Topping (1977) also drew attention to potential difficulties related to referral systems. This challenge is still relevant in the present day, with ethical dilemmas related to traded models of service delivery (Lee & Woods, 2017). According to Topping (1977), EPs face the challenge of managing a high volume of individual referrals, which can create a strain on resources and may not prioritise the needs of underprivileged community members. Choosing which referrals to take on presents ethical and practical dilemmas for EPs who aim to serve the community equitably. Topping's (1977) arguments point to a need for practical, accessible systems that can be navigated by all community members, not just those with the most influence or those who best understand the systems and bureaucracy.

Another potential challenge concerns evidence-based practice and impact evaluation. Burton et al., (2007) describes British CP as a 'minority pursuit', due to the focus in mainstream psychology on positivist approaches which prioritise empirical, measurable evidence. The emphasis on 'evidence-based practice' in EP (Frederickson, 2002) often aligns with more traditional, positivist, individual-focused psychological research and interventions, potentially overlooking the more qualitative, value-laden and community-focused approaches in CP (Burton et al., 2007). Mackay (2000) offers a balanced perspective on this supposed epistemological incompatibility between CP and positivist mainstream psychology, arguing that the two philosophies can converge. For example, the values and concerns of CP can lead researchers to investigate specific areas related to social justice, where the methods and concepts of empirical, mainstream psychology can be used to address these concerns (Mackay, 2000).

Summary: *What does the literature tell us about how community psychology is defined, constructed, and practiced within the field of educational psychology?*

In summary, the literature consistently highlights a synergistic relationship between CP and EP, arguing that there are mutual benefits to integrating CP principles into EP practice. EP practice is evolving from its narrow focus on individual assessments within schools towards a more ecological and systemic approach which encourages a broader understanding of the factors impacting CYP. Accounts of the development of CP-oriented EP services narrate the transition from theory to practice. In practice, CEP takes place through activities such as empowerment projects, community cohesion work and family involvement. The literature also touches on the physical presence of EPs in communities which implies a broader definition of 'community' that extends beyond school settings. Insights from literature around the world invite a critique of importing United Statesian models of CP into other contexts, as well as a need for a critically engaged community educational psychology.

Challenges in applying CP to EP practice include administrative burdens, dilution of CP values and the pressure for quantified outcomes. More recent work has suggested a need for CP principles in EP doctoral training, as well as a role for social justice in EP practice.

Research rationale and research questions:

Based on the literature reviewed, there are several compelling reasons to conduct further research to explore CP in EP practice:

- The literature suggests that EP practice is evolving from individual assessments to a wider range of systemic and ecological work. Further exploration of CP in EP practice could provide insight into the nature of this evolution and its impact.
- There is a thread running through the literature of challenges or ambiguity about translating CP theory to real world CP practice. Further research could shed light on how theoretical CP principles are operationalised, successful strategies and barriers to this work.
- The presence of EPs in community settings suggests that there may be an expanded role for the EP beyond the traditional school-based role. Research is needed to shed light on how broadening role definitions influence approaches to EP practice.
- The literature calls for a more critically engaged approach to community educational psychology. Yet, more research is needed to explore the significance of social justice to the professional identity of EPs and implications for practice.
- The literature suggests that administrative burdens, dilution of CP values and demands for quantifiable outcomes present challenges to applying CP in EP practice. There is a need for more understanding of how these challenges are navigated.
- There is a need to address the dearth of research on the current state of CP in EP doctoral training, how this training prepares EP for a CP approach, which could then influence future curriculum development.

Therefore, questions that arise from the literature review which will be examined in the empirical study are:

- What does CP *mean* in the context of applied EP practice?
- What does CP *look like* in the context of applied EP practice?

Head, heart and hands: community psychology in applied educational psychology practice

Part 2 - Major Empirical Study

Word count (excluding tables and figures): 16,327

Abstract

Aim: There is ambiguity in the literature regarding the meaning and practice of Community Psychology (CP) within Educational Psychology (EP). On this basis, the aim of the present study is to understand how EPs define CP and integrate its principles into their professional practice.

Methods: The study adopts a relativist ontology and social constructionist epistemology and is designed in keeping with CP values. Data were collected from three focus groups with 12 practicing EPs, who self-identify as incorporating CP in their practice. Reflexive Thematic Analysis (RTA) with Critical Thematic Analysis (CTA) are employed to analyse the data.

Analysis: Analysis identified three overarching themes: the intellectual/theoretical aspects of CP (Head), emotional, ethical and value-driven aspects (Heart), and its practical application (Hands). The findings highlight the evolving definitions of CP among EPs, their attempts to integrate CP into practice and the associated ethical dilemmas.

Conclusions: Based on these findings, CP within EP practice can be seen as a dynamically evolving concept, with EPs actively negotiating its meaning and application in their professional practice. Challenges include moving from theoretical knowledge to practical application, navigating ethical considerations and systemic constraints such as the pressure to quantify impact. Suggestions for EP practice are made, which support the author's call for a critically engaged community educational psychology.

Keywords: Community Psychology; Educational Psychology; Community Educational Psychology; Critical Community Psychology; Applied Psychology

Introduction

"Every field requires a narrative about itself…those who work in the field also require maps – pictures that show the lay of the land, interesting places, and the ways to get there from here."
(Rappaport and Seidman, 2000, p.1)

Children's learning, well-being and life chances are being increasingly shaped by broader societal factors such as poverty, Covid-19 impacts, systemic racism, climate change and unequal access to education, with these challenges disproportionately affecting certain marginalised groups (Burke et al., 2018; Coles et al., 2022; Crozier, 2023; Farquharson, 2024; Oberg et al., 2022; Thompson, 2020). There is, therefore, an urgent social justice and ethical imperative for EPs to address these challenges by rethinking the ways in which they work. One such approach involves adopting the principles of community psychology (CP), which

some EPs are already integrating into their practice. However, this raises the question: What does 'community psychology' mean to these professionals, and how is it being applied in their day-to-day practice?

Understandings of CP in the context of applied EP practice are in a state of ongoing social construction, with the literature suggesting that meanings are continually evolving in this field. While influential opinion pieces by authors such as Loxley (1978) and MacKay (2006) have argued that community needs are central to EP practice, and identified synergies between the two fields (e.g. Kloos & Johnson, 2017), the existing literature primarily takes a persuasive and theoretical stance. Consequently, there is a need for empirical research to shed light on the practical realities faced by EPs who are actively engaged in applying CP in their practice. In line with calls from the literature to bridge the gap between theory and practice in community educational psychology (e.g. Pillay, 2003), the present study takes a dual approach – looking at both theoretical meaning and practical application.

The literature reviewed revealed an ambiguity and lack of consensus regarding the meaning of CP in EP practice. As such, the first focus of the present study will be on definitions. Research by Singh Gill (2010) highlighted a need for accessible linguistic terms, as discourses are seen as pivotal in orienting EPs to shift towards CP. Singh Gill's (2010) observation that language informs actions and that realities are co-created through conversations, suggests that a clear and shared understanding of CP within the EP field is needed for applying it in practice. By exploring how CP is defined by EPs, the present study aims to contribute to the development of a coherent discourse and shared language surrounding this practice. The researcher recognises that the inherently dynamic definition of CP is continually being socially constructed and the present study represents an attempt to capture this process in action.

The second focus on exploring what CP looks like in EP practice is aimed at bridging the gap between theory and application. While the literature is saturated with theoretical discussions on the importance of CP in EP (e.g. Mackay, 2006), there is a lack of empirical insights into how EPs make meaning of and integrate CP principles into their real-world practice. According to Jane (2010), community educational psychology (CEP) "suffers from a lack of illustrative diversity of practice" supporting "the need for research in this area to provide further examples of practice" (p. 49). As such, is felt that more research on the practical aspects of CP implementation is needed, including the challenges and successes encountered by EPs. This may help to inform doctoral programs and develop the applied practice of CEP. Therefore, this second research priority of the present study aims to move CP from a theoretical concept to a tangible aspect of EP practice which can benefit both EPs and the communities they serve. Accordingly, RQ (2) addresses the overrepresentation of theory in the literature, by asking EPs about how CP is operationalised in their real-world practice.

Research questions

RQ1: How do educational psychologists *define* community psychology within the context of their practice?

RQ2: How do educational psychologists *apply* community psychology in their practice?

Methods

Research paradigm

This study adopts a relativist ontology, acknowledging multiple subjective realities and interpretations within the human experience (Braun & Clarke, 2013; Burr, 2015). It recognises that EPs' experiences and definitions of CP may vary and the concept of CP psychology itself is not objectively definable (Kagan et al., 2019).

The research is rooted in a social constructionist epistemology, recognising that knowledge is co-constructed through social interactions and is context-dependent (Burr, 2015). A social constructionist epistemology is felt to align with the core values of CP, which reject positivist approaches, by emphasising the co-construction of knowledge through social processes and recognising the significance of context, power dynamics and cultural influences in understanding communities (Kloos et al., 2012; Nelson & Prilleltensky, 2010). The construct of CP is not underpinned by any objective or universally-agreed upon definition (Kagan et al., 2019); indeed, debates regarding the definition of CP are ongoing. It is felt by the researcher that the meaning and definition of the term CP is in the process of being socially constructed and the present study represents an attempt to capture a snapshot of this process in action.

Axiology refers to the role of values in the research process — from choosing what is studied, to the methods and interpretation of results (Given, 2008). The present study takes an axiological position rooted in CP values, such as empowerment, social justice, critical consciousness and collaborative engagement (Nelson & Prilleltensky, 2010). In line with CP, the researcher's position is that research is not value-free (Rappaport, 1977), therefore the researcher's values play a key role in shaping the research process. By drawing on CP values to conduct this research, it is hoped that the research process itself reflects the principles it seeks to explore.

Research design

Focus groups were employed as the method of data collection. This approach aligns with a social constructionist epistemology, aiming to capture the dynamic process of how the term 'community psychology' is socially constructed in practice. Focus groups facilitate a reflective space, enabling participants to engage in a mutual exchange of ideas and practices. This method was designed to be non-extractive, ensuring that the process was of mutual benefit to both participants and the researcher, cultivating an environment of collaborative learning and knowledge co-creation (Kidd & Kral, 2005). This approach aligns with the ethos of CP, where knowledge is not just extracted from participants but developed through shared dialogue, aiming for empowering and participatory research process (Nelson & Prilleltensky, 2005).

Participants

Participants for this study will include EPs who self-identify as incorporating CP in their practice. This ensures the relevance of the data to the research questions, as well as the depth of participant responses, as participants are likely to have reflected upon and engaged with CP principles in their professional roles. It is felt that the self-identification with CP implies engagement and understanding that will provide valuable perspectives. Participants that are already engaged with CP are more likely to actively contribute to the focus groups, enhancing the richness of the dialogue and the depth of the discussions. Such active engagement is critical in social constructionist research that values co-construction of knowledge and collaborative exploration (Nelson & Prilleltensky, 2005).

Furthermore, selecting participants who self-identify as practicing CP it felt to align with the grassroots orientation of CP, and values of self-determination and bottom-up participation (Kagan et al., 2019). This was a deliberate decision by the researcher, aimed at empowering individuals to define their own engagement with the field rather than imposing a top-down judgment of who qualifies as a CP practitioner. Furthermore, this decision aligns with the social constructionist epistemology of the present study, which asserts that the definition of 'community psychology' is continually being constructed rather than having an objective definition.

A purposive sampling approach was used to recruit participants who fit the inclusion criteria. Participants were recruited through word of mouth, social media and relevant CP and EP groups, as well as EPSs with a CP focus (see Appendix D for the advertisement circulated and Appendix H for gatekeeper letter). Those who respond to the advertisement were invited to participate with an information sheet (Appendix E). If EPs wished to take part in the research, the researcher then gained their informed consent (see Appendix F) for

consent form). No payments or incentives were given. The first participants to volunteer for the project were selected.

Participant criteria

UK-based EPs practicing CP occupy a niche field, therefore no demographic information was collected in order to protect the anonymity of the participants. Inclusion criteria:

Table 10: *Participant inclusion criteria*:

A qualified, practising Educational Psychologist in the UK.
Considers community psychology (as defined by them) to be an aspect of their practice.

Focus group details

According to Rabiee (2004), the appropriate number of participants for inclusion in focus groups can vary. Braun & Clarke (2013) propose that to ensure practicality and gather rich and detailed data, focus groups should ideally consist of three to eight participants. Smaller focus groups, typically comprising four to six participants, are often more manageable and encourage richer, more in-depth discussions (Stewart et al., 2007). This size allows each participant enough opportunity to contribute so that a range of perspectives are captured, which is important for the exploratory and interpretative nature of RTA (Braun & Clarke, 2013).

A such, 12 participants were divided into three focus groups. Due to participant drop out and availability, the groups were not of equal size. Discussion of the potential consequences of this imbalance can be found in Part 3 of this thesis.

Table 11: *Composition of focus groups*

Focus group	Number of participants	Participant details
FG1	2	Both EPs from the same EP service; known to each other.
FG2	5	Mixed group of EPs from a range of EP services.
FG3	5	Mixed group of EPs from a range of EP services.

Procedure

The research questions were investigated through focus groups with semi-structured interviews. The interview questions (see Appendix G) were generated by the researcher, with their formation being guided by the research questions of the study.

The focus groups took place on Microsoft Teams. An information sheet was sent to each participant by email, followed by a consent form, which the participants were asked to sign. A suitable time was then arranged to conduct the 90-minute focus group. These focus groups were video recorded via the Microsoft Teams platform and then transcribed by the researcher using pseudonyms. The video files were permanently deleted 3 weeks after the recording date, but the transcribed focus groups will be held by Cardiff University for an indefinite period. This retention policy was communicated to the participants on the information and debrief sheets.

Ethical considerations

In August 2023, the Cardiff University School of Psychology Ethics Committee approved this project. The approved ethics documents, including details of all considerations, can be found in Appendix I.

Data analysis

> *"Thematic analysis is suited for integration with critical perspectives especially as an analytical approach for qualitative research that works toward social justice goals."*
> (Lawless & Chen, 2019, p. 96).

The study employed a hybrid data analysis methodology, combining Braun and Clarke's (2006, 2019, 2021, 2023) Reflexive Thematic Analysis (RTA) and Critical Thematic Analysis (CTA) (Lawless & Chen, 2019).

RTA (Braun & Clarke, 2006, 2019, 2021, 2023) was chosen as it provides an inductive, bottom-up analysis of data through which themes are generated from the data itself rather than pre-existing theory. This was felt to align with the exploratory nature of the research questions. Furthermore, RTA acknowledges the inherent subjectivity of the researcher as an important tool (Braun & Clarke, 2021). This is particularly relevant to the present study because the nature of CP as inherently value-laden and rooted in social justice (Prilleltensky & Nelson, 1997). RTA encourages the researcher to bring awareness of their own background, power, context and privilege to the analysis (Braun & Clarke, 2019), fitting with CP values of critical-consciousness and empowerment (Freire, 1973).

Critical Thematic Analysis (CTA) is often viewed as an extension of RTA (Terry and Hayfield, 2021). While both approaches involve the development of codes and themes, CTA places additional emphasis on identifying and examining discourses within the data. CTA, sometimes referred to as thematic discourse analysis (TDA), integrates aspects of both

Thematic Analysis and Discourse Analysis. This focus on discourse is what differentiates CTA from the more conventional practices of RTA (Clarke & Braun, 2014; Clarke et al., 2015).

CTA complements RTA in the present study, by extending the analysis beyond the identification of themes to include an examination of power dynamics, ideologies and broader socio-cultural contexts that underpin the data (Clarke & Braun, 2017; Clarke et al., 2015). Given the inherent link between CP, social issues and power structures, CTA provides an essential lens for exploring how the identified themes reflect and are influenced by societal structures and power relations (Nelson & Prilleltensky, 2010; Kagan et al., 2019).

The data was analysed by applying the six phases of RTA as outlined by Braun and Clarke (2021): familiarising oneself with the data, generating codes (See Appendix J), constructing themes, reviewing potential themes, defining and naming themes, and producing the report.

Although Braun and Clark (2021) suggest weaving self-reflexivity throughout the analysis, this will primarily be presented in Part 3, due to the formatting requirements of this thesis.

The two stages from Critical Thematic Analysis (Lawless & Chen, 2019) were also concurrently used to guide thinking (see Appendix K for examples of this process):

1. Open coding: Staying close to the interview discourses, guided by repetition, recurrence, and forcefulness. Identifying discursive patterns and emerging themes based on what participants are revealing about their social worlds.
2. Closed coding: Interlinking interview discourses with larger societal ideologies. This involves asking critical questions about the role, functioning, and absence of certain discourses in relation to dominant ideologies.

The RTA was conducted digitally and by hand, with the CTA being conducted by hand concurrently. This is covered in detail in Part 3.

Figure 3 below provides a visual representation of the merging of Reflexive Thematic Analysis stages with Critical Thematic Analysis:
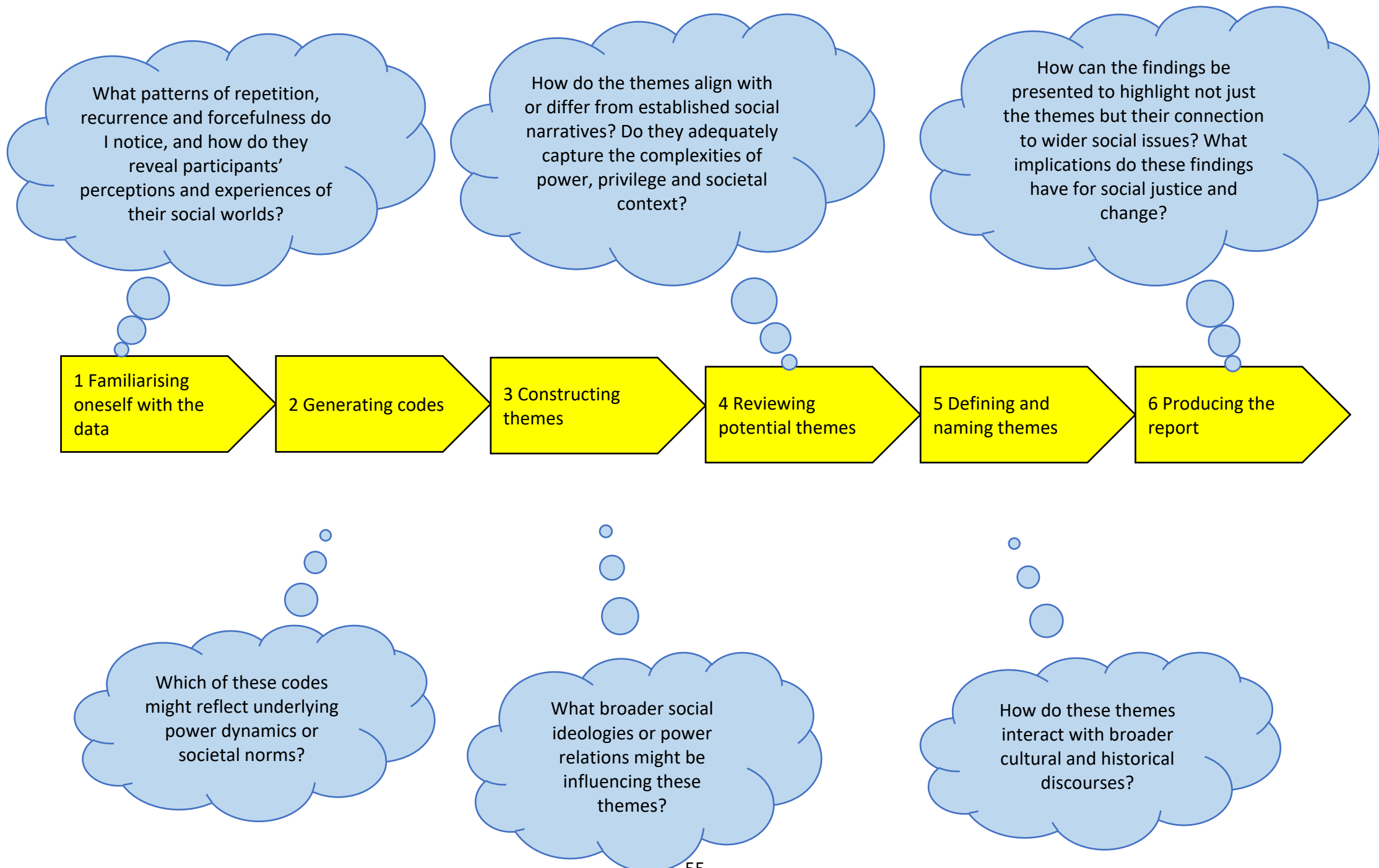
Figure 3: *A visual representation of the merging of Reflexive Thematic Analysis stages (yellow) with Critical Thematic Analysis (blue), using thought bubbles to represent critical questions from CTA that the researcher considered at each RTA stage.*

Analysis

The findings of the RTA are presented in this section. Consistent with Braun and Clarke's recommendations for carrying out reflexive TA, the focus groups were handled as a single "dataset", and the themes identified cover all three focus groups (Braun and Clarke, 2021).

Summary of overarching themes:

Overarching theme 1: Head (thinking)
This theme is concerned with the cognitive aspects of participants' understanding of CP in their work. It explores the knowledge, theories, foundations and intellectual frameworks that EPs draw upon. Furthermore, this theme explores the uncertainties and learning curves that participants face when attempting to integrate CP into their professional identity.

Overarching theme 2: Heart (feeling)
This theme speaks to the emotional and ethical aspects of applying CP in EP practice. It highlights the importance of core values, reflective practice, internalising CP principles and details the ethical dilemmas that arise in this work.

Overarching theme 3: Hands (doing)
This theme covers the practical application of CP in real world EP practice. It details the concrete actions taken by EPs to transition from CP theory to practice. This includes multidisciplinary collaboration, physical presence in communities, navigating systemic pressures and demonstrating the impact of their CP work.

Figure 4: *Thematic map*
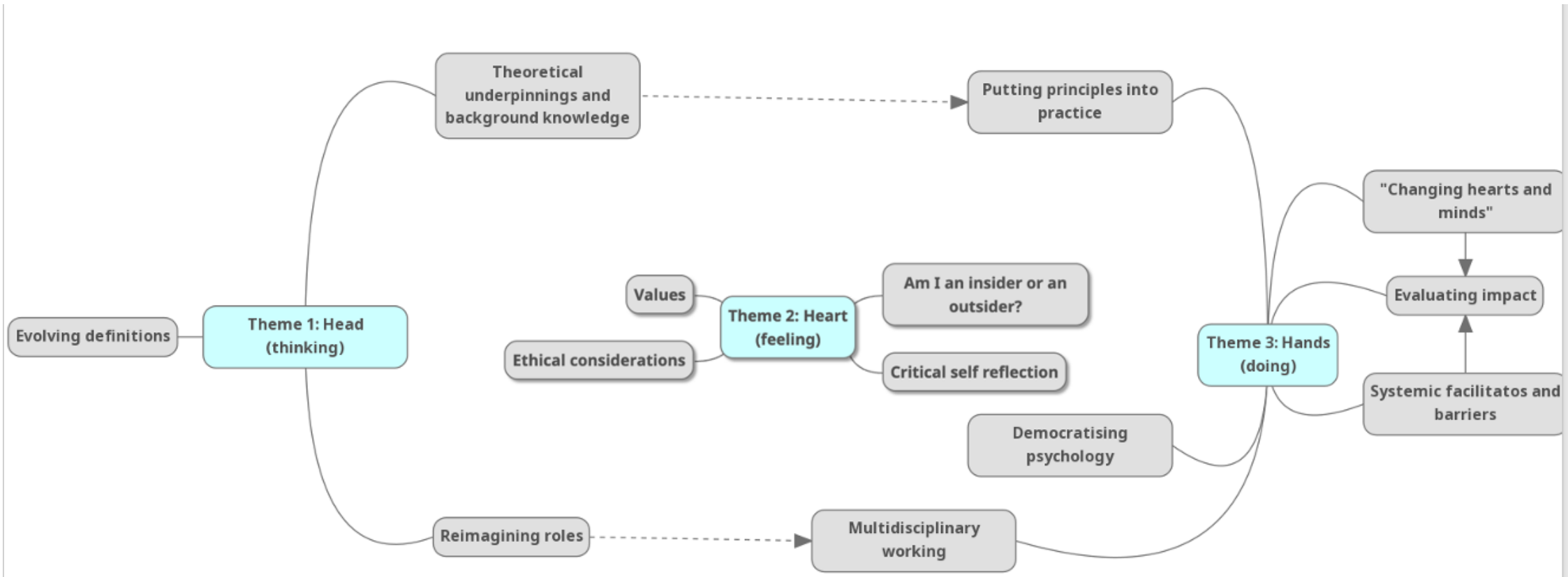
Overarching theme 1: Head

This theme covers the 'thinking', or intellectual and theoretical aspects of CP. It includes the ideas, knowledge, background and interests that EPs bring to their CP work.

Subtheme 1: Theoretical underpinnings and background knowledge

"I'm not sure that it was particularly clarified throughout the course, but I think I remember a speech at the beginning [of the doctorate] saying we should all be community psychologists and us all kind of going 'yeah, yeah. Yeah, we should'…. but how, and what does that mean?" (Dylan, FG3, 01:27:58)
"…still not sure, yeah, what that actually means for me and my job, even though it's what I'm apparently trained as." (Ali, FG2, 00:39:44)

Discussions gave rise to a common theme of uncertainty and underdevelopment in EP doctoral training regarding CP. Despite being a named component of some participants' qualifications, many expressed confusion about its practical implications and role in their profession: *"I didn't have anything on my course either about practically or theoretically around community psychology "*(Ash, FG2, 00:42:14), pointing to a gap in their educational preparation. Although some mention pre-course readings and modules where CP was mentioned, the overall sentiment was that CP was not explicitly or thoroughly integrated into their training, leaving participants questioning the application and meaning of CP in their professional roles.

Despite not having a *"packaged"* (Sammy, FG1, 00:31:16) form of CP to draw upon, Bronfenbrenner's ecological systems theory (1979) was cited as a significant theoretical influence. This model encouraged EPs to work beyond traditional role boundaries, from individual school systems to broader community dynamics. A distinction was made between systemic thinking in individual school settings, which involves working with groups of teachers and the school system, and a broader application of systemic thinking that encompasses wider community contexts. Participants described a reciprocal relationship of bidirectional influence between EPs and communities, consistent with Bronfenbrenner's (1979) theory.

"As psychologists, we have the knowledge of the psychology of change at our fingertips, and it's not knowing everything about kind of child development or…I think we are trained to do that, sometimes very subtly as well." (Sammy, FG1, 00:24:26)
"I'm really interested in this notion of first order and second order change" (Frankie, FG3, 00:25:39)

Participants described a subtle approach to CP, where training on and knowledge of the psychology of change was felt to be more important than any explicit 'expert' knowledge in child development. A key discussion point in the FGs was the distinction between first- and second-order change. EPs described CP as more focused on second-order change, which involves broader community and systemic transformations, rather than just immediate, individual-level interventions.

The integration of concepts from ecology into CP practice was also noted, illustrating the parallels between ecological systems and human communities, and the *"productive ecology"* that occurs at the edge where two communities meet, giving rise to *"a lot of creativity and energy and innovation"* (Alex, FG2, 00:43:18). Here, Alex is referring to an 'ecotone', which is the transition zone where two ecological communities meet (Kagan et al., 2019). In the ecotone, diversity and resources accumulate, leading to more resources than in each community alone (Kagan et al., 2019).

EPs described drawing on theoretical underpinnings when structuring their services, using models like Bronfenbrenner's ecological systems theory and Rappaport's earlier work, to guide their LA offer and ethos. One EP noted, *"It's almost a bit like Bronfenbrenner's model, and we've kind of almost superimposed our [redacted] offer on to it."* (Jen, FG1, 00:03:55). Rappaport's principles were felt to *"dovetail very nicely into our Local Authority sort of ethos"* (Charlie, FG2, 00:47:29).

On the whole, participants felt it was important to be grounded in a foundation of psychology underpinning their practice while expanding their role into wider areas like housing, social care, and public health. However, there was also a critical tension between dominant psychological thinking and critique of these very underpinnings as potentially contributing to social injustice:

> *"Psychology is kind of part of the issue in terms of where we are in society and its various kind of legacies and hangovers, you know how, psychology is understood dominantly, but then I suppose if you don't have psychology, what do you hang community psychology on?"*
> (Alex, FG2, 00:36:20)

Alex describes the paradox of mainstream dominant psychology as a necessary but potentially problematic feature of CP. Therein lies a critical question of how far the field of CP can stretch before it loses its essence. Here, Alex appears to be taking a critical psychology lens to challenge the mainstream use of psychology as a means of upholding social structures that contribute to social injustice (Parker, 1999). This echoes debates in the literature about balancing the need for psychological expertise with the risk of perpetuating a form of 'psychological imperialism' that might impose Western-centric frameworks on communities (Teo, 2015).

