Exploring Educational Psychologists' Experiences of Culturally Competent Consultation.

By

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A thesis submitted to the University of Birmingham for the degree of

APPLIED EDUCATIONAL AND CHILD PSYCHOLOGY DOCTORATE

Volume One

School of Education

College of Education

University of Birmingham

June 2024

ABSTRACT

Professional bodies for educational psychology emphasise that educational psychologists and trainee educational psychologists consider culture within their practice and be anti-oppressive. Consultation is often used by educational psychologists as a conversational tool to gather information, problem solve and collaborate with consultees to create the next steps (Nolan and Moreland 2014). This research uses an exploratory case study design to investigate educational psychologists' experiences of culturally competent practice during consultation, within the West Midlands. Semi-structured individual interviews were used to collect data, the data was analysed using reflective thematic analysis (Braun & Clarke 2019).

The results of the research suggest that participants understand the importance of considering culture within consultation; however, require support to develop their confidence and skill level to demonstrate culturally competent consultation. Participants shared that further input during training exploring models and theories while also, making culturally competent consultation a service priority would develop culturally competent consultation within educational psychology practice. Barriers to culturally competent consultation were also identified including fear of offending, being perceived as "racist," and not knowing how to approach culturally competent consultation. A key learning point from the research was the need to broaden the way educational psychologists consider culture, as ethnicity and other observable markers dominated discussions.

ACKNOWLEDGEMENTS

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CHAPTER ONE: INTRODUCTION

1.1: Introduction

This research explores educational psychologists' (EPs) experiences of cultural competency during consultation in the United Kingdom (UK). Within this research cultural competency refers to the continuous learning process of acquiring knowledge, skills, (self) awareness, and an open attitude, required to consider culture within practice (Anderson, 2018; Deardorff, 2006, 2009; Sue et al.,1982). The concept of culture is complex and is explored in Chapter Two where the following definition is identified as most relevant to this research: culture is a complex concept influenced by interrelated factors, shared beliefs, values, traditions, wider society, and individual experiences that are used to construct meaning (King et al., 2018; Kumar, 2018; Nieto, 2015).

My initial interest in this research topic stems from my identity as a British Sikh and noticing throughout my career, which has predominantly been within education, that Western values are often deemed as best practice for pupils and their families, who may view the world differently. At the time of scoping the literature, I did not find any peer-reviewed research from the UK on the topic within educational psychology; apart from recent theses in educational psychology by Anderson (2018); Kusi (2020) Sakata (2021) which explore culture and EP practice. This study aims to build upon this research, specifically exploring consultation, a tool often used by EP's (Leadbetter, 2000, 2006; Nolan and Moreland 2014). Furthermore, most of the work on cultural competence has been conducted by or on school psychologists from the United States of America, so there is a lack of such research on practice in the UK. This chapter will provide contextual information on the changing demographic of the UK and discrepancies that have been highlighted within education. Followed by guidance from professional bodies for EP practice on culturally competent practice.

1.2: Demographics

The term "superdiversity" has been used to describe the dynamic and complex movement of immigrants and ethnic diversity over the last decade in the UK (Vertovec, 2007). Superdiversity

suggests such changes to the population over time have become a social norm in society, particularly within urban areas (Crul, 2016; Wessendorf, 2014). The impact of a superdiverse population in the UK is that schools are also becoming increasingly diverse settings, particularly within certain areas of the UK. In the academic year, 2021/2022 35.7% of pupils were from an ethnic minority background across all school types (primary, secondary, specialist, and pupil referral units); an increase of 1.2% from the previous year (Department for Education [DfE], 2023). Furthermore, in the academic year, 2021/ 2022, 20.2% of pupils were known or believed to speak another language other than English, an increase of 1.7 % from 2020/2021 (DfE, 2023). Therefore, as schools are becoming more diverse it is highly likely there will be increased levels of variation in pupils' cultural and lived experiences; some of which may differ from White British norms and traditional Western values.

1.3: Inequalities in Education

Discrepancies have been highlighted within education for pupils from certain ethnic backgrounds, regarding attainment, the disproportionality of pupils identified as having special educational needs and disabilities (SEND), and exclusions from schools. Pupils of Irish Traveller heritage at 6.1%, followed by Black Caribbean pupils at 5.8% are reported as having the highest number of SEND and education health and care plans (DfE, 2023). Furthermore, pupils from mixed ethnic and Black backgrounds make up the largest percentage of pupils in pupil referral units (PRUs), particularly in PRUs that support behaviour (Bhattacharyya et al, 2003; DfE, 2019; Strand and Lindorff, 2018).

Reasons for attainment discrepancies within education are complex and involve the intersection of ethnicity, gender, culture and socioeconomic status (Commission on Race and Ethnic Disparities [CRED], 2021) making it difficult to determine a direct cause, for example, while Chinese and pupils of Indian heritage outperform their White British peers; Pakistani girls, Black African and Black Caribbean boys from affluent backgrounds, have lower attainment in comparison to their White British peers from the same background and gender (Strand, 2021). At the same time, only 36.1% of White British boys accessing free school meals, which is an indicator of social-economic

deprivation, gain a level 8 in their GCSEs (DfE, 2022). Further illustrating how patterns of educational attainment interact in complex ways with social characteristics such as culture and ethnicity.

1.4: Guidance for EPs on Considering Culture and Differences

EPs work with children and young people (CYP) from birth to 25 years and their families, to promote positive outcomes (DfE and Department of Health [DoH] 2015). Guidance provided by the British Psychology Society (BPS) (2017;2019) and the Health Care Professional Council (HCPC) (2023) refers to cultural awareness, respect and developing knowledge to work effectively with cultural differences. The BPS Code of Ethics and Conduct (2018) emphasises that EPs should consider issues of power dynamics, practice with integrity, and create an accurate and unbiased representation of the pupil. Furthermore, BPS Practice Guidelines (2017) suggest that when working with clients from differing cultural backgrounds, psychologists should be aware of the potential for discrimination, ethnocentricity and develop effective ways of working with people from diverse cultural groups.

Furthermore, the HCPC proficiencies emphasise that practitioners should "…understand the duty to make reasonable adjustments in practice and be able to make and support reasonable adjustments in their and others practice" (HCPC, 2023, p.8) and should "…recognise the impact of culture, equality and diversity on practice and practice in a non-discriminatory and inclusive manner"(2023, p. 9).

Therefore, professional guidance for EPs promotes that psychologists must practice with cultural awareness. However, there are limited directions and resources to support EPs and trainee EPs to develop their skills to work sensitively with cultural awareness (Sakata, 2021). Furthermore, there is a lack of research on how to address culture (Zaniolo, 2019). Therefore, limited resources and research on cultural competence/awareness within EP practice, may explain why many EPs self-rated their confidence levels on cultural competence as "a bit," during a recent webinar and recognised the need for increased support on culturally informed practice (Educational Psychology Race and Culture Forum, 2020; Williams, 2020).

1.5: EP Work Force

York, (2019) highlights that there is ongoing underrepresentation and a disproportionate number of Black, Asian, and other minority ethnic groups within psychology and psychiatry. Scior et al., (2007) argue ethnic minority groups are less likely to meet the selection criteria for doctorate programmes, the prerequisite requirement for becoming a registered psychologist in the UK. Therefore, there is low visibility of professionals from ethnically diverse backgrounds in the profession (Ragaven, 2018). The Association of Education Psychologists (AEP) surveyed the EP workforce including qualified, affiliate, trainee, assistant and retired EPs, and found that 86% of respondents identified as White; 4% identified as Black/African/Caribbean/Black British as did Mixed/Multiple ethnic groups; 3% as Asian/Asian British; 2% as other; and 1% preferred not to disclose (AEP, 2021). This data is not fully representative of the workforce as not all members of the AEP responded to the survey, nor is every person working with educational psychology part of the AEP. The data from the AEP infers that the current EP workforce does not accurately represent the pupils and families whom they support; as the school-aged population is continuing to diversify with 35.7% of pupils identified as being from an ethnic minority (DfE, 2023). Therefore, the EP profession must explore systemic initiatives to diversify its workforce (York, 2019). Diversifying the EP workforce is one way to develop cultural awareness within the profession as there is greater potential for varied cultural experiences and knowledge with EP services. Nonetheless, it is my view that all EPs require knowledge and tools for cultural competency to support working with all schools, families and pupils. regardless of their ethnic identity.

