Narrative Psychology:

A tool for ecological practice

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ABSTRACT

This article suggests that while educational psychology espouses an ecological view of human development, the implementation of practices that reflect this perspective has often been obstructed. In many circumstances, practices that attribute problems to individuals, or groups of individuals, continue. These contrast with ecological practices that position problems in the interaction between people with various needs and their particular worlds. The article suggests that many educational and community systems operate to maintain individual-centred practices and that many tools currently available to educational psychologists were developed for more traditional approaches. Narrative inquiry is recommended in this article as one available tool that supports ecological practice. The article, presented in two parts, discusses the shared theoretical foundations of ecological practice and narrative inquiry. It illustrates one way in which narrative inquiry integrates with familiar patterns of practice in educational psychology. The narrative approach to psychology is presented here as a way of thinking and talking about practice rather than as a therapy or a method of scientific research.

Part A: New tools for new approaches

Urie Bronfenbrenner, architect of ecological psychology, provided a powerful argument for changing the direction of educational psychology (Bronfenbrenner, 1977; 1979). Since the introduction of his ecological theory, educational psychology has looked beyond static characteristics, such as traits and abilities within individual children, to view behaviour and learning in relation to the dynamic social and historical contexts in which they occur. Educational psychology has been receptive to ecological approaches, as at the time of the introduction of Bronfenbrenner's theory, the limitations of traditional psychology practice were becoming apparent (Cronbach in Berliner, 1993). The works of writers who had offered theories that considered the complexity of society and human development were finding favour within the profession. For example, in the early twentieth century Lev Vygotsky (1978) had proposed a cultural-historical theory of human development; John Dewey (1938) had suggested that individuals interacted and cooperated with one another in ways that could only be explained with reference to the entire social context; and, Wood, Bruner and Ross (1976) proffered more specific knowledge about the complex processes involved in the development of knowledge and skill.

With a wealth of academic literature espousing the value of ecological practice (Pianta, 2005; Ryba, Annan & Mentis, 2001; Sheridan & Gutkin, 2000), educational psychologists are now positioned to appreciate the complexity of human development and the dynamic, interactive nature of learning contexts. They are encouraged to see problematic social situations as unhelpful mismatches of the actions of various groups of people and individuals with unique agendas; they are asked to discern the dynamic and reciprocal relations in referral situations; and, to take a snapshot in time of this ever-changing environment. They work alongside people to collaboratively construct alternative solutions, founded on the supportive aspects of their social situations.

Such ecological understandings are now commonplace in educational psychology (Moore, 1998; Pianta, 2005). However, working ecologically is not always straightforward. On one hand, the profession of educational psychology espouses an ecological view. On the other hand, field practitioners frequently find they are applying dominantly deficit-focused methods in their practice (See examples in Dwyer, 2001).

While much headway has been made in the application of ecological theory, educational psychologists have encountered barriers from within and outside of their profession. Popular public notions of psychology often depict a discipline concerned solely with the workings of the mind, independent of the context. Frequently, employers, teachers and parents adhere strongly to traditional expectations of psychology and educational psychologists themselves have sometimes been reluctant to put individual-focused practices behind them. Indeed, there are many institutional systems that educational psychologists consider serve to maintain traditional practice, including special education funding schemes, organisational policies and the sufficiency of professional development. These barriers are not insurmountable but their conquest may require some innovation and openness to develop new ways of working. As Dwyer (2001) commented, despite the numerous publications that support more constructive practice, many educational (school) psychologists are stuck in traditional models of service, repeating practices that have proven ineffective.

In the words of Vygotsky, "Any fundamentally new approach to a scientific problem leads to new methods of investigation and analysis" (Vygotsky, 1978, p. 58). To a large extent, educational psychologists are locked into continuing their traditional practice because many psychological tools, the artefacts of practice, have been developed for traditional individual-focused practice. To understand the ways that traditional practices are maintained in the face of strong challenges, we can usefully consider Vygotsky's work. He described the way that children used language to solve problems when their solutions were physically out of reach. He suggested that language had an organising function that permeated the process of "tool" use that, in turn, facilitated the construction of new solutions. In this way, he saw speaking and acting as 'part of one and the same complex psychological function' (p. 25). Speech and tools were not parallel but inseparable. To some extent, the language accepted in the practice settings of educational psychology continues to reflect individual-centred rather than ecological views, for example, the ADHD child, unmotivated children, special needs children.