"I've been torn between…My reading is telling me there's a sort of what I think is an American idea of sort of political action, you know, to sort of get groups of people who are disempowered and work with them to help them raise their voice. So very much sort of supporting another group to produce some sort of change in their own community. But at the other end of that, at a pragmatic level for me working in the local authority, being employed to produce some outcomes at the end of the day, it's much more to do with with whom might I be able to connect. So, it's more sort of generic EP work, but sort of co-constructing with various different local authority teams, or maybe people outside." (Charlie, FG2, 00:11:35)

The influence of CP from the USA, particularly its focus on empowerment through community voice and political action, was recognised. However, a sense of uncertainty was expressed about whether this aligns with participants' own practice, exemplified in Charlie's quote above. This acts as a real-world example of arguments in the literature regarding this problematic imposition of the dominant CP discourse onto diverse communities (e.g. Fryer & Fox, 2015). Furthermore, this echoes the literature which has suggested that CP takes unique forms depending on the country and culture in which it is practiced (Nelson & Prilleltensky, 2010).

"I don't know how you would work in a community without being aware of the political context in which you're working" (Ash, FG3, 00:44:52)

Beyond just psychological underpinnings, local knowledge (such as political, demographic and social factors) seemed to be important. When asked to introduce themselves, some participants opened with extensive background information on their local areas. EPs' awareness of their local context – its diversity, socioeconomic disparities and cultural makeup – was given as a preface to discussing the topic at hand. It was also seen as crucial to have a thorough understanding of poverty, homelessness and the political climate. This can be interpreted as evidence of critical consciousness (Freire, 1970) as the participants, reflected on the deep understanding and awareness of their socio-political context, particularly power dynamics and oppression. EPs felt that this local knowledge, gained through lived experience rather than academic study, allows them to practice in a way that is sensitive to specific community needs.

"there are many knowledges around the world…approaches that you haven't been trained in or schooled in or aren't kind of like the dominant approaches." Alex, FG2, 00:28:01

Participants stressed the importance of being open to diverse forms of knowledge beyond traditional psychological approaches. This came with an acknowledgement that academic

knowledge is not sufficient in fully understanding the complex realities of community life, which may in fact be unknowable to the EP:

"we can read a book, but we won't never know the lived experience of those diverse communities." (Ash, FG2, 00:29:51)

Subtheme 2: Evolving definitions

"Schools are the community" (Dylan, FG3, 01:17:37)

A key aspect of this subtheme is the participants' understanding of 'community'. EPs described their communities in terms of geographical and organisational boundaries, with clusters of schools and catchment areas central to this definition. Participants' definitions of 'community' highlighted the interconnectedness of schools with the broader community, encompassing parks, leisure centres and healthcare facilities. Rather than being isolated entities, schools were felt to be deeply embedded and influential within communities. Furthermore, online communities (such as online parent support groups) were felt to constitute a community in their own right:

"I think about psychologists on things like social media. They're in a community in some way or another, right?" (Dylan, FG3, 00:43:06)
"Some communities are online communities like... you know, groups of parents who support each other…We need to kind of be coming alongside whatever the community looks like."
(Ali, FG2, 01:09:59)

Personal perspectives and interpretations played a significant role in shaping understanding of CP. When discussing CP, EPs repeatedly employed the rhetorical device of 'subjectivisation' (Stein & Wright, 1995) or 'personal framing', explicitly acknowledging their personal interpretation of the term, for example:

*"my passion has been **what I call** community psychology"* (Ash, FG2, 00:03:33)
*"**what I deem** as community psychology work…"* (Dylan, FG2, 00:10:17)
*"**my understanding of** what community psychology would say is…"* (Frankie, FG3, 00:25:39)

These phrases (bolded by the researcher) reflect the expression of a self or the representation of the speaker's subjective perspective in discourse (full quotes can be found in Appendix L). Participants appear to be foregrounding their personal interpretations and perspectives, placing themselves as active agents in the construction and articulation of knowledge (Burr, 2015). This implies that knowledge of CP is *created* through subjective experiences, as opposed to 'discovered'. A dialogic approach to CP is demonstrated in the

discourse, in which knowledge is constructed through conversation and exchange, perhaps pointing to a benefit of spaces and forums to facilitate dialogue in CP.

Although the variability in EPs' understandings of CP may lead to innovation and adaptability, this may also be seen as a manifestation of the power held by EPs in shaping the field of CP. Questions are raised as to whose interpretations become dominant, and how this impacts marginalisation of voices in the community of EP practice (Fryer & Fox, 2015). This will be expanded further in the critical discussion.

"My job title relatively recently become senior specialist in community psychology. So I'm really interested in what you all can tell me about what that means." (Charlie, FG2, 00:04:46)

Participants described *"making up our own sort of version of it"* (Charlie, FG2, 00:04:46), and arrived in the focus groups wanting to learn from each other. The acknowledgement of multiple 'versions' of CP shaped by the unique experience of the group members (Gergen, 1985), reflects the process of social construction. EPs are collaboratively creating and negotiating the meaning of concepts and practices within the social context of the focus group. These interactions within the focus group represent a microcosm of a learning community (Lave & Wenger, 1991), in which shared practice is developed through collaboration and dialogue.

"I was really relieved when you said at the start that you don't need to know all these definitions and principles" – Frankie, FG3, 00:07:33
"I'm trying to make myself sound interesting because what you guys do sounds so interesting" - Ali, FG2, 00:08:30

During the discussions, particularly around definitions of CP, the researcher noticed that the group members often expressed uncertainty and looked for reassurance. They then expressed relief when reassured that an in-depth understanding of all CP definitions and principles was not a prerequisite for the FG. These group dynamics may reflect the participants' underlying uncertainties regarding their grasp of CP, and their desire for authoritative definitions and frameworks to guide their practice. The palpable sense of relief upon being reassured indicates a collective desire for validation from those they perceive as more knowledgeable or more senior.

These observed dynamics may be viewed through Bion's (1961) theory of group functioning. According to Bion (1961), "work-group functions are always pervaded by basic-assumption phenomena" (Bion, 1961: 154), suggesting that work groups and basic assumption groups necessarily co-exist, while one may dominate at any particular moment (French & Simpson, 2010). In the FGs, the predominantly 'work group' nature (characterised by reflection,

learning and development) was interspersed with moments resembling a 'dependency group'—the members' reliance on a leader or authority figure for direction and reassurance. The ambiguity surrounding what constitutes CP may have heightened anxieties for both EPs and the researcher, stemming from the perceived threat of needing a universal definition that was not readily available. The wider implications of this observed dynamic will be critically examined in the discussion.

Despite these uncertainties, participants identified systemic and holistic thinking as key features of CP, moving away from the medical model. Phrases like "taking a strengths-based lens" (Frankie, FG3, 01:22:47) and "putting *the expertise back into the community*" (Frankie, FG3, 00:25:39) seem to reflect a shift towards a more empowering and community-led approach to EP practice. CP was also felt to be associated with political engagement and alignment with social justice and anti-oppressive practice. Nevertheless, Alex named the challenge of defining CP in positive terms, rather than merely in opposition to traditional practices:

"emancipation rather than anti-oppression, participation rather than anti-exclusion….sometimes it feels easier to define what we don't want and then trying to match it on to words that would fit with that more community-based understanding."
(Alex, FG2, 00:22:07)

This perspective reflects the key ideas of Martín-Baró's (1994) liberation psychology. Alex is positively framing CP as a field that seeks to go beyond just opposing oppression, by actively promoting liberatory practices and critical consciousness.

The journey towards CP was characterised as ongoing and *"ever-growing"* (Jen, FG1, 00:05:10), likened to a *"snowball"* (Charlie, FG2, 00:51:22), as it is undergoing continuous and ongoing development. Participants spoke of this evolution in their practice being influenced by wider circumstances like the COVID crisis and exposure to CP through other professions such as clinical psychology.

Subtheme 3: Reimagining roles

"I do view our roles as educational psychologists as more like community psychologists"
(Sammy, FG1, 00:20:32)

EPs described a process of *"reimagining"* (Jen, FG1, 00:17:07) their professional identity, hoping to expand the impact of their role across wider contexts. Consistent with the literature (e.g. Mackay, 2006), CP was framed by participants as having an inherent synergy with the EP role*: "the core principles of community psychology...fit beautifully with our role."* (Jen, FG1, 00:19:47). Participants largely attributed this synergy to a shared systemic

perspective in both CP and EP. As such, the idea of officially adding a new *"community layer"* (Frankie, FG3, 00:54:43) to the EP role was suggested, reflecting a desire to formalise this integration between CP and EP.

Despite this natural fit, EPs recognised the move towards CP as a move away from traditional EP work. However, they saw CP as *"fundamental"* to improving outcomes, covering areas like housing and public health.

> *"The ethos being embedded within our job title, and that's how we're introducing ourselves…as part of my signature when I send emails." (Caroline, FG3, 00:52:38)*

Job titles were felt to play a significant role in representing the participants' professional ethos and their commitment to CP values. Some EPs have begun incorporating 'Community EP' into their titles, reflecting a grassroots effort to explicitly bring CP into their job roles. Participants feel that their new job titles communicate a shift in 'ownership', from schools to communities. According to social identity theory (Ashforth & Mael, 1989; Tajfel & Turner, 1979;), job titles might be a signal to group membership and values, shaping professional identity and reinforcing the CP orientations that participants hope to bring to their role. However, participants also expressed uncertainty and ambiguity about the practical meaning of their job titles: *"I asked on my interview day because I said one of the reasons that I want a job here is because I'm really interested in community psychology, and I'd really like to know why it is in the job title and the Principal couldn't really answer, which was quite interesting…very kind of reflective of perhaps the culture that's out there at the moment, people think it's important, but then when actually directly asked, they're not really sure what that means."* (Leila, FG3, 00:04:26).

> *"I think even if we do…start thinking more about things that are relevant to housing, social care, poverty, public health, those sorts of things, as long as we're in keeping with the psychology, we are still psychologists." (Ash, FG3, 01:02:18)*

As practitioner-researchers, EPs felt that their contribution to CP is unique. They described their distinctive approach as one that values practice-based evidence over conventional evidence-based practice. EPs recognised their role as complementary, rather than duplicative, to other professions. Although the CEP role was felt to overlap with other professions, participants felt the psychological basis to their work was unique, as well as their ability to critically analyse and synthesise information from a variety of sources. However, EPs also recognised the invaluable and incomparable impact of other professionals in CP work, such as youth workers.

> *"is that a unique part of our role or are we just kind of seeking a unique part... that doesn't really exist?" (Ash, FG2, 00:49:58)*

Nevertheless, there were questions and doubts as to the distinctive contribution of CEP. Participants questioned whether this new way of working really represents a new role or just creates an irrelevant niche. Wondering about what is uniquely 'theirs', EPs warned of a need to *"be careful"* (Jen, FG1, 00:01:12) about the supposedly unique skills that EPs can bring to community work. These honest reflections represent an ongoing exploration of the genuine contribution of CP to EP (and vice versa), wondering whether CEP really represents a unique set of skills or simply seeking distinctiveness for its own sake.

Overarching theme 2: Heart

This theme refers to 'feeling' – the emotional, ethical and value-based aspects of CP in EP practice.

Subtheme 1: Am I an insider or an outsider?

EPs expressed a range of views on their own integration into communities. While some saw themselves merely as visitors trying to understand *("we'll never fully be part of that community"*, Charlie, FG2, 01:08:23), others advocated for community immersion, feeling that an EP must become an active part of the community to effectively support it.

"What does it feel like here? (Dani, FG2, 00:15:42)

Immersion by physical presence in community settings is seen by some as crucial for the EP to gain understanding and empathy. Participants felt that this gives them a deeper insight into the environments and daily realities of the people they serve. As noted by one participant, simply arriving, parking, and observing the bustle of city life provided them with a deeper understanding of their community. EPs feel like this first-hand knowledge of different lifestyles, communication styles and community dynamics can give them a tangible sense of the community's 'pulse'. EPs also reflected on the challenges of integrating into communities, especially those that are marginalised or harder to reach. They recognise that they may be perceived as 'outsiders' and the importance of building genuine, empathetic connections with community members.

"I think there's something about being realistic about how far we can naturally take part in a group that we don't otherwise belong to." – Charlie, FG2, 00:51:22

Charlie's quote speaks to the inherent power dynamics and cultural barriers that EPs encounter when working in communities, echoing broader discussions in CP around power, privilege and social justice (Fryer & Fox, 2015). EPs explicitly named the challenge of initiating meaningful change in a community when viewed as external figures who represent

an institution. This difficulty also concerns *"permissions"*, in order to gain acceptance and trust in communities that are traditionally hard to reach or sceptical of external interventions.

"Some of the people in our service don't actually live in the communities that we're serving. So it's an artificial bonding on, you know, 'Hello, We've come to save the problem', and I think there's something that's the opposite of what community psychology is trying to be."
(Charlie, FG2, 00:51:22)

Here, Charlie highlights the tension between the EP's status as an inherent outsider, and the collaborative ideals of CP. CP may inadvertently slip into 'paternalism' if well-intentioned EPs assert professional power over a community (Trickett, 1996). In contrast, community psychologists are often referred to as 'participant-conceptualisers' (Smith, 1983), who actively involve themselves in the community processes they seek to understand and explain (Kloos et al., 2012) – a dual role of both researcher and agent of change (Kagan et al., 2019).

Subtheme 2: Values

"It's very difficult to come to community psychology from an unbiased place."
(Dylan, FG3, 00:49:40)

Participants acknowledged the inherently value-laden nature of CP work (Kagan et al., 2019), as a field deeply linked with socio-political context and personal values. Participants felt that CP aligns closely with their personal core values, and this commitment to integrity of core values was felt to exist across all working environments of the EPs.

"You're not gonna get Ash the person because Ash is the psychologist, and there is no way that I can separate the psychology from how I view the world now, because it is embedded within me." (Ash, FG3 01:05:44)

Ash describes a deep internalisation of CP values – an integration of personal and professional identity. For some EPs, CP is not just a professional 'tool' but a fundamental part of their personal life, identity and view of the world.

Throughout the narratives, there was a prevailing sense of the emotional courage required of EPs engaging in CP. A psychological strength is required to engage deeply with challenging emotional situations, facing discomfort in the process of change. This mirrors previous research, in which Hammond (2013) reflected on the emotional discomfort and courage he experienced when leaving his comfort zone by moving towards an CP model of service delivery.

"I would describe myself as a community psychologist 'cause for me that's kind of about thinking about how in all of my work, I have to think about injustice and oppression, and like inequality and the values that are connected to that"
(Alex, FG2 00:13:16)

A commitment to social justice and anti-oppressive practice was clear throughout the EPs' narratives. In the quote above, Alex connects his psychological practice to broader societal issues. Psychology is seen as more than just a therapeutic tool; it is also a means to address systemic social injustices. This is consistent with the transformative aims of CP identified in the literature (e.g. Prilleltensky, 2001), which promotes social justice, equity and anti-oppressive practice.

However, one EP candidly addressed the challenges of putting these social justice values into practice:

"Am I actually then doing anything to address that housing crisis? I'm aware of it in my formulation...But am I...I'm not a psychologist who then does anything about that."
(Frankie FG3, 00:25:39)

Frankie's introspective question above, opens up the broader question of how psychologists can deal with their understanding of systemic injustices in the face of their own limited capacity for systemic change. Despite calls for critical educational psychology to go beyond just a critique of systems and engage in action (Prilleltensky & Nelson 2002), the education system has long been charactered by CPs as particularly 'intractable' to change (Sarason, 1982, 1990, 1996).

"You would be working with, you wouldn't want to be fighting against, and I think that probably goes against what we're taught as educational or community psychologists...we want to be working with the systems."
(Jen, FG1, 00:40:55)

Interestingly, some EPs expressed reservations about challenging the status quo, instead advocating for working within existing systems. This invites a critique from critical psychology, as to what is the fundamental goal of CP: to work within (potentially reinforcing) existing systems, or critically engage with them with the aim of systemic change (Parker, 2007)? The researcher noticed a tendency for this 'working with systems' sentiment to be expressed in the FG containing participants from the same EPS. It is important to note here that, as researcher, I also face this dilemma in my own professional life, which was a driving force behind this choice of thesis topic. However, after reading extensively around critical psychology during the process of this thesis, I am inclined to consider the importance

of not only understanding but actively critiquing systems which perpetuate a (potentially problematic) status quo. Further reflections are provided in Part 3.

Subtheme 3: Critical self-reflection

The dialogues showed a profound engagement with reflective and reflexive practice, which is central to the ethos of CP found in the literature (Kagan et al., 2019). Participants demonstrated not only self-reflection, but *critical* self-reflection throughout the focus groups. This practice aligns with Freire's (1970) concept of critical consciousness, which involves an awareness of one's social and cultural context and its influence on perceptions and behaviours —a key aim in CP that involves both awareness of social injustices and commitment to change these conditions (Martin-Baró, 1994). Participants stressed the importance of understanding personal biases and preconceptions in their professional practice, and felt that the EPs' capacity for reflective practice lends itself well to CP working.

> *"I've almost like gone full circle with that…starting to think about the wider impact then around that I started questioning a lot about that."*
> (Sammy, FG1, 00:30:22)

Sammy's reflection on her evolution from a within-individual way of thinking, is a clear example of where Freire's (1970) concept of critical consciousness comes to life in the dialogue. The process of questioning herself through critical self-reflection leads to an understanding of professional practice that challenges oppressive structures. Going "full circle" indicates an iterative *process*, rather than a static state. Sammy is revisiting and reconsidering her own beliefs and actions, in light of new understandings about the broader implications of her work. Her act of "questioning" demonstrates an engagement with critical thinking and challenging established norms. Critical consciousness (Freire, 1970) is a continual process where awareness leads to action, which leads to more awareness and so on (Kagan et al., 2019).

Participants were open about acknowledging the limitations of their own knowledge and embracing the diversity of different perspectives. Alex reflected on avoiding *"psychological colonialism"* and opening up to the idea that *"there are many knowledges around the world about things and they might have it better down than we do."* (Alex, FG2, 00:28:01). Alex's awareness is fundamental to CP (Kagan et al., 2019) and lends itself to an epistemological perspective which values different ways of knowing and being (Kuhn, 1970).

Candidly reflecting on past mistakes, participants addressed issues of discrimination, inequality and oppression. They demonstrate a process of learning and growth through their challenges of incorporating CP into their EP identity:

"I had assumed knowledge around the education system…everything else that I had done was not very helpful." (Ash, FG2, 01:05:11)

"I have worked in community settings, just not been practising in a community psychology way." (Alex, FG2, 00:13:16)

Ash's position aligns with Freire's (1970) critique of what he called the 'banking model' of education, where knowledge is passively 'deposited' without critical engagement or understanding the context. Ash's realisation here mirrors the awakening that Freire (1970) argued is a necessary feature for developing critical consciousness. It reflects a move away from taking knowledge as a given, and towards a critical and reflective position where knowledge is questioned.

Ash and Alex's reflections also represent the beginnings of what Freire (1970) called 'praxis', where critical reflection leads to action, which in turn gives rise to transformative change (Kagan et al., 2019). These participants allude to the impact that their assumptions and values have had on their real-world practice, leading to a re-evaluation of that practice. This resembles the iterative process of 'praxis', where such critical reflection is a necessary precursor to transformative action in the real world (Freire, 1970). Crucially, reflection and action are indivisible, according to Freire (1970).

Reflecting on my positionality as researcher, it is clear that my experiences as researcher may have contributed to my tendency to interpret the participants' discourse through a Freirean lens. This will be expanded upon in Part 3.

Subtheme 4: Ethical considerations

"if we come in, by definition, we've changed the situation." (Charlie, FG2, 00:52:54)

Participants named their ethical dilemmas, stemming from power and influence in their work with communities. Here, Charlie recognises the potential for interventions to alter the community, possibly in ways that may not be anticipated by the EP or desired by the community itself. This finding mirrors the small body of literature on ethics in CP, which has stressed the need for accountability for the unforeseen ripple effects of community interventions (e.g. O'Neill, 1989). A dilemma arises – between empowering communities and inadvertently changing them through external intervention as an EP (O'Neill, 1989). Akin to Heisenberg's 'uncertainty principle', psychologists can alter the dynamics they seek to understand, by their very presence.

"…but what is 'better?'" (Dylan, FG3, 00:35:39)

Dylan's quote here illustrates the subjective nature of 'meaningful change', which may not necessarily align with the perspectives of the community itself (O'Neill, 1989). Dylan's scrutiny of what constitutes 'better' in community change, raises questions about the ethical use of professional power. EPs must navigate competing values that can arise in community work (O'Neill, 1989).

Multiple participants expressed a strong awareness of the need to respect long-standing cultural practices. This raises an ethical question about imposing external change on communities' cultural histories and traditions. Participants questioned whether it is within their ethical boundaries to actively intervene and effect change in a community, considering the social, economic, and political factors that comprise its current state.

"The community is a community because of the political, you know, the social economic factors in there, and is it our responsibility to shift things for the sake of it, because we think it's better or more useful?" (Dylan, FG3, 00:35:39)

This ethical dilemma is an example of the fine balance EPs must maintain between being 'agents of change' (Roffey, 2015) and respecting the autonomy and existing state of the communities they serve. Participants feel an ethical duty to avoid a top-down, one-size-fits-all approach, described as *"psychological colonialism"* (Alex, FG2, 00:28:01).

This represents an ecological understanding of communities as complex systems in which any EP intervention might have unpredictable consequences. Ecology has been described as a "fundamental metaphor in community psychology" (Levine & Perkins, 1997 pp. 111-112), where it is felt to be helpful to compare the problems studied by biological ecologists to those of CPs (Kagan et al., 2019). In the present study, a comparison can be made with the interdependencies in natural ecosystems, where ecologists aim to maintain balance and sustainability. Just like with natural ecosystems, interventions in social ecosystems (communities) must take place with caution, to avoid unintended ecological disruption. A critical perspective on this finding will be provided in the discussion.

"Most people don't care what EPs do. Most people care about the difficulties they're facing and how they can be helped…so that's kind of been like part of my guiding principle to turn the focus away from what I am as a professional to actually: Who are you and what's important to you?" (Alex, FG2, 00:06:15)

Alex's quote implies an ethical need for EPs to shift their focus away from the aspirations and self-concept of the profession, like the desire to raise the profile of EPs, towards the needs of the communities they serve. This shift in priorities is deeply linked to the perpetual question in EP: who is the client? (Loxley, 1978). The shift in focus described by Alex mirrors

a wider trend in psychological practice towards person-centred approaches, and empowerment as a core component of CP (Kagan et al., 2019).

"there's something about not raising your profile, not offering something that you then can't follow through on because there's a sort of a cruelty to that." (Charlie, FG2, 00:47:29)

Another ethical consideration relates to balancing community expectations with professional capacity. While many EPs expressed a desire to raise the profile of the broadening EP role, Charlie expressed a sense of ethical responsibility to not over-promise or extend her services beyond what she can realistically deliver. Moral questions are raised about the implications of leading the community to a higher state of need/expectation without being able to fulfil this.

"…But then what can I do about it?" (Leila, FG3, 00:28:41)

This ethical dilemma relates to the risk of 'opening Pandora's Box' – Leila highlights that by bringing up broader systemic problems during consultations, EPs risk raising expectations or awareness about issues that are beyond their sphere of influence, which could cause frustration or dissatisfaction within the community. This is further compounded by the pressure EPs feel to deliver solutions or *"magic wands"* (Leila, FG3, 00:29:54), when their skills are more geared towards facilitating discussions than solving systemic problems: *"The reality is that the staff sitting in that meeting can't change the housing crisis in your community."* (FG3, 00:30:42 Frankie).

"the psychology they're using is probably the psychology of how do we get people to give us money. Not what is the psychological impact on the community…when you do campaigns like that." (Dylan, FG3, 01:21:05)

One participant described the ethical implications of how professionals portray their impact on the community, particularly in the context of fundraising narratives. They expressed concern that fundraising campaigns, which are effective in encouraging donations, may end up perpetuating disempowering narratives about the communities they aim to help, such as portraying certain groups of young people as helpless without autonomy. This was felt to have a counterproductive psychological impact. This issue speaks to an ethical responsibility to consider the stereotypes portrayed in messaging and storytelling, how narratives are constructed and shared when the goal of CP work is to empower and promote resilience. There is a key role for language and discourse in either maintaining or challenging social norms (Parker, 1999), perpetuating stigmas and labels.

Overarching theme 3: Hands

This theme focuses on the 'doing' – the practical application of CP principles in EP practice.

Subtheme 1: Putting principles into practice

"We basically talk about what's needed in each individual community. So it's really specific. We want to hear all the voices of the community and we want to plan together, share our resources, decide kind of what's best." (Jen, FG1, 00:06:14)

EPs describe their commitment to community-led and person-centred practice, by tailoring their work to the specific needs of each community. Jen's collaborative approach to her practice demonstrates respect for the unique assets of each community.

Participants also felt that they can enact social justice principles through activism and policy work, consistent with literature in the area which has called social policy change "the next frontier for critical psychology" (Prilleltensky & Nelson, 2002). Participants expressed a strong belief in their capacity to influence policy, described as a *"really, really fruitful area"* (Alex, FG2, 01:17:34). Real-life stories from their practice within communities were felt to be a powerful way to influence policymakers, who may respond better these narratives than to academic research. It was felt that there is an opportunity for EPs to contribute to policy change such as curriculum shaping and government reforms, particularly addressing specific issues like school exclusions with more relationship-focused and trauma-informed approaches. Despite this potential, participants cited a significant need for CPD in this area.

A recurring theme in the narratives is the tension of realistically translating the ideals of CP into tangible EP practice. There is a *"tension between using community psychology's ideas and understanding to formulate, and actually doing community psychology work."* (Frankie FG3, 00:30:42). Despite their passion for CP theoretically, participants feel frustrated with the limitations of their role in enacting wider change.

Subtheme 2: Democratising psychology

"we're actually knocking on people's doors going: 'we're here!'" (Frankie, FG3, 00:58:57)

Participants described the innovative ways that they are engaging directly with communities, beyond traditional school-based work. Examples include: hosting coffee mornings for parents, participating in local playgroups and libraries, creating podcasts, and using social media to disseminate psychological knowledge. Rather than leading on any 'change', EPs are collaborating with communities to identify their needs and empower, taking more of a supportive role in change. By tapping into existing community strengths

and resources, and centring community voices, participants aim to move away from an 'expert' model of EP practice. The aim of this shift is to democratise psychology by 'giving it away', making it more accessible to wider communities. This is not just a practical change to service delivery, but a philosophical paradigm shift – from EPs as passive recipients of referrals, to proactive agents of change in communities:

"it's just actually putting ourselves in the community and reaching out to others instead of being the other way around." (Sammy, FG1, 00:55:16)

A key aspect of 'democratising psychology' is a strategic move away from an exclusive focus on school-based work. It was felt that focusing their work only on schools, especially within the SEND framework, can be restrictive and limits the potential for a wider, systemic impact. Being physically present in communities was seen as a more efficient way of understanding community needs and voices, without the school as an intermediary:

"that might be easier to do within the community rather than the kind of cascade coming through a school, and hearing school's perspective of the community's perspective."
(Ash, FG2, 00:18:00)

Participants felt that the reliance on schools as the primary means of accessing EP services means inadequate support for some cultures and communities that are not well-integrated into the education system e.g. *"I just think that the families we've been able to do psychologically informed pieces of work with, I struggle to see, with all the barriers they're facing, how they would have…got that via the school"* (Frankie, FG3, 00:58:57). Furthermore, SENCOs are felt to *"hold the keys"* (Caroline, FG3, 00:16:06) to who EPs can see. This realisation is leading these EPs to consider alternative ways of delivering their services beyond the boundaries of school walls.

Despite extensive discussion of extending their work into communities, EPs also stressed the role of schools in CP work, acknowledging that the school plays a role in the wider community ecosystem. As such, school-based work was felt to have a direct impact on the community at large. Participants felt that they can apply CP principles even within the constraints of a school-based work, such as through consultation and changing perspectives.

"Is working in the community or in a community setting the same as community psychology? For me, I don't think it is…" (Alex, FG2, 00:13:16)

It is important to note that EPs critically questioned whether physical community presence alone constitutes 'true' CP practice. Alex felt it more important to align his work with the core values and objectives of CP, such as addressing discrimination, inequality and oppression. This means that CP is not defined by where an EP works, rather it is

characterised by a set of values and practices, which might not always mean physically practicing in a community space.

Subtheme 3: Multidisciplinary working

"Joined-up multiagency working is community psychology because you're all drawing on your areas of knowledge, your own skills, your experience, your expertise to build better outcomes for the family" (Ash, FG3, 00:34:07)

Multi-agency collaboration was seen as intrinsic to practising CP, such as connecting with professionals across local authorities, social care, health, education, charities and the third sector. This is important for pooling expertise, experiences and resources in order to achieve better outcomes for families and communities. This is consistent with the CP literature, which emphasises the importance of EPs creating partnerships and mobilising stakeholders for change (Nelson et al, 2000; Prilleltensky & Nelson, 2002). Furthermore, the ecological metaphor of the 'edge effect' can be drawn upon here, to consider how crossing boundaries through multiagency working might generate 'edges' that enrich ideas, practices and shared resources through collaboration (Kagan et al., 2019; Kagan & Duggan, 2009).

"the SEND Code of Practice talks about multi agency working, but I feel it's really tokenistic"
(Ash, FG3, 00:32:27)

Examples given include working alongside family support workers, housing workers, primary mental health workers, speech and language therapists, health visitors and nursery staff, among others. Participants felt it was important to make meaningful connections with other teams and understand different sectors like housing, especially in the context of current social issues like the housing crisis. It was felt that this multiagency working must go beyond 'tokenistic' compliance with the SEND code, so that the collaboration is genuinely meaningful and impactful.