1.6: Chapter Summary

This chapter highlights that UK schools are diverse settings in terms of race, ethnicity, values, backgrounds, etc, particularly within urban areas, where approximately one-third of children are from diverse ethnic backgrounds (DfE. 2023). However, discrepancies exist within education, relating to attainment, SEND, and placement within PRUs for certain groups of pupils, suggesting ongoing inequalities within the education system for particular groups (Educational Psychology Race and

Culture Forum, 2020; Stand & Lindorff, 2019). The professional organisations that regulate and support the work of EPs emphasise that psychologists must always consider culture, and their own biases and practice in a culturally competent manner (BPS, 2019; HCPC, 2023). Therefore, culturally competent approaches can help EPs explore the values and beliefs that are important to key stakeholders, to identify ways to reduce discrepancies within education. Furthermore, a key part of the EP role is to facilitate positive change for children and young people within education, consultation is one of the tools used by most EPs to promote change across multiple settings and stakeholders. This research aims to understand how EPs can develop the use of cultural competency during consultation.

There is limited research on cultural competence within the EP profession and there is no research on culturally competent consultation at the time of writing. Research into the area is needed to raise EP's confidence levels and to improve the profession (Educational Psychology Race and Culture Forum, 2020; Williams, 2020). Thus, the rationale for this research is to help fill a gap in the literature and increase the knowledge base for EPs through listening to the experiences of EPs. The research aims to explore the skills, competencies, and knowledge needed by EPs to demonstrate cultural competence during consultation. In addition to the benefits and challenges of using culturally competent approaches during consultation. The research can be used to inform future practice of the profession, including trainee EPs, newly qualified and experienced EPs.

The remaining chapters of the literature review will explore pertinent terms relating to the research, including culture, cultural competence and culturally competent consultation. Theory, definitions and models are also discussed and critiqued to provide context to this research and identify gaps in the knowledge base.

A narrative review approach was taken to search for the research within the literature review. Searches were carried out using Google Scholar, PsychINFO, EBSCO, Scopus, ERIC, Science Direct, and Proquest between August and November 2023. The search terms used across all databases were: "culturally competent" "culturally competence" "culturally responsive" AND

consultation*" "models" OR "educational" Or "school*" AND "psychology". I selected studies that captured the term "culture" more broadly and could be applied to explore the multiple facets of culture. Certain more recent studies, such as Brown et al., (2022) and Sabnis & Proctor, (2022) from the USA did not form part of the literature review, as they were felt to be too specific to contextual issues concerning race and ethnicity within the USA.

CHAPTER TWO: LITERATURE REVIEW: UNDERSTANDING CULTURE

2.1: Chapter Introduction

Culture is complex and difficult to define, due to the multiple perspectives theorists take when defining culture. This chapter of the literature review explores the research defining culture and other key concepts commonly used alongside culture e.g., ethnicity and race, including concerns around the term race. Then a brief overview of the psychology of social groups is given to illustrate the significance of cultural (group) identity for individuals and the influence it has on thoughts and decisions, followed by an overview of the different theories of culture that can be applied to EP practice. Finally, the term "culture" within educational psychology is discussed.

2.2: Defining Culture

The term culture is difficult to define as it is multi-faceted and dependent upon individual experiences (Kroeber and Kluckhohn, 1952; Kumar, 2018; Urdan & Bruchmann 2018). Culture can be viewed as a way of grouping and describing populations (Spencer-Oatey, 2012). However, it is argued that "...attempts at defining culture in a definitive way are futile" (Lang 1997, p. 389) due to the subjective nature of the term. Kroeber and Kluckhohn (1952) found 160 definitions of culture and key themes included culture being implicit and explicit, which includes traditions with values attached to it.

The Oxford Learner's Dictionaries define culture as "...customs and beliefs, art, way of life, and social organisation of a particular country or group" (Oxford Learners, 2021). Within this definition, importance is placed on traditions or rituals and shared beliefs of groups. King et al. (2018), defined culture as "...the social norms, roles, beliefs, values and traditions that influence the behaviours of a particular social group" (p.1032). The definition by King et al. (2018) infers that the core beliefs of a group are influenced by many interrelated factors that shape one's thinking and actions. Nieto (2015) suggests that culture involves one's values, shared beliefs, and interactions which are passed along generations and are fundamental in constructing meaning (Nieto, 2015).

Thus, one's social experiences and environment play a significant role within culture and give meaning to one's world.

However, the definitions above do not account for individual differences and suggest that culture is fixed rather than dynamic, changing as individuals encounter novel experiences (Kumar et al., 2018). Furthermore, emphasis has been placed on the fact that individual differences occur within groups of people with similar cultures (Kumar et al., 2018; Spencer-Oatey & Franklin, 2009). Therefore, it is likely for similarities to occur between groups of people with shared values, nonetheless, assumptions cannot be made that their thoughts or practices are identical.

Culture can be thought of objectively i.e., physical tangible objects such as buildings, art, books, tools, etc (Spencer-Oatey, 2012). Culture can also be thought of subjectively i.e., the roles, beliefs, traditions, values, and social class, that impact the behaviour of specific social groups, psychologists usually focus on the subjective viewpoint (King et al., 2018). Moreover, culture can be thought of as existing internally within the mind (Cole & Parker, 2011) or both internally and externally within the environment (Chiu & Hong, 2013). Morling & Lamoreaux, (2008) conceptualise culture as existing at multiple levels i.e., tangible, individual, and intermediate. A tangible level is where culture is represented through advertising, art, and documents; an individual level is within our thoughts, perceptions, and attitudes (Hannerz, 1992); culture also exists at an intermediate level through shared experiences, perceptions, values, and tradition (Anderson; 2018; Chi et al., 2010; Lustig & Koester, 2012).

Every individual exists within a culture, culture describes the values, norms, beliefs, and behaviours of any group or individual, such as race, ethnicity, sexuality differences, social class, socioeconomic status differences, and those with disabilities (Garran & Rozas, 2013; Lee & Aurolyn, 2013). Therefore, culture is complex, and one's culture is influenced by many interrelated factors, values, beliefs and shared experiences that form an individual. Culture is often used interchangeably with terms such as "race" and "ethnicity," however, it is argued that culture should not only be considered when thinking about racial and ethnic differences of social groups because there is a risk

of overlooking wider beliefs, values, norms, behaviours and other variables such as socio-economic

status, sexuality, and disabilities or additional needs (Garran & Rozas, 2013; Lee & Aurolyn, 2013;

Spencer & Castano, 2007). This research will explore culture at an individual and intermediate level

(Morling & Lamoreaux, 2008). Furthermore, within this research culture will refer to a complex

concept influenced by many interrelated factors, shared beliefs, values, traditions, wider society, and

individual experiences that are used to construct meaning (King et al., 2018; Kumar, 2018; Nieto,

2015).

2.3: Culture, Race and Ethnicity

Ethnicity is a term that is often used interchangeably with culture, both terms can be used to

categorise people (Spencer-Oatey, 2012). Race is a problematic term, which is socially constructed to

categorise people in relation to their biological or "racial" features into groups (Müller-Wille, 2014).

Despite this, the term "race" still appears in literature and therefore has been referred to within this

research. Within the literature "race" is often linked to ethnicity; however, ethnicity is much broader

and refers to varied groups who share religion, language, ancestry, and identification with a nation or

cultural system (Spencer-Oatey, 2012). Culture and ethnicity vary as people may have the same

ethnicity but belong to varying cultures and are citizens of different nations. Singh & Dutta, (2010)

argue culture is more fluid in comparison to ethnicity.

Different views exist on how culture, "race", and ethnicity interact or overlap. Kumar et al.,

(2018) believe there is a stronger link between culture and ethnicity; whereas other theorists believe

there is an overlap between the three (King et al., 2018; Urdan & Bruchmann, 2018).