Ecological analysis of social contexts in educational psychology requires tools to facilitate this process. Tools used for individual-centred psychology may not always support this process. However, the cost of relinquishing traditional tools is the vacuum created in the absence of those that are new and more applicable. Educational psychology must discover or create applicable tools. This does not mean that psychologists must discard every historical item but such development may require substantial modification of methods designed for previous practice.

Educational psychologists discover or create tools that can guide the construction of ecological solutions. One tool available to educational psychologists is *narrative inquiry*. This way of thinking and talking about practice leads educational psychologists to the unique stories of individuals and groups involved in the ecology of practice and fosters the creation of a mutual focus or purpose for their participation.

It supports participants to take charge of overwhelming and complex situations and to re-script existing stories, constructing better alternatives.

Narrative inquiry is a means of co-researching the contexts of participants' lives within the metaphors to which they subscribe (see Clandinin & Connolly, 2000). Although we talk in this article about narrative inquiry as a research method, it is probably best known as a *therapy* in which co-researching is an integral element. There is ample evidence to suggest that narrative approaches make valuable contributions (Bird, 2004; Durrant & White, 1990; Epston, 1989; Epston & White, 1989; Freeman, Epston & Lobovits, 1997; White & Epston, 1990). This article suggests that the principles of narrative inquiry and the methods used to discern, explore and reconstruct stories in complex situations can integrate with regular educational psychology practice provided that frameworks of practice accommodate ecological construction of meaning. The compatibility of narrative inquiry and ecological educational psychology practice can be attributed to the sharing of some fundamental theoretical understandings, most notably, the arbitrary construction of meaning for events in an interactive and dynamic social world. Integrating narrative inquiry and ecological educational psychology practice is not merely a matter of applying a method, or a therapy. The principles of the narrative approach permeate the entire consultation process. The integration reflects the way educational psychologists think and talk about situations and consequently, the way they feel and act when they are working.

It is now 15 years since David Epston introduced New Zealand educational psychologists to narrative approaches. While other methods and tools have come and gone over this period, narrative understandings have been maintained within the practice of those for whom they had appeal. These educational psychologists have retained the metaphor of the story, albeit complex and multi-systemic, as an overarching frame. The principles derived from narrative therapy have been integrated into their regular practice (Ryba, Annan & Mentis, 2001) and their supervision (Annan, 2005a).

This article describes and illustrates ways in which principles derived from narrative inquiry can be integrated within an ecological practice framework. In order to explain this integration, we present an overview of the most fundamental understandings associated with narrative processes and discuss the place of these in the analysis of dynamic, interactive ecological systems. We also identify some critical interpersonal skills required to support the authentic inclusion of participant views.

ELEMENTS OF NARRATIVE PRACTICE

Practitioners who take a narrative approach to their work are guided by some key understandings. The social world is viewed as a socially constructed, negotiated system that does not assume any particular "correct" or "ideal" path. It does not hold an elusive, universal truth but comprises collective subjective realities at any moment in time. Taking a narrative approach, as in ecological psychology, does not mean that educational psychologists diminish the experience of those who have undergone extreme hardship.

It simply means that educational psychologists try to understand others' worlds, and accept that only individuals themselves can authentically describe their own experience of events. An individual's experience of an experience, *is* his/her experience. People's lives are embedded in the stories that they hold about themselves at any one time; stories that are influenced by both the individuals' observations of their own actions and their interpretations of the stories that others hold about them.

Educational psychologists usually encounter, at the point of referral, problem-saturated stories that tend to dominate the referral situation. Although each person has their own story, or stories, about a situation, it is more difficult to discern those that are less dominant and conversations with participants might divert attention from these stories. For example, when talking with a teacher who is experiencing difficulty as a result of his interaction with a student, he may freely discuss the times when interactions were negative but may be less willing to identify times when interactions were effective or constructive. In such situations, it may be that what is *not* in the story may be of much interest to the educational psychologist as what is in the story. However, unless we are able to hear multiple stories, dominant or otherwise, we are not well positioned to create meaningful alternative circumstances.