"there's been a really lovely project. In [area], which is a quite a deprived part of [city] we've been working with [charity] to really bring the community together…parents, people, leaders in the community, schools, all different practitioners, police..." (Frankie, FG3, 01:22:47)

A significant aspect of this subtheme is the focus on empowering communities through this collaborative working. Frankie (quoted above) described projects that bring together community leaders, schools, police and other practitioners to address concerns identified by locals communities. This aligns well with core principles from the CP literature – empowering communities to identify and tackle their needs, with ownership and agency (Kagan et al., 2019).

"The connections around multi agency working and building relationships with people from different organisations is so key and you can, I think, to an extent, then have an influence on wider policy and practice." (Frankie, FG3, 00:48:03)

Another benefit of multi-agency connections is that it can effect change at wider levels. Building relationships with various organisations was seen as key to influencing wider policy and practice, with EPs actively seeking to build networks across different departments. This echoes ideas from Bronfenbrenner's (1979) work, where various environmental systems interact, and changes in one system can have cascading effects on others.

A recurrent theme in the discussions is the importance of *"singing from the same hymn sheet"* (Ash, FG3, 00:32:27). This metaphor brings to mind a feeling of harmonious collaboration, where each party can benefit from the expertise of others, leading to better working relationships and outcomes.

Subtheme 4: "Changing hearts and minds"

"The biggest thing that we do is change hearts and minds…we're changing how people perceive situations, which in turn changes how they react and behave in that situation."
(Ash, FG3, 01:05:44)

Many EPs viewed their role as primarily influencing people's perceptions and reactions indirectly, through subtly *"sprinkling"* (Dylan, FG3, 01:04:22) psychological insight. This involves sharing psychological perspectives within the community, which then leads to a shift in general understanding and behaviour. The subtheme 'changing hearts and minds' speaks to the indirect but profound influence that EPs describe, on shifting narratives and practices across wider communities.

"If we're facilitating those discussions, you drop a seed sometimes…And then that ripple effect happens and kind of people kind of run with those thoughts and those narratives, you know, the voices of the community." (Jen, FG1, 01:00:27)

EPs felt that their work changes perspectives through dialogue and understanding, rather than through direct intervention or involvement in community projects on the ground. Participants view their role as facilitators of psychological insight, gently dropping seeds that ripple through communities and give rise to gradual and subtle change in narratives.

"Community psychology work…is a bit more about psychoeducation actually, a bit more about supporting to understand psychology and thinking about things, maybe a little bit differently, and that's probably the more powerful stuff for me" (Dylan, FG3, 00:10:17)

The role of psychoeducation and training was also highlighted as a key tool in changing hearts and minds. This was characterised by participants as engaging in conversations that lead to transformation of perspectives, such as understanding homelessness differently. Similarly, reframing the language around concepts like attachment categories, e.g. nourishing relationships rather than labelling disorders, was described as being a subtle but powerful way that EPs can influence wider narratives. This perspective from the participants represents an interesting deviation from critical community psychology literature (e.g. Kagan et al., 2019), which calls for CPs to move beyond prevention (typically training and psychoeducation) to liberation – which would mean a more active and participatory role for EPs in challenging the socio-political factors that contribute to suffering (Kagan et al., 2019). This will be expanded upon in the critical discussion.

By adopting a *"community lens"* (Dani, FG2, 01:22:52) in individual casework, participants feel that they can widen the impact of their work beyond just the immediate 'client', to the community. By considering systemic factors such as housing, poverty, racism and other wider influences that affect CYP and families, participants feel that even small-scale casework can have meaningful impacts on the community. This finding is consistent with literature which has argued that EPs hold a privileged and powerful position, where even seemingly individual-level practice can lead to transformative change in communities (Hammond, 2013, p.53).

Throughout the focus groups, some participants did question whether their efforts to 'change hearts and minds' truly constitutes CP, or falls short of *"actually doing community psychology work"* (Frankie, FG3, 00:30:42). This was often phrased in the form of questions rather than statements: *"is it community psychology when you embed a lot of community thought and consciousness about the community into the formulation?"* (Dylan, FG3, 00:10:17). Examples of these interactions can be found in Appendix K. The discourse was characterised a mixture of self-doubt and reassurance-seeking, which indicates that a process of professional identity and role exploration is taking place. The researcher noticed group dynamics which mirror those described in Transactional Analysis (TA) (Berne, 1964). Through this lens, EPs seeking validation might be seen to reflect the 'child' ego-state, going through a phase of professional growth or uncertainty in applying CP principles to their work.

"What you've done is you've used the macro understanding to still inform the primary piece of work which is making a change for that child and family."
(Frankie [to Leila], FG3, 00:29:40)
"I feel like you are doing community psychology work by changing the narrative though" –
(Ash [to Frankie], FG3, 00:31:02)

Conversely, the participants providing reassurance or affirmation may be seen as a reflection of the 'parent' ego-state, taking a role of mentorship and support in EPs development of CP practice. These dynamics show that CP is not a static concept, rather it is continuously evolving through professional dialogue.

On one hand, this may be interpretated as a need for psychologically safe reflective spaces where uncertainties can be expressed and where new ideas are explored. On the other hand, the collective affirmation reflected in the group dynamic may be interpreted as a potential barrier to taking bold actions necessary for social change. A critical perspective might lead us to question whether the observed 'reassurance dynamic', while supportive, might also contribute to maintaining existing practices and power structures, limiting the potential for CP to evolve into more radical, transformative forms that are necessary for meaningful social change. This will be elaborated further in the critical discussion.

"I thought that community psychology was outside of EHC work" (Charlie, FG2, 00:24:43)

Initially, some participants voiced a perceived incompatibility between statutory casework and CP work: *"the biggest barrier to community psychology is... that most of our work is statutory work which doesn't lend itself to loads of community practice."* (Dani, FG2, 01:22:52). However, throughout the course of the group discussions, there was an evident shift, marked by the realisation that *"it's not what you do, it's how you do it,"* (Charlie, FG2, 00:24:43). Through dialogue, participants moved from a rigidly defined concept of CP to a more flexible and context-dependent understanding. This can be seen as a living example of social constructionism in action, where professional understanding was shaped through dynamic discussion and interaction.

"Throwing this one starfish in the sea makes some massive impact for that, that particular starfish. And that's important." (Dylan, FG3, 01:17:37)

Dylan's metaphor captures the essence of this 'small-scale' CP work, where individual casework is felt to have meaningful wider impact. By 'changing hearts and minds', some EPs feel that they can apply CP principles to statutory assessments and individual casework. This is described by participants as co-constructing solutions with families, teachers and other stakeholders, viewing individual children as parts of a broader community. By including schools in the definition of community, individual casework and CP are not mutually exclusive: *"schools are the community, they are part of community and they have a really strong community influence."* (Dylan, FG3, 01:17:37).

Subtheme 5: Evaluating impact

*"it's so difficult to show impact when what we're trying to do is change the hearts and minds of people." (*Leila, FG3, 01:07:12)

"there isn't like a dipstick somewhere in the community we can look at and be like 'it's gotten better since I've done this piece of work'" (Dylan, FG3, 01:17:37)

Participants engaged in lengthy discussions about the importance of demonstrating impact, particularly in relation to job security. They spoke about the difficulty of quantifying the impact of CP work, which often aims to 'change hearts and minds' rather than tangible, measurable outcomes. The challenge of impact evaluation is further complicated by the abstract and socially constructed nature of 'community' itself, which cannot be quantified or assessed.

"How is this really sitting with our community psychology values? It's the total antithesis of what we want to be doing" (Leila, FG3, 01:07:12)

"This whole bulk of research that says, actually, as humans, we're drawn to individual stories and case studies." (Caroline, FG3, 01:15:17)

Participants such as Leila voiced concern that purely quantitative measures do not align with CP values, as they cannot capture the richness of people's stories and journeys. The societal and educational pressure for *"numbers and statistics"* (Ash, FG3, 01:13:26) was critiqued by participants, for being unable to capture the subtle yet transformative impacts of CP work. Caroline, quoted above, drew on psychology itself to highlight the power of 'human' stories. The overriding view was a need for a balanced approach that combines quantitative data with qualitative stories and case studies. Some participants suggested that narratives and quantitative data could be *"meshed together a little better"* (Caroline, FG3, 01:15:17), for a more holistic evaluation of impact. Recognising the need for the EP profession to demonstrate impact more effectively, participants called for *"creative ways"* (Frankie, FG3, 01:09:00) of impact evaluation as an area for future development, giving the example of thematic analysis.

Subtheme 6: Systemic facilitators and barriers

"How far can you be a community psychologist when you're employed by a local authority?" (Frankie, FG3, 00:39:38)

"It doesn't feel like it is community-led. It's very much like legislative-led at the moment." (Dani, FG2, 01:22:52)

Many participants described the tension they experience, in aligning their CP aspirations with the expectations of their employing organisations, particularly LAs. This is primarily described as a conflict between statutory responsibilities and CP practice. The lack of scope for CP work in LAs was felt to lead to issues with staff retention, as EPs feel constrained and by legislation and limited in their ability to practice CP. EPs cite turning to private practice, particularly within social enterprises, to pursue community-based work:

"That's why people leave, right? Like, that's why people leave to go into the independent sector, because they are sick of just doing statutory assessments, they're sick of just going to school, doing cognitive assessments, being paid for that, writing a report and coming out again." (Caroline, FG3, 00:52:38)

"My experience of, like, EPs working privately, especially like in social enterprises, is that a lot of EPs are there because they want to do more community-based work and that they've kind of found that they weren't able to do that with an LA and so they they're trying to do it outside." (Dani, FG2, 01:22:52)

A frustration was expressed by some EPs regarding the marginalisation of CP work within their services, where this work is seen as an afterthought – described as *"goodies"* by one participant's PEP. This tension between traditional and evolving roles mirrors a reflection by Hammond (2013) that CP work was viewed by stakeholders (such as Headteachers) as "the fun stuff" (p.57) rather than essential to EP practice.

"there's lots of things that I would like to publicly campaign about…It's difficult how far you can take that activist type role or lobbying for those kinds of political change when you are working for a local authority." (Frankie, FG3, 00:39:38)

Some participants cited resistance from their employers towards CP, feeling the need to self-censor due to the power dynamics within their organisation. The conflict of interest in being employed by a LA while advocating for community change is complex to navigate.

"if you can get the right people in the room to have those kind of conversations, does working for LA open up opportunities to kind of challenge the status quo and challenge what's happening?" (Leila, FG3, 00:42:03)

On the other hand, participants also described systemic facilitators that support the practice of CP in their role as an EP. Some participants argue that being employed by a LA facilitates CP work by providing connections to *"change the system from within"* (Frankie, FG3, 00:48:03*)*. Strategic use of resources and creativity in funding were also felt to facilitate the potential for community work in LAs.

Support from management within EPSs, particularly from progressive and brave leadership, was cited as a facilitator for CP work, e.g. *"having [a principal] who's not afraid to put their head above the parapet"* (Caroline, FG3, 00:52:38). EPSs with an explicit CP ethos were felt to provide psychologically safe spaces for EPs, encouraging open dialogue and the ability to challenge authority, in contrast to hierarchical types of work environment. This echoes reflections from Hammond's (2013) action research, where it was felt that the management team provided a 'secure base' from which the EP could feel safe to explore into the unchartered territories of CP work.

One EP highlighted that working in a LA, but outside of the education department, offers greater freedom for CP work, as they are able to work in community settings. Finally, one participant felt strongly that the HCPC competencies aid the practice of CP within LA employment, by providing a professional framework that guides work independently of the employer.

> *"every organisation has their own politics…there is no more freedom Just because you're outside of, like, local authority."* (Dylan, FG3, 00:43:06)

Despite some EPs theorising that employment outside LAs might facilitate CP practice, participants working in the third sector also report systemic constraints and a lack of freedom in engaging with CP and expressing certain views. Even EPs disseminating psychology through social media experience systemic limitations, as they deal with unwritten rules and potential consequences of communicating in ways that may not be seen as socially acceptable.

Discussion

The analysis will now be summarised to answer the research questions. Then, the findings will be discussed through a critical lens. The perceived strengths and limitations of the current study will be provided, before going on to implications for EP practice and avenues for further research.

Summary of findings in relation to RQs

Research Question 1: How do educational psychologists define community psychology within the context of their practice?

The concept of 'community' was felt by participants to encapsulate clusters of schools, catchment areas as well as online communities and social media. Schools were also viewed as influential microcosms of 'community' in themselves. EPs define CP in the context of their practice as a fluid concept which is undergoing continual social construction through

dialogue. There is a perceived natural fit between CP and EP, reflected in some newer job titles, which is largely attributed to a shared systemic and holistic approach to practice. Although they generally feel underprepared by their doctoral training, participants draw on systems theory, change theory and concepts from ecology, and their own personal values to inform their CP practice. Some cited United Statesian CP principles, however felt that these may be incompatible with their local contexts, and there was critical discussion of the potentially problematic nature of dominant mainstream psychology. Background knowledge of their local communities and wider political injustices is important to their CP practice, although there remains a question as to whether the EP is an inherent community 'outsider'. The researcher's observation of the group dynamics indicates an anxiety in relation to the pressure to define CP, which will be critically examined in the discussion.

Research Question 2: How do educational psychologists apply community psychology in their practice?

EPs put CP values into practice through activities such as multidisciplinary working, policy influence and proactively reaching out to communities. This includes activities like hosting coffee mornings, participating in local community groups and using social media. Their work is primarily felt to take the form of indirect and subtle social influence, often applied in their individual casework, rather than direct community intervention. The move away from schools as the primary and exclusive route to EP involvement reflects a philosophical paradigm shift from the EP as recipient of referrals to an active change agent, effectively 'democratising' their psychological involvement. EPs demonstrate significant critical self-reflection on the ethical issues that arise in their CP work such as taking responsibility for unintended ripple effects of their involvement. They navigate systemic barriers to CP practice, such as the pressure for quantified measures of impact evaluation.

Critical discussion of the findings

The focus groups were clearly characterised by a process of social construction (Gergen, 2009), in which the meaning of CP was fluid and evolving. Through dialogue, EPs appeared to define and redefine what CP means in their practice, rather than having a rigid meaning. This finding is consistent with some of the earliest writings on CP by Rappaport (1977), who posited that CP is a continually emerging and evolving way of thinking, rather than a fixed discipline (Nelson & Prilleltensky, 2010). Schools and online spaces were seen as integral parts of the community, which shows a broadening construction of 'community', consistent with contemporary views of social networks and virtual spaces as community sites (Condie & Richards, 2022). Similarly, dissemination of psychology online is considered a new form of CP practice.

On one hand, the role of dialogue in evolving professional discourse can be seen to drive positive change. For example, the fluidity of EPs' understandings and definitions of CP might allow for reflexivity and challenging static definitions imposed by traditional dominant psychological practices (Prilleltensky & Fox, 2007). This echoes critiques of power in psychological paradigms (e.g. Fryer & Fox 2015), and suggests that CP can benefit from having a flexible meaning in line with changing community needs.

However, this also raises a question as to whether a flexible approach to defining CP is in the interests of community-centred change, or simply leads to a more 'palatable' CP that aligns with current societal norms. While it is important for CP to remain responsive to changing needs, Kloos and Johnson (2017) warn of the potential dilution of core values when combining CP with other fields (e.g. educational psychology). With the term 'community psychology' being so malleable in EP practice, we might critically examine whether constructed meanings benefit professionals or communities they serve. There is a risk of professionals in a position of power upholding existing power structures by redefining CP in ways that inadvertently serve the interests or biases of the profession or societal norms. In the present study, this is particularly pertinent in places where EPs' views diverged from the critical community psychology literature and points to a need for critical reflexivity and self-awareness regarding the EP's position of power when contributing to the evolving narrative of CP (Fox et al., 2009). Fryer & Laing (2008) urge us to move away from asking 'what is community psychology?' towards critical questions regarding who has the authority to construct CP, and whose interests are being served.

In this backdrop of ambiguous definitions, participants (as well as the researcher) demonstrated a reliance on perceived authority figures for guidance and validation in their understanding of CP. This inclination towards seeking structured frameworks and authoritative guidance was interpreted as a 'dependency group' dynamic within the 'work group' (Bion, 1961; French & Simpson, 2010). There appears to be a tension between the fluid nature of CP and the desire for concrete, objective standards within professional psychology. This could imply a wider systemic issue in psychology, where the need standardised practices may conflict with the value-laden, contextual and subjective nature of CP (Kagan et al., 2019).

The implications of this are twofold. On one hand, it could be inferred from this professional anxiety that there is a wider institutional need to provide clear guidance and frameworks for CP. Without clear direction, EPs may feel powerless, suggesting a need for CP guidelines to be incorporated into EP doctoral training, and more support in moving away from traditional models of practice. On the other hand, perhaps there is a more general need to support EPs with what Bion (1978, 1990, 1991) termed 'negative capability' – the ability to tolerate uncertainty, "to remain content with half knowledge" (Ward, 1963, p. 161) without the pressure to hastily reach for premature solutions. This may give rise to exploratory,

creative and adaptive approaches to CP that honour the ever-changing complexities and needs of human community life.

It is perhaps not surprising, then, that the EPs in the present study reported an educational gap in their doctoral training with regards to understanding and applying CP. It is important to consider whether this simply reflects an oversight, or broader systemic reluctance in the discipline. The latter possibility is reflected in the concerns raised by Burton et al. (2007) regarding the professionalisation of individualistic psychology leading to the neglect of CP in education. Explicitly integrating CP into doctoral training might provide students with "an approach which is conceptually, methodologically and politically different from the mainstream but also mainstream in that it is recognized as a legitimate part of the discipline" (Fryer & Fox, 2015, p.147-148), opening doors to more critical approaches to psychological practice.

"It is challenging to figure out how to position ourselves alongside the dominated rather than alongside the dominator. It is not easy to learn how to utilize our technical or professional skills to work hand in hand with community groups for social justice rather than social maintenance." (Evans et al., 2017, p.121.)

Defining CP comes under the 'thinking' aspect of CP, which has arguably been centred in the literature aimed at professionalising of the field (Prilleltensky, 2001). However, Warren (2010) developed the notion of 'heart' work, which has been used by CP researchers (Case, 2017; Fernández, 2018; Langhout, 2015) to highlight the importance of introspection in CP research and practice. Matters of the 'heart' have been neglected in the literature (Langhout, 2015; Rauk, 2021), however the participants in the present study were inclined to critically reflect on their personal values and ethical considerations. This echoes reflections from Hammond (2013), who describes an "emotional journey one must take to evaluate old ways of thinking and working" (p.58) as an EP moving towards CP. Tensions and powerlessness can arise when EPs explicitly name power imbalances, which can be experienced as "a threating place" (p.58) to be in (Hammond, 2013). Similarly, participants in the present study navigated feelings of discomfort caused by ethical dilemmas.

Participants displayed a deep awareness of their power as change agents, when discussing the ethics of altering community dynamics. There was a paradigm shift running through the narratives, from an 'expert' giving solutions to a facilitator of empowerment, which seemed to challenge the traditional role of the psychologist. By reflecting on the implications of their assumptions about communities, participants were felt to embody Freire's (1970) concepts of critical consciousness and praxis, where reflection and action can give rise to liberation and autonomy in communities (Kagan et al., 2019). Further theoretical links can be made between EPs' respect for community autonomy and the liberation psychology of Martín-Baró (1994), as well the person-centred approach of Rogers (1986).

Participants demonstrated an ecological understanding of communities as complex systems, showing caution when interfering with the community ecosystem. This brings to mind the cautions in ecological psychology regarding the unintended ripple effects of interventions (Kelly, 1966). However, respect for 'natural' social orders may be examined through the lens of the 'appeal to nature' fallacy, where communities are left unchanged simply because their current state is considered 'natural' and therefore inherently optimal. By treating certain social conditions and actions as 'normal', 'traditional' (Fox et al. 2009) or "historical givens" (Cannella and Lincoln, 2015, p. 244), psychologists may inadvertently be perpetuating the social and power relations that benefit from these conditions (Foucault, 1977). For example, it could be argued that the 'naturalisation' of the capitalist system upholds class disparities and the exploitation of the working class (Fox et al, 2009; Marx, 1867). We might question whether current community conditions, are 'natural' and therefore inherently optimal, or might be products of historical inequities or power structures (Parker, 2007). There is arguably a need to advocate for change where it might disrupt, but also potentially correct, entrenched inequities. As a researcher, it is clear that the 'critical theorist' in me here is fuelled by my experiences in practice, where many times I encountered what I viewed as a systemic impotence, in which critical questions about the current state of affairs seemed to echo into a void (see Part 3).

"A key process in liberation is the development of consciousness, which includes a social analysis of the systemic nature of oppression and a capacity for action."
(Moane, 2009, p.140)

EPs articulated a hesitance to raise expectations and awareness of systemic injustices in their work. Conversely, consciousness-raising is seen as a crucial element in liberation CP (Prilleltensky & Nelson, 2002). Critical consciousness empowers people who are disadvantaged by oppressive systems, by raising their awareness of the socio-political conditions that are the source of their oppression (Freire, 1970; Fox et al., 2009; Prilleltensky & Nelson, 2002). Findings from the present study highlight the ethical challenges of translating this consciousness-raising into actual change. This echoes Prilleltensky and Nelson's (2002) admission that a critical reconstruction of educational psychology is "quite idealistic" (p.105) with significant barriers (Sarason, 1990). EPs may feel disempowered without opportunities and support to engage in tangible actions that challenge and transform the oppressive conditions faced by communities they serve. This is consistent with the call from EPs in the present study for more CPD in the area of political influence.

The 'hands' aspects of CP in EP practice consists of 'changing hearts and minds' through psychoeducation and dialogue, as a subtle and indirect form of social influence. EPs see themselves as facilitators rather than direct interveners, respecting the autonomy of the

community and empowering individuals (Prilleltensky & Nelson, 2002). By 'changing hearts and minds', participants felt that they could practice CP in their individual-focused work and statutory assessments. This appears more in line with first-order change - evolutionary rather than revolutionary - working within existing frameworks without necessarily changing the underlying systems that create or maintain issues (Fryer & Laing, 2008). This is arguably an example of what Fox et al. (2009) refer to as "minor reforms to smooth out society's rough edges" (p.3), where traditional 'ameliorative' psychological practices are 'sheltered' under the name of CP (Montero, 2011).

From a critical CP perspective, it may be argued that a critique of individualism is necessary to serving the best interests of the communities EPs serve (Coimbra et al., 2012; Fox et al, 2009). It becomes necessary to question whether incremental and indirect change to 'hearts and minds' is adequate for the radical transformation needed to address deep-rooted systemic inequities (Martín-Baró, 1994). CP as 'changing hearts and minds' represents an interesting deviation from the critical community psychology perspective (e.g. Kagan et al., 2019), which calls for CPs to move beyond prevention (typically training and psychoeducation) to liberation – which would mean a more active and participatory role for EPs in challenging the socio-political factors that contribute to suffering (Kagan et al, 2020). Critical community psychologists (e.g. Coimbra et al., 2012; Fryer & Laing, 2008) have expressed concerns about the declining radical and critical nature of CP, calling CP an "increasingly endangered" (Fryer & Laing, 2008, p.14) alternative to mainstream psychology, even within CP interest groups (Fryer & Fox, 2015). There is perhaps a tension between the subtle approach to CP in EP practice, and the transformative roots of CP.

There was, in fact, self-doubt seen in the group dynamics, in which EPs questioned whether 'changing hearts and minds' constitutes *"actual community psychology work"*, before being reassured affirmatively by other group members. The Transactional Analysis (TA) framework (Berne, 1964) was employed by the researcher to interpret this observation. EPs in the 'child' ego-state sought affirmation of their own practice, while those in the 'parent' ego-state gave reassurance, which may reflect wider organisational cultures that discourage the child's 'rebellion' in the form of confrontational and radical approaches to CP practice. The systemic structure and culture of EP practice may not fully support or reward the actions needed to transform social injustices, which encourages EPs towards 'changing hearts and minds' at an individual level. The argument here is that the maintenance of the status quo might stem from a systemic resistance to transformative practices and the risks associated with such a change. It is the assertion of the author that practising 'as normal' is inherently ideological, with routine EP practices often reinforcing existing power structures under the guise of neutrality. Recognising these practices as ideologically charged is crucial for critically examining and transforming them to align more closely with the goals of CP and social justice.

These systemic barriers to CP were articulated by participants, along with facilitators. A key facilitator was a psychologically safe work environment, encouraging open dialogue and the freedom to challenge authority. This mirrors findings from Hammond's (2013) action research, where it was felt that the management team provided a 'secure base' from which the EP could explore into the unchartered territories of CP work. Although 'bottom up' approaches to developing CP practice may be seen as more democratic (Evans & Loomis, 2009), sustainable change requires the involvement of those who hold power (Hammond, 2013). Overcoming existing power imbalances in organisations may therefore be an important first step towards developing new practice in educational psychology (Hammond, 2013). Psychological safety (Edmonson, 1999) in organisations may enable EPs to engage in critical discussions without fear of the consequences, which could create a conducive environment for challenging and rethinking entrenched ways of working.

"The need to have a theory about knowledge acquisition, and to have means to evaluate what we do, has put the field [of CP] in a quandary" (Orford, 2008, p. 67)

The subtheme of evaluating the impact of CP work presents a difficulty – CP itself is felt to be incompatible with traditional forms of measurement. This echoes what Muller (2018) calls the 'tyranny of metrics', indicating a broader systemic issue with the dominance of positivist methodologies above values (which is value preference in itself, as noted by Teo, 2009). Participants were acutely aware of the need and pressure to demonstrate the impact of their work, especially where evidence-based practice is seen as the gold standard and empirical, quantifiable evidence is a 'necessary' source of knowledge and truth (Guba & Licoln, 1994). Yet, the participants described the unfeasibility of measuring community change with a "dipstick", highlighting an epistemological struggle between traditionally 'valid' knowledge and the more subjective understandings of change in CP (Prilleltensky & Nelson, 2002). This is consistent with the CP literature that is generally in agreement that traditional research methods are inadequate in CP (Orford, 2008), however the question remains as to what should replace them.

The present thesis is not an argument against the use of quantitative methods *per se*, but for a more pluralistic epistemology that integrates multiple ways of knowing (Kelly, 2003, Barker & Pistrang, 2005), acknowledging that no single research method is inherently superior (Orford, 2008; Barker & Pistrang, 2005). Embracing a more dialectical understanding of CP through a diversity of research methods may provide a better fit with its emancipatory and transformative aims (Campbell et al., 2012; May et al., 2017). Methodological pluralism has been proposed as a means to capture the complexity of human experiences within their socio-political contexts (Kelly, 2003; Prilleltensky & Fox, 1997) in a way that balances rigour with relevance (Orford, 2008). This may include (but is not limited to) qualitative approaches, Participatory Action Research (PAR), investigative reports, ethnography, narratives and stories (Kelly, 2003; Orford, 2008). However, this is

likely to require systemic changes in the professional culture and policies that shape psychological practice.

Implications for EP practice

- There may be benefit to the creation of a 'toolkit' that EPs can utilise in their practice, including guidelines on ethical considerations, principles of empowerment and systemic change strategies. This may aid EPs in applying CP principles to different contexts, including schools and broader community settings, in a way which does not dilute CP core values. Furthermore, there is a need for examples of practical strategies, reflective questions, case studies and examples of successful CP initiatives in EPSs. A repository of case studies showing how CP has been successfully applied in EP practice would provide much needed real-life examples.
- The present study suggests a need for safe spaces that promote professional growth, 'negative capability' (Bion, 1978, 1990, 1991) and critical consciousness, in which uncertainty is an opportunity for deeper understanding and dialogue. EPs may benefit from regular, structured reflective practice sessions in which they can share experiences, discuss challenges and explore their understanding of CP together. This may help EPs to sit with the uncertainty that comes with navigating the unchartered territory of CP practice and develop more confidence, share practice and 'find their voice' with regard to the meaning of CP. EPs can be supported to engage in continuous critical reflexivity about their roles, practices and the impacts they have on communities, ensuring that CP is applied in a way that is genuinely transformative.
- It may be useful to formalise networks and platforms for professionals engaged in CP from different sectors, to encourage effective multidisciplinary collaboration.
- Leaders in the CP field have suggested that practitioners should be guided by an advisor or mentor experienced in community work (Kelly, 1970). This echoes observations from the present study, where participants benefitted from support and guidance from each other. It may be helpful for a framework or guide to be created, for supervising educational psychologists who are working to integrate CP into their practice. This could include reflective tools, models of supervision and ways to support EPs in navigating ethical challenges.
- Work could be conducted with governing bodies such as the BPS and HCPC to clarify the role of CP in EP practice. This includes defining job titles such as 'Community Educational Psychologist' and responsibilities that accurately reflect EPs' work at a community level.