2.4: Culture and Socioeconomic Status and Social Class

Social class and socioeconomic status (SES) are also important variables to consider when

exploring culture and cultural differences. Social class relates to socio-economic groupings in society

and how the culture (i.e., practices and norms) within that group can influence decisions such as

education choices. A person's social class is known to influence their health (Artazcoz, et al., 2004)

and employment opportunities (Savage et al., 2013). SES refers to parental income, occupation, and

education (Bradley & Corwyn, 2002). Low SES has been linked to poor outcomes in adulthood

(Hackerman et al., 2015; Hair et al., 2015; Lam, 2014). Therefore, an individual's social class and SES

can provide context around their worldview and environment, which will impact their culture (Ebert

& Zavarzadeh, 2015).

2.5: Social Psychology of Groups

Grouping is a natural part of human life; humans' group themselves on a "micro-level" i.e.,

family and friends and a "macro level" i.e., ethnicity, religion, "race", etc., (Brewer and Brown, 1998).

According to social identity theory (Tajfel and Turner, 1979), belonging to a group forms a strong part

of our identity and creates a strong sense of self and increases self-esteem (Hogg et al., 2017;

Jenkins, 2014; Sedikides & Brewer, 2015; Tajfel, 2010).

As discussed earlier in this chapter, ethnicity, socio-economic status, family, and friends form

part of our culture and forms part of our identity. Therefore, it can be argued that group identity and

culture are connected and influence our sense of belonging, sense of self and decision-making. Thus,

understanding an individual's cultural influences can support EPs in gaining insight during

consultation about the factors driving behaviour and decisions.

2.6: Cultural Issues within EP Practice

A key part of the EP's role is to psychologically assess the needs of children and young people

(The BPS and Division of Educational and Child Psychology [DCEP], 2002). To do so EPs must be aware

of issues relating to cultural bias within practice, as when this is not done harmful practice occurs

(Reynolds & Lowe, 2009). Furthermore, locality and the make-up of the EP workforce can also

influence cultural competence within EP practice.

There are a variety of theories and frameworks that EPs can utilise to inform their

understanding of culture, choice of materials are context dependent and selected depending on how

they align with the EPs' world views (Alexander & Harris, 1998). Theories may be based on

individualism vs collectivism, i.e., comparing similarities and differences between cultural groups

(Triandis et al., 2002); models that reflect different aspects of a person's identity i.e., the Social

Graces (Burnham, 2012), or exploring how culture interacts with individuals' ecological systems i.e., (Bronfenbrenner, 1997). As culture is complex, theories and frameworks must be carefully selected as they are likely to focus on certain aspects of culture, making some more suitable than others (Berry & Kim, 1993; Harris, 1998). Doctoral research by Sakata (2021) found EPs expressed that ecological approaches helped explore cultural influences when working with schools, families and pupils.

Further doctoral research exploring EP practice and cultural competency/responsiveness emphasise the importance of EP's developing cultural knowledge, skills, and (self) awareness (Anderson, 2018; Ratheram, 2020 and Sakata,2021). Anderson (2018) found that EPs generally viewed themselves as competent to work across cultures and they felt knowledgeable on issues concerning assessment bias, deprivation and having positive attitudes/high expectations when working cross-culturally. However, gaps were found relating to theoretical knowledge and resources to support practice, with consultation being a specific area mentioned by EPs.

Sakata, (2021) also found that EPs felt unaware of cultural frameworks, models, tools and theories to support their practice but recognised the importance of rapport and interpersonal skills and showing genuine respect for different cultures. Furthermore, there was consensus from EPs that increased research applicable to EP practice, increased consideration of intersectionality, assessing whether tools and assessment are appropriate and working collaboratively would support EPs to be culturally competent (Sakata, 2021).

2.6.1: Culture within Consultation

At the time of writing there was no research from the UK available on culture and consultation in EP practice. However, literature from the USA by school psychologists highlights that cultural awareness and curiosity within consultation can support the consultant and consultee to understand each other's perspectives, and values that influence decisions and thinking. Culture and consultation will be explored in depth within Chapter Four.

2.6.2: Local Context

Local demographic factors may impact how EPs develop an understanding of culture and the extent to which EPs consider culture when working with CYP and their families. Superdiversity implies that certain areas within the UK are more diverse than others, therefore EPs working within those areas are more likely to have increased exposure to people from diverse cultural backgrounds, which may better influence their understanding and practice. Doctoral research by Anderson (2018) found EPs who worked in areas with greater cultural diversity (i.e., inner city London) were more experienced in working with diverse cultures and felt confident working with them, than those working in less diverse areas (i.e., Southwest of England).

2.7: How are EPs Showing Awareness?

Research and working groups are two of the most common ways documented that demonstrate how EPs are trying to develop an understanding of culture. The death of George Floyd in May 2020 and the subsequent Black Lives Matter movement prompted conversation within the EP profession on systemic racism and education discrepancies. Webinars by the Educational Psychology Race and Culture Forum reflected on how the profession can further develop cultural competence. Several working groups have since emerged within LA EP services and externally, such as the Black and Ethnic Minority Educational Psychology Network(@BeepLondon) and Trainee Educational Psychologists Initiative for Cultural Change (@TEPICC1). These groups aim to develop ways to enhance working in a culturally competent way and reduce anti-oppressive practices.

Williams (2020) argues that ongoing research is fundamental in moving forward in understanding culture to enhance EP practice, further research can identify and develop key themes, and raise awareness within the field. The Educational Psychology Research and Practice Forum (2020) published articles on the Whiteness of Educational Psychology, alongside tools for practice and reflective accounts. Williams (2020) highlights that the key theme within these materials was the need for personal and professional cultural self-awareness. Moreover, Williams et al., (2015) suggest

that culture must be prioritised and reflected on in practice; to enable EPs to consider how culture shapes outcomes and develop effective practice.

2.8: Chapter Summary

The chapter highlights that culture is an umbrella term that encompasses many factors including but not limited to "race", ethnicity, and socioeconomic status. Culture is physical with our environment and internal which is influenced by traditional values and individual experiences. Furthermore, group psychology emphasises that belonging to a group or culture can influence how individual's view the world, the decisions they make, and their views on others.

In this research, the term culture will refer to a complex concept influenced by many interrelated factors, shared beliefs, values, traditions, wider society, and individual experiences that are used to construct meaning (King et al., 2018; Kumar, 2018; Nieto, 2015). Most of the research on culture in education and educational psychology is linked to ethnicity, such as how practice can be tailored to support ethnically diverse populations and diversifying the EP profession (Williams 2020, Williams et al., 2015, Educational Psychology Race Forum, 2020). Ethnicity is a significant component of culture but should not be conflated with culture (Spencer-Oatey 2012). This is relevant to the current research, as the definition of culture used within this research is broad and does not focus on observable differences such as ethnicity. In order to highlight that culturally competent consultation should not only be considered when EPs are working with ethnically diverse groups, as we all have culture that shapes our decisions. Therefore, this research will explore how EPs define culture and whether this impacts their perceptions of the use of culturally competent consultation.

Williams et al., (2020), argue culture must be explicitly considered within EP practices, as when culture is not considered harmful practice can occur (Reynold & Lowe, 2009). Furthermore, EPs share the need for ongoing research specific to educational psychology to inform practice, enhance their understanding of culture and increase feelings of confidence to demonstrate cultural competence (Anderson, 2018; Educational Psychology Research and Practice, 2020; Sakata 2020). This is relevant to the current research as it identifies that there is a gap in the knowledgebase;

therefore, this research will explore what support EPs feel is needed to increase their levels of

confidence, alongside possible barriers to culturally competent consultation. Furthermore, this

research aims to provide EPs with practical support on appropriate ways to consider culture during

consultation.

CHAPTER THREE: LITERATURE REVIEW: CULTURAL COMPETENCE

3.1: Chapter Introduction

This chapter explains different definitions of the term "cultural competence" and how this had been measured in research. From these definitions, a number of models of cultural competence have been developed for use in practice which are explored. Finally, concerns regarding the concept of cultural competence are considered.