The assignment of useful meaning to referral circumstances is a crucial aspect of any educational psychology practice. Educational psychologists who take ecological approaches are concerned with the development of constructive meaning for complex situations through examining the connections between events, people and theories. This meaning is created as participants create "new or better connection between hitherto disparate ideas" (Bayler, 2005, p. 1). The theoretical knowledge contained in the new stories guides the actions of the individuals. Therefore, changes in social behaviour and learning can only occur when these theories are examined and modified. The ecological perspective taken by current educational psychologists implies that changes occurring in one part of the social ecology will necessarily affect another. Ecological practice cannot occur, therefore, when only one person's story is considered. All participants must be active, contributing their unique views.

Narrative methods in field work involve listening to and retelling stories (Freeman, Epston & Lobovits, 1997). The stories that represent the subjective realities of participants are examined and reconstructed to provide an alternative reality. New stories are reached by means of *languaging,* a process in which participants' language is modified to change the power differential between a person, or people, and a problem. Narrative inquiry assumes that existing language reflects current ways of thinking about events and can serve to maintain unhelpful stories in problematic situations (Bird, 2004). Language frequently *internalises* problems, locating them within the person, rendering them non-negotiable. Through languaging, the problem can be named and relocated to an external position between the person and the world. From this position of distance, the person, or people, are liberated from the control of the problem and develop power to address it.

Through positioning a named "problem" (e.g. hitting, overeating, worrying) externally to the young person, exploration can begin around the nature of the problem, the extent of the "problem", the time when the "problem" is more or less likely to appear. Other avenues of inquiry in narrative exploration may include the impact of the problem on a young person's home and school life. In this way, the focus moves away from the 'problem' itself, and toward the young persons' relationship with the problem (Freeman, Epston & Lobovits, 1997). This relationship with the problem is not necessarily severed or adversarial as, in some cases, for example eating, a continuing but constructive relationship is required. It is through exploration of the relationship between the person and the problem that a possible new story, involving a constructive relationship, begins to emerge. No one story is the *right* story. Some stories will just work better for people than others.

As a tool for practice, narrative inquiry is well suited to ecological fieldwork that requires educational psychologists to focus on the relationships between people, events and ideas. By relocating problems through use of externalising language, people not only gain authority over undesirable occurrences, but they are immediately positioned to move from the problem to the solution. Through externalising problems by use of languaging, people can move from an original, often problem-saturated situation, to one in which they can make use of their resources to construct better alternatives. Externalising language allows people to review their own experience with reference to the perspectives of others on their story through a process that Epston described as 'regradation' rather than 'degradation' (Epston in Durrant, 1990).

Narrative inquiry is concerned with supporting people to access knowledge through the construction of language. Language is developed to support educational psychologists to focus on participants' stories and to prevent the dominant stories from blocking the view of those that are less dominant. The relationship between knowledge and power, much deliberated by philosophers such as Barnes, Foucault, and Weber, is an important aspect of narrative methods. Inherent in the language selected to discuss referral circumstances is the extent to which one perspective on this situation is privileged over another (Billington, 2002; Bird, 2004). The meanings and power attached to words influence the narrative lens through which the world is perceived as evidenced by communities' propensity for dominant discourses at all levels of the social ecology. For example, dominant discourses within a group of teachers may cloud their view of solutions or lead them to act in ways that maintain this discourse. Similarly, societal discourses may encourage community members to view all problems through a medical-model lens which suggest that problems be addressed by repairing parts of people. The narrative view allows us to appreciate that language aligns with such discourses but also suggests that both language and discourse are negotiable.

Ecological practice is supported by narrative understandings because they allow new solutions to be constructed on the supportive aspects of existing situations.

Participants can make use of the resources that are available to them and that have meaning for them. Unhelpful dominant stories in existing situations are challenged through the identification of *unique outcomes,* aspects of the story that are outliers in relation to the overwhelming problem saturated narratives. Unique outcomes are pivotal in the re-scripting process. They indicate instances in which the problem is *not* present and signal the potential strength of existing and projected means to keep undesirable occurrences at bay. Alternative meanings can be assigned to situations with new solutions embedded in familiar metaphors.

Initially, language that places concerns in the interaction between people and the world may be experienced as uncomfortable. People are accustomed to conventional language in which events are frequently attributed to the inherent qualities of people.

The rearrangement of familiar language may be at first experienced as awkward or corny, detracting from the task of making new meaning. However, an individual's experience of this re-languaging process may be largely a matter of being committed to developing new solutions and believing in the efficacy of the narrative approach. Reflecting on this point, Bird (2004) suggested that the development of a new language requires 'patience, determination, struggle and a desire to learn something new' (p. 4).