Implications for EPS service development

- EPSs wishing to take a CP-orientation may look into the literature on psychological safety (e.g. Edmondson, 1999) to create spaces which invite challenge to existing policies that limit CP work. Stringer et al.'s (2006) paper would also serve as a useful starting point for services looking at developing a CP orientation.
- There is a need to incentivise and support EPs to engage in community immersion activities to increase their understanding of and connection to local contexts, cultural dynamics and systemic factors influencing the communities they serve.
- Strategic use of resources and creativity in use of funding were also felt to facilitate the potential for community work in LAs. EPSs may wish to consider funding models, evaluation frameworks and service structures.
- EPSs might actively involve community members in service planning and delivery, so that that their offers are culturally relevant and tailored to local needs. Services should be mindful of the ethical implications of their interventions, ensuring that they respect community autonomy and avoid imposing top-down solutions.
- There is a need to thoughtfully develop impact evaluation methodologies that capture the less tangible outcomes of CP, such as community empowerment, sense of belonging and shifts in narrative. This might take a pluralistic approach to include narrative case studies, community feedback, participatory action research and outcome measures that reflect systemic changes. New evaluation frameworks might focus on long-term, systemic changes within communities, rather than just individual outcomes, including ways to assess impact based on empowerment, systemic change and community well-being.
- EPSs are encouraged to work more closely with other services, including health, social care, third sector and community organisations, to support a holistic approach to child development and well-being.

Implications for EP Doctoral courses

- The acknowledged uncertainty and gaps in training regarding CP suggest a systemic issue within education that may perpetuate individualistic psychological practice (Burton et al., 2007). To address the gaps in doctoral education, there should be an effort to include more comprehensive CP training within EP doctoral programs, to ensure that practitioners are well equipped with both the theoretical underpinnings and practical skills needed for CP practice. To this end, courses might incorporate insights from the South African literature which provides useful practical ideas for the integration of CP into EP education, e.g. Carolinssen, 2020, Carolissen et al., 2010; Ebersöhn et al., 2010. Furthermore, the results suggest that EPs might benefit from the integration of diverse forms of knowledge, perspectives and practices from around the world, outside of those that are mainstream and dominant.

- It is felt to be crucial that core values from critical CP are explored in EP training, so that a flexible understanding of CP maintains its integrity. Ongoing critical thinking and self-reflexivity are therefore important skills to foster in Trainee EPs, so that CP does not become a 'veneer' of morality within psychology (Evans et al., 2017), but serves as a genuine tool for challenging and transforming oppressive systems. Trainee EPs should be encouraged to critically reflect on their positionality, biases, and how these influence their practice. DEdPsy courses should integrate training in reflective and reflexive practices. A chapter by Zani et al. (2022) may offer insight into the explicit inclusion of critical consciousness in teaching courses.
- There is a need for training and support for EPs to engage in policy work and advocacy, understanding how to influence the political landscape that impacts on children, young people and families with whom they work.
- Trainee EPs should have the opportunity to work directly with communities outside of schools, gaining experience in settings where they can apply CP principles such as participatory methods and co-production e.g. real-world community projects, placements in community settings.
- Teaching methods should aspire to be participatory and reflective of CP principles. For example, encouraging students to question power structures and engage with communities.
- Courses should seek to maintain active partnerships with local communities to ensure students engage in meaningful CP-related projects, with community voices incorporated into the training programme.
- DEdPsy programs should provide training in participatory research methods and interdisciplinary working, ensuring that trainee EPs are equipped to be able to collaborate with other professionals and community groups.

Strengths and limitations of present study

Table 12: *Perceived strengths and limitations of the present study*

Perceived strengths	Perceived limitations
The study aimed to be non-extractive aligning with the core values of CP, offering the EPs who participated a reflective space that intended to contribute to their professional development.	The study did not actively involve marginalised voices or employ Participatory Action Research methodologies, which means that it lacks perspectives from those in less powerful positions, such as CYP, families or educators. The researcher's positionality as a TEP may have also contributed to this as a limitation (see Part 3).
The study addresses the gap between theoretical understanding and practical	The imbalanced sizes of the FGs may have impacted upon the dynamics of the discussions,

application of CP, which can hopefully inform the development EP practice and shape its future.	potentially limiting the scope and depth of criticality among participants in certain FGs (see [Part 3](#))
With its focus on CP, the research hopefully contributes to advancing equity and social justice within the field or EP, potentially leading to transformative changes in practice.	Due to its exploratory nature, the present study may be seen not to directly lead to action or intervention, which may be viewed as a limitation from a CP perspective that prioritises action-oriented approaches to social injustice.
The research is values driven and was designed and conducted with CP values at its heart.	Given the self-identification of participants, the research lacks the perspectives of those who do not identify their work as CP or who are opposed to it. The sampling approach likely attracted EPs who are already favourable towards CP or have more activist leanings.
Utilising CTA enriched the study by critically examining participant perspectives, somewhat mitigating the 'echo chamber' effect and the power held by participants as EPs.	According to Lawless & Chen (2019), "recurrence, repetition, and forcefulness must be examined with reference to cultural identity positioning, thus asking, "Who said this, and why does it matter?" (p.96). However, no demographic information was collected in the present study, in order to ensure confidentiality. This limited the researcher's ability to explore how different backgrounds could influence the group dynamics, and the definition and application of CP.

Suggestions for future research

- Research is needed to explore the current state of CP in EP training, identifying gaps or oversights in current curricula, as well as examples of good practice. This research could then contribute to developing training modules that prepare EPs better to integrate critical CP principles into their practice.
- Future studies may look at developing ways of measuring impact creatively in ways that capture the essence and outcomes of CP work in EP practice.
- Compiling case studies that highlight the systemic facilitators and barriers to CP in EP practice, could prove useful for practitioners and services. For example, research could document how community-oriented EPSs create a psychologically safe environment to challenge mainstream practice.
- In line with CP values, it is felt that future research should prioritise the community perspectives, ensuring that community voice is central to understanding CP in EP practice.

- Research may explore the need for and impact of training and CPD opportunities in political literacy, so that EPs can understand how to influence the broader political factors affecting their work.
- Research could explore strategies for disseminating CP beyond the existing 'echo chamber' of like-minded professionals.
- Further studies might look to recruit a broader range of EPs, particularly those who may be sceptical of or who do not practice CP, to gain a more representative perspective on the role of CP in EP practice. This is consistent with Coimbra et al.'s (2012) call for a critical gaze to be aimed not only at mainstream psychology but also upon CP itself.

Summary

The present study adopted a qualitative methodology using focus groups to explore the views of EPs who consider CP to be an aspect of their practice. The aim was to explore how these EPs define and apply CP in their practice. A thematic analysis generated three overarching themes: head (thinking), heart (emotions/feeling) and hands (doing). CP was constructed as a continually evolving discipline, defined by personal interpretations. This flexibility in meaning allows for responsive, evolving, community-centred interpretations but also carries a risk of diluting CP core values. On the ground, CP in EP practice takes the form of democratising psychology by moving away from schools towards proactive engagement in communities, multidisciplinary collaboration as well as subtle and indirect influence on social narratives. Analysis of group dynamics were interpreted as having wider implications, such as a need to develop CP modules in doctoral training courses, as well as embracing uncertainty. EPs demonstrated a great deal of self-reflexivity, particularly with the ethical issues arising from their influence on communities. Findings indicate that systemic barriers in EP professional culture may be limiting the possibility for CP to effect transformative change, compounded by a wider pressure for types of evidence that may not capture the complexity of CP work.

In summary, the present study calls for a revaluation of how CP is conceptualised and practiced in EP, and the importance of methodological pluralism and systemic change to support CP approaches. The author concludes that there is a need for support and training for EPs to embody a CP practice that is critically engaged and aligned with a transformative and liberatory CP ethos (Kagan et al., 2019). CP must continue to be a key priority in EP practice, despite the inherent complexities it presents.

Head, heart and hands: community psychology in applied educational psychology practice

Part 3: Critical Appraisal

Word count: 7,658

A: Critical account of the development of the research practitioner

Origins of the research

When writing my academic assignments during the DEdPsy, I repeatedly came across community psychology (CP) proposed as a potential means for EPs to address issues of social injustice, and to pursue anti oppressive practice as an EP in an increasingly unequal world. This is an area of EP practice about which I am particularly passionate, therefore the potential of CP excited me as a prospect. During my placements, I often struggled with a sense of powerlessness as I encountered the overwhelming impact of contextual issues like COVID, poverty and the cost-of-living crisis on the individuals I worked with. These challenges left me feeling that my casework was just a 'drop in the ocean' at times. I was drawn to the potential role of CP in empowering EPs to address broader systemic issues, which connected back to other thesis ideas I was considering, such as the impact of economic pressures on young people, systemic racism in the education system, and the role of EPs in parenting education.

During the DEdPsy course, CP felt relevant to a particular assignment of mine on the topic of poverty. However, no matter how much I read, I was unable to get a solid grasp on how CP might be utilised by EPs. Much of the literature was overly theoretical to me, with seemingly little relevance to practice. The more I read, the more confused I became and the more nebulous the term 'community psychology' became in my mind. I ended up abandoning the section on CP in my assignment, neglecting to include any elaboration on how CP might be used in EP practice in the case of poverty. My lack of elaboration around the application of CP was quite rightly picked up upon by the marker of my assignment. However, when I asked my marker for examples of CP in practice, I was told 'look at the literature from other fields, not educational psychology'. I found this gap in the literature intriguing.

If, after hours of reading and researching, I felt no closer to understanding the term 'community psychology', I wondered how many practicing EPs felt the same in their work? I thought back to a team meeting in the EPS where I was on placement at the height of the cost-of-living crisis. The chair of the meeting had included a discussion point on what we can do as EPs to address this emergency. The room fell palpably silent. I wondered whether this silence reflected not a lack of concern but a failure of training courses to provide a foundation for how EPs can direct their work toward addressing the social issues faced by the communities they serve.

I also noticed that two of the DEdPsy doctorates now have the word 'community' added to their title (e.g. Doctorate in Educational and Community Psychology), however it was notable to me that I was not exposed to even so much as the term 'community psychology' during the teaching component of my doctorate. I found this to be the case for many TEP

colleagues I spoke to at other universities. One TEP on a Doctorate with a 'community' title, told me that there was no teaching on CP on her course, rather TEPs were encouraged to seek out this experience on placement whilst being reassured 'don't worry if you can't tick that one off, it's hard to find'. I wondered why such opportunities were seen as 'extras' and hard to come by. Perhaps a lack of uniform ideas and consensus around what constitutes CP? Or was it more to do with the fact that CP is not commonly practiced in the world of educational psychology? If not, why not?

In developing my thesis idea, I had some informal conversations with EP and TEP colleagues, in which I asked them to define what they think CP is. I received a vast range of responses, from building relationships with schools, to working in direct community intervention, to working with cultural minority communities to identify their needs. Browsing the scant literature on the use of CP in EP, I found examples which varied wildly: from parental involvement, to social justice activism. When shadowing an EP on my placement, I observed her incidental interactions with staff and parents at the school gate, after which she remarked "see, Eira, that's community psychology in practice". These experiences led me to feel that the term CP has not yet been operationalised clearly in the context of educational psychology, and I wondered whether this lack of clarity might be preventing more EPs from applying CP in their work.

I also thought about the question which perpetually plagues the world of educational psychology – who is the client? Loxley's (1978) chapter on CP in Reconstructing Educational Psychology paints a convincing picture that the needs of the community should be at the heart of EP practice, arguing that EPs are 'property' of the community, rather than education. After all, LA EPs are paid with council tax money, so should be a service for the community, not just the community defined by a school (Stringer et al., 2006). Through my placements in Local Authorities, I have gradually begun to question whether CP has a place in the work of an LA EP. Indeed, would an agent of the Local Authority be employed to challenge the status quo? To what end?

This brought me to my next wondering: is CP necessarily political in nature? Must psychologists who wish to engage in CP necessarily seek to challenge the status quo through their work? It became apparent to me that a lot of the literature I had browsed in the field of community psychology is critical and takes a political stance (e.g. Kagan et al., 2019). Indeed, the emergence of the field of CP was a response to civil rights and emancipation movements (Loxley, 1978). I wondered whether CP was necessarily radical and anti-establishment in nature, whether EPs could or should be considered agents of social change and reform – Speaking with TEP and EP colleagues, I heard a range of responses to this question, which piqued my interest further in exploring this question through my thesis.

Methodological considerations

When deciding on my data analysis method, I consulted with my supervisor many times, who encouraged me to look at grounded theory and discourse analysis. Grounded Theory was a robust option but didn't seem quite right for the exploratory nature of my work, given the scarcity of research in this area. I needed a method that allowed themes to be generated from the data without being tied to existing theories, which is where RTA stood out to me. Discourse Analysis could have offered more insight into language and power structures, which I felt was well suited to the subject matter and CP values. However, it was more suited to analysing existing narratives rather than discovering new ones. I concluded that my research required a fresh lens to identify themes from the ground up, leading me to RTA, which offered the flexibility needed for an exploratory study like mine.

Once I had decided on RTA as my primary method of analysis, I still felt a lingering feeling that my exploration of CP must go beyond surface-level themes due to the critical tradition of CP itself (Kagan et al., 2019). I was introduced to Critical Thematic Analysis (CTA) by a fellow TEP. I felt drawn to the ability to critically interrogate the data and uncover the larger socio-cultural and power dynamics at play (Lawless & Chen, 2019). CTA allowed me to address the 'how' and 'why' behind the practices and definitions of CP in EP practice, examining the systemic factors and wider influences that shape the actions and decisions of EPs. I saw this critical lens as more than just a tool for analysing data. I felt like it reflected of the core values at the heart of my research – critical consciousness – and ensured that my work actually aligned with the transformative aims of CP itself (Kagan et al., 2019).

Unlike critical discourse analysis (CDA), which often looks at media and texts, CTA is particularly well-suited for examining relational communication (Lawless & Chen, 2019), such as the interactions and discussions that occur within focus groups. Using CTA allowed me to examine the underlying discourses that shape EP practices and influence social change, which perpetuate or challenge existing power structures. CTA methodology was particularly important to me, as EPs are a professional group who hold significant power in shaping policies and practices. I therefore selected an analysis method that would allow me to highlight the ways in which their discourse may contribute to—or hinder—social change.

Nevertheless, my use of CTA may be critiqued due to the potential complexity of this method, and the high level of interpretive skill required of me, the researcher. I had to go beyond just identifying themes, by critically analysing them using social, political and cultural lenses. As a researcher new to qualitative methodology, this complexity was daunting to me at times when applying it to my analysis. Additionally, there is arguably another risk that the emphasis on critical analysis might have overshadowed the lived experiences of the individual participants, focusing more on broader societal structures than their individual narratives. I feel that the critical stance of CTA requires a delicate balance to

avoid imposing an overly deterministic lens onto the data, as this would then limit the exploration of participants' perspectives.

However, I feel that I limited the impact of these potential critiques on my research by employing a hybrid methodology of RTA with CTA. The RTA component grounded the analysis in participants' lived experiences, staying true to the data and ensuring that their narratives were central (Braun & Clarke, 2021). At the same time, the CTA aspect led to critical examination of these narratives within broader socio-political contexts (Lawless & Chen, 2019). I feel that taking this hybrid approach gave me a balance which resulted in an analysis that was both participant-centred and critically engaged with wider societal structures.

Ontology and epistemology

During my reading, I noted that some researchers in the CP field had critiqued the concept of relativism in morality and thus adopted a critical realist perspective in their research. Critical realism is preferred for its ability to challenge beliefs and address moral grounding in actions, choices, and politics, which relativism may undermine. Keane (2012) argues that a critical realist perspective aligns with CP's emphasis on social justice, equality and addressing systemic injustice, which then supports the researcher to develop practical support recommendations based on real-world resources and needs.

While critical realism could have offered a structured and practical approach to challenging societal inequalities, I chose a social constructionist lens with a relativist ontology, for its compatibility with CP core values that resist positivist traditions (Orford, 2008). Within the field of CP, it is argued that concepts can't be rigidly defined as they are continually evolving (Kloos et al., 2012). Burr (2015) highlights how knowledge production is linked with social action, therefore I hope that my social constructionist lens is not only a theoretical choice but also gives rise to tangible wider change. Overall, I felt that a social constructionist approach to my research allowed me to honour the dynamic and constructed nature of CP, where practices are responsive to the complexities of social realities and the promotion of social justice (Orford, 2008).

Recently, my feelings have evolved as I attended a TEPICC (Trainee EPs' Initiative for Cultural Change) webinar looking at how Marxist theory intersects with psychology, and how this can inform our practice. The speaker highlighted how traditional psychological frameworks, rooted in Cartesian dualism, often abstract the mind from the material world, encouraging individuals to focus on changing themselves rather than addressing the systemic conditions that shape their lives. This resonated with me greatly, especially considering my earlier reflection on the relation between critical realism and social justice. Although I adopted a social constructionist lens for its alignment with CP, the discussion in the webinar prompted

me to reconsider the importance of material conditions in shaping psychological experiences. I was pushed to think more critically about the importance of considering the real, tangible conditions under which individuals and communities operate. I hope that my research, while socially constructionist in nature, also attends to the material realities and inequalities faced by communities, ultimately aiming to advocate for systemic changes to material conditions.

Reflections on the data analysis process

Initially, after reading some literature from Braun and Clarke (e.g. Braun & Clarke, 2006) I felt I 'should' be using a purely inductive approach by letting the data speak to itself without imposing any of my pre-existing ideas or theories. My (then rudimentary) understanding of Braun and Clarke's RTA was that the goal is to remain close to the data, letting the participants' voices guide the analysis. I hoped to purely open-code the data so that the themes would reflect meanings in the data. Reflecting back, I am unsure of the *why* behind this – it was purely to 'adhere' to Braun and Clarke, rather than for any reason that would benefit my research. However, I then immersed myself in Braun and Clarke's writing in more depth, and realised it was not as black and white as I had initially thought. This reading (Braun & Clarke, 2013, 2019, 2020), revealed to me that RTA seldom falls neatly into either inductive or deductive, often comprising a combination of both (Byrne, 2022). My own view is that it is not possible to conduct a purely inductive analysis, therefore, it is important to address the deductive component of my analysis in this section.

I decided to code my data digitally using NVivo, as I felt this would lend itself to the aforementioned inductive bottom-up approach I was initially seeking, where themes come directly from the data rather than being constrained by predefined theories (Braun & Clarke, 2006). When I first began analysing my data in this way, I had expected that coding digitally would streamline the process. Yet, the reality was quite the opposite. Generating codes with the press of a button, led to me generating an overwhelming 910 codes (Appendix J). This made the process of thematic cohesion far more complicated that it needed to be. Pages of potential specific subthemes piled up, but I felt unable to group these into more general, overarching themes. Here, I experienced first-hand one of the drawbacks of purely inductive approaches: the potential for data fragmentation and difficulty in achieving thematic cohesion. I now see that the overwhelming number of codes was limiting the depth of analysis by encouraging me to focus too much on the 'micro' elements of the data without any coherent structure. In hindsight, I feel that a manual, hands-on approach to thematic analysis might have given rise to deeper engagement with the data and perhaps a more intuitive thematic organisation. In the end, I printed out my codes in order to physically group them more easily where many of them overlapped and duplicated others.

During this time, it was a TEDx event that I attended in the Welsh Valleys community of Nantymoel that serendipitously provided me with inspiration. The theme of the event, 'Calon y Gymuned', translating to 'Heart of the Community', was relevant to my thesis topic generally, but it was the presentation by Paul Stepczak, a community development practitioner, that led to an unexpected breakthrough. His concept of the 3 H's: Head, Heart, and Hands, within community problem-solving, led to an 'ah-ha' moment which sparked a deeper understanding of my data. It allowed me to see connections and thematic patterns that were present in my data, organising my subthemes in a way that connected my analytical interpretation to the field of CP as it is conceptualised in practice by practitioners such as Paul.

Paul's TEDx talk can be found here: https://www.youtube.com/watch?v=sCA4MjafxWE

Having generated my themes, I decided to do some research into the background of the 3 H's framework. I discovered that it had been widely applied in education, management and leadership theory. It turned out that this framework was not new; it traced back to educational reformers like Johann Heinrich Pestalozzi and the philosophies of John Dewey. At the core of the model is a holistic approach to learning that involves cognitive, affective, and psychomotor domains—reflected in Bloom's Taxonomy. David Orr (1992) conducted further work applying this triad to promote ecoliteracy and holistic learning. What stood out to me in this reading was the role of education in developing a balanced integration of intellectual understanding (head), emotional engagement (heart) and practical skills (hands).

Curiously, I also found that a community psychologist had applied this 'Head, Heart, Hands' model to their practice (Rauk, 2021), which I only discovered after my themes had been generated. Furthermore, literature I read suggested an imbalance in CP research, often favouring the 'Head' and 'Hands' but neglecting the 'Heart'. I hope that my research contributes to rebalancing this oversight, with its emphasis on the critical role of emotions, ethics and values in community educational psychology practice.

My supervisor questioned whether the neat division of themes into 'head, heart and hands' might inadvertently reinforce a Cartesian dualism—the idea that the mind and body are separate entities. He raised a thought-provoking point about the potential risks of reinforcing such a dichotomy. Despite this, I found myself holding onto the decision to present these themes separately. While it is true that in practice, these aspects—thinking, feeling, and doing—are deeply interconnected and interacting, the existing literature and frameworks overlook the 'Heart' aspect. By separating these themes, I aimed to highlight the significance of the 'Heart' in community psychology which came up frequently in my data. In my view, the distinct presentation of these themes was about addressing a gap in

the literature and encouraging a more holistic understanding of CP, rather than reinforcing a dualistic perspective.

While conducting the CTA element, I remained attentive to the nuances of tone, volume, inflection, recurrence, forcefulness and repetition when transcribing the interviews. These verbal cues revealed a lot about the participants' underlying attitudes and the power dynamics at play within the group. For instance, when participants spoke with more forcefulness or used personal qualifiers (see Appendix L) I interpreted this as a sign of the significance they assigned to their own perspectives and their awareness of the subjective nature of their contributions. Recurrence and repetition of certain words or phrases, such as "being careful," were critical in highlighting areas of concern or caution that may reflect broader systemic issues. Further examples of the CTA process can be found in Appendix K. Keeping CTA in mind enabled me to identify what was being said but also *how* it was being communicated, which I then linked to the social contexts influencing participants' practice.

The CTA component of my analysis was completed by handwritten notes, which I felt enabled me to me much more mindful during the process by forcing me to slow down and really immerse myself in the subtitles of language and meaning. This deepened my thinking and I feel it brought a richness to my analysis. At every stage of the RTA, from transcription to naming my themes, I was asking myself the questions in the diagram shown in Figure 3. I made handwritten notes on recurrent, repeated and forceful patterns in the data, linking these to wider questions relating to power, using a critical lens (Lawless & Chen, 2019). By applying a critical lens to my analysis, I introduced an inherently more deductive element. In this form of thematic analysis, the researcher looks at how power relations, social norms and ideologies show up in the data. Some degree of theory-driven deductive reasoning is therefore necessary in order to examine how broader social structures are reflected in individual discourses.

When I brought this reflection to supervision, my supervisor introduced me to the concept of 'abductive reasoning', which highlights the importance of inference in data interpretation. Abductive methods of thematic analysis are useful when researchers seek to develop explanations or theories that are rooted in the data but also go beyond what is directly observed in the data. This approach is not *just* driven by data or pre-existing hypotheses, as it involves an equal interaction with both empirical data and existing theoretical frameworks (Thompson, 2022). Upon reflection, I can see that my thematic analysis process involved aspects of inductive reasoning (organising and summarising data into themes), abductive reasoning (drawing on theoretical concepts to explain patterns that emerged from the data) and deductive reasoning (applying specific theories to the data).

It is necessary to name what I, as researcher, brought to the analysis. Group dynamics surfaced, which I interpreted through a psychodynamic lens. This, I believe stemmed from a mixture of my academic learning and a deeper, more personal curiosity about the unconscious processes that influence group behaviour. Through my CTA, I began to feel that the observed group dynamics were not simply a superficial pattern of interaction, but in fact reflected underlying power dynamics and systemic pressures at play. Additionally, there was a clear tendency for me to interpret the analysis through a Freirean lens, linking the participants' discourse to concepts such as critical consciousness and praxis (Freire, 1970). In my life before the DEdPsy I worked in the Brazilian education system, where Freire's pedagogy is lived in practice. This experience was formative in my development as a practitioner, as I began to see education as a tool for liberation rather than imparting knowledge. Having read Freire's (1970) Pedagogy of the Oppressed, I was inclined to interpret the world not just as it appeared, but questioning it, aiming for a deeper awareness of oppressive elements. I feel that this Freirean lens lent itself very well to the aims of the critical element of my thematic analysis, however it is undoubtably also driven by my own experiences as researcher.

To summarise, the analysis process felt like a 'dance', in which I allowed the data speak, while at the same time engaging critically with it. By bringing together RTA and CTA, I feel I was able to take a 'both/and' approach rather than an 'either/or' to the inductive and deductive elements of thematic analysis. NVivo served as an initial 'sorting hat', but the manual process of CTA gave me a method that honours the critical values of CP (Kagan et al., 2019). To me, my research is both grounded in real-world experiences and engages with the critical issues of power and social justice.

Ethical concerns

One tension I encountered was the balance between valuing my participants' contributions while at the same time adopting a critical stance as a researcher, which presented as an ethical dilemma to me. At times, conducting a critical form of analysis felt uncomfortable to me, particularly due to the 'critical' aspect. I questioned what authority I had to critique the participants' discourse, and worried that I might appear to disparage them and their contributions. I hold a great deal of respect for these individuals as professionals and I aspire to their practice in my own career. My 'novice' position as a trainee EP and my lack of practical experience in CP also fed into this self-doubt. This led me to wonder about the legitimacy of applying a critical lens to the discourse, especially as a trainee who has yet to practice any CP.

My discomfort related to the prospect of participants reading my analysis, their reception of it and its potential impact. However, I gained clarify during a session of peer supervision with another Trainee Educational Psychologist (TEP), who was going through similar issues

in her use of CTA. She helped me to recognise that my critique was actually directed at the broader systems limiting EPs' practices and what the group discourse revealed about these wider constraints, rather than about the participants as individuals.

Additionally, discussions with my research supervisor raised questions about whether my inclination towards self-censorship was inadvertently replicating dynamics observed within the group discussions, where dissenting opinions were at times placated and a dependency group dynamic prevailed. When faced with the discomfort of challenging viewpoints, there was a tendency for the groups to seek comfort in a unified identity. This introspection led me to consider if my approach as a researcher could inadvertently give rise to a protective, cautious discourse, to avoid the discomfort of differing constructions. My supervisor helped me to see I could maintain a critical perspective without adopting an authoritative or judgmental tone. He encouraged me to employ a more inquisitive approach in my writing, through the use of systemic questioning rather than making declarative statements.

My supervisor challenged me to imagine a parallel process of a thesis that had been 'airbrushed' to avoid causing offense which I could clearly see would lead to the potential loss of important insights. As my analysis progressed and evolved, I felt that I had used a methodology that allowed me to communicate the findings in a manner that was respectful of my participants, without undermining my own critical faculties.

Reflections on the focus groups

Going into the focus groups, I hoped to be provided with a clear definition of CP in EP practice by my participants, aiming for a concrete 'how to'. Instead, I found a joint search for reassurance among participants and myself, where the perceived need for an objective definition manifested in a psychological dependency. In supervision, I reflected on the tension between the search for definitive answers (positivism) and the acceptance of multiple truths (social constructionism). My supervisor helped me to navigate this tension through the principles of social constructionism, recognising that the search for a singular, objective definition might be unrealistic or even undesirable. Looking back, I can see that my perspective shifted towards one of valuing the process of exploration and embracing the different thoughts and experiences shared by participants. I feel that I developed an appreciation of the complex nature of CP, and I hope that my focus groups created a space where uncertainty was an opportunity for deeper understanding and dialogue. At one point in FG2, this was particularly evident when a participant changed her viewpoint multiple times through dialogue. Here, I observed first-hand the fluid nature of understanding and knowledge construction within a group setting, which taught me that discussions can significantly shape and reshape individual perspectives and potentially even practice (Burr, 2015).

While transcribing and familiarising myself with the data, I noted power dynamics in relation to my own role and influence. During the FG introductions, I had highlighted the importance of a reflective, open conversation without strict questions or definitions, which was aimed at encouraging an equal and participatory environment. However, I was aware that I still held a significant amount of power as the facilitator who was setting the tone of the discussions. This positioned me as an authority, who paradoxically both shaped the discussion while also attempting to create a non-hierarchical space. At the end of the focus groups, participants asked me for permission to stay in touch with each other and share practice, which was another reminder of my position of power.

Participants looked to me for reassurance as to the meaning of CP, and I to them. These dynamics resonated with Bion's (1961) concept of 'dependency' in groups, where there was a collective anticipation for a stronger leader to navigate complexities. I perceived the group anxiety to be the result of a wider systemic culture which demands objective definitions. There was then a sense of relief when I reassured the group that a definitive definition was not necessary, relieving the pressure to need extensive background knowledge, perhaps also a form of self-soothing on my part. This dynamic indicated a need for guidance and affirmation within the group space.

At the same time, I felt a sense of inferiority as a trainee EP, feeling that this put me in a less powerful position compared to participants. I noticed my own dependency on them to define CP, hoping to present a clear 'final' answer in my research. However, this expectation was not met, which mirrored the dependency dynamics observed within the groups. Through this experience, I learnt that the journey to understanding CP is as complex for researchers as it is for practitioners, which challenges the idea of a simple and universal definition. I now see the benefit of holding space for what Bion (1978, 1990, 1991) called 'negative capability' – the ability to tolerate uncertainty without rushing for premature solutions. Rushing to a CP definition, model or framework may bypass the anxiety-inducing aspects of uncertainty, but doing so might also bypass an important process that holds the key to exploratory, creative and adaptive approaches to CP. I can see that the 'critical theorist' in me is resistant to providing the comfort of 'neat' and packaged solutions, as these may impede on the development of a critical CEP practice that leads to transformative action and change.