3.2: Definitions

Within the literature, the term cultural competence is used interchangeably with other terms with a similar meaning, including intercultural competence, multicultural competence, cross-cultural competence, cultural awareness, culturally responsive and cultural sensitivity (Ellis et al., 2020; Parker et al., 2020; Reyna, 2017; Vega et al., 2018), to refer to the interactions with culturally and linguistically diverse people. Theorists debate whether multiculturalism is distinct from cultural competence within education, multiculturalism refers to promoting equal rights and acknowledging and valuing cultural diversity (Goforth, 2020). Cultural competence builds on multiculturism by delivering purposeful and targeted practice that aligns with the individual's cultural beliefs, values, and backgrounds (Jones, 2014; Ortiz, 2012).

The term cultural responsiveness is often cited within American literature referring to school psychology and education. Whereas cultural competence is referenced within nursing, counselling psychology and mental health services within the UK (Bhui, 2007; Buento et al., 2019). Cultural competence has recently been used within educational psychology in the UK regarding anti-racism and identity (Kusi, 2020). Thus, going forward cultural competence will be used in this research, which will refer to the continuous learning process to acquire knowledge, skills, (self) awareness, and an open attitude required to consider culture within practice (Anderson, 2018; Deardorff, 2006, 2009; Sue et al., 1982).

Sue et al., (1982) were instrumental in pioneering a tripartite model of cultural competence within counselling in the USA, emphasised integrating cultural awareness, skills and knowledge to meet the needs of individuals from diverse backgrounds. Cultural competence should support professionals and researchers to work effectively with diverse individuals, (Frisby 2009; National Association of School Psychology, 2003).

Cultural competency is difficult to describe, one reason for this is that culture itself is complex and difficult to explain (Frisby, 2009). There is debate in the literature that the term cultural competence implies a sense of expertise about culture (Frisby 2009). However, a fundamental goal of cultural competence is the need for a reflective journey of ongoing growth and learning, that is dynamic and enables practitioners and researchers to acquire skills to allow them to show awareness and knowledge of cultures (Newman & Ingraham, 2020; Worthington et al., 2000).

A core component of cultural competence is that we should not stereotype cultures and overlook individual differences (Bhui, 2007; Parker et al., 2020). Nor assume that practitioners who are not from similar backgrounds to the service user will be inadequate at providing support (Frisby 2009); in contrast, cultural competency advocates for practitioners to be open to understanding diverse views and feel skilled at unpicking the world views of those they are working with, to understand the underlying thoughts that contribute to decision making (Sue et al., 1982; Portera,2014). Research into cultural competence highlights that psychologists should develop a greater awareness of their values, thoughts, and behaviours and how they are impacting their work; further to this, research should consider how psychologists can address any biases they hold that also impact their work and decisions (Ingraham, 2000; Miranda, 2008).

Effective communication and being able to interact with respect and sensitivity across diverse cultures are viewed as core characteristics of cultural competence (Sinicrope et al., 2007). In addition, knowledge of cultures and interpersonal skills to show curiosity and being able to relate to others is necessary (Deardorff, 2009; Portera,2014). Furthermore, EPs must have knowledge and

insight into their culture, which is an integral part of working toward cultural competency (Deardorff, 2009; Portera, 2014; Williams et al., 2015).

Rajthe, (2007) argues that some people are more naturally adept at being culturally competent than others, which may be due to individual experiences that have led to the exploration of culture or feeling that their culture had not been appropriately acknowledged. LeBaron et al., (2006) assert that practitioners must be open and curious to learn about other cultures, world views, and perspectives, implying that psychologists need to have open "attitudes" to explore other cultures. Byram (1997) found that demonstrating curiosity and openness were key traits for being culturally competent. Within counselling psychology, there is agreement that cultural competence requires the ability to develop knowledge and skills, alongside awareness including self-awareness (Portera 2014). In this research cultural competency will refer to the continuous learning process of acquiring knowledge, skills, (self) awareness, and an open attitude, required to consider culture within practice (Anderson, 2018; Deardorff, 2006, 2009; Sue et al.,1982).

3.3: Models of Cultural Competence

There are many models of cultural competence, it is beyond the scope of this research to provide an extensive overview of them all. This section will provide an overview of models of cultural competence that are relevant to this study. In contrast to definitions of cultural competence, models provide practitioners with a breakdown of the specific skills and knowledge required to demonstrate cultural competence. Also, the models illustrate how each component interlinks together, the cyclical depiction emphasises that cultural competence is an ongoing learning process. The models being discussed use "intercultural competence", which in this research is likened to cultural competence.

3.4: Interactive Model of Intercultural Competence

Portera (2014) proposes an Interactive Model of Intercultural Competence based on an extensive literature search, exploring the key competencies deemed necessary for cultural competence, as seen in Figure 1. The model puts the practitioner at the centre, referred to as the

"Area of Self," which emphasises that practitioners should have an attitude that includes openness, flexibility, respect, sensitivity, empathy, and congruence.

Figure 1: *Interactive Model of Intercultural Competence, taken from Portera (2014)*
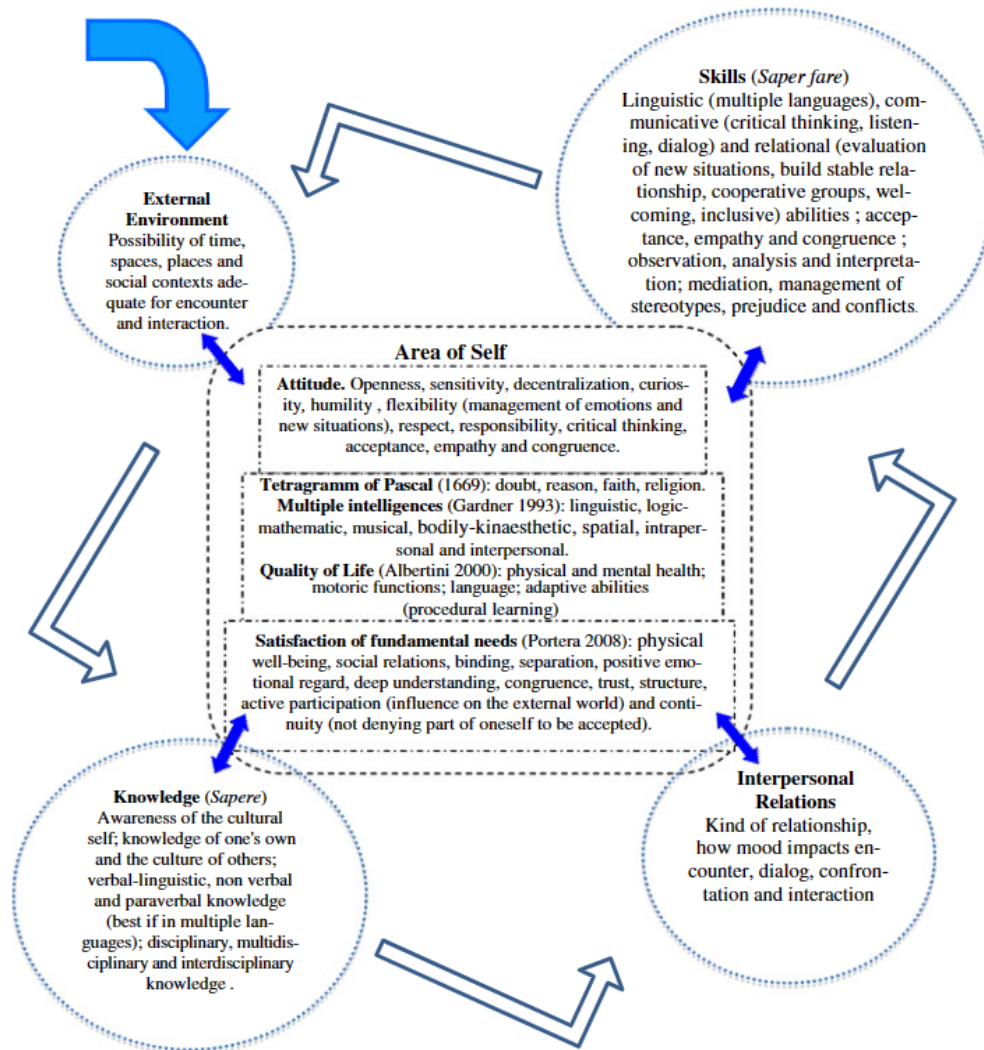
Around the "Area of Self" is "Knowledge" which includes self-knowledge and awareness of one's culture and others. The category "Skills" is also around the periphery of the "Area of Self" to manage stereotypes, communication, linguistic skills, etc. The model acknowledges the influence of the external environment i.e., an adequate space and sufficient time, and interpersonal relationship i.e., the practitioner's mood and mindset on the day.