Part A of this article has discussed the theoretical background to narrative psychology and educational psychology in relation to some of the challenges practitioners currently face. Part B will illustrate the way in which narrative principles integrate with familiar educational psychology processes.

Part B: An illustration of the application of narrative principles in educational psychology

In Part B of the article, we explain how narrative inquiry can inform each stage of educational psychologists' regular field practice. We provide examples of some of the questions that educational psychologists seek to answer during the course of their fieldwork. These questions illustrate the way that the processes of ecological practice are enhanced by narrative inquiry, integrating with consultation processes rather than replacing them as a micro-environment therapy.

The sample presented here illustrates the integration of narrative understandings and methods into a framework designed to support ecological practice, *situational analysis* (Annan, 2005b). Situational analysis focuses on the co-construction of new solutions developed upon existing supportive aspects of the situations under review rather than on problems within a problem as has been the case with much traditional psychology practice. While educational psychologists continue to acknowledge the learning needs of children and the factors that obstruct solutions, they actively seek to discern the departures from the dominant problematic stories. Without such information, there would be no platform for intervention and no knowledge of useful solutions that serve to support the creation of a new, alternative story.

While this illustration is presented in a linear form, the application of the situational analysis is not always straightforward. For example, when negotiating consultation processes, educational psychologists are already collecting data and beginning to form tentative analyses. At any one time, an educational psychologist may be assessing, analysing and will necessarily be intervening by virtue of their very presence in the situation. However, in this article we have presented the integration of narrative inquiry into situational analysis to help educational psychologists discern important patterns in this process.

ILLUSTRATION OF THE INTEGRATION OF NARRATIVE INQUIRY INTO A SITUATIONAL ANALYSIS

This illustration makes use of general rather than specific questions to allow readers to consider how they might apply narrative processes to a wide range of situations in their varied field work. In practice, these general questions would guide psychologists' practice and give rise to specific questions that locate the problem within the social interaction of the ecosystem. For example, an educational psychologist might want to know about creating a supportive context for a new story (general concern) and might ask the specific question, "How could the teacher help *turning up [at class]* (named new story)?" Or, they might want to establish a measure that will allow them to determine whether or not the objectives had been reached and ask, "How will we know when *wagging* (named problem) isn't around as much?"

1. **Negotiation of the Solution Construction Process**
    The process of negotiating the procedures for constructing alternative situations begins at the time of the first communication between the referrer and the educational psychologist. This is the time that educational psychologists ask those associated with the particular concern about events that precipitated the referral, their tentative analyses of the situation and the referrer's expectations regarding possible procedures. It is also the time when educational psychologists begin to learn who will be the participants in the work. While some questions of negotiation are explicitly answered by participants, the answers to others may be implied in the language participants use to describe events. For example, when a problem is discussed in terms of a "disordered child", an "incompetent teacher" or a "negligent parent", there is a strong indication that the participants locate the problem inherently within these people, making changes to the situation a major challenge.

It is important that those participating in the fieldwork develop understandings of the way educational psychologists work, the events that they might expect to occur and the rationale for the methods that these practitioners select. In order to ensure that participants consent to the professional relationship in an informed way, educational psychologists can explain their processes and the underlying principles of their approaches. That is, educational psychologists can tell their story of constructing solutions.

2. Clarification of the Problem

The clarification of the problem is a critical stage of the process and one in which narrative methods can be most apparent. Language that locates problematic issues in the interaction between people is used from the outset. The main tasks of this stage are to clarify the nature of the problem and to "name" it. Once named, the problem is then located in the interaction between people and the world. The naming process can be a collaborative process that promotes a shared focus and mutual understanding of the procedures for the ensuing fieldwork among participants.

The process of repositioning the problem takes place in conversation about the nature and extent of the problem. The educational psychologist does not collect simply the dominant problematic story but the story of each participant. At this stage, each participant provides their unique description of the problem and examines the impact it has on their life.

How can we describe the problem?

What is the problem doing to the lives of each person?

Are there any times when this problem is not present?

What is happening when the problem is not present?

What do you do that keeps the problem away?

Are there any other things that keep the problem away?

Why do we want to be in charge of this problem?

What can we call this problem?

Does this name for the problem fit with all participants' views of it?

What ways can we explore this problem further?