I encouraged participants to interact with each other, not just respond to my prompts. I was aiming to create a space where power is shared among participants rather than being held by a few individuals, but individual stories and experiences did dominate at times. Certain participants were more vocal and articulate so their contributions tended to steer the conversation and introduce new topics, which I saw as a kind of informal leadership within the group. The unique combination of each group, such as individuals' personalities, professional status and comfort with the topic, did seem to influence who spoke up more. I

noticed that participants who had engaged with academic literature on the topic were more likely to contribute to discussions, indicating a value placed on academic and theoretical knowledge within the group. Conversely, those who felt that they lacked any 'formal' background seemed to undervalue their practical experience at times, with some expressions of self-deprecation. Some participants chose to remain silent, preferring to make notes, they may have had varying levels of comfort and engagement in the conversation.

I noted that the topics of discussion often revolved around empowering communities and advocating for change, reflecting a shared value of social justice. From my perspective, it seemed that this shared value created a sense of solidarity among participants. There was a strong tendency for participants to critically assess their roles and the impact of their work with honesty. I felt that self-reflection, self-awareness and critical thinking were genuinely valued and demonstrated. I hope that this was an empowering experience for participants, as it offered a space for them to explore and question their professional practices and the broader systems they operate within.

I also noticed some underlying tensions throughout the transcripts, such as the pressure to demonstrate the impact of their work quantitatively and the challenges of integrating CP into traditional roles. I linked these tensions to broader power structures in the EP and CP fields, where certain methods and epistemologies are valued over others. Although there was no overt conflict in the focus groups, I did pick up on an underlying tension between participants' ideals as community psychologists and the realities of their roles within organisations.

I aimed to separate participants from the same local authority into different FGs, to try and promote a diversity of discussions; however, one group ended up comprising only two EPs from the same LA due to participant availability and dropout. With this unintended configuration, I picked up on a distinct dynamic where both EPs agreed and reinforced each other's viewpoints. This could just be a reflection of their effective working relationship, or 'harmonic' ethos, but I also felt it could reflect a potential limitation in the expression of dissenting opinions, or a dynamic where dissent or differing opinions are less likely to be expressed openly. The tendency towards agreement and consensus may reflect a stronger adherence to the norms of the service they worked for, or at least a need for it to look this way. In this FG, I picked up on a reluctance to critique existing systems, a stance that deviates from CP literature which advocates for systemic change and questioning of the status quo (Kagan et al., 2019). This could point to an organisational culture that discourages rethinking of the way things are, which aligns with some critical CP opinions on the declining criticality of CP (e.g. Coimbra et al., 2012; Fryer & Laing, 2008).

However, it is also important to note that my own inclination towards a critical form of CP is likely to have impacted my interpretations here. A reflexive look at my own positionality here opens up the possibility that my own defences were perhaps 'triggered' by the expression of more moderate forms of CP. The truth is that I too have worked in these same systems that demand a pragmatic approach to change, leading to a potential 'projection' (Freud, 1894) of my own perceived impotence onto the participants. I continue to reflect upon my sometimes-conflicting positions of researcher, practitioner and critical thinker.

In this particular FG, I noticed some self-censorship was evident in many phrases and interjections like "...being careful here...", where participants who worked in the same service felt the need tread carefully. I found myself feeling frustrated that this self-censorship might limit the depth of insights in this FG compared to other groups. However, working with my supervisor I came to appreciate these observations as valuable information in itself, possibly reflecting the same systemic barriers to CP practice identified in my themes. Rather than being a limitation, this self-censorship could be seen as a window into the complex systemic dynamics that EPs must navigate in CP. Perhaps what I had labelled as self-censorship could speak to something beyond the individual – a reflection of organisational cultures, professional norms and systemic pressures.

These factors then influenced the dialogue, which ended up being more on practical implementation and less on critical examination or theoretical exploration compared to the other FGs. Initially, I felt disappointed that this FG did not generate as 'rich' data as the other two as it limited the scope of conversation to the participants' shared experiences. However, while transcribing I noticed that the shared context between these two EPs had led to some really in-depth discussions about their service's use of a CP model, with a focus on the practical implementation. On reflection, I then saw the benefit of having this 'practical' perspective alongside the more theoretical and critical perspectives in the other two FGs.

Further reflections on the research process

Throughout my research journey, I notice feelings of hypocrisy towards myself, as I was critiquing literature through CP lens while my own research design did not amplify marginalised voices or employ Participatory Action Research (PAR) methods. Supervision sessions, however, helped me to see that I was perhaps too critical of myself. I now feel that CP is a perspective on engaging with the world rather than a 'list' of moral virtues. By shedding light on the practice of CP, my research is a step towards impactful change. The design of my focus groups as reflective, non-extractive spaces did contribute to participants' practice and learning, according to their feedback. I hope that this drops a seed of potential for ripple effects in the world of EP practice. Participants asked if they could stay in touch

with each other afterwards and share practice, which speaks to the practical usefulness of the research process itself.

While my research did not align with the CP traditions of participatory action research or emancipatory methodologies, I do feel it had a sense of reciprocity by going beyond just 'extracting' information. This aligns with Ritchie and Lewis's (2003) perspective on contributing rather than extracting. While my research was initially driven by my desire for participants to define CP for me—a rather extractive approach—in the end the focus groups facilitated a co-creation of knowledge. This felt more like a collaborative journey, as we navigated the meaning of CP together, without any prescriptive guidance, which reflects a collective exploration that I went through with the participants.

B: Contribution to knowledge

From the outset of supervision sessions, it was clear that my supervisor had a vested interest in my research topic. He reminded me often that my findings would be of interest to a wider audience, which I personally found exciting and motivating. This encouragement led to discussions about me developing a model for community educational practice, which could potentially guide EPSs or doctoral courses towards a CP orientation. Comments from participants also hinted at an expectation for my research to have practical applications, which added to the external and internal pressures I felt to produce a 'how-to' guide for community educational psychology.

However, I felt that there was an incompatibility between the envisioned 'manual' and the grassroots, participatory core ethos of CP. I also felt that there were ethical implications to basing a framework on the views of professionals in a position of power, who might not fully represent the communities they serve. This led me to resist the idea of a prescriptive model as a goal. I feel strongly that any such model or framework of CP should be participatory and grassroots oriented. This reflection, supported by supervision, means that my research raises more questions than answers. This is consistent with Braun and Clarke's (2021) view that ideas do not 'emerge', rather my research picked up on patterns in the literature and in my data which lead to further wonderings. It is my view that further participatory research is needed, that truly amplifies community voices, before any CEP framework is proposed.

Reflecting on these pressures led me to question whether my misplaced fantasy of a neat definition or concrete framework was actually influenced by the focus group dynamics of dependency. During discussions with my supervisor, we explored the tension between the underpinning social constructionist epistemology of my research to a positivist desire for an objective, universal model of CP practice. This may have been shaped by the dependency group dynamics I was immersed in, to which I too was contributing, by looking to external voices of authority for definitions and guidance. I now feel that the aim of my research is to

actually highlight rather than resolve this tension by engaging with the complex epistemological debates in the field such as methodological pluralism (e.g. Orford, 2008).

When reflecting on the 'clash' between the espoused social constructionism of my research versus the pull towards a positivist outcome, I feel that there is a dialectic at play. Dialectics is the philosophical concept of understanding the world through the interaction of opposing forces (Adomo, 2017), and thinking about dialectics has helped me to understand the tensions between a social constructionist perspective and the pull towards creating a 'universal' CP framework. This dialectical tension seems to mirror the ongoing debate within the CP field, where the challenge is in navigating (rather than resolving) the productive space these 'opposites' create, so that new understandings and approaches can emerge.

Dissemination strategy

I plan to share my research at the upcoming Cardiff DEdPsy TEP conference this summer, which will allow me to present my findings to a community of peers. However, I also feel it important to reach a broader audience beyond the academic sphere. I hope to engage with wider communities through social media platforms, blogs and podcasts. I would like to share the practical implications of my research in a more accessible and engaging way, by connecting with practitioners, community members and other stakeholders who might not typically engage with academic publications.

I am excited to apply to present my work at the Community Psychology Festival. This festival is an alternative to traditional academic conferences and is an ideal platform to engage with like-minded individuals and community groups who are passionate about CP and social justice. I believe this event will be crucial for sharing my research in a way that resonates with the community and generates meaningful dialogue about the application of CP principles in educational psychology.

Finally, I will use my research to inform my own practice as an EP. By staying true to the principles of CP and actively seeking opportunities to apply them in my work, I hope to embody the transformative potential of CP in my work. In particular, I feel that my findings regarding systemic facilitators and barriers to CP in EP practice will be useful in my practice. Going into my journey as an early career EP within a LA, my research has provided me with a deep awareness of the potential constraints I will face. I hope this will give me more confidence in managing the complex task of applying CP principles in a wider culture that may not always be open to such an approach. Recognising the barriers is one thing, but I also feel my research highlights strategies to actively seek and cultivate facilitators to applying CP in EP practice. As I progress in my role and gain more influence, I am now more informed about the factors that can facilitate a CP orientation within educational psychology services.

Utility and applications of the findings; directions for future research.

On a practical level, my findings highlight a real need for better training and professional development that bridges the gap between theoretical understanding and practical application of CP in EP practice. For the EP community, my research suggests directions for developing curricula that embed CP principles into EP practice, moving from theory to action. Research from South Africa may be useful to draw upon when developing CP components to EP doctoral training (e.g. Carolinssen, 2020). There is also a clear need for training and support for EPs to engage in policy work and advocacy efforts, so that they feel more confident in navigating their political context and its impact on children, young people and families. More generally, my research points to a critical re-evaluation of the role of the EP, particularly the value of a critically engaged approach to EP practice.

For future research directions, there is an exciting opportunity to explore how EP services can draw upon CP principles and measure the impact of their CP practice in a way that is consistent with the core values in the field itself. I hope that future research builds on my findings, and employs grassroots-oriented participatory action research, community voice and case studies to further contribute to the literature of CP in EP practice.

My research might rightly be critiqued for emphasising the perspectives of professionals over those of service users, which is concern that has been discussed in the CP literature (e.g. Fox, 2008). I feel that a deeper adoption of CP research values would need a methodology that aims to amplify community voices. To this end, future research could benefit from employing case studies, Participatory Action Research and other transformative, emancipatory methods (Kagan et al., 2019). Per Orford's (2008) stance, the initial 'assessment phase' is crucial in CP research, in which researchers collaborate closely with communities to explore research directions most beneficial to them, thereby ensuring the research is led by community voice.

My study arguably captured an echo chamber by engaging with EPs who already integrate CP into their practice, which limits the diversity of the perspectives that were captured. I feel this is a necessary first step in order to 'paint a picture' of the current landscape by capturing the perspectives of a range of EPs who do practice CP. However, as Coimbra et al. (2012) point out, it is just as important for CP to turn the critical lens onto itself. Future research might aim to disseminate CP practices beyond these circles to a broader range of professionals, including those sceptical of or unfamiliar with CP. Also, research might gather the views of EPs with alternative viewpoints. I feel that recruiting participants with varied viewpoints and experiences would enhance the discourse with much-needed critique and nuance.

Impact on my own applied work

The research process has been enlightening for me as a practitioner and has inspired me with a drive to integrate CP into my post-qualification practice. Through conducting a thorough literature review, I feel I have developed a solid sense of the theoretical foundations of CP which I can draw upon as the 'compass' of my practice. I am now much more aware that the integration of CP principles must be adaptable and sensitive to the specific cultural, socio-economic and political landscapes of each community I will serve. I also feel the research has given me a deeper appreciation for systemic thinking and the importance of critically thinking about the broader ecologies that influence child development and wellbeing.

As I begin my applied work in my new role as an EP, I aim to bring a commitment to embodying the principles of CP in a way that is relevant and responsive to the communities I serve. This research has shown me the importance of transformative practices that may look different to the traditional boundaries of the EP role, opening possibilities to be an agent of change within communities.

In particular, I feel that my findings regarding systemic facilitators and barriers to CP in EP practice will be useful in my practice. Going into my journey as an early career EP within a LA, my research has provided me with a deep awareness of the potential constraints I will face. I hope this will give me more confidence in managing the complex task of applying CP principles in a wider culture that may not always be open to such an approach. Recognising the barriers is one thing, but I also feel my research highlights strategies to actively seek and cultivate facilitators to applying CP in EP practice. As I progress in my role and gain more influence, I am now more informed about the factors that can facilitate a CP orientation within educational psychology services.

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Zani, B., Albanesi, C., Cicognani, E., Guarino, A., & Tzankova, I. (2022). Mobilising critical consciousness in educational contexts: A Community Psychology approach. In The Routledge international handbook of community psychology (pp. 340-354). Routledge.

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4. Bronfennbrenner's (1979) Ecological Systems Theory;
5. Hawkins and Catalano's (1992) Social Development model;
6. Dohrenwend and Dohrenwend's (1981) Stress & Coping model;
7. Ryan's (1976) Blaming the Victim;
8. Martin-Baro's (1994) Liberation Psychology Theory;
9. Rogers's (1959) Helping Relationships (empathy, acceptance/warmth, and genuineness);
10. Irving Yalom's (2005) Conception of Therapeutic Factors in Group Therapy (instillation of hope, universality, etc.);
11. Habermas's (1984, 1987) Theory of Communicative Action;
12. Marcuse's (1969) Critical Social Theory;
13. O'Donnell, Tharp, & Wilson's (1993) Activity Theory;
14. Flay and Schure's (2012) Integrative Theory;
15. Rawls's (1971) Social Justice Theory;
16. Sen's (2009) Social Justice Theory;
17. Foucault's (1991) Conception of Power;
18. Bordieus' (1986) Theory of Forms of Capital;
19. Foster-Fishman, Nowell, and Wang's (2007) System-Theoretical Work;
20. Fishbein and Ajzen's (1975) Theory of Reasoned Action;
21. Ajzen's (1991) Theory of Planned Behavior;
22. Rutter's (1985) Resilience Theory;
23. Weiss and Cropanzano's (1996) Affective Events Theory;
24. Barker's (1968) Behavior Setting Theory;
25. French, Rogers, and Cobb's (1974) Person-Environment Fit Theory of Stress;
26. Biglan and Sloane Wilson's (2015) Behavioral Systems Science;
27. Nowell and Boyd's (2010) Sense of Community Responsibility Concept and Theory;
28. Von Bertallanfy's (1969) Open Systems Theory;
29. Moos' (1986) Social Context Perspective;
30. Argyris' (1993) Organizational Learning Theory;
31. Cooperrider and Srivastva's (1987) Appreciative Inquiry Theory;
32. Spreitzer et al.'s (2005) Socially Embedded Model of Thriving.

Appendix B: Rationale for selection of databases

Database	Rationale for Inclusion
Scopus	Scopus is one of the largest abstract and citation databases, it covers a wide range of relevant disciplines such as psychology and education. It provides access to high-quality peer-reviewed research and is particularly valuable for its comprehensive indexing of multidisciplinary journals, which is important for exploring the interdisciplinary nature of community psychology.
ERIC (Education Resources Information Center)	ERIC is a key database for education research and was included to access literature specifically related to educational psychology. It offers a wide range of resources on teaching, learning and educational policies, which are directly relevant to the CP in educational psychology.
BEI (British Education Index)	This database has a focus on education in the UK, making it an important resource for accessing research and reports on EP practice within the UK context. This database provided the researcher with region-specific insights and practices relevant to the local context of the present study.
ASSIA (Applied Social Sciences Index and Abstracts)	ASSIA covers the applied social sciences, including psychology, sociology and social work. This database was chosen to access literature that encompasses both psychology as well as broader social science disciplines, particularly research that addresses social justice, equity and community well-being which are core themes of CP.
PsycINFO	PsycINFO is the most comprehensive database for psychology-related research, it gives access to a wide range of peer-reviewed articles, books and dissertations. Using this database ensured that the review captured the depth and breadth of psychology research relevant to CP.
OVID	OVID enabled the researcher to access to a wide array of medical and health-related databases, including those relevant to psychology. It was included because health related and psychology research may be relevant to understanding approaches to CP practice.
ProQuest	ProQuest offers access to a wide range of content types, including dissertations, theses and peer-reviewed journals across various disciplines. It was chosen to supplement the literature search with grey literature and lesser-known studies that might not be indexed in more specialised databases. CP in EP practice is a niche field, therefore it was felt that access to DedPsy theses would be important.

Appendix C: Papers excluded from the literature review after reading in full

	Reference	Reason for exclusion
1	Anderson, L. S. (1976). The mental health center's role in school consultation: Toward a new model. Community Mental Health Journal, 12(1), 83–88. APA PsycInfo <1967 to 1986>. https://doi.org/10.1007/BF01435741	This paper looks at mental health frameworks and the relationship between school consultation and community mental health, rather than explicitly linking CP with EP. The consultation model described is more related to the mental health field, with minimal emphasis on community psychology or its intersection with EP practice.
2	Benyamini, K. (1976). School psychological emergency interventions. Proposal for guidelines based on recent Israeli experience. Mental Health and Society, 3(1–2), 22–32. Scopus.	This paper describes the provision of mental health services and emergency interventions within the school context, but does not speak to community psychology as a broader interdisciplinary practice. The article lacks an explicit integration of community psychology principles with educational psychology, which is necessary for inclusion. Hence, it was excluded for not meeting the required link between both CP and EP.
3	Chung, H. (2000). Breaking fresh ground: School-based primary prevention in Korea. Journal of Prevention and Intervention in the Community, 19(2), 109–114. Scopus. https://doi.org/10.1300/J005v19n02_15	The emphasis is primarily on mental health promotion and primary prevention in a Korean context, rather than integrating community psychology with educational psychology as a field. So, the lack of a direct and explicit connection between community psychology and educational psychology practice led to its exclusion.
4	Clinch, A. (2011). A community psychology approach to preventing violent extremism: Gaining the views of young people to inform primary prevention in secondary schools [Ap.Ed.&Child Psy.D., University of Birmingham (United Kingdom)]. In PQDT – UK & Ireland (1124016438). ProQuest Dissertations & Theses Global. http://abc.cardiff.ac.uk/login?url=https://www.proquest.com/dissertations-theses/community-psychology-approach-preventing-violent/docview/1124016438/se-2?accountid=9883	This thesis is about preventing extremism rather than directly linking community psychology with educational psychology practice. The research lacks a strong emphasis on educational psychology as a distinct field, instead focusing on the broader context of community-based prevention efforts.

5	Cummings, J. A., McLeskey, J., & Huebner, E. S. (1985). Issues in the preservice preparation of school psychologists for rural settings. School Psychology Review, 14(4), 429–437. APA PsycInfo <1967 to 1986>.	This paper speaks to the specific challenges and issues of preparing school psychologists for work in rural settings. Does not make an explicit link to community psychology principles or approaches.
6	Davis, B., & Cahill, S. (2006). Challenging expectations for every child through innovation, regeneration and reinvention. Educational and Child Psychology, 23(1), 80–91. APA PsycInfo <2006 to 2007>.	This paper looks at EPSs and their role in supporting the British government's *Every Child Matters* initiative. The primary emphasis is on the reform and development of services within the framework of national policy. The integration of community psychology is acknowledged but is not central to the discussion.
7	Davis, J. M. (1988). The school psychologist in a community mental health center. School Psychology Review, 17(3), 435–439. APA PsycInfo <1987 to 2001>.	Explores how school psychologists can practice in community mental health settings and the additional training required for this transition. Focus is on the application of school psychology within a community mental health framework, rather than integrating community psychology principles with educational psychology practice. There is not a strong and explicit focus on community psychology theoretical frameworks and application in school psychology practice.
8	Desforges, M. (2018). Sheffield Psychological Service: A Personal Perspective. Educational & Child Psychology, 62–70. ERIC.	A reflective account of the author's experiences working in the Sheffield Psychological Service. A personal narrative focused on service delivery and organisational changes within the educational psychology context. It does not establish a strong theoretical or practical connection to community psychology.
9	Dunbar-Krige, H., Pillay, J., & Henning, E. (2010). (Re-)positioning educational psychology in high-risk school communities. Education as Change, 14(sup1), S3–S16. https://doi.org/10.1080/16823206.2010.517909	Discusses the role of EPs working within high-risk school communities and highlights the importance of integrating an ecological approach. The focus remains largely on how educational psychologists can adapt their practice in response to high-risk environments, without establishing a strong, explicit link between the two fields of CP and EP.

10	Flaspohler, P. D., Anderson-Butcher, D., Paternite, C. E., Weist, M., Wandersman, A., & Paul D. Flaspohler, D. A.-B., Carl E. Paternite, Mark Weist and Abraham Wandersman. (2006). Community science and expanded school mental health: Bridging the gap to promote child well-being and academic success. Educational & Child Psychology, 23(1), 27–41. British Education Index.	Focuses on the integration of community science with school-based mental health services to improve child well-being and academic success. Discusses mental health frameworks within the educational context, rather than the broader theoretical integration of community psychology with educational psychology. The emphasis is on mental health interventions rather than the community psychology perspective.
11	Goldman, B. L. (2010). "And keep the change…": A school-based community intervention model [Psy.D., Rutgers The State University of New Jersey, Graduate School of Applied and Professional Psychology]. In ProQuest Dissertations and Theses (816337703). ProQuest Dissertations & Theses Global. http://abc.cardiff.ac.uk/login?url=https://www.proquest.com/dissertations-theses/keep-change-school-based-community-intervention/docview/816337703/se-2?accountid=9883	Focuses on a school-based community intervention model applied in an ultra-Orthodox/Hassidic Jewish community. The paper primarily addresses mental health interventions within a specific cultural and religious context. The focus is on creating systemic change in resistant communities through school-based mental health programs, without any links to broader educational/school psychology practices.
12	Grieger, R. M., & Abidin, R. R. (1972). Psychosocial Assessment: A Model for the School Community Psychologist. Psychology in the Schools, 9(2), 112. ERIC.	A psychosocial model aimed at assessing and modifying children's behaviour within school settings. It describes the practical application of school psychology which addresses individual behavioural issues in education settings. No significant emphasis on community psychology or the theoretical integration between community psychology and educational psychology.
13	Hoover, J. G. (1978). The school psychologist in evaluating educational programs. Journal of School Psychology, 16(4), 312–321. APA PsycInfo <1967 to 1986>. https://doi.org/10.1016/0022-4405%2878%2990038-9	Focuses on the role of school psychologists in evaluating educational programs. The article focuses solely on educational psychology without linking it to community psychology.
14	Keane, P. H. A. (2012). Storying challenges in communities [Ph.D., University of Newcastle Upon Tyne (United Kingdom)]. In PQDT – UK & Ireland (1785488268). ProQuest Dissertations & Theses Global. http://abc.cardiff.ac.uk/login?url=https://www.proquest.com/dissertations-	Investigates the perceptions and narratives surrounding the community of Moss Side, Manchester, through a collaborative process with Mothers Against Violence. The discussion covers narrative practices, stereotypes and community

	theses/storying-challenges-communities/docview/1785488268/se-2?accountid=9883	perceptions rather than establishing a direct theoretical link between community psychology and educational psychology.
15	Kohavi, H., Roded, A. D., & Raviv, A. (2020). Continuity and change in role definitions and training models of school psychologists in 130esear. The Journal of Psychology: Interdisciplinary and Applied, 154(8), 545–567. APA PsycInfo <2020>. https://doi.org/10.1080/00223980.2020.1776204	Paper about the historical development, role definitions and training models of school psychologists in Israel. Its key focus is the professional development of school psychologists. The article lacks an explicit exploration or theoretical integration of community psychology with educational psychology.
17	Morris, R. J., & Morris, Y. P. (2017). School psychology in residential treatment facilitiest. In The School Psychologist in Nontraditional Settings: Integrating Clients, Services, and Settings (pp. 159–183). Scopus. https://doi.org/10.4324/9781315211893	Focuses on the role and functions of school psychologists working in residential treatment settings, specifically dealing with children and adolescents in these facilities. Topic is on the unique aspects of school psychology within residential care contexts rather than examining how community psychology interacts with educational psychology.
18	Plas, J. M. (1986). Systems psychology in the schools. Systems Psychology in the Schools. APA PsycInfo <1967 to 1986>.	A detailed examination of systems theory and its applications in school psychology, including relevant assessment and intervention strategies. Insights into systemic approaches within educational psychology but it does not explicitly address or integrate community psychology principles. The focus is primarily on school psychology within the framework of systems theory, without a clear link to community psychology theory or practice.
19	Prilleltensky, I. (1991). The social ethics of school psychology: A priority for the 1990's. School Psychology Quarterly, 6(3), 200–222. APA PsycInfo <1987 to 2001>. https://doi.org/10.1037/h0088814	Advocates for a shift in school psychology towards a broader focus on social ethics and addressing societal issues such as poverty, racism and inequity. Its primary focus is on ethical paradigms and systemic changes within school psychology itself. The author does not explicitly engage with community psychology as a distinct field or explore its integration with educational psychology.
20	Prilleltensky, I. (1994). Empowerment in mainstream psychology: Legitimacy, obstacles, and possibilities. Canadian Psychology / Psychologie Canadienne, 35(4), 358–375. APA PsycInfo <1987 to 2001>. https://doi.org/10.1037/0708-5591.35.4.358	Explores the concept of empowerment and its relevance in various areas of psychology. Looks at empowerment as a concept and its ethical and

		philosophical underpinnings, rather than making any direct connection between community psychology and educational psychology.
21	Ratheram, E., & Kelly, C. (2021). An exploration of the influences on work with minority cultural and linguistic communities within the practice of educational psychology in the United Kingdom. Educational and Child Psychology, 38(4), 9–23. APA PsycInfo <2021>.	This paper is about practicing educational psychology with minority cultural and linguistic communities. Focus is on cultural and linguistic diversity and cultural competence, rather than on the theoretical or practical integration of community psychology with educational psychology.
22	Rhodes, J. E., Camic, P. M., & Jean E. Rhodes and Paul M. Camic. (2006). Building bridges between universities and middle schools: A teacher-centred collaboration. Educational & Child Psychology, 23(1), 42–51. British Education Index.	This paper looks at the collaboration between universities and schools to create a positive school climate and systemic change through teacher-led initiatives. The focus is not on establishing a theoretical or practical link between community psychology and educational psychology.
23	Roffey, S. (2015). Becoming an agent of change for school and student well-being. Educational and Child Psychology, 32(1), 21–30. APA PsycInfo <2015>.	Primarily looks at the role of EPs in promoting student well-being through whole-school approaches. Its focus is on educational psychology, with minimal exploration of community psychology principles.
24	Sweet, I. (1977). A model for community school psychology. Dissertation Abstracts International Section A: Humanities and Social Sciences, 37(9-A), 5616. APA PsycInfo <1967 to 1986>.	The focus is on reforming the SP role within the educational system, without fully developing or applying community psychology theories in tandem with educational psychology practices.
25	Trickett, E. J., & Rowe, H. L. (2012). Emerging Ecological Approaches to Prevention, Health Promotion, and Public Health in the School Context: Next Steps from a Community Psychology Perspective. Journal of Educational & Psychological Consultation, 22(1–2), 125–140. ERIC. https://doi.org/10.1080/10474412.2011.649651	Takes an ecological perspective on school-based interventions, the primary focus is on ecological approaches to health promotion rather than integrating community psychology with educational psychology.
26	Zani, B., Albanesi, C., Cicognani, E., Guarino, A., & Tzankova, I. (2022). Mobilising critical consciousness in educational contexts: A Community Psychology approach. The Routledge International Handbook of Community Psychology: Facing Global Crises with Hope., Albanesi, C., Prati, G., Guarino, A., Cicognani, E. (2021). School citizenship education through YPAR: What works? A mixed-	Focuses on promoting critical consciousness among young people. The main focus is on critical consciousness development rather than on the direct interaction between community psychology and educational psychology as distinct fields.

methods study in Italy. Journal of Adolescent Research. Advance online publication., 340–354. APA PsycInfo <2023 to October Week 1 2023>. https://doi.org/10.4324/9780429325663-27	

Participant information sheet

I am a trainee Educational Psychologist who would like to conduct my thesis study. You are being invited to take part in this research study. Before you decide whether you would like to participate it is important for you to understand why the research is being conducted and what it will involve. Please take your time and read the following information carefully and please ask if there is anything you are unclear about or need more information about. Your time is greatly appreciated.

What is the purpose of the project?

The purpose of this project is to understand your experiences of applying community psychology in EP practice. I am interested in how you define community psychology, and how you apply it in your practice. The findings will be used to form part of my thesis research which will be submitted as a requirement of my doctoral degree.

What will happen if you take part?

If you wish to take part in this study you will be asked to take part in a focus group that shall be voice recorded only, via Microsoft teams, where your camera can be switched off (if you choose) so that video information is not captured. The focus group will be about your experience of applying community psychology in your EP practice. The questions will be based on how you define community psychology, and what it looks like in your EP practice. The focus group will take place with other EPs who use community psychology in their practice.