Portera's (2014) model demonstrates that cultural competence is multifaceted and non-linear. This model suggests that cultural competence and all the necessary attributes and components are interdependent, including people's moods and the external environment and social context (Albertini, 2000). Also, the model includes both innate personality traits and acquired characteristics (Fantini, 2005), which infers learning is needed to deploy the acquired traits. A limitation of this model is that only Western research was used to inform this research when the model is about working cross-culturally. Additionally, the model emphasises being able to speak multiple languages, a skill most practitioners are unlikely to possess, thus it could deter practitioners into believing they are unable to practice in a culturally competent way.

3.5: Process Model of Intercultural Competence

Deardorff (2006, 2009) developed the Process Model of Intercultural Competence (Figure 2) from Byram's (1997) multidimensional model of intercultural competence. Grounded research methods were deployed to understand how diverse cultures engage effectively in order to build a framework for intercultural competence. Deardorff (2006) concluded that skills, knowledge, internal and external outcomes were fundamental factors for intercultural competence. Knowledge refers to specific knowledge of culture including, other worldviews, cultural perspectives, and sociolinguistics, alongside practitioner cultural self-awareness i.e., an awareness of how culture has influenced personal worldviews and identity. Skills refer to the ability to observe, listen, communicate, interpret, and evaluate during contact with diverse populations. Internal outcome is concerned with the practitioner's internal ability to be flexible, empathetic, and adaptable due to developed attitudes, knowledge and skills gained following cultural learning.

The Process Model of Intercultural Competence (Deardorff, 2006, 2009) is an evidence-based framework that conceptualises intercultural competence as a "continual process" (Deardorff, 2006, p. 257) of the ongoing reflective process of development with no endpoint. Unlike other models which assume that cultural competence is a linear process with an ending.

A strength of the Process Model of Intercultural Competence (Deardorff, 2006) is that it explores why individuals may have the appropriate attitude toward working interculturally but lack skills or knowledge, thus maintaining poor practice. A limitation of the model is that it fails to consider language differences, as emphasised by Byram (1997) who argued that language differences made an important difference in developing intercultural competence (Dunn & Andrews, 2015). A further limitation of this model (Deardoff, 2009) similarly, to the Interactive Model of Intercultural Competence Portera (2014) is that it is based on Western perspectives.

Figure 2: *Process model of intercultural competence (Deardorff, 2006)*
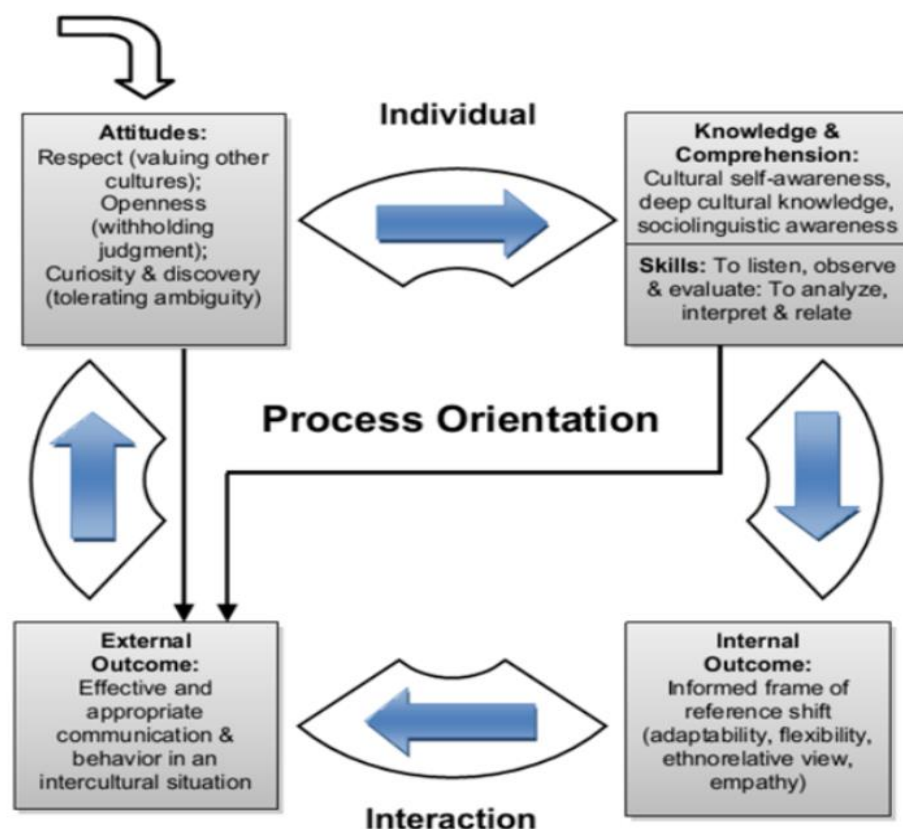
3.6: Measuring Cultural Competence

Cultural competence has been measured in different ways, within this section terms including "intercultural" and "multicultural" competence are used interchangeably to mean cultural competence. Measuring cultural competence is difficult due to disagreements among researchers regarding theories, frameworks, and definitions for cultural competence, (Frisby 2009). Deardorff (2008) found that intercultural experts rated case studies, interviews, and a mixture of quantitative

(i.e., self-report measures) and qualitative methods as three of the most effective methods to explore cultural competence.

Popular methods include self-report measures such as checklists for cultural competencies in counselling psychology (Ponterotto &Potere, 2003) and school psychology (Goode, 2002) within the USA. Researchers have also used scales to measure the perceived sense of cultural competence (Anderson, 2018; Vega et al, 2018). Munoz (2009) adapted the Multicultural Competence and Training Survey [MCCTS-R] (Holcomb-McCoy, 2001) a self-report measure from counselling psychology to explore school psychologists' cultural competence and found psychologists felt incompetent in delivering culturally competent services. However, self-report measures are associated with concerns about social desirability (Constanine & Ladany, 2000). Participants could respond to sensitive topics in a way that would be viewed favourably, or exaggerate their skills, attitudes, and behaviours (Fisher, 1993). A systematic literature review (Larson and Bradshaw, 2017) found a positive association between social desirability and cultural competence. Larson and Bradshaw (2017) suggest including questions on social desirability could cause more reliable responses. Cultural competency scales within applied counselling psychology have further been criticised for a lack of construct validity, little correspondence amongst subscales has been shown; also, a lack of correspondence between observer rating and cultural competency scales (Constantine, 2001; Ponterotto et al, 2000; Worthington et al., 2000). Furthermore, researchers taking an empirical approach to measuring cultural competency have been criticised, it has been argued that cultural competence contains unobservable constructs i.e., skills, attitudes, and knowledge, making it difficult to measure quantitatively (Frisby, 2009). Instead, these constructs can be measured efficiently via qualitative approaches, such as participant verbalisations using interviews and focus groups (Deardoff, 2006).

Moreover, it is argued that self-report measures are less effective in comparison to the rich information that can be gained from interviews and observation (Deardorff, 2009; Ponterotto & Potere, 2003). Furthermore, self-report scales such as MCCTS-R (Holcomb-McCoy, 2001) have been

deemed inadequate at measuring psychologists' ability to measure self-awareness, and strategies

that enable open discussion and self-reflection are reported to be more effective (Frisby, 2009). To

date, there are no published measures available within educational psychology to measure cultural

competence. Anderson, (2018) adapted the MCCTS-R (Holcomb-McCoy & Myers, 1999; Munoz,

2009) to measure EP's self-perceived cultural competence, and found that EPs rated themselves

highly on understanding issues about social deprivation and socioeconomic status but scored lower

for understanding ethnic identity development, had less knowledge about community resources and

fewer experiences of community work.