3. Exploration

At this stage of the situational analysis the educational psychologist conducts the assessment, an exploration that includes the continuing development of participants' stories and the collection of information through methods that may include observation, review of documents and the administration of applicable tests. Evidence based main influences (dimensions) are proposed. Participants move away from the initial emphasis on the problem, setting their sights on a new solution. The *solution* becomes the focus of participation.

What is the history of the story?

What supports are there in this situation to help people take charge of the problem?

What metaphors would support an applicable new story?

What happens when the problem is not around?

What resources are available to allow participants to manage this problem?

What are the strongest current influences on this problem?

4. Analysis

The educational psychologist proposes an analysis, a story of the situation based on the exploration of multiple stories. Information is collected through observation, formal assessment and review of history. It is reviewed by participants.

Does this story (analysis/theory of meaning) reflect the findings of the assessment?

Were there sufficient challenges to the problem-saturated story to build a strong new story?

5. Development of Principles for Intervention

From the analysis, the participants derive principles for intervention. These principles indicate important aspects of the new story (desired outcome) and the intervention (strategy to achieve the new story).

What does the analysis mean for intervention?

What understandings will underpin the new story?

What will be the essential features of the new story?

Do we need to give priority to the review of any particular story?

6. Planning the Intervention

During collaborative intervention planning, the participants consider how to reduce or take charge of the problem in ways that address the impact of the problem on each person. They consider the departures from the dominant story and build the solution from these. The planned actions of the participants become the intervention.

What will be the nature of the new story?

What is a suitable name for this new story?

What are the specific objectives of our plan?

What actions will people have to take in order to create and maintain a new story?

How will we know that the new story is helpful?

7. Implementing the Intervention

To move toward the new story, participants begin to make changes in the way they think about and act on situations. This process of intervention is often supported by oral or written communication between some or all of the participants, for example, sharing records of behaviour, writing letters, making visits to discuss progress. It is not unusual to make adjustments to the new story or to continue to develop the story over this period. Depending on the particular circumstances of the new story and the participants' plans to realise this, the form of educational psychologist involvement may be either direct or indirect.

Do we still remember the new story?

Are we making progress toward the new story?

Is there evidence that the plan will be suitable?

8. Reviewing the Intervention

The review process allows all participants, including educational psychologists, to reflect on the process and to evaluate the effectiveness of the intervention to date. Outcomes are measured and considered in relation to the match with the new story and movement away from the original referral situation. Demonstrating effectiveness remains an essential part of educational psychology practice regardless of the approach practitioners select to take. At the time of review, participants might celebrate their new helpful stories, or they may choose to adjust them in order to make them work better for them.

Is the new story operating?

How strong is the plan?

Where is the problem now?

Do we need to continue to strengthen the plan?

How can we sustain the story?

What would we do if the problem ever tried to overcome us?

HEARING THE NARRATIVES IN ECOLOGICAL PRACTICE

As with any practice, narrative approaches within an ecological framework do not operate independently of the interpersonal style of the practitioner. Using narrative tools within an ecological approach to practice is not a matter of *going through the motions*. The practitioner must *connect* with the process. The effectiveness of the practice will be affected by a range of factors, some quite apparent, others far more difficult to distinguish, but all related to the subtle indicators of appropriateness for the particular contexts in which practice occurs. Effective practice reflects not only what educational psychologists do, but how they do it. Factors that can influence participant interaction include practitioner beliefs, communication styles and the context in which practice occurs. These are discussed briefly below.

Practitioner Beliefs

Fundamental to ecological practice are some important practitioner understandings that necessarily effect the actions practitioners take in their work. Ecologically oriented educational psychologists view their practice not as a quest for truth and remediation but as a means to create meaning and to co-construct alternative stories. They perceive their work to lie in the construction of new relationships between people and problems that are located in social interaction. Furthermore, they hold an optimistic view with regard to the possibly of change in difficult and complex situations. They genuinely hope and trust that situations can change.

Communication Styles

Irrespective of the methods educational psychologists select for their work, the effectiveness of their consultation will be influenced by the subtle messages that they communicate about their beliefs, attitudes, values and intentions. Powerful messages are communicated not only through the spoken word but through other non-verbal actions.