Data collected will be stored in a secure location; all participants will be given a pseudonym so will remain anonymous. Only the researcher named on your consent form (Eira Fomicheva fomichevaem@cardiff.ac.uk) will have access to your data. Only group data will be presented in the report so that no individual is identifiable in this way either. No demographic information will be collected or reported so that you will not be identifiable. Transcription will be carried out by the researcher in a private location.

Do you have to take part?

Participation in this research is completely voluntary. If you do not wish to participate you do not have to. Participating in this project will have no impact on your job role and nobody else will know whether you participated or not.

Should you decide to take part you will be asked to sign a copy of the consent form declaring that you have read and understood the information in this document and that you consent to participate in the research. You can withdraw from the study if you change your mind without giving a reason until 3 weeks after your focus group date. Your data will then be destroyed, and you will be informed of this. You will not be able to withdraw your data from 3 weeks after the focus group as the focus group will be transcribed and anonymised.

This means that the information you have provided will not be traceable to you so will not be able to be removed from the data gathered.

What are the possible disadvantages and risks of taking part?

The research project does not intend to evoke difficult or sensitive discussion points; however, this is always possible depending on your own experiences. You will be provided with a debrief form including contact details of myself and my supervisor, should you have any questions or concerns following the focus group. The focus group will be very flexible, which will allow for time and breaks if required.

What are the possible benefits of taking part?

This study will not provide any specific benefits to individuals; however, I am hoping that it will have the potential to shape the future of the EP profession.

Who has reviewed the project?

This research is conducted within the requirements of the School of Psychology Research Ethics Committee at Cardiff University. And in accordance with the British Psychological Society's Ethical Code of conduct (BPS 2009). This project is being overseen by the researcher's supervisor Dale Bartle.

Thank you for taking the time to read this information

Privacy Notice: The information provided will be held in compliance with GDPR regulations. Cardiff University is the data controller and is committed to respecting and protecting your personal data in accordance with your expectations and Data Protection legislation. The University has a Data Protection Officer who can be contacted at inforequest@cardiff.ac.uk. Further information about Data Protection, including your rights and details about how to contact the Information Commissioner's Office should you wish to complain, can be found at the following: https://intranet.cardiff.ac.uk/staff/supporting-your-work/manage-use-and-protect-data/data-protection.

The lawful basis for processing this information is public task. This information is being collected by the Eira Fomicheva, Trainee Educational Psychologist. The information on the consent form will be held securely and separately from the research information. Only the researcher will have access to this form and it will be destroyed 5 years after publication. The research information you provide will be used for the purposes of research only and will be stored securely. Only the named researcher (Eira Fomicheva) will have access to this information. Upon study completion, the data will be anonymised (any identifying elements removed) as soon as possible and this anonymous information may be kept indefinitely, published or made publicly available in accordance with open science practices.

The information on the consent form will be held securely and separately from the research information. Only the researcher will have access to this form and it will be destroyed after 7 years.

The research information you provide will be used for the purposes of research only and will be stored securely. Only Eira Fomicheva will have access to this information. After 3 weeks the data will be anonymised (any identifying elements removed) and this anonymous information may be kept indefinitely or published.

Recordings of focus groups will be stored in a secure password protected and encrypted file on a computer or other device, with the password only known to the researcher and other members of the research team.

Researcher: Eira Fomicheva

E-mail: fomichevaem@cardiff.ac.uk

Any complaints may be made to:

Secretary of the Ethics Committee
School of Psychology
Cardiff University
Tower Building
Park Place
Cardiff
310 3AT
Tel: 029 2087 0707
Email: psychethics@cardiff.ac.uk

Consent form

Name of Student conducting this research: Eira Fomicheva

1   I confirm that I have read and understand the information sheet for this project. I have had the opportunity to ask questions.

2   I understand that my participation is voluntary, and I am free to withdraw my data until 3 weeks after the focus group date, which will be the when the audio data will be transcribed and anonymised.

3   I understand that examples of my experiences will be noted, analysed and that all data will be stored securely.

4   I understand that my focus group will remain anonymous and that only the researcher will hear it. I understand that all personal data about me will be kept confidential.

5   I understand that the researcher must work in accordance to the Ethical Code of Conduct set by the School of Psychology Research Ethics Committee at Cardiff University and The British Psychological Society (2009).

6   I consent to taking part in a focus group that will be audio recorded, however video may be captured if I choose not to turn my camera off.

7   I understand who will have access to my information.

8   I understand that my focus group will be transcribed and anonymised, and the original recording then deleted.

9   I understand that the anonymised audio data and anonymised transciption will be uploaded to a data repository.

10   I agree to take part in the above research project.

Name of Participant: Date: Signature:

Name of researcher: Eira Fomicheva   Date   Signature

Privacy Notice: The information provided will be held in compliance with GDPR regulations. Cardiff University is the data controller and is committed to respecting and protecting your personal data

in accordance with your expectations and Data Protection legislation. The University has a Data Protection Officer who can be contacted at inforequest@cardiff.ac.uk. Further information about Data Protection, including your rights and details about how to contact the Information Commissioner's Office should you wish to complain, can be found at the following: https://intranet.cardiff.ac.uk/staff/supporting-your-work/manage-use-and-protect-data/data-protection.

The lawful basis for processing this information is public task. This information is being collected by the Eira Fomicheva, Trainee Educational Psychologist. The information on the consent form will be held securely and separately from the research information. Only the researcher (Eira Fomicheva) will have access to this form and it will be destroyed 5 years after publication. The research information you provide will be used for the purposes of research only and will be stored securely. Only the named researcher will have access to this information. Upon study completion, the data will be anonymised (any identifying elements removed) as soon as possible and this anonymous information may be kept indefinitely, published or made publicly available in accordance with open science practices.

The information on the consent form will be held securely and separately from the research information. Only the researcher will have access to this form and it will be destroyed after 5 years.

The research information you provide will be used for the purposes of research only and will be stored securely. Only Eira Fomicheva will have access to this information. After 3 weeks the data will be anonymised (any identifying elements removed) and this anonymous information may be kept indefinitely or published.

Pre interview script

"Thank you for agreeing to take part in this focus group. Before we begin, I want to remind you that your participation is completely voluntary, and you can withdraw at any time during the focus group or up to three weeks afterward without providing a reason. Everything shared today will remain confidential, and no identifying information will be recorded. You have the option to keep your camera on or off during the session; however, no video recordings will be kept—only audio will be recorded for transcription purposes. The recording will be stored securely and anonymised within three weeks, after which the original audio will be permanently deleted. I want to emphasise that this session is intended to be a reflective, open conversation. There are no right or wrong answers, and I'm not here to extract data through strict questions. Instead, I hope we can have a non-hierarchical, participatory discussion where everyone feels comfortable sharing their thoughts and experiences. Please feel free to ask each other questions as well, as this is more of a discussion than a traditional interview. Does anyone have any questions before we start?"

Focus group interview questions:

1. Could you tell me about how you define community psychology within the context of EP practice?

    a. *What does 'community psychology' mean to you?*

2. Could you talk about your experiences of applying community psychology in your EP practice?

    a. *What does 'community psychology' look like to you?*

Appendix H: Gatekeeper letter

Dear XXX,

My name is Eira Fomicheva and I am a Trainee Educational Psychologist on Cardiff University's Doctorate in Educational Psychology (DEdPsy). I am writing to you, as XXX, to ask whether you would consider disseminating the attached information sheet regarding my doctoral thesis research to Educational Psychologists (EPs) who practice community psychology.

The purpose of this project is to understand EPs' experiences of applying community psychology in EP practice. I am interested in how EPs define community psychology, and how it is applied in practice.

I ask whether, following the dissemination of my research information sheet (attached), you are able to provide me with the email addresses of those who express interested in taking part in my research. This will allow me to provide them with a consent form and to organise a date/time for a focus group.

Thank you for your time.

Yours sincerely,
Eira Fomicheva

School of Psychology
Research Ethics Committee

APPLICATION FOR ETHICAL REVIEW
Proforma version: V4.2

For SREC Office Use Only	
SREC Reference: **EC**	Meeting/Review Date: [x]

SECTION 1. GENERAL INFORMATION	
Application Type:	☐ Staff ☒ PGR student ☐ PGT/Masters Student ☐ Undergraduate
Submission Type:	☒ Standard ☐ Generic ☐ Year 2 practical
To be reviewed as:	☒ Proportionate Review ☐ Full Review
Research Project Title:	Community psychology in applied educational psychology practice
Short Title (where applicable):	
For Staff Projects	
Name of Chief/Principal Investigator:	
Email address:	
Other members of research team:	
For Student Projects	
Name of Student(s):	Eira Fomicheva
Email address(es):	fomichevaem@cardiff.ac.uk
Name of Supervisor(s): *(if different from Chief/Principal Investigator)*	Dale Bartle
Supervisor(s) email address(es):	bartled@cardiff.ac.uk
Other members of research team:	

SECTION 2. SCREENING QUESTIONS			Yes	No
2.1	Does the research project fall within the scope of the UK Policy Framework for Health and Social Care Research? This Framework broadly applies to research taking place within, or involving, the health and social care systems. If **yes**, *you will need to apply to the Research Governance Team for Sponsorship using the Advanced Project Information Proforma (APIP) (available on the Cardiff University intranet). The Research Governance Team will advise you on the approvals that are required for the research project after it has conducted a review of the APIP and supporting documentation.* **Please do not continue with this application until you have sought advice from the Research Governance Team.** ***Please include confirmatory email/letter with this application.***		☐	☒
2.2	a) Does the research project involve the collection or use of Human Tissue (including, but not limited to, blood, saliva and bodily waste fluids)? *If yes is ticked then a copy of the submitted application form and any supporting documentation must be emailed to the Human Tissue Act Compliance Team (HTA@cf.ac.uk) and the PSYCH Human Tissue Officer (DaviesW4@cardiff.ac.uk).* *A decision will only be made once these documents have been received.* ***Please do not continue with this application until you have sought advice from HTACT.*** ***Please include confirmatory email/letter with this application.***		☐	☒
2.3	Does the research project involve the use of a drug, controlled substance or medicinal project (including tobacco, alcohol, caffeine or other food stuffs or additives) or fall within the University's Medicines for Human Use (Clinical Trials) Regulations (Section 3.11.3 of the Research Integrity and Governance Code of Practice, V3 July 2019) *If **yes**, you will need to contact the Research Governance Team for guidance.* ***Please do not continue with this application until you have sought advice from the Research Governance Team.*** ***Please include confirmatory email/letter with this application.***		☐	☒

2.4	Does the research project fall within the scope of the University's [Security-sensitive Research Policy](#)? This Policy broadly applies to research involving terrorism, extremism or radicalisation (or access to materials of such a nature). If **yes**, *you must register the research in accordance with the Policy and comply with the IT and security arrangements contained in the Policy.* ***Please include confirmatory email/letter with this application.***	☐	☒
2.5	Have you <u>and</u> all other Cardiff University co-applicants/ /Supervisors/Members of the research team (as listed in Section 1) completed the University's [Research Integrity Online Training Programme](#)? *If **no**, please complete the training before submitting the application to this Committee.*	☒	☐
2.6	I confirm the relevant equality and diversity considerations, in accordance with University policy and School requirements, have been taken into account for the proposed research. *If **no**, please complete the training before submitting the application to this Committee.*	☒	☐
2.7	I am familiar with the University Guidelines for ethical practices in l research (and have discussed them with the other researchers involved in the project). *If **no**, please complete the training before submitting the application to this Committee*	☒	☐
2.8	I am familiar with the BPS Guidelines for ethical practices in psychological research (and have discussed them with the other researchers involved in the project). *If **no**, please complete the training before submitting the application to this Committee.*	☒	☐

SECTION 3. PROJECT SUMMARY	
3.1	Summarise the research project (including the purpose, rationale, benefits/contributions and its methodology) using language that would be understood by a lay person *(<300 words)*

This research project aims to explore how educational psychologists integrate community psychology into their applied EP practice. The aim is to understand how educational psychologists define and use community psychology in their work, as well as the benefits and relevance of this approach. The study addresses a gap in knowledge between community psychology and educational psychology, providing insights into how these fields can inform and support each other.

This study will expand our understanding of the intersection between community psychology and educational psychology, which have shared goals but limited exploration of how they are practiced together. The findings will contribute to the theoretical understanding of community psychology within educational psychology practice. Practically, the research can inform the development of training programs for future educational psychologists, ensuring they have the necessary skills to address the needs of communities. It can also guide the creation of policies and interventions that promote community well-being and educational equity.

The research will involve conducting focus groups with educational psychologists who incorporate community psychology principles in their practice. The participants will be recruited through word of mouth, social media, and community psychology groups. The focus groups will be recorded and transcribed for analysis. The data will be analysed using Thematic Analysis, which involves identifying themes and patterns in the participants' responses.

Participants will receive information sheets explaining the purpose and process of the study, and they will provide informed consent before participating. Confidentiality and anonymity will be ensured, and participants will have the right to withdraw from the study at any time. The research findings will be disseminated through academic conferences, peer-reviewed publications, and professional networks.

In summary, this research project aims to bridge the gap between community psychology and educational psychology by exploring how educational psychologists define and incorporate community psychology principles into their practice. The findings will contribute to theoretical knowledge, inform training programs, and have practical implications for policies and interventions aimed at promoting community well-being and educational equity.

3.2	State the research question(s). briefly (<100 words) describe the main aims/hypotheses of the research

The purpose of this research study is to explore the Educational Psychologists' (EPs') thoughts, experiences and constructions of using community psychology within their EP practice. Specifically, the study aims to understand how educational psychologists define and integrate community psychology into their professional practice. By examining their perspectives, the project seeks to contribute to the existing knowledge base and provide insights into what the community psychology approach brings to the professional activity of real-world EP practice.

Research questions: How do educational psychologists define community psychology within the context of their practice? How do educational psychologists incorporate community psychology in their practice?	
3.3	Estimated start date.
August 2023	
3.4	Estimated end date (usually the end of data collection).
April 2024	
3.5	Is the research project funded? *If **yes**, please name the funding body.*
No	
3.6	Are there any potential conflicts of interest? *If **yes**, please confirm the action you propose to take to address such conflicts.* *Information and guidance on conflicts of interest is contained in the [Research Integrity Online Training Programme](#) and the [Research Integrity and Governance Code of Practice](#).*
No	

SECTION 4. FULL REVIEW CRITERIA			
Your answers to the questions in this Section 4 will help the Committee determine whether your project requires full or proportionate review. If all 'No' boxes apply, your project may be considered for proportionate review. If a 'Yes' box applies, your project will proceed to full review <u>unless</u> the school has approved a Standard Operating Procedure (SOP) for that particular criterion. If you have complied with the SOP, your project may be considered for proportionate review. If you are using a school of Psychology SREC approved SOP for any question, then your proposal can be a proportionate review. **If there is no SOP available, then please use Section 9 to provides details for each point.**			
		Yes	**No**
4.1	a) Will the research project be performed without the participants' prior consent?	☐	☒

	If "Yes" then this application will require a Full review and will need additional information, use Section 9 for these details.		
	b) If you have answered 'yes' to this question, please refer to the School of Psychology SOP for this procedure. Please enter the version number you are using here		
4.2	a) Does the research design include an element of deception, including covert research? *If "Yes" then this application may require a Full review and will need additional information, use Section 9 for these details.*	☐	☒
	b) If you have answered 'yes' to this question, please refer to the School of Psychology SOP for this procedure. Please enter the version number you are using here		
4.3	a) Will the research project involve children under the age of 18 or 'at risk' (vulnerable) adults or groups? *The Cardiff University Safeguarding Children and Adults at Risk: Policy and Guidance and BPS guidelines set out examples of 'at risk' or 'vulnerable' adults.* *If "Yes" then this application will require a Full review and will need additional information, use Section 9 for these details.*	☐	☒
	b) I confirm that all researchers will have received suitable training for the participants that they will be in contact with. *Note that you may also need to obtain satisfactory Disclosure and Barring Service clearance (formerly known as CRB), or equivalent for overseas students*	☒ Check to confirm	
	c) The Research Designated Safeguarding Officer is:	Dr Aline Bompas	
4.4	People lacking capacity to give consent (NHS ethical approval will be required) *If "Yes" please provide evidence of the review conducted (such as an outcome letter or communication) and the ethical review policy of the relevant institution or committee. This application will require a Full review and will need additional information, use Section 9 for these details.*	☐	☒
4.5	People in custody. (NOMS approval will be required.) *If "Yes" then this application will require a Full review and will need additional information, use Section 9 for these details.*	☐	☒

4.6	People engaged in illegal activities, for example drug taking. *If "Yes" then this application will require a Full review and will need additional information, use Section 9 for these details.*	☐	☒
4.7	Does the research project include topics which may be considered highly sensitive for participants? *This includes sexual behaviour, illegal activities, political, religious or spiritual beliefs, race or ethnicity, experience of violence, abuse or exploitation, and mental health.* *If "Yes" then this application will require a Full review and will need additional information, use Section 9 for these details.*	☐	☒
4.8	Does the research project require access to records of a sensitive or confidential nature, including Special Category Data? *Special Category Data is defined in data protection legislation and currently includes information about an individual's: racial or ethnic origin; political opinions; religious beliefs; trade union membership; physical or mental health; sexual life or orientation; commission of offences or alleged offences; genetic data; and biometric data.* *If "Yes" then this application will require a Full review and will need additional information, use Section 9 for these details.*	☐	☒
4.9	Is permission of a gatekeeper required for initial or continued access to participants? *This includes participants in custody and care settings, or research in communities where access to research participants is not possible without the permission of another adult, such as another family member or a community leader.* *If "Yes" then please provide details below and attach a copy of the gatekeeper letter(s) with your proposal.*	☐	☒

4.10	Does the research project involve intrusive or invasive procedures? *This includes the administration of substances (including tobacco, alcohol, caffeine or other food stuffs or additives), vigorous physical exercise, procedures involving pain or more than mild discomfort to participants (including the risk of psychological distress, discomfort or anxiety to participants).* *If "Yes" then this application will require a Full review and will need additional information, use Section 9 for these details.*	☐	☒
4.11	Does the research project involve visual or audio recordings where participants may be identified? *If "Yes" then this application will require a Full review and will need additional information, use Section 9 for these details.*	☒	☐
	b) *If you have answered 'yes' to this question, please refer to the School of Psychology SOP for this procedure. Please enter the version number you are using here*	V1.0 Compiler: TH Date of SREC approval: 10/01/23 SOP Released Feb2023 **Please see SOP procedure form in Appendix H for further details**.	
4.12	Does the research project involve the collection or use of human tissue? *(see also 2.3) If yes is ticked then a copy of the submitted application form and any supporting documentation must be emailed to the Human Tissue Act Compliance Team (HTA@cf.ac.uk) and the PSYCH Human Tissue Officer (DaviesW4@cardiff.ac.uk). A decision will only be made once these documents have been received.* ***Please do not continue with this application until you have sought advice from HTACT.*** *If "Yes" then this will be a Full proposal and will require additional information, use Section 9 for these details.*	☐	☒

		☐	☒
4.13	Does the research project involve more than a minimal risk of harm to the safety and wellbeing of participants and/or the Researchers? *Please answer this question based on your assessment of the risks involved in this project. Further information about possible harm or potential risks to participants/researchers must be provided in Section 7 of this form.* *If "Yes" then this will be a Full proposal and will require additional information, use Section 9 for these details.*	☐	☒
4.14	The research is observational without consent and/or involves any covert recording. *If "Yes" then this will be a Full proposal and will require additional information, use Section 9 for these details.*	☐	☒

SECTION 5. PARTICIPATION AND RECRUITMENT	
5.1	How will you identify and recruit participants to the research project?

Participants will be recruited using purposive sampling, in which EPs will be selected because they have the characteristics required of the sample. Inclusion criteria: practicing HCPC registered educational psychologist, who considers community psychology to be an aspect of their practice.

The researcher will share an advert on social media and educational psychology professional networks, as well as community psychology networks, to raise awareness of the project (see appendix A). Word of mouth will also be used, with a letter of invitation sent to anyone expressing interest (see appendix B). As a fallback option (last resort) gatekeepers may be used – e.g. principal Educational Psychologists, of an Educational Psychology Service which has a community psychology focus (see appendix G for gatekeeper letter). If EPs wish to take part in the research, the researcher will gain their Informed consent (see appendix D). No payments or incentives shall be given.

The researcher plans to conduct one to three focus groups, each comprising three to eight participants, as recommended by Braun and Clarke (2013). The first participants to volunteer for the project shall be selected to arrange focus groups. Any remaining participants will be contacted to thank them for their interest and inform them that they have not been selected for participation at that time.

5.2	How many participants are you aiming to recruit?
	Please include a breakdown of participants by type and number that will be recruited for the duration of the project.

1-3 focus groups of 3-8 participants, so 9-24 participants in total.

5.3	What are the inclusion and exclusion criteria for participants?
	Please list and scientifically justify any such criteria

Inclusion criteria: practicing HCPC registered educational psychologist, who considers community psychology to be an aspect of their practice.

Exclusion criteria: not currently practicing, not HCPC registered

The criteria includes EPs who consider community psychology (as they subjectively define it) to be a part of their practice because the research takes a social constructionist stance. This stance recognises that there is no objective truth, knowledge is co-constructed through social interactions and is context-dependent. This is consistent with the construct of community psychology, which is not yet clearly defined in the context of educational psychology practice. Therefore, it is felt by the researcher that the meaning and definition of the term community psychology is in the process of being socially constructed and the research attempts to capture this process. This is the scientific justification for the inclusion criteria of the study.

5.4	Will the research project involve participants that are Cardiff University staff or students or clients of the University (or the place in which you may otherwise work)?
	If applicable, please provide details below.

Potentially if by coincidence. I am recruiting Educational Psychologists (EPs). Most of the tutors on the DEdPsy doctoral programme at Cardiff University also work as EPs alongside their role as course tutors. Therefore, it is possible that a participant could be a course tutor on the DEdPsy at Cardiff University, however I would be interviewing them in a different capacity as the interview would be focused on their EP role (not their Cardiff University employment). In this instance it would be made clear to the participant that their participation would have no impact on their Cardiff University job role.

5.5	If participants will be recruited through another department or institution (e.g. business, school, government, third-sector organisation, research survey group), please give details and also include a letter asking permission to recruit from the relevant authority and/or information about the institution's recruitment practices.
	If applicable, please provide details below.

This research will be conducted as part of the thesis component of the Cardiff University Doctorate of Educational Psychology course. As a fallback potion, participants may be recruited through Local Authority employed Principal Educational Psychologists in Educational Psychology Services which practice community psychology. A gatekeeper letter (Appendix G) to request access to potential participants may be sent to the Principal EP of Local Authorities across England and Wales.

5.6	Give a brief description of the study procedures (location of study, what will happen to participants, including manipulations) and materials (e.g. stimuli, apparatus). *(no more than 300 words)*

The research questions will be investigated through the means of focus groups using a semi-structured interview schedule (see appendix F for questions). Due to the small scale of the project, and the number of participants will be limited to 3-24.

The focus groups will take place either in person or online via Microsoft teams, depending on the participants' preferences. If on Teams, recordings will be made using a secure device on the researcher's official university account and stored using University computers or systems (OneDrive).

The information sheet will be sent to each participant by email, followed by a consent form, which the participants will be asked to sign. A suitable time will then be arranged to conduct the 60-90 minute focus group. The focus groups will follow a semi-structured focus group schedule with prompt questions prepared in advanced. If conducted online, focus group will be conducted on Microsoft Teams and voice recorded via Teams with participants given the option to turn their camera off. If on Teams, recordings will be made using a secure device on the researcher's official university account and stored using University computers or systems (OneDrive). No images or videos will be captured unless participants choose to leave their camera on. Focus groups will be transcribed using pseudonyms so that participants are not identifiable. These files will be permanently deleted 3 weeks after the date of recording, however the transcribed focus groups will be held by Cardiff University for an indefinite period of time. This will be made known to the participants on the information and debrief sheets.

5.7	If the project involves questionnaires, then please give names and primary reference. If the questionnaire is not included in the approved "frequently used questionnaire" (FUQ) list, available on *insidepsych*, or is self-derived then please submit a copy with your application.

No questionnaires will be used. A semi-structured approach will be utilised through use of a semi-structured focus group guide including prompts (Appendix F) that draws upon key literature relating to community psychology in educational psychology practice.

SECTION 6. CONSENT PROCEDURES			
		Yes	**No**
6.1	I will describe the main experimental procedures to participants in advance, so that they are informed about what to expect. *If 'No' please give details below*	☒	☐
6.2	Will informed consent be obtained from participants? *If 'Yes', please give details below* *Please include who will be taking consent, how consent will be recorded, when participants will be provided with information about the research project, and how long potential participants will be given to decide whether to take part* . *If 'No' please give details below as to why no consent will be obtained*	☒	☐
	Participants who respond to the advert will be contacted with an invitation and information sheet (attached). The researcher will contact the participants to confirm their willingness and arrange a time/date for the focus group. If they would like to take part, participants will have the opportunity to view the information once again at the beginning of the focus group to ensure they are comfortable and well-informed before consent is obtained The researcher will email a consent form and participants can return with an electronic signature [see appendices] Participation and consent is voluntary and this is detailed on all relevant research documentation.		

6.3	Will participants be offered any incentives to take part in the research project? **_If 'Yes', please give details below_**	☐	☒
6.4	Will you give participants the option of omitting questions (_in an interview, focus group or questionnaire_) they do not wish to answer? **_If 'No', please give details below_**	☒	☐
	Participants will be informed that they have the option to omit any questions they do not wish to answer.		
6.5	Will participants be informed that their participation is voluntary and that they may withdraw from the study at any time (including their data) and for any reason? **_If 'No', please give details below_**	☒	☐
	All participants will be provided with the right to withdraw from research at any point prior to, during the focus group and up to 3 weeks after the focus group. After which point, data will have been anonymised and written up. Participants will be informed of their right to withdraw throughout the research. This will be communicated to them via the participant information sheet, consent form, and verbally during the focus group. Participants will be informed that the audio recording of the focus group will be used for transcription purposes. Information will be provided on research documentation to state that participants will have 3 weeks following the focus group to contact the researcher and request that their data is withdrawn from the research. After this time, data will be transcribed and anonymised. Audio recordings will be destroyed at this point. Should a participant contact the researcher to request the withdrawal of their data from the research during the two-week period following the focus group, the data pertaining to them will be identified through reference to the audio recording and transcription. Any submissions offered by the participant, as well as any other details provided, will be completely removed from the research.		

	After this time, anonymised data will be kept secure for 5 years according to the Cardiff University School of Psychology Data Protection policy.

SECTION 7. POSSIBLE HARM TO PARTICIPANTS/RESEARCHERS			
		Yes	**No**
7.1	Is there is a risk of the <u>participants</u> experiencing physical, emotional or psychological harm or distress? *If yes, please provide details below of how ethical issues will be handled and how any risks will be minimised. Please consider whether the research project includes topics which could be considered as highly sensitive for participants.*	☐	☒
7.2	Is there a risk of the <u>Researcher</u>(s) experiencing physical, emotional or psychological harm or distress? *If yes, please provide details below of how ethical issues will be handled and how any risks will be minimised.*	☐	☒
7.3	Relevant health and safety measures, in accordance with University policy and School requirements, have been taken into account for the proposed research and the risk assessment has been shared with all researchers involved in the project. Please include the relevant Risk Assessment Receipt number. Risk assessments for student projects must be completed by the project supervisor together with the student(s). To access the online risk assessment please go to *insidepsych*		

Risk Assessment Receipt number(s)	1689869081_3775

SECTION 8. DATA MANAGEMENT, CONFIDENTIALITY AND DATA PROTECTION	
8.1	How, and by whom, will data be collected?

The data will be collected by the researcher only. It will either be voice-only recordings via a Dictaphone from a focus group conducted on Microsoft Teams or voice recorded by Dictaphone if in person. If on Teams, recordings will be made using a secure device on the researcher's official university account and stored using University computers or systems (OneDrive). If in person, the audio file will be immediately transferred from the Dictaphone to a secure folder on the university system.

8.2	Will you be accessing or collecting Personal Data (identifiable personal information) as part of the research project?
	If yes, please confirm what data will be accessed and/or collected (including details of the information participants are asked to provide on a written consent form) and by who
	Note: If your project involves Personal Data, you are advised to review the University's GDPR Guidance for Researchers and to check whether your project requires, or would benefit from, the completion of a Data Protection Impact Assessment (DPIA). It is not the role of the SREC to review or advise on DPIA's, but if you have completed one, please confirm this below. For further advice, please refer to the 'DPIA' intranet page or contact complianceandrisk@cardiff.ac.uk.

No. No names or identifying information will be discussed in the focus groups. No demographic data will be collected. SOP V1.0 will be followed

8.3	How long will you retain the Personal Data collected in connection with the research project?
	Note for Staff/PGR/PGT projects: Consent Forms should be retained for the period specified in Section 2.9 ('Research Project Conduct') of the University's Research Records Retention Schedule. If other identifiable information is being collected, researchers must ensure that this is limited to the information necessary to achieve the relevant purpose (data minimisation) <u>and</u> that consideration is given to whether the information can be pseudonymised/anonymised (or otherwise removed) without affecting the integrity of the research data. The University expects raw data containing identifiable information (questionnaires and audio tapes for example) to be retained for the full retention period unless: (1) the identifiable information is not required to support the research or to demonstrate good research conduct; and (2) stringent measures have been taken to verify and ensure the integrity of any anonymised or pseudonymised records/data produced from the raw data. Where (1) and (2) apply, the researcher must take the necessary steps to remove the personal data. Consent Forms must be retained for the full retention period. In most cases, it will be reasonable to keep Personal Data for the period specified in the University's Research Records Retention Schedule <u>if</u> retention is required to maintain the integrity of the research data and the steps above have been followed.
	Note for UG projects: the retention period specified in the University's Research Records Retention Schedule does not apply to UG projects unless the data is to be published. If there is no intention to publish, records and data should be retained until the end of the appeals process (students usually have 28 days from the date of their transcript/results to make an appeal).