3.7: Concerns Regarding Cultural Competence

Frisby (2009) argues that the concept of cultural competency is at risk of being perceived as

a deficit model for individuals who are not from a Caucasian or non-Western background, in that

they require adapted support; or cultural competence assumes a White/Caucasian practitioner is

inept at supporting non-White individuals (Frisby, 2009). These assumptions are based on a limited

understanding of what culture is, using a definition that is solely concerned with observable

differences such as "race", ethnicity, and language differences. As discussed in Chapter Two we all

exist within a culture, culture is complex and goes beyond physical/observable differences (King et

al., 2018; Kumar, 2018; Nieto, 2015), cultural competence involves sensitively understanding and

exploring the world views of those you support, regardless of visible differences, to truly understand

their worldviews. It should not be assumed that somebody from the same background will have

identical shared experiences (Kumar et al., 2018; Spencer-Oatey & Franklin, 2009).

3.8: Chapter Summary

This chapter highlights that cultural competence can aid psychologists in forming a deeper

understanding of the people they support. Moreover, multiple terms are used interchangeably i.e.,

culturally responsive, multi-cultural, cross-cultural, and intercultural competence. Similarly, to Bhui,

(2007); Deardoff (2006); Parker et al., (2020) and Portera (2014) it is my view that cultural

competence is all-encompassing, as each term refers to working respectfully with people who have

different worldviews to your own. However, cultural competence in this research does not imply that EPs, pupils, families, and school staff must be of the same background, cultural competence within consultation refers to EPs having an open attitude and feeling confident (skilled) to show curiosity to consider all the facets of culture, discussed in Chapter Two, to promote better outcomes.

Models and definitions outlined above state that cultural competence is a continuous learning journey with no endpoint, which aligns with the definition of cultural competence used in this research (Portera, 2014; Deardorff, 2006, 2009). This research aims to explore EPs' perceptions of their skills, knowledge, attitude and self-awareness about culture and cultural competence, as these factors are important within models and definitions of cultural competence discussed above (Deardorf 2006, 2009; Portera, 2014; Sue et al., 1982).

Furthermore, this study will be using qualitative methods (semi-structured, individual interviews), as emphasis is placed on using qualitative methods to explore the complex concept of cultural competence and gain rich data that enables open discussion and self-reflection (Deardorff, 2009, Frisby 2009). Instead of self-report measures, due to concerns around their appropriateness to measure such complex constructs and validity (Larson and Bradshaw, 2017).

Besides a small body of recent doctoral research by Anderson, (2018), and Sakata, (2021), there is a gap in the literature regarding cultural competence and EP practice. Much of the research has been conducted in the USA with school psychologists, who have a similar but not identical role to EPs in the UK (Sakata 2021). To date, there is no research specifically exploring EP's experiences of culturally competent consultation.

CHAPTER FOUR: LITERATURE REVIEW: CULTURALLY COMPETENT CONSULTATION

4.1: Chapter Introduction

This chapter brings together the concepts of cultural competence and consultation. Firstly, consultation is defined, specifically within the context of educational psychology. Then the evidence base for culturally competent consultation is explored, followed by a framework of culturally competent consultation in school psychology, which demonstrates how psychologists can apply culturally competent consultation in educational settings. Lastly, the potential barriers that have been identified by researchers are discussed, predominantly from the field of school psychology in the USA.

4.2: Defining Consultation

Consultation is a key component of practice and service delivery for EPs (Booker, 2005; Leadbetter, 2000, 2006; Nolan and Moreland 2014). There are multiple models and definitions of consultation that are used within different fields for various purposes i.e., behaviour, health, education, organisational and systems consultation, and problem-solving consultation, exploring each area would be beyond the scope of this review. Therefore, definitions of the term consultation are provided to create a shared understanding of its meaning within educational psychology, pertinent to this research.

Nolan and Moreland (2014, p.64) describe consultation as a mechanism "… to reach a better understanding of the child and their situation, and develop an agreed plan to improve the situation, with the intention of enhanced outcomes at home and school. Wagner (2000) refers to consultation as being a "collaborative and recursive process that combines joint problem exploration, assessment, intervention and review" (p. 11). Within educational psychology consultation enables greater accessibility to higher quality psychological intervention, the reconceptualization of concerns together, interpersonal skills and collaborative problem-solving (Farrell and Woods 2014; Lunt & Majors; Monsen et al., 1998; Nolan and Moreland, 2014; Turner, 1996; Wagner, 2000). Although

definitions for consultation vary in certain aspects, they are similar in stressing the importance of EPs increasing their time empowering and broadening the thinking of consultees (teacher, parent, other professionals), over only working directly with the pupil, to enhance outcomes for children and young people (Farrell and Woods 2014). Therefore, consultation involves collaborative problem-solving to form joint outcomes to move forward, by gaining insight into the systems the pupil is embedded in i.e., school, family and community.

4.3: Culturally Competent Consultation

Most research on culturally competent consultation is from the USA, studies refer to this as "culturally responsive," "cultural responsiveness" consultation (Jones et al., 2017; McKenney et al., 2017; Parker et al., 2020) "cross-cultural competencies" (Lopez & Rogers, 2001; Rogers & Lopez, 2002); and "multicultural consultation" (Behring and Ingraham, 1998). Terms are used interchangeably within studies, subtle differences may occur, but the core values are similar. Although studies reference the work of school psychologists within the USA, it can be argued the key themes apply to the UK context (Sakata, 2021). School psychologists have used consultation with a cultural lens for several reasons, which include support for behaviour management within the classroom by raising teacher's awareness of the pupils' and teachers' cultural perspectives (McKenney et al., 2017), to develop positive relationships between teachers and pupils (Behring et al., 2000; Ingraham, 2003) and to educate culturally diverse parents about school culture and expectations (Ramirez & Smith, 2007). Tarver et al., (1998) argue for the "inclusion of culture as a central component in the field of consultation" (p. 57) as they noted an increase in the diversity of pupils and families within schools.

A mini-series of articles, exploring how school psychologists could develop cultural competency in consultation highlighted difficulties in defining culture and hypothesised that this could underlie why the topic is not widely explored (Rodgers 2000). Rogers (2000) referred to the Multicultural School Consultation (MSC) framework (Ingraham, 2000), to provide a cultural lens to focus on the process and content of consultation. Key themes identified by Rogers (2000) included:

1. Understanding of own culture first allows for self-awareness of biases.

2. Developing interpersonal and cross-cultural communication skills.

3. Considering the cultural context (frameworks may support this).

4. Advocating for the use of qualitative methodologies and practice-based inquiry to increase the scope of research.

5. Gaining culture-specific knowledge.

6. Developing and demonstrating skills in working with interpreters.

Rodgers' (2000) aim was for the key themes to broaden practitioners' skills and abilities to support culturally diverse individuals during consultation; it was found that a broad range of skills, personal attributes and continuous learning was required by the practitioner. These principles have been recognised as important across EP practice in developing cultural competency, including intervention and outcomes (Anderson, 2018; Sakata, 2021).

4.4: Multicultural School Consultation Framework

Specific to consultations within a school environment, Behring, and Ingraham (1998) defined multicultural consultation as an "indirect service in which the consultant adjusts the consultation services to address the needs and cultural values of the consultee, the client, or both" (p. 58). Ingraham further developed this concept through the MSC framework as a guide for practitioners to understand cultural components that occur within the context of school-based consultation. The MSC framework includes five core components: (1) Domains for Consultant Learning and Development, (2) Domains for Consultee Learning and Development, (3) Cultural Variations in the Consultation Constellation, (4) Contextual and Power Influences, and (5) Hypothesized Methods for Supporting Consultee and Client Success (Parker et al., 2020).

Parker et al., (2020) used the MSC framework (Ingraham, 2000) specifically, domains four and five, as their research aimed to understand school psychologists' experiences of using varied

methods within consultation to enhance culturally diverse pupils' outcomes and explore any barriers that were experienced. Parker et al., (2020) provide fourteen methods relating to domains four and five (Figure 2), which fall within three main categories: (1) Framing the problem and the consultation process, i.e., affective and cognitive support for the consultee, methods that promote collaboration and effective communication skills. (2) Multicultural consultation strategies i.e., methods consultants can use to increase the consultee's knowledge and skills (3) Continue professional development and reflective thinking.