This was clearly illustrated in the classic study of inconsistent messages of feelings and attitudes by Mehrabian (1971) who concluded that there were three elements in any face to face communication; words, tone of voice and body language. Words accounted for only a small proportion of the messages received, while tone of voice made more of an impact. However, it was the non-verbal gestures that accounted for most of the meaning assigned to communications. In effective conversation, Mehrabian considered that these three elements must demonstrate high levels of congruence and that the messages communicated through each mode were consistent.

Effective listening can create a platform for individuals to consider the complexity of situations and to examine and modify their own stories (Cronan, 1992). It is through listening to and hearing the stories of each participant that educational psychologists can locate the hopes and concerns of each person within a meaningful context (Laslett, 1999). Listening to stories, in this professional sense, requires extensive knowledge, skill and commitment. Educational psychologists must understand the theoretical rationale for collecting the stories in the first place and know how to elicit authentic accounts. They must know what to do with the stories and how to care for them respectfully. Taking time to slow down sufficiently to consider the perspectives of others may require deliberate effort and adjustment of educational psychologists' busy schedules.

The Story-Telling Context

Listening to stories requires the creation of favourable environments for dialogue and the acknowledgement that such interactive experiences could take all parties into their emotional worlds. In order to operate effectively in this area, educational psychologists must be aware of their own perspectives and the impact that they have on their interpretations of events and relationships. Every practitioner will necessarily perceive stories through their own filters on the presenting situation and will interpret these in relation to their own worldview (Schōn, 1983). Narrative inquiry does provide a degree of safety in this regard, however, as it embraces the story as the object of inquiry rather than the person, or the event that precipitated the referral. The objectification of the problem may free educational psychologists to make connections between stories and the beliefs and the emotions of narrators (Atkinson, 2002).

Listening involves hearing, but not judging or colluding with, individuals' unique stories. This fine line can present a challenge for educational psychologists, including both newcomers and experienced practitioners. Participants are not restricted in the number of stories they hold regarding one situation and may have multiple stories from which they can select in response to varying contexts. The authenticity of the stories shared with educational psychologists could be affected by the level and mutuality of trust in the sincerity of the professional relationship and the perceived credibility of the educational psychologist.

SUMMARY

Ecological understandings that imply socially constructed, multi-systemic realities are now commonplace in educational psychology literature. However, in practice, educational psychologists are often locked into traditional service models as they continue to use tools that reflect previous ways of understanding human development. Although there is a clear need to develop new tools, some compatible tools are available to educational psychologists. One of these is narrative inquiry. Narrative inquiry integrates with ecological frameworks of practice, supporting educational psychologists at each stage of their work to appreciate that they are working with the individual subjective realities of multiple participants. This interactive way of thinking about and talking about practice fosters the development of a shared focus for educational psychologists' work and the establishment of collaborative working relationships.

The integration of narrative methods into the ecological approach to educational psychology rests on the strong relationship between thought and language. Narrative inquiry, through its concern with stories that are located in social interaction, rather than existing as inherent characteristics within people, allows practitioners to think ecologically about their work. This method implies that individuals' lives are embedded in the stories that they hold about themselves and that these stories are negotiable. It supports the development of alternative solutions that have meaning to participants and applicability for their particular contexts.

This paper has illustrated the way that narrative inquiry informs each stage of the situational analysis, a framework developed for ecological educational psychology. It has provided samples of the infinite range of questions that educational psychologists might ask about their work in order to maintain their ecological, interactive perspective. Educational psychologists who wish to become proficient at integrating narrative inquiry would first need to prepare by becoming familiar with this method and the language that places concerns externally to individuals as this way of talking about events contrasts strongly with traditional language use. This paper has also suggested that the interpersonal styles educational psychologists select to approach their work influence the effectiveness of narrative inquiry. Narrative inquiry is not a recipe; it does not have prescribed questions but a set of principles to guide the creation of unique journeys. This way of working requires that educational psychologists connect with participants, hear the stories of participants and develop shared language and ways of thinking about situations.

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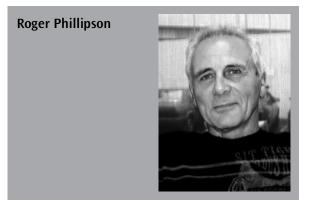
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Anna Priestley works for the Ministry of Education, Special Education, Porirua as an educational psychologist. Anna completed the Massey University educational psychology training programme in 2002 and she is currently working as a lead practitioner in the behaviour service. Anna is particularly interested in integrating narrative approaches into her work with students, their families and school staff.