The only personal data is consent data which will be securely stored for 7 years before being destroyed.	
8.4	Will the data be anonymous (i.e. the identity of the person IS NOT linked directly or indirectly with their data) or confidential (a person could be identified) when collected? *Please give details of the data anonymisation procedure in the box below, or reasons for non-anonymous (confidential) data collection.*

Yes. The data will be anonymised. Participants will not be identifiable in the audio recordings because names or identifying information are not going to be discussed during the focus group. This is made clear on all participant facing forms. Only focus group content will be voice recorded. No images or visual data or video will be taken unless participants choose to leave their camera on. Voice recordings with be transcribed with pseudonyms used. The recordings will be permanently deleted after 3 weeks.

SOP V1.0 will be followed.

There will be a confidentiality statement for participants, and description of pathway to anonymity, in the sheets provided to participants as well as verbally at the start of the focus group.

No demographic information will be collected.

Data will be anonymised at the point of transcription completion. This will be conducted after 3 weeks of the data being recorded to allow for participants to withdraw should they wish.

Anonymisation will occur through pseudonymisation - De-identifying data so that a coded reference or pseudonym is attached to a record to allow the data to be associated with a particular individual without the individual being identified (ICO's Anonymisation Code of Practice: https://ico.org.uk/media/fororganisations/documents/1061/anonymisation-code.pdf). This will occur for participants names but also any names of people and identifying information discussed within the focus group

8.5	Are you proposing to utilise 'public task' as the lawful basis for processing Personal Data for the purposes of the research project (as recommended in the University's GDPR Guidance for Researchers)? *If no, please explain why and what alternative lawful basis you propose to use.*

	Yes	

8.6	Have you utilised/incorporated into your Participant Information Sheet the following sections from the University's template Participant Information Sheet: *'What will happen to my Personal Data'* and *'What happens to the data at the end of the research project?'* *If **no**, please explain why this has not been used and how you have otherwise ensured that the relevant data protection/privacy information has been provided to participants.*

Yes	

8.7	For how long will the collected data be retained? Please also explain any data deletion arrangements. *Note for Staff/PGR/PGT projects: Anonymised research data should be retained for the period specified in Section 2.9 ('Research Project Conduct') of the University's Research Records Retention Schedule.* *Note for UG projects: Unless there is an intention to publish (in which case the above retention period applies), anonymised research data should be retained until the end of the appeals process (students usually have 28 days from the date of their transcript/results to make an appeal).*

Data anonymised within 3 weeks, anonymised data kept for 5 years

8.8	Who will have access to the data?

Just the researcher – Eira Fomicheva

8.9	Will the data be shared in any way, for example through deposit in a data repository, with third parties, or a transcription service?

No

8.10	I will debrief participants at the end of their participation (i.e. give them a brief explanation of the study and an explicit opportunity to comment and ask questions).

	*If **no**, please explain why this will not be done and how you have otherwise ensured that the relevant information has been provided to participants.*
	Yes I will give them a debrief form. Furthermore, at the end of the focus group, participants will be given the opportunity to ask questions and discuss issues raised by the study. At the beginning of the focus group, and during the debriefing, I will reiterate the key points covered in the information sheet and to which the participant will consent to.

SECTION 9. OTHER ETHICAL CONSIDERATIONS

Please outline any other ethical considerations raised by the research project, including responses to Section 4 questions, and how you intend to address these, such as control measures and information in participant-facing documents. You are obliged to bring to the attention of the SREC any ethical issues not covered in this Ethics Review Application Proforma.

Participants will not be identifiable in the audio recordings because names or identifying information are not going to be discussed during the focus group. This is made clear on all participant facing forms. Only focus group content will be voice recorded. No images or visual data or video will be recorded unless participants choose to leave their camera on. SOP V1.0 will be followed.

Although the focus groups will be confidential at time of recording, there will be a 3 week delay between recording and transcription to allow for participants adequate time to withdraw post participation should they wish.

Once transcribed, anonymisation will take place. Anonymisation will occur through pseudonymisation - De-identifying data so that a coded reference or pseudonym is attached to a record to allow the data to be associated with a particular individual without the individual being identified (ICO's Anonymisation Code of Practice: https://ico.org.uk/media/fororganisations/documents/1061/anonymisation-code.pdf). This will occur for participants present during recording but also any names of people and the school discussed within the focus group.

Between the points of collecting confidential data to anonymisation, data will be stored in an online, encrypted and password protected storage (University provided OneDrive). Only Eira Fomicheva will have access to this OneDrive. No data transference of the recording will occur through email during the project. The finalised research report may disseminated but will only include select, anonymous verbatim quotes

Once transcription and pseudonymisation has occurred, the recordings will be deleted

All information regarding this process is present in the participant facing documents;

- Information sheet
- Consent form

SECTION 10. SUPPORTING DOCUMENTS

I have attached the documents (in Section 12), as indicated in the table below, in support of this application.

Please note that the documents listed below **MUST BE** provided where relevant to the research project, alongside any other documents relevant to recruitment, consent and participation.

		Yes	No	Version no. (where applicable)
1	Approval letter(s) for Health/Social care research, HTA, drug administration, security sensitive information		✔	
2	Recruitment Adverts/Invitation Letters	✔		
3	Participant Information Sheet	✔		
4	Consent Form	✔		
5	Data Collection Tools (e.g. questionnaires) [**or** a detailed description of the proposed tool which provides the SREC with clear information about the parameters of the tool i.e. what themes/areas will be covered and what will be excluded].	✔		
6	Participant Debriefing Information Sheet	✔		
7	Other participant communications	✔		

SECTION 11. SIGNATURES AND DECLARATIONS

General declaration

I confirm that:

a. The information in this form is accurate to the best of my knowledge and belief and I take full responsibility for it.

b. I have the necessary skills, training and or/expertise to conduct the research project as proposed.

c. I am familiar with the University's health and safety requirements and policies and that all relevant health and safety measures have been taken into account for the research project.

d. I am familiar with, and will comply with, the University's Policy on the Ethical Conduct of Research involving Human Participants, Human Material or Human Data and the University's Research Integrity and Governance Code of Practice.

e. The relevant equality and diversity considerations have been taken into account when designing the research project.

f. If the research project is approved, I undertake to adhere to the research project protocol, the terms of the full application as approved and any conditions set out by the Committee and any other body required to review and/or approve the research project.

g. I will notify the Committee and all other review bodies of substantial amendments to the protocol or the terms of the approved application, and to seek a favourable opinion from the Committee before implementing the amendment.

FOR STAFF PROJECTS

Signed:

Chief/Principal Investigator

Print name:

Date:

FOR STUDENT PROJECTS

Student signature:	Date: 20-07-2023

Print name: EIRA FOMICHEVA

SUPERVISOR DECLARATION (FOR STUDENT PROJECTS)

I confirm that:

- I am familiar with the University's Policy on the Ethical Conduct of Research involving Human Participants, Human Material or Human Data and the University's Research Integrity and Governance Code of Practice;

• I have reviewed this application, and all supporting documents, and I am satisfied that the project as proposed meets the University's ethical standards; • I have the necessary skills, training and/or expertise to offer appropriate supervision and support to the student researcher/applicant; • I will encourage the student to discuss with me, and reflect on, any ethical issues that arise during or after the project and, where relevant, I will ensure such issues are notified to the SREC.	

Signed: Supervisor	Date:
Print name:	

Please submit the completed application and supporting documents to
psychethics@cardiff.ac.uk
Your electronic submission should contain wet-ink or electronic signatures of all relevant parties. Please note that if any information is missing, the application may be returned to you.

SREC Standard Operating Procedure Form

Q4.11: "Does the research project involve visual or audio recordings where participants may be identified?"			
Version	**Original compiler**	**Date of SREC approval**	**Date of Review (max. 2 years)**
V1.0	**TH**		

(add rows for reviser versions as appropriate)

This SOP is to support ethics proposals compiled using Form V4.1 and is related to **Q4.11:** *"Does the research project involve visual or audio recordings where participants may be identified?"*

The University would usually require that research using audio or visual recordings would need to undergo a full ethics review, however if this question (Q4.11) is answered as *"Yes"* then this SOP can be employed as part of the proposal.

However, if you follow this SOP, and no other aspect of your application requires that it undergoes full review or you can address those issues through other SOPs, then your application can be considered under proportionate review. Be aware that for Proportionate Review it is expected that other ethical issues will be mild, and control measures easily implemented. For more complex studies (moderate or severe issues raised, with other ethical issues) then a Full Review should be considered, completion of Section 4 and other sections of the proforma will indicate this. The advantage to you of proportionate review is that it usually takes less time in the system and is less likely to involve requests for additional information. You must make clear on your application form that you intend to follow this SOP.

Your proposal, research and participant-facing documents should follow the standard format of templates provided on *insidepsych*, and include the special information contained in this document. **You should include copies of ALL the outward facing documents with your application.**

In order to conform to the SOP, applications must satisfy **ALL** the criteria below. Any applications for projects that aim to use audio, video or photographic recording that deviate from this SOP will have to be considered under full review. (Please note that applications that deviate from the SOP may still get ethical approval, but the process will take longer and additional information may be requested, to justify the deviation(s)).

Research team members should have a full understanding of the ethical issues relating to the project, and be fully trained before undertaking any data collection,

Note: You may only begin your research when you have received ethical approval from SREC.

1. Details, notes for use
Audio recording of focus groups for the purposes of data collection to be done virtually. Recordings will be collected via Teams which will be uploaded and stored on the researcher's secure device using the encrypted, password-protected University OneDrive system. **Participants** Informed consent will be obtained from all participants who will be provided with research documentation stating the purpose, nature and duration of the research (see Appendices). All research documentation will make clear that recordings will be collected via Teams as part of the research procedure and for the purposes of transcription only, and participants have the option to turn their camera off if they do not wish for video to be captured. Front-facing

research documentation includes details of why the data is being collected (for what purpose, including outputs), who will have access to the data, how and when the data will be anonymised, and how this will be achieved via data management practices approved by the university.

Participants have the right to withdraw their data at any time without giving a reason– this is made clear in the information and consent documentation and will be re-iterated to participants at the start and end of focus groups. Should a participant withdraw consent, the researcher will remove all data relating to the non-consenting research participants. This will be made available to all participants for a period of 3 weeks following the focus group. After 3 weeks, the recording will have been transcribed, anonymised and the audio recording destroyed.

The researcher does not intend to ask any sensitive questions and therefore it is not anticipated that there will be any negative effects for participants from taking part in the research. Participants will be provided with a debrief form (see Appendices) with contact information for the researcher and research supervisor should they have any queries, concerns, or questions.

Type of data
The researcher will be conducting the focus group on Microsoft Teams. Data will be recorded via Microsoft Teams and transcribed. Data will be saved in the researcher's password protected computer and saved securely on their password protected drive.

Data collection/security
Recordings will be stored in a secure password protected and encrypted file on the researcher's password protected device using the University system OneDrive in line with the University's Information Security and Handling Data Policy (see http://sites.cardiff.ac.uk/isf/handling/). The password for the file with the audio recording will only be known to the researcher.

Transcriptions will be typed up and anonymised three weeks following focus groups. All participants will be notified of this timeframe. All participants will be allocated a pseudonym for transcription purposes. Copies of the transcript will be stored on the researcher's password-protected, encrypted University OneDrive following University policies on data storage.

All records of the interview or research event will be destroyed in line with the University's data retention policies.

Data will be kept secure for 5 years according to the Cardiff University School of Psychology Data Protection policy.

2. Control measures
2.1. General information

At the beginning of the focus group, and during the debriefing, the key points covered in the information sheet and to which the participant will consent to will be reiterated. This will include;

- The purpose and nature of the research
- An opportunity for participants to ask questions, and if necessary, withdraw from the research.
- An explanation of how the research is to be recorded and how information/data will be stored.
- A reminder for participants of their right to inspect the recording or transcript.
- Details on the transcription process and timeframe, and when the recordings are to be deleted.
- Details on the duration with which the original recording is to be kept (up to point of transcription).
- A reminder of the right to withdraw, and how this can be done.
- Information for participants of the outcome / plans for dissemination of research findings (which will not include the audio recording but may include extracts from anonymised transcriptions).

2.2. Details to be included in the Information sheet

Please see Appendix C

2.3. Details to be included at Consent
Please see Appendix D

2.3. Information to be included in Debriefing

See Appendix E

Note: You may only begin your research when you have received ethical approval from SREC.

Information resources
BPS–- Guidelines for psychologists working with gender, sexuality and relationship diversity
BPS–- Code of Human Research Ethics
University–- OREIC information

Appendix J: Generation of codes during Reflexive Thematic Analysis

Datasets:

Codes:

All codes, sorted by most to least referenced:

Name	Files	References
Physical presence in community	3	11
homelessness and housing	2	10
Moving away from schools	3	9
Multi disciplinary working with other professionals	3	9
Covid	1	8
inclusion	2	8
poverty	3	8
Systemic thinking	3	8
Systemic working	2	8
Access to EP	2	7
Empowerment	2	7
EP vs other roles	3	7
Expert model	2	7
learning from other participants	2	7
Value of physical presence in community	2	7
Reflection	2	7
CEP title	3	6
changing perceptions of EP role	3	6
Effort to shift perceptions	2	6
Future plans	1	6
Hopes for future	2	6
social constructionism	3	6
strengths based	3	6
Systemic constraints	2	6
unique contribution of EP role	2	6
Use of CP in individual casework	3	6
Working at a policy level	1	6
Connectedness	2	5
connecting with other services	2	5
CP in statutory work	2	5
cultural social wider context	2	5
diagnosis labelling	1	5
direct access to community	2	5
Giving away psychology	2	5
Led by community needs	2	5
medical biological model	1	5
Perceptions of EP role	1	5
Person centred	3	5
Self censorship	3	5
synergy between EP and CP	1	5

Underpinning principles	2	5
Assistant psychologists	3	4
Bronfenbrenner	2	4
Collaboration	1	4
Continually evolving	3	4
CP interest groups	2	4
doctoral training	2	4
doctorate title CP	2	4
embedded passive CP vs activism and social change	1	4
Existing support in community	2	4
flexible, adaptable	2	4
Individualised Definition of CP –- personal interpretation	2	4
lack of clarity on what CP means	2	4
Limitations of statutory	2	4
moving away from individual casework	3	4
not changing communities	2	4
questioning unique role of EP	2	4
Relationships	1	4
''too accessible''	2	3
assessment	1	3
awareness vs action dilemma	1	3
balancing individual vs community work	1	3
Balancing systemic constraints	2	3
breaking barriers to accessing EP	2	3
bringing community understanding to formulation	1	3
broadening EP role beyond education	1	3
Broadening professional identity of EP	2	3
Careful with words	1	3
Challenges	1	3
challenging status quo from within LA	1	3
Changing hearts and minds	1	3
Collaborative dialogue with community	2	3
community minded approach	1	3
Community Psychology as Outreach	2	3
Community voice	2	3
conflict between CP and working for LA	1	3
Constrained cautious political discourse	2	3
constraints to activism	1	3
CP as interest in social justice issues	1	3
CP drive from leadership	1	3
CP theory vs practice	1	3
cultural sensitivity	2	3
defining community	2	3

disparity between EP and client groups	1	3
Disrupting traditions	2	3
drop ins	2	3
early stages	1	3
EP as gatekeeper	2	3
EP becoming part of community	2	3
EP feeling powerless	1	3
EP recruitment and retention	2	3
EP role variation in different organisations and settings	1	3
EPs well placed to influence policy	1	3
formulation	1	3
giving background info on local community	1	3
holistic	3	3
home visits	2	3
identifying community needs	2	3
Importance of individual work	1	3
importance of relationship with other professionals	1	3
Job title	2	3
joining activism	1	3
lack of understanding of diversity of EP role	1	3
limitations of school-centric approach	2	3
misunderstanding EP role	2	3
moving away from short-term involvement	1	3
no exposure to CP during doctoral training	2	3
not good at conveying what we do	1	3
ofsted	1	3
personal-professional conflict	2	3
power of language	2	3
private sector	2	3
psychology of change	1	3
researcher practitioner	2	3
Restrictions of LA work	2	3
school as part of community	1	3
schools vs community working	1	3
Seeking more multidisciplinary involvement	3	3
seeking reassurance from researcher	2	3
self awareness	1	3
shared vision and values	1	3
shifting language	2	3
Slow gradual change	1	3
social constructionism in action	2	3
storytelling as impact evidence	1	3
subtle psychology	2	3

systemic pressures on EPS from above	1	3
systems theory	2	3
Thinking differently	1	3
top down approach	2	3
traditional models of service delivery	2	3
Using psychology	1	3
Value	1	3
voice of community	2	3
Accessible to families	1	2
adapting to community context	2	2
adapting to community needs	2	2
Adapting to culture	2	2
add ''community'' layer to EP role	2	2
aspiration vs reality in CP	1	2
assessment score	1	2
attachment	2	2
autonomy, empowerment	1	2
Awareness of social determinants	1	2
Broadening roles	2	2
building on community strengths	2	2
CEP title vs practice	1	2
Challenges and Promoting Role Diversity	1	2
challenges in change to EP role	1	2
challenges in role perception	1	2
challenges to changing to CP	1	2
challenging individualistic narrative	1	2
change community	2	2
change through embedding self in systems	1	2
Change to service delivery	2	2
change uncomfortable	1	2
changing perspectives through dialogue	1	2
charity, third sector	2	2
child development	1	2
child psychologist title	1	2
co constructing	1	2
coaching	1	2
collaboration between schools	1	2
collaboration with other staff	1	2
Collaborative planning	1	2
community assets	2	2
community insider vs outsider	2	2
community perceptions of EP	1	2
conflict of interest, being an EP in your own community	1	2

constraints of LA employment	1	2
consultation	2	2
contextual factors	1	2
controversial	1	2
core principles of CP	2	2
cost effectiveness	1	2
courage	1	2
CP as activism	1	2
CP as changing narratives	1	2
CP as collective multidisciplinary effort	1	2
CP as drawing on community strengths	1	2
CP as second order change	1	2
CP in schools	2	2
CP inherently political	1	2
CP job title	1	2
CP values vs quantifying impact	1	2
creative ways of showing impact	1	2
creativity	1	2
cultural assumptions	2	2
defining CP	2	2
deprivation in local community	1	2
developing EP role	1	2
difficulty measuring direct impact	1	2
direct community engagement	1	2
disempowerment	1	2
diversity of EP role	2	2
ecological systems	2	2
embedding CP ideas vs community work	1	2
embedding psychology vs community project work	1	2
Embodying holistic Practice	2	2
empathy through immersion	1	2
EP ''holding'' community problem	1	2
EP as outsider in community	1	2
EP expertise	1	2
EP facilitating community led change	1	2
EP feeling inadequate	1	2
EP immersion in community	1	2
EP influencing policy	1	2
EP more than just cognitive assessment	1	2
EP work not more valuable than others	1	2
EPs leaving LA	1	2
EPS policy development	1	2
ethical considerations in community intervention	1	2

evidence based impact evaluation	1	2
Evolution	2	2
exclusion	2	2
Expanding Professional Influence	2	2
Expectation for Individual Work	1	2
exposure at uni doctorate	2	2
exposure to CP from LA PEP	1	2
exposure to CP through reading	1	2
first exposure to the term CP	1	2
focus group beneficial	1	2
freedom to challenge depends on organisation	1	2
frustration with lack of resolution to social issues	1	2
funding	2	2
funding resources distribution	1	2
group level work	1	2
groups, supervision, coaching	1	2
hesitance	2	2
holistic family assessment	1	2
how EPs view their own role	2	2
human draw to stories	1	2
ideas from ecology	1	2
importance of impact measurement	1	2
independent EP vs working for organisation	1	2
indirect impact of CP via shifting perceptions	1	2
individual work	2	2
Informal chat	1	2
injustice oppression inequality	1	2
innovation	2	2
inspiration from other professions e.g. clinical	2	2
Involving families	1	2
irrelevance of EP role	1	2
joining the dots	1	2
LA with community values	1	2
LA work facilitates multiagency connections	1	2
lack of awareness of EP role	2	2
lack of definition of CP	1	2
Legislation facilitating change	1	2
leveraging community strengths	2	2
limitations in addressing systemic issues	1	2
limitations to online working	1	2
lobbying government	1	2
low resources	2	2
Making change palatable	1	2

making training more accessible	2	2
Moving away from positivism	2	2
New	2	2
no universal definition	1	2
not physical presence in the community	1	2
not taking the easy route	2	2
ongoing development of role of EP in CP	2	2
online accessibility and reach	1	2
online working	2	2
opportunity for policy work	1	2
parent participation	1	2
participants reassuring each other	1	2
perceived advantages of CP –- likes	1	2
Perceived Individual-Level Focus	1	2
personal CP values	1	2
personal struggle with applying CP	1	2
Podcasts	1	2
political agendas	1	2
political context manifests in individual cases	2	2
power in EP role	1	2
power of stories and anecdotes	1	2
pressure for quantitative measure of impact	1	2
preventative work	1	2
psychologists not good at demonstrating impact	1	2
qualities of psychologist	1	2
questioning unique skills of EP	1	2
reflecting on cultural biases	1	2
Reflective Practice	1	2
Reframe	1	2
respecting community autonomy	2	2
ripple effect –- drop a seed	2	2
role of EP facilitating discussions	2	2
role of EP to facilitate leverage of community strengths	1	2
Role of the EP	1	2
schools learning from each other	1	2
schools restrict access to EP	2	2
seeking definition and direction	1	2
seeking definition of CP	1	2
Seeking parent voice	1	2
self deprecation	1	2
SENCos as gatekeepers to EP involvement	1	2
Scepticism of unique role of EP in CP	1	2
small scale policy impact	1	2

Small-Scale Community Psychology	2	2
social change	2	2
social justice	2	2
social media	1	2
Statutory role	1	2
supervision	1	2
supporting other staff	1	2
Supporting parents	1	2
supportive leadership	1	2
tension	2	2
ubiquity of organisational politics	1	2
Unconscious competence in psychologists	1	2
understanding through immersion	1	2
understanding what is going on in community	1	2
value of other professions	2	2
what CP ''should'' be	2	2
wider impact of individual work	2	2
working flexibly	1	2
working outside of education department = more freedom to practice CP	1	2
working with system	1	2
''community'' as a social construct	1	1
''doing with'' not ''doing to''	1	1
ability to change	1	1
able to justify practice	1	1
academic research not accessible to community	1	1
acceptance of discomfort	1	1
accepting difference	1	1
accepting limitations of EP systemic impact	1	1
access advantage in LA work	1	1
accessibility through translation	1	1
accessing hard to reach children	1	1
accessing hard to reach families	1	1
acknowledging personal biases	1	1
acknowledging privilege	1	1
actively vs passively embedding psychology	1	1
adaptable flexible EP role necessary in CP	1	1
adapting to virtual school	1	1
adherence to HCPC competencies	1	1
Adopting theoretical model into LA ethos	1	1
anecdotes more powerful that statistics	1	1
anti discriminatory practice development	1	1
applying psychology in different settings	1	1
applying psychology in diverse settings	1	1

applying psychology outside of schools	1	1
aspiration vs capacity	1	1
asset building	1	1
avoiding psychological colonialism	1	1
awareness and identification of needs	1	1
awareness of impact of political climate on individuals	1	1
awareness of political context	1	1
balance between questions and answers	1	1
Balancing Cultural and Systemic Demands	1	1
balancing numbers and narratives	1	1
balancing professional expectations of EP	1	1
balancing professional role and activism	1	1
balancing qualitative values with pressure for quantitative	1	1
balancing systemic constraints and impact	1	1
barriers to accessing psychologist in traditional services	1	1
barriers to community voice	1	1
barriers to CP work	1	1
barriers to policy involvement	1	1
barriers to social media	1	1
Being a face in the community	1	1
belonging –- feeling part of community	1	1
benefits of EP over other professions	1	1
bespoke interventions	1	1
beyond traditional EP role	1	1
blurred boundaries of definition of 'community'	1	1
Blurring boundaries between roles	1	1
bring community together	1	1
bringing CP values to LA EPS work	1	1
bringing psychology to fundraising work	1	1
broadening community reach	1	1
building EP knowledge through multiagency working	1	1
call to action	1	1
can't be impartial in an organisation	1	1
Capacity to rethink EP role	1	1
caution about change	1	1
caution in expanding-diversifying EP role	1	1
caution in positioning EP role as special	1	1
CEP title embeds ethos	1	1
challenge of embedding interventions	1	1
challenged by colleagues	1	1
challenges for EPs practising CP	1	1
challenges of innovation	1	1
challenges of media societal narrative	1	1

challenges of multi agency	1	1
change difficult	1	1
change not linear	1	1
changes to training to delivery	1	1
clarity	1	1
clear professional identity	1	1
closed off professional group	1	1
coffee morning	1	1
collaboration with family	1	1
collective expertise for better outcomes	1	1
collectively defining professional role	1	1
Collectivist vs. Individualistic communities	1	1
comfort	1	1
coming alongside communities	1	1
commitment	1	1
commitment to accessibility and flexibility	1	1
Community as geographical area	1	1
Community as school catchment	1	1
community autonomy	1	1
community autonomy vs EP influence	1	1
community based evidence	1	1
community consciousness	1	1
Community empowerment	1	1
community first philosophy	1	1
community homeostasis	1	1
community inclusion focus	1	1
community led decision making	1	1
community norms	1	1
Community participation	1	1
community priorities	1	1
community psychology as influencing policy	1	1
Community Psychology in Action	1	1
community representation	1	1
community venue	1	1
community work influenced by funding source	1	1
Community-Driven Change	1	1
community-specific needs	1	1
compassion	1	1
confidence in potential for broader EP role	1	1
confines of the organisation	1	1
confusion	1	1
confusion about role definition	1	1
connection to community	1	1

consensus	1	1
constraints to activism on social media	1	1
context around family	1	1
continuous journey into CP	1	1
contradiction	1	1
conveying psychology	1	1
coordinating with other services	1	1
cost of living crisis	1	1
courage from leadership	1	1
CP ''rocking the boat'' –- complexity of introducing new ideas	1	1
CP a unique role for EP	1	1
CP as anti oppressive practice	1	1
CP as consultation	1	1
CP as core part of EP role vs. extra	1	1
CP as joined up multiagency working	1	1
CP as psychoeducation	1	1
CP as values vs CP as working in community	1	1
CP as working holistically	1	1
CP as working in diverse settings beyond school	1	1
CP conference	1	1
CP ethos LA better than statutory focused LA	1	1
CP in LA	1	1
CP is political	1	1
CP is wider than just systemic work in schools	1	1
CP job title to represent broader EP role	1	1
CP necessary to make a difference	1	1
CP necessitates collective approach	1	1
CP should be fundamental to EP work	1	1
CP trying to define itself	1	1
CP unclear in doctoral training	1	1
CP work framed as ''extra'' bonus, not integral	1	1
creating a safe space	1	1
critical reflection on EP community influence	1	1
critical self reflection	1	1
critical view of psychology	1	1
critique of EP as saviour	1	1
critique of positivism	1	1
critique of social systems	1	1
critical thinking	1	1
cultural humility	1	1
cultural perspectives on SEN MH	1	1
data analysis	1	1
deficit model	1	1

defining ''better'' in community change	1	1
definition influencing practice	1	1
demographics	1	1
demonstrating broad EP role	1	1
demonstrating professional value for job security	1	1
dependence on schools	1	1
desire for immediate solutions	1	1
developing a vision	1	1
differences –- other professions	1	1
differing values	1	1
differing values of school	1	1
difficult to embed self in community	1	1
difficult to measure ripple effects	1	1
difficulty measuring community	1	1
difficulty measuring CP quantitatively	1	1
direct engagement with families	1	1
disability	1	1
disadvantages of individual assessment	1	1
discomfort of having to demonstrate impact	1	1
Discrepancy Between Expectation and Practice	1	1
dismissive devaluation of community work	1	1
Distinction Between Systemic and Community work	1	1
diverse viewpoints	1	1
diversifying EP role	1	1
diversity of community types	1	1
doctoral courses and professional identity formation	1	1
documenting social issues in community	1	1
doing to	1	1
dominant views of psychology	1	1
drawn back to micro level changes	1	1
dual professional identity	1	1
Early intervention	1	1
early professional exploration	1	1
early stages of exploring CP	1	1
early years	1	1
education as ''birds eye view'' on community issues	1	1
emancipation	1	1
Embedded vs. Explicit Knowledge of CP	1	1
emotion coaching	1	1
emotional labour	1	1
empowered community decision making	1	1
empowerment over dependence	1	1
empowerment through understanding	1	1