Figure 3: *Methods for supporting consultee and client success (Ingraham, 2000) adapted by Parker et al., (2020).*

Framing the Problem and the Consultation Process

Value Multiple Perspectives	Use cross-cultural communication skills and knowledge of pluralism to honor the cultures of each party and to attend to differing frames of references
Create Emotional Safety and Motivational Support	Remain aware of the affective risks and vulnerability inherent in cross-cultural work; and communicate empathy for both the consultee and the client
Balance Affective Support with New Learning	Demonstrate balance between partnering/ empathy versus informing/guiding
Build on Principles for Adult Learning	Use the notion of continuing professional development to create a pathway for learning knowledge and skills (e.g., reframe clouded objectivity and encourage/support new learning through cognitive and affective means)
Seek Systems Interventions for Learning and Development among Consultees and Clients	Seek systemic interventions when multiple consultees and/or clients can be affected

Potential Multicultural Consultation Strategies for Working with Consultees

Support Cross-Cultural Learning and Motivation	Support the consultee's commitment to working with complex cross-cultural interchanges (e.g., maintain confidentiality and avoid evaluation of the consultee)
Model Bridging and Processes for Cross-Cultural Learning	Build cross-cultural bridges and promote inclusive thinking through modeling
Use Consultation Methods Matched with the Consultee's Style	Use approaches and communication styles that are matched with the consultee's style (e.g., information sharing, direct vs. indirect communication, storytelling)
Work to Build the Consultee's Confidence and Self-Efficacy	Increase the consultee's capacity to take risks before taking on larger challenges and goals; highlight the consultee's efficacy and role in making effective changes to address the targeted problem (e.g., credit the consultee with the successes)
Work to Increase Knowledge, Skill, and Objectivity	Support the learning and development of increased knowledge, skills, and objectivity for consultees and clients

Prior to Parker et al., (2020) the research using the MSC framework has been used to support teachers in developing empathy for diverse pupils (Ingraham, 2003) and to understand graduate school psychology students' experiences of addressing culture within consultation (Newell

et al., 2003). Rodgers (2000), the MSC framework (Ingram 2000), and the work by Parker et al., (2020) helped shape the questions for this research. Notable themes coming through within the literature are acquiring and adapting skills, knowledge and self-awareness, openness to learn, consideration of the environment, creating safety, and the importance of language and communication (Ingraham, 2000; Jones et al., 2017; McKenney et al., 2017; Parker et al., 2020; Rodgers, 2000).

4.5: Potential Barriers

Barriers identified for school psychologists in addressing culture within school-based consultation included personal or within consultant variables and consultee or environmental related variables (Ingraham, 2003; Newell, 2010; Newell et al., 2013; O'Bryon & Rogers, 2016). For example, psychologists have felt uncomfortable to ask questions relating to culture. Differences in spoken language and levels of proficiency between psychologists, school and home have been identified as a barrier (Ramirez & Smith, 2007). School psychologists have experienced barriers including resistance from school staff to explore and discuss culture, alongside prejudiced views or unawareness regarding cultural diversity (Ingraham, 2003; O'Bryon & Rogers, 2016). Finally, competing school priorities and lack of sufficient training were fundamental contextual factors impacting school psychologists' ability to work towards addressing cultural issues using consultation (O'Bryon& Rogers, 2016). School psychologists have often raised the lack of adequate training in cultural competence and suggested that greater training as students would increase their confidence and competency in the field (Johnson et al., 2019; Lopez & Bursztyn, 2013; Parker 2020; Reyna, 2017; Rogers and Lopez, 2002).

Tarver et al., (1998) suggest that research into culturally competent consultation should not only explore cultural variation (e.g., consultee and consultant ethnicity differences) but should examine how culture influences relationships within consultations. Thus, research should explore

how culture impacts relationships within the consultation triad (e.g., consultant-EP, consultee-parent/teacher and client-pupil) to provide effective interventions in school (Tarver et al., 1998).

Haslam et al., (2000) note that researchers typically interpret culture as ethnic differences, (including research on culturally competent consultation), resulting in psychological essentialism. Ethnicity differences are important variables to consider when exploring culture, but by only examining these features researchers are at risk of undermining the heterogeneity or beliefs, values and norms within ethnic and racial groups (Goforth, 2020). The definition of culture used for this research aligns with the views of Haslam et al., (2000) and Goforth, (2020) and emphasises that we all have culture and those from similar backgrounds to each other (or yourself) will present with varying views and values.

Goforth (2020) argues research exploring culture should include an understanding of intersectionality, alongside ecological and sociocultural contexts, to reduce claims in studies that suggest the universality of minority groups. Furthermore, Goforth, (2020) explains consultation itself is a Western concept and suggests practitioners should be mindful of this and explain what the process will entail. Nastasi and Jayasena (2014) expand this idea and emphasise the importance of partnerships and reconceptualising helping/what is helpful in consultation. It is argued that research requires genuine thought for the underlying culture, including their own, the service users, and the systems around them to improve consultative services (Goforth, 2020).

4.6: Chapter Summary

Within the chapter, there are notable themes, including the use of frameworks to structure consultation, emphasising the need for continuous cultural learning, for future research not to solely focus on ethnicity differences when discussing culture, alongside an emphasis on developing practitioner's skills, attitudes, and self-awareness (Jones; 2017; McKenney et al., 2017; Nastasi and Jayasena 2014; Parker et al., 2020). Furthermore, school psychologists emphasise feeling inadequately trained to consider culture within consultations, therefore this research will explore the

training EPs have received and whether this impacts their perceived levels of competence (Johnson et al., 2019; Lopez & Bursztyn, 2013; Parker 2020; Reyna, 2017). The themes discussed above will be applied and explored within my research through the research aims. Furthermore, the study by Parker et al., (2020) on culturally competent consultation and the Multicultural Consultation framework (Ingraham, 2000) will be drawn upon and adapted to form the interview schedule to explore EP's experiences of culturally competent consultation.

The studies discussed in this chapter reference the work of school psychologists in the USA; key themes can be applied to the UK context, however, research from EPs in the UK is necessary to add to the evidence base and strengthen the reliability of research (Sakata, 2021). Most of the research is concerned with exploring the use or need for cultural competency when working with people who are "racially", ethnically, or linguistically diverse (Lopez & Bursztyn, 2013; Johnson et al., 2019; Reyna, 2017; Rogers and Lopez, 2002). I agree culturally competent consultation is necessary in this instance but argue that this should not be the only reason for EPs to demonstrate cultural competence within consultation. Culture is broad and complex, it is influenced by many components, and ethnicity is only one factor (Kumar, 2018; Spence-Oatley, 2012). Similarly, to Goforth, (2020) and Tarver et al., (1998) it is my view that culturally competent consultation should form part of daily practice, and EPs should consider culture including their own, the consultees, and the systems around them to improve consultative services, this ideology will help shape the focus of this research. Therefore, this research is novel because it recognises the importance of culturally competent consultation when working with ethnically diverse people in consultation but also recognises the importance of culturally competent consultation as a norm.

CHAPTER FIVE: METHODOLOGY

5.1: Research Aims

This research explored EPs' experiences of culturally competent consultation to understand the skills, competencies and knowledge needed by EPs to demonstrate cultural competence during consultation. In addition to the benefits and challenges of using culturally competent approaches during consultation; in order to gain an understanding of how EPs can develop culturally competent consultation. The research can be used to inform future practice of the profession, including trainee EPs, newly qualified and experienced EPs. Table 1 summarises the rationale behind each research question.

The research had five main research questions:

1) How do EPs consider culture during consultation?

2) Why should EPs consider culture during consultation?

3) Are there any limiting factors in using culturally competent consultation? /Why may EPs refrain from considering culture during consultation?

4) How do experiences (personal, professional and educational) influence the way EPs consider culture during consultation?