empowerment vs altering situation	1	1
engaging with online communities	1	1
EP as researcher	1	1
EP as visitor	1	1
EP disempowering community	1	1
EP embeddedness in systems	1	1
EP focus on first order change	1	1
EP frustrated with limited impact	1	1
EP influencing community through embeddedness	1	1
EP influencing people to think systemically	1	1
EP inherent outsider	1	1
EP not always most valuable	1	1
EP not fixing community	1	1
EP not involved in activism	1	1
EP not part of community	1	1
EP relatively new profession	1	1
EP research impacting the community	1	1
EP role in gradually changing discourse	1	1
EP self change	1	1
EP shift from information provider to community member	1	1
EP step back	1	1
EP traditionally individual focused	1	1
EP will always be an outsider in community	1	1
EP working in diverse settings	1	1
EP''s dual roles, depending on organisation	1	1
EP''s role is understanding community as it is	1	1
EPs could be balancing qual and quant better	1	1
EPs middle class	1	1
EPs need training in influencing policy	1	1
EPs should have autonomy to decide how to measure impact	1	1
EPs underestimate their professional expertise	1	1
equitable access to EP	1	1
Equitable participation	1	1
equity and equality	1	1
essence of CP as impacting wider system	1	1
ethical considerations — harm	1	1
ethical dilemmas in impact reporting	1	1
ethics	1	1
ethics of responsible story telling and messaging	1	1
evaluating change impact	1	1
evidence based practice	1	1
evolution as EP	1	1
evolution in professional identity	1	1

expanding research to community level	1	1
expectations for wider level solutions from EP	1	1
expecting answers to systemic issues from EP	1	1
external vs internal views and definitions of community change	1	1
facilitating change	1	1
facilitating parental engagement	1	1
family support	1	1
family system	1	1
fear caused by deficit model	1	1
first order vs second order change	1	1
flawed social systems	1	1
flexibility in service provision for accessibility	1	1
flexibility in support approach	1	1
formulation at wider community level	1	1
functioning in community	1	1
funding challenges	1	1
Future worry	1	1
gap between aspirational and practical understanding of CP	1	1
giving psychology away directly to families	1	1
going against expectations of training	1	1
grounded theory	1	1
gypsy Roma traveller	1	1
hard to reach	1	1
hard to reach communities	1	1
harm in simplified narratives	1	1
harmony in collaborative work	1	1
have to show impact for Gvt funding	1	1
HCPC competencies defining distinct EP contribution	1	1
hierarchical LA ethos	1	1
Hierarchy of professionals	1	1
Historical Community Presence, loss of community connection	1	1
holistic assessment of child	1	1
holistic perspective necessary to EP role	1	1
how we view EP role	1	1
"I think you'll probably find that Community psychology, where it's use has probably stemmed from, like you say, kind of the COVID crisis."	1	1
idealism in CP goals	1	1
identifying community champions	1	1
identifying discrimination and social issues in community	1	1
identifying services gaps	1	1
impact of disempowering stories on communities themselves	1	1
impact of political and societal structures	1	1
importance of demonstrating impact on community	1	1

importance of multiagency collaboration	1	1
Importance of statutory	1	1
Inclusion vs exclusion –- online working	1	1
Inclusive Service Planning	1	1
Inclusive stakeholder engagement	1	1
increased psychological understanding	1	1
increasing engagement through CP	1	1
independent EP impartial	1	1
indirect vs direct dissemination of psychology	1	1
indirectly supporting communities	1	1
individual work in family	1	1
influence of LA culture on freedom to challenge	1	1
influence of leadership on morale	1	1
influencing community	1	1
influencing schools to use EP time differently	1	1
inherent bias in CP	1	1
innovation from manager	1	1
Innovation, paradigm shift	1	1
Innovative Resource Sharing	1	1
insincerity of EP working in community	1	1
intersection between theory and practice	1	1
juxtaposition	1	1
knowing what's going on in community	1	1
knowledge as empowerment	1	1
knowledge sharing for community impact	1	1
L	1	1
LA employment	1	1
LA employment facilitates challenging the status quo	1	1
LA employment vs HCPC governance	1	1
LA EP work not community led	1	1
LA leadership	1	1
lack of connectedness working online	1	1
lack of theoretical knowledge of CP	1	1
lack of training	1	1
Lack of understanding of SEN in system	1	1
language as social action	1	1
language delays	1	1
LAs ethos –- varying openness	1	1
learning from colleagues	1	1
learning partnership	1	1
legislation	1	1
legislation as barrier to CP	1	1
Limitations of working for ''education'' department	1	1

libraries	1	1
limitations of individual work in virtual schools	1	1
limitations of quantitative measures	1	1
limitations of SEND areas	1	1
Limitations of Theoretical Knowledge	1	1
limitations of traded work	1	1
limitations of working in third sector	1	1
Limited opportunity for CP	1	1
limits of understanding lived experience	1	1
Link EP for the community	1	1
living in the community	1	1
locum	1	1
long term influence vs short term measurement	1	1
longevity of impact	1	1
maintaining focus on psychology when working on wider issues	1	1
maintaining status quo	1	1
making better use of doctoral training	1	1
managing constraints necessary part of EP role	1	1
managing expectations of community	1	1
measuring impact on a wider systemic level	1	1
measuring practitioner's confidence in piece of work	1	1
measuring success	1	1
media presence	1	1
micro to macro perspective shift	1	1
Micro vs. Macro level	1	1
misalignment with CP principles	1	1
misperception of EP as gatekeeper	1	1
mixed methods for impact measurement	1	1
moral obligation	1	1
moving away from cognitive assessment	1	1
moving away from deficit	1	1
moving away from dominant narrative	1	1
moving away from professionalism	1	1
moving away from silo working	1	1
Moving away from standardised answer	1	1
moving away from working with network around the child	1	1
multiagency knowledge sharing	1	1
multiagency relationship building to have wider policy influence	1	1
multidisciplinary working to shift EP responsibilities	1	1
navigating online professional identity	1	1
navigating power dynamics in different organisations	1	1
narratives from society and media	1	1
Narratives of Powerlessness	1	1

navigating constraints of school working	1	1
navigating organisational constraints	1	1
need for a team	1	1
need for CP in EP	1	1
Need for CPD in policy work	1	1
need more EPs	1	1
need to be politically neutral	1	1
need to understand community	1	1
needs based	1	1
non judgemental	1	1
non punitive	1	1
non-LA EPs have more political influence	1	1
normalisation of developmental issues in communities	1	1
Not knowing how to address identified community issues	1	1
not personal responsibility on people for systemic issues	1	1
not punishing for systemic issues	1	1
obligation –- duty	1	1
ongoing dialogue between participants	1	1
online communities	1	1
optimism regarding influence	1	1
other roles more suited to CP	1	1
over exposing ourselves as EPs	1	1
Overcoming systemic barriers	1	1
parent voice to inform service delivery	1	1
participant changing their view through focus group dialogue	1	1
participation	1	1
participatory research	1	1
Past ways of working	1	1
patch of schools	1	1
people skills	1	1
perception of authority and resources –- EP	1	1
perception of community boundaries	1	1
perceptions of LA EP	1	1
perceptions of statutory as more important than community work	1	1
permission, consent when working with communities	1	1
personal experience	1	1
personal motivation to become EP	1	1
personal values vs organisation	1	1
playgroups	1	1
policy change gradual	1	1
policy work rewarding	1	1
Political Action vs. Pragmatism	1	1
political constraints not unique to LA employment	1	1

political ideology vs professional role	1	1
political responsibility	1	1
politics impact what's on offer	1	1
politics impacted by psychology	1	1
positive change to EP role	1	1
Positive feedback from parents	1	1
positive psychology	1	1
positivism –- factual information	1	1
power in LA role to influence higher level decisions	1	1
power of real life stories in influencing policy	1	1
powerful positive experience for EP	1	1
practicalities of shifting to CP	1	1
practice based evidence	1	1
pragmatism	1	1
preparation for adulthood	1	1
pressure for outcomes	1	1
Private EP contribution	1	1
Private EP practice facilitates CP	1	1
professional autonomy in LA employment	1	1
professional identity preservation when thinking on community level	1	1
professional title vs practice	1	1
Protecting development time	1	1
psychological safety –- can challenge	1	1
psychologist and self identity inseparable	1	1
psychologists on social media	1	1
psychology as a shared resource	1	1
psychology as a tool for community improvement	1	1
psychology as unique contribution	1	1
psychology in the media	1	1
psychology intrinsic to self	1	1
pushing towards qualitative measures	1	1
qualification vs understanding	1	1
questioning am I doing what CP ''should'' be doing	1	1
questioning CP in EP	1	1
questioning definitions of CP	1	1
questioning EP intervening in community	1	1
questioning EP professional identity	1	1
questioning LA priorities	1	1
questioning own use of CP	1	1
questioning psychology in CP	1	1
questioning role of EP in community intervention	1	1
questioning the status quo	1	1
questioning what constitutes ''doing'' CP	1	1

racism	1	1
raising voices	1	1
Rappaport	1	1
Rare niche	1	1
reaching out to community	1	1
reading about CP	1	1
real impact vs measured impact	1	1
realism	1	1
realism about inherent bias to working in org	1	1
realistic about systemic constraints to activism	1	1
reality of limitations to systemic change	1	1
reality of systemic limitations	1	1
reassurance of families	1	1
Reassuring the researcher	1	1
rebalance of power	1	1
reciprocal benefits of multiagency collaboration	1	1
reciprocal impact on community and EP	1	1
redefining systemic thinking	1	1
reducing exclusion	1	1
reductionism of individual work	1	1
referral system	1	1
reflecting on practice	1	1
reflecting on wider culture of profession	1	1
reflection on self as EP	1	1
Reimagining EP role	1	1
relationship building within community	1	1
relief	1	1
Research as an important element of CP	1	1
research gets overlooked as core part of EP role	1	1
researching definitions	1	1
resource translation	1	1
respecting community context	1	1
responsibility in community change	1	1
responsibility in messaging	1	1
restrictions on professional autonomy	1	1
right thing to say	1	1
ripple effect of community voice	1	1
ripple effect of research dissemination	1	1
ripple effects of changing perspectives	1	1
ripple effects of small piece of work	1	1
Role Identity in Community Work	1	1
role of approach	1	1
role of community consent	1	1

role of EP in supporting collaboration	1	1
Roots of CP use	1	1
Safeguarding and Discrimination	1	1
scary to open up	1	1
school policy development	1	1
school readiness	1	1
scoping stage	1	1
security, safety	1	1
seeking feedback from community	1	1
seeking new models of CP	1	1
seeking new models of CP to inform practice	1	1
Seeking reassurance from other ppts	1	1
self identifying as a CP	1	1
SENCO control of EP work	1	1
SENCo dissatisfied	1	1
SENCO restricting EP work	1	1
shared responsibility for change	1	1
Sharing	1	1
Sharing space	1	1
shift away from CP in EP	1	1
Shift From Continuity to Discreteness	1	1
shift towards CP in EP	1	1
shifting perceptions of other professionals	1	1
shifting perspectives through consultation	1	1
shifting thinking in communities	1	1
significance of small changes	1	1
silo working	1	1
sceptical of professional intervention	1	1
Social GGRRAAACCEEESSS	1	1
social graces	1	1
social justice vs working for LA	1	1
social media as a community	1	1
social media as a more accessible method for disseminating research	1	1
social political influences on the child	1	1
socially constructed definition	1	1
societal emphasis on numbers	1	1
societal needs	1	1
society needs support	1	1
spread Ep too thinly	1	1
status quo easy option	1	1
statutory work as barrier to CP	1	1
stories can be disempowering	1	1
stories can stigmatise	1	1

strategic communication of impact	1	1
Strategic Community Outreach	1	1
Strategic funding utilisation	1	1
strategic impact within constrained systems	1	1
strength in community	1	1
struggle to define professional boundaries	1	1
subtle ''sprinkle'' psychology	1	1
sum greater than parts	1	1
support from above for qualitative measures	1	1
Sustainable Community Initiatives	1	1
System overwhelmed	1	1
Systemic dysfunction	1	1
systemic impacts on families	1	1
systemic orientation	1	1
systemic work with virtual school	1	1
teachers wanting EPs to work at community level	1	1
team spirit	1	1
Technology	1	1
tension with standardised measures of impact	1	1
therapeutic collaboration with social workers	1	1
thinking holistically	1	1
tokenism in legislation	1	1
tokenism in multiagency work	1	1
top down vs bottom up approaches to impact evaluation	1	1
traditional EP role as expert	1	1
Traditional tools	1	1
traditional views of CP	1	1
training	1	1
trauma informed	1	1
trivialisation of community work	1	1
trying to move away from statutory work	1	1
types of impact evaluation aligned with CP values	1	1
UK-centrism	1	1
Uncertain Origins of Exposure	1	1
understanding and learning about communities	1	1
understanding and raising awareness of community	1	1
understanding through embedding in community	1	1
unique contribution of EP to CP	1	1
unique situation	1	1
unrealized intentions	1	1
Untitled	1	1
unwritten rules of online conduct	1	1
upskilling people in education system	1	1

Using CP in traded work	1	1
value of CP work beyond numbers	1	1
versatility of EP skills	1	1
video interaction guidance, parent sessions	1	1
visual storytelling in impact reporting	1	1
voice for the marginalised	1	1
voice of community in impact evaluation	1	1
weighing up risk of change	1	1
what is unique about CP	1	1
what sparked interest in CP	1	1
who is the client	1	1
wider impacts outside of someone's control	1	1
widespread awareness of housing inadequacy	1	1
work should benefit the community	1	1
working holistically in individual casework	1	1
working outside education system = more accessible	1	1
working with communities	1	1
Working with families	1	1
working with resistance to change	1	1

Examples from focus group transcripts used to demonstrate individual codes:

Extracts coded as physical presence in community:

Focus group 1:

so the aim really is for us to be within our individual communities

So we would offer it at those different levels, you know supporting kind of, you know being in the community being part of, you know, being a face within our local play groups, our local libraries, whatever that might be, you know...

Dropping into community, stay-and-plays and offering psychology out freely, you know, is really important.

I think it's just more continuing to develop our presence within the Community that's taken a while after having to have to reduce that with the current times and to build up again to form those relationships and connection. So we' we're out and about more to more stay-and-plays, more things in the community and starting to develop some drop-ins and things

like that in community places. I'd like to just see that kind of continue like I said about that getting that accurate information out there in the first instance, some Things are just a quick question or a chat over a cuppa instead of feeling that it's got to be a certain level that you reach to be able to access reliable information.

it's just actually putting ourselves in the community and reaching out to others instead of being the other way around.

I think we're much more present physically present now in the Community, which is which is really nice.

Focus group 2:

Is working in the community or in a community setting the same as Community psychology, and for me, I don't think it is. I think you can work in a Community setting and not be a community psychologist or not practise in a way that is like aligned with Community psychology I suppose

I just. I just wanted to because I thought that was such a good point. I just wanted to, like, speak to that cause I think that's so true.' It's more about how' we're thinking about the systems that are impacting people. We can still think about community psychology even if' we're just in schools. I think my thinking about perhaps' it's that that might be the value of being in the community is to know What, like what might be going on? What life is like for different families that we work with? Because maybe' it's like, you know, terms of our profession we might have. We might live very different lives to the people that we work with. So being in the places that people live and and and community based places could be really helpful for being like, what does it feel like here or what does it like? How do people? Speak to each other here? Like, what does it feel like? I think is so helpful for our role, and perhaps we won't know what that's Like unless we're there, that's just what I wondered like that Might be Of value to that, but I do completely agree with your point that we can still be community psychologists in terms of our thinking. That's yeah, that's important.

I think like being within the Community setting you get a bit more access to that demographic. People from different walks of life who might have better accessibility to you

Focus Group 3:

I suppose the Way I'm framing it is we deliver psychology out in the community Which is quite a unique role in educational psychology as opposed to sort of working in schools and school systems

, so we deliver Bespoke psychology informed interventions to parents and infants in the early years in a community venue or in a family home,

Extracts coded as 'moving away from schools':

Focus Group 1:'
we're trying to provide support more in the Community, more than ever before with families...obviously because their little children as well, those are the most important people in those lives, whereas historically, obviously with school age, we've always been a link for the school.

We have had to work very strongly on that,' haven't we, around: We are a link for the Community. Because historically we've been links for settings, which brings some challenges

Focus group 2:
cause a lot of my work within local authority is based in schools and whilst that's great, It means that we're getting access to mostly young people who the school Refer to us and not in the community.

I was just thinking about what, like, what sparked my interest to join today because I was just thinking that. I think that before I trained and before I knew more about being an EP Or experience and practise as an EP, I had an assumption that we were much more community based than we actually are, like the reality of it is that I spend all of my time in schools and not actually well, you know, I'm trying to get into the community, but I think that I always thought this role was going to be much more community based and that does Sit with my values. And it probably influenced my thesis research, which was around [REDACTED], and which was very community based.

I'm thinking that might be easier to do within the community rather than the kind of cascade coming through a school and hearing 'school's perspective of the communities perspective. So being yeah, actually at the forefront of that and being with and hearing about those different experiences might help us to shift that focus of going ohh This is what an EP does and then actually hearing their experiences and how we might be able to be helpful To various people

like the school is a community and we think about children in a different context. I think, you know, we're always talking about school, but quite often talking about home. But then' there's this whole other kind of context which isn't one neat thing like a school. But like, there is more than just those two things that I think Get kind of like syphoned into thinking about and you know, I. Yeah, I always just think' there's so much strength in community. Not everyone has a good relationship with school. Not everyone kind of values school in the

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same way. And so actually I feel like we, yeah, we're really limiting our impact If we're always going through schools because You're too dependent on what that school means to people in the community and all sorts of other things. It feels like there's other ways to access and provide, like, our kind of psychology without limiting, I always see it as a bit of a limit that we just go through. You know, we'll mainly Go through schools in that way.

So yeah, I had that exposure during the course, but actually thinking about that, I think that I was when I was working as an assistant psychologist, we were talking about Community psychology back then. So I was an assistant within [REDACTED] and the umm kind of colleagues that I worked with were really passionate about bringing psychology into the community. So there were like a number of events throughout the year where it was all covered by [REDACTED] where they would do things that were trying to be like, improve accessibility to EPs. So there were things like. There was training for parents. I remember there being one about the impact, like the thinking about social media supporting parents were thinking about things like that. There were few different trainings that we did. We did like coffee mornings for parents as well. So it just it just meant anybody could come to that, not just the schools that we were working in. It was just it was just open within That. but also there was a focus on supporting people like people from that location to become EP's. So there was a lot about like come and talk to EPs if you're interested in a career in psychology so that there's a lot of that, just like ways that They could get like they just talked about, like giving away psychology. We wanna we wanna give away as much as we can.

Focus group 3:

I suppose the Way I'm framing it is we deliver psychology out in the community Which is quite a unique role in educational psychology as opposed to sort of working in schools and school systems

I think more and more I try and push schools to think about even things like Coffee trainings for mums and stuff like that. You know like coffee Mornings, What we do, we we explore, I don't know, like emotion coaching and and I don't know, that work always feels really good, that work kind of feels like I'm giving something else beyond the school and into the community

Extracts coded as 'CEP title':

Focus group 1

So I think I have started and [NAME] definitely has started sneaking in there 'community [REDACTED] EP into the title and the other day for the first time we did abbreviate CEP.

Umm but yeah, that shift to be termed..We are the [REDACTED] Community EP Team now. So we're links for communities

Focus group 2

I think I would describe myself as a community psychologist cause for me that's kind of about thinking about how In all of my work, I have to think about Injustice and oppression, and like inequality and and the values that are connected to that

I think ever since then I've been a bit confused about.. like, It's it's important enough to even to be in the title of the The, You know, for example, That's what my qualifications officially called. And yet we still don't. No one really can say exactly what that means as Part of our Role and what that means for how we practise. So I I think yeah, that was how I first came across it and and and still not sure, Yeah, what that actually means for me and my job, even though it's it's what I'm apparently trained as.

Focus group 3

I now work in a service whose title is educational child and community psychologist. UM, what that actually means? I'm not entirely sure.

That's a really Good point when you said there about The ethos being embedded Within our job title, and that's how we're introducing ourselves, that's You know', that's as part of my signature When I send emails.

Appendix K: Examples of Critical Thematic Analysis process

Coding tool	Researcher's observation	Example quotes	Researcher's interpretation
Recurrence (meaning repeated)	Within some interactions, participants are repeatedly expressing doubts about whether their efforts in 'changing hearts and minds' align with true community psychology work, indicating a process of professional identity exploration. These interactions, characterised by both self-doubt and the seeking of reassurance, reflect a dynamic where EPs oscillate between critically questioning their own understanding of CP and receiving affirmation from peers.	*Interaction between Frankie and Leila:* "I'm always trying to take it up to the macro and think about the community and the neighbourhood and the school within the community and how those things are kind of... So that sort of Bronfenbrenner idea of how those things are influencing each other and that's how I try to formulate and that's how I try to sort of conceptualise when I go in to have a consultation, for example, but then I have the exact same issue. That I'm like well but then what can I do about it? So I know that that's something that I need to be thinking about and we've done all this formulation and I've kind of perhaps brought all these ideas to the table that people maybe weren't thinking of, and maybe I've moved them towards a more macro way of thinking about things. But then everyone sort of looks at me like: OK, then. So what you gonna do about it?" - Leila, FG3, 00:28:41 "what you've done is you've used the macro understanding to still inform the primary piece of work which is making a change for that child and family." - Frankie (to Leila), FG3, 00:29:40	Applying the framework of Transactional Analysis (TA) to interpret these dynamics. EPs in a 'child' ego-state appear to be seeking validation, through expressions of helplessness, while those in a 'parent' ego-state offer reassurance. The recurring theme of self-doubt and reassurance within the group may signal an underlying professional uncertainty about the application of CP principles. This dynamic, viewed through TA, might reflect broader organisational cultures that subtly discourage radical CP practices by reinforcing the status quo. A critical question arises as to whether the reassurance dynamic might hinder the bold, transformative actions necessary for true social change. While CP is evolving through professional dialogue, systemic structures may limit its more radical potential.

		Interaction between Frankie and Ash: "That is the reality is that the staff sitting in that meeting can't change the housing crisis in your community….So it's just that tension between using community psychology's ideas and understanding to formulate, and actually doing community psychology work..." - Frankie, FG3, 00:30:42 "I feel like you are doing community psychology work by changing the narrative though, and I agree there's situations where I'm sat like: is anything that I can do about this? But I think just by having that conversation, you're helping people to view the child and the family in a different way" (Ash, FG3, 00:32:21)	
	Participants repeatedly expressed a sense of uncertainty about their professional identity and role within the broader academic and practice-based contexts. The researcher picked up on a recurring pattern of meaning where participants grapple with their own professional significance and impact. There is a noticeable recurrence of self-assurance coupled with	"I'm trying to make myself sound interesting because what you guys do sounds so interesting" - Ali, FG2, 00:08:30 "I was like, I'm gonna do it! Gonna make it happen. I haven't." - Ash, FG2, 00:03:33 "And then it makes you think about where our impact is perhaps best placed whilst sort of still operating in some systems as well. I do do that, I promise." – Jen, FG1, 00:01:12	This could indicate that within the group, there is a collective experience of feeling under-defined or uncertain about their roles, leading to a reliance on external affirmation to reinforce their professional identity. This dynamic points to a broader issue within the profession, where clear definitions and principles may be lacking, causing practitioners to seek reassurance and validation from peers to solidify their sense of purpose and impact in their work. The repeated expressions of relief upon hearing that others share their

	doubt, where participants seek to validate their contributions while acknowledging a lack of clear definitions or principles that guide their work. The repeated references to not having a firm grasp on definitions and principles and a shared experience of relief and validation when reassured by others, indicate an ongoing process of professional identity formation and the desire for clarity in their roles.	"I'm glad to hear you from an, you know, at the cutting edge of academia. Tell me there is no definition. It's not just that I haven't found it yet." – Charlie, FG2, 00:12:37 "I'm kind of I was really relieved when you said at the start over that you don't need to know all these definitions and principles" – Frankie, FG3, 00:07:33 "I'm also glad because I'm not really sure if I could put my finger on definition" - Dylan, FG3, 00:10:17	uncertainties suggest a need for more structured guidance and support in defining their professional roles and contributions. Link to who has the power to define?
Repetition (specific reappearance of key words and phrases)	Repetition of the word 'careful' in Focus Group 3, which comprised of two participants who work for the same EP service.	"being **careful**" – Sammy FG1 00:13:49 "we can't keep doing things the same way that we did things that potentially we are adding to problems. **We've got to be careful now**, but potentially social systems create problems within themselves, don't they?" – Jen, FG1, 00:01:12	The repetition of the word "careful" in the discussions among participants from the same local authority reflects a cautious approach that could signify self-censorship and a reluctance to critique existing systems. This repetition suggests a workplace culture where dissenting opinions are not openly expressed, potentially due to fear of repercussions or a desire to conform to organisational norms.

		“actually in some ways it's potentially easier to run a service in that way... **being careful**...” – Sammy, FG1, 00:13:49 “and to give the example like you know, **again being careful**, but something like…” – Sammy, FG1, 01:02:26	This cautiousness can reinforce power imbalances by discouraging critical examination of the systems and practices in place, thereby perpetuating existing inequalities. When EPs feel the need to be "careful" in their discussions, it limits the potential for innovation and transformative change, instead favouring a conservative approach that aligns with the interests of those in power.
Forcefulness (importance that participants assign to their own language e.g. tone, volume, inflection).	During the focus groups, participants frequently used personal qualifiers such as "what I call," "what I deem," and "my understanding" when discussing community psychology. Their tone of voice emphasised these phrases (see bolding in next column).	“my passion has been **what I call** community psychology” Ash, FG2 00:03:33 “Community psychology work, **what I deem as community psychology work…**” Dylan, FG3, 00:10:17 ”…which I actually think is a beautiful example, **although it's not defined**, of community psychology” Sammy, FG1, 00:20:32 “**my understanding of** what community psychology would say is…” Frankie, FG3 00:25:39 “We are making up **our own sort of version** of it” Charlie, FG2, 00:04:46 “So that was sort of **my interpretation**” Leila, FG3, 00:04:26 (bolded by the researcher to depict verbal emphasis. Full quotes can be found in Appendix L)	This consistent use of subjective language highlights how individuals assign personal significance and ownership to their interpretations of CP. The emphatic and reflective tones suggest that participants are consciously aware of the personal and constructed nature of their understandings, often framing their contributions as individual perspectives rather than universal definitions. These expressions can be linked to the socially constructed and fluid nature of CP among EPs. By highlighting their personal interpretations, participants are actively engaging in the collaborative creation and

			negotiation of CP meanings within their professional role. This aligns with social constructionist theories, where knowledge of CP emerges through shared experiences and dialogue rather than fixed definitions.
			On one hand, this subjectivity allows for adaptability and responsiveness to diverse community needs, but it also raises critical questions about whose interpretations gain prominence and how this may influence power dynamics within the field. The malleable nature of CP definitions could risk aligning practices more closely with professional or societal norms rather than challenging existing structures. This observation emphasises the need for critical reflexivity to ensure that the evolving definitions of CP do not just reflect the interests of the powerful but remain responsive to the changing needs of diverse communities.

"my passion has been **what I call** community psychology. So working within the Community 'cause a lot of my work within local authority is based in schools and whilst that's great, it means that we're getting access to mostly young people who the school refer to us and not in the community." - Ash, FG2 00:03:33

"Actually a lot of it was about teaching them, you know, about trauma and thinking about some of the real difficulties that these young people have gone through and changing perspective within the community and I think that's where a lot of the community psychology work, **what I deem as community psychology work** is which is a bit more about psychoeducation actually, a bit more about supporting to understand psychology and thinking about things, maybe a little bit differently, and that's probably the more powerful stuff for me." – Dylan, FG3, 00:10:17

"when I'm talking about the role and I will try to break down that myth, what we're looking at is a child within a context and how all the different factors within the context is impacting on the development, um which **I actually think is a beautiful example, although it's not defined, of community psychology**." Sammy, FG1, 00:20:32

"So in my work it would be sort of thinking about how a parent interacts differently maybe with their child, by thinking about all these other pressures on this parent as well - having space in their mind for their child because they're worried about housing and food. but it's still that... **my understanding of what community psychology would say is** it's more focused on that second-order change of thinking about changing, actually, changes within the community, so you would be thinking about how can the community support this family? How can we bring all the resources that are available in the community and build a village around this child and this family? So I still struggle sometimes with, even though I feel like the ideas around community psychology like fit with the way I see, you know, children, families, but I don't know if… I don't know…. I don't know if that is community psychology in the things you read about what community psychologists actually are striving for - social justice, campaigning, lobbying, and, you know, putting the expertise back into the community, saying that if we can build connections and relationships within the community, that the community can support schools and families, you know, so I'm just, I don't know." – Frankie, FG3 00:25:39

"**We are making up our own sort of version of it**…So I guess in the past…So I think our manager wants to go beyond SEND. I think we've become sort of pigeonholed into being the report writers for SEND and I think she wants to make sure that there's at least a concentric circle around that, if not something a bit more sort of creative. So, um, we're trying to just make as many connections as we possibly can within the local authority and social care,

health and education, different teams, but also trying to step out from that and work with charity bases, third sector as well." – Charlie, FG2, 00:04:46

"What teachers were saying to me was they think that we need to work at that more community level, **so that was sort of my interpretation**, and I now work in a service whose title is educational child and community psychologist, what that actually means? I'm not entirely sure." Leila, FG3, 00:04:26

(Bolded by the researcher)