5) How can EP services develop culturally competent consultation?

Table 1: *Rationale for Research Questions*

Research Question (RQ)	Rationale
RQ1: How do EPs consider culture during consultation?	• Chapter Four provides an overview of how school psychologists consider culture and culturally competent consultation with the USA. Thus, it was necessary to explore specifically how EPs in the UK consider culture and their understanding of culturally competent consultation.

Research Question (RQ)	Rationale
RQ2: Why should EPs consider culture during consultation?	• Chapters One-Four highlight a range of reasons for exploring and utilising culturally competent consultation, including educational discrepancies for certain groups of pupils in the UK, cultural issues within educational psychology, the multifaceted nature of culture, the impact of culture on identity and the frequent use of consultation by EPs when working with key stakeholders. Thus, it was important to explore EP's views on the topic and their level of awareness of the issues regarding culture within educational psychology. • Within RQ2 EP's views on the benefits of culturally competent consultation were explored via the semi structured interview schedule. Currently literature for culturally competency consultation/cultural competence is from school psychology, health and counselling psychology (Sue et al., 1982; Ingraham, 2000; Bhui,2007; Deardorff, 2006; Portera 2014; Parker et al., 2020).
RQ3: Are there any limiting factors in using culturally competent consultation? /Why may EPs refrain from considering culture during consultation?	• Similarly, to RQ2 it was important to explore any barriers to culturally competent consultation to work toward removing barriers and professional change. Furthermore, the current barriers discussed in Chapter Four regarding culturally competent consultation were from an American context (Ingraham, 2003; Newell, 2010; Newell et al., 2013; O'Bryon & Rogers, 2016), for the development of educational psychology specific barriers relating to the profession are required.
RQ4: How do experiences (personal, professional and educational) influence the	• Chapters Two-Four suggests that culture is broad and influenced by many factors, which help to form an individual's views and meaning (King et al., 2018; Kumar, 2018; Nieto, 2015). Thus, it was felt necessary

Research Question (RQ)	Rationale
way EPs consider culture during consultation?	to explore the impact of key components (personal, educational and professional) on their practice. Furthermore, cultural self-awareness is positioned as key in understanding and developing cultural competency as a practitioner (Ingraham 2002; Deardorff, 2006; Portera, 2014; Parker et al., 2020). Therefore, it was important to explore EPs' level of cultural self-awareness and whether this impacts EP's views and experiences of culturally competent consultation.
RQ5: How can EP services develop culturally competent consultation?	• The overarching aim of this research was to explore EPs' experiences of culturally competent consultation; in order to develop knowledge and understanding of culturally competent consultation to use within educational psychology practice.

5.2: Chapter Introduction

This chapter describes the methodology used in the research. Firstly, an outline of the philosophy and epistemology underpinning the position of the study are provided. Methodological decisions including design, data collection and recruitment are also discussed. Followed by ethical issues pertinent to this research. Finally, methods of data analysis, methodological rigour and the quality of the data are discussed.

5.3: Philosophical Position

Real world research is impacted by the researchers' philosophical beliefs about the existence of reality. Philosophical beliefs impact real-world research as they influence research questions, methodology and the conclusions reached (Thomas, 2017). Ontology and epistemology are fundamental in identifying a researcher's philosophical views. Ontology involves the nature of our reality and existence; whereas epistemology is based on how knowledge is formed and obtained, what knowledge is based on and disseminated (Thomas, 2017).

5.3.1: Ontology

The current research adopted a critical realist ontology, where the "real world" cannot be objectively accessed and is independent of our knowledge (Maxwell, 2012). Within critical realism the nature of reality can be defined in three levels: an empirical level, actual level, and a real level (Bhaskar, 1978). It is argued that these three layers provide ontological insight (Groff, 2004). The empirical level is observed and experienced, it is also open to individual interpretation; the actual level focuses on real occurrences separate from interpretation and individual experiences; the real level is concerned with the theory that underpins causal structures and mechanisms (Bhaskar, 1978).

This research viewed culturally competent consultation as real and observable, as well as being subjective to individual experiences, which was the empirical level. The actual level was the belief that change can occur by engaging in culturally competent consultation, i.e., promoting positive change by engaging in insightful consultation to understand the complex dimensions of the consultee. The real level was met by the existence of multiple theories of culture, cultural competency and culturally competent consultation. Critical realism considers the researcher's subjectivity, which was fundamental to this research, as my views and values directed the research (Bryman, 2008).

5.3.2: Epistemology

The research took a pragmatic epistemological approach. Pragmatism recognises that there are multiple ways to interpret data and undertake research, therefore no single way can provide the whole picture (Saunders and Thornhill, 2012). Pragmatism is concerned with the best approach for the investigation (Tashakkori & Teddlie, 1998). Furthermore, Johnsons and Duberley, (2011) argue pragmatism and critical realist approaches complement each other.

A pragmatist approach believes truth is an artefact that can be changed (Rorty, 1982) thus conclusions are dynamic (Johnson & Onwuegbuzie, 2004). Therefore, culture, and subsequently culturally competent consultation is subject to change and development due to individual

experiences being dynamic and new information emerging. Thus, a pragmatic approach was suited

to this research as it acknowledged that the outcomes of the research, and that the current truth i.e.,

theories and knowledge on culturally competent consultation would change and develop. The

research had an overall aim of supporting the practice of EPs through the use of culturally competent

consultation, therefore, pragmatism aligned with these aspects of the research. A pragmatic

approach further supported this research as it offered philosophical and methodological flexibility,

which was well suited to explore a complex topic based on culture. Furthermore, pragmatism

recognises the researchers' experiences and subjectivity, which was relevant to this research as I

adopted a reflexive position.

5.3.3: Positionality

This research stemmed from my personal interest in the topic and my experiences within

education, which have led me to value the principles of culturally competent consultation. Also, as a

researcher in social sciences and a TEP I believe how I view the world influences my work. By

acknowledging my position and reflecting on my philosophical stance, I selected an appropriate

methodology that acknowledged my experiences and views, instead of requiring objectivity by the

researcher. Researcher bias is a criticism of qualitative research, that the experiences and views of

the researcher bias the research (Braun and Clarke, 2013). It is argued these risks can be managed by

adopting reflexivity and acknowledging the researcher's position (Ahern, 1999; Thomas, 2017). Braun

and Clarke, (2022) emphasise that researcher bias and objectivity are of little concern when the

researcher engages in reflexivity.

Reflexivity can be defined as "…a disciplined practice of critically interrogating what we do,

how and why we do it, and the impact and influences of this on our research." (Braun and Clarke,

2022, p. 5). I engaged in reflexivity by highlighting my positionality and initial views on what

participants might say relating to the topic prior to starting interviews (Appendix 1). Furthermore,

engaging in such activities that brought my views and assumptions to the surface, to explore how

these would impact my choices, questions and interpretations (Cohen et al., 2018; Wiling, 2013). Awareness of how my views could influence participants was fundamental, as the interviews were conversational and interactive. After each interview, I reflected about the experiences and what had been shared (further detailed in Table 6 and Appendix 8).

5.4: Ethics

Ethical approval was gained from the University of Birmingham on 3rd May 2023. Information on the research aims, the recruitment process, data storage, and what was required to participate; in addition to the possible benefits and potential risks of taking part were provided to the ethics department (Appendix 2 for the approval letter and Appendix 3 for the ethics application form). This research was deemed as low risk overall; however, caution was given to discussing culturally competent components of EP practice. Participants were informed the research may cause discomfort, due to evoking feelings of "incompetent" practice or individual experiences of discrimination. Therefore, participants were encouraged to share any unpleasant views related to the research to myself, and in supervision.

5.5: Research Design

5.5.1: Case Study

The current research adopted a case study design. Thomas (2015, p.23) defined case study design as the "analysis of persons, events, decisions, periods, project which is, policies, institutions or other systems which are studied holistically by one or more methods. The case that is the subject of the inquiry will illuminate and explicate some analytical theme, or object." This definition was relevant to this research because one method of analysis was implemented for a group of cases that were studied holistically i.e., EPs reflecting on their role; to understand their individual experiences of culturally competent consultation.

The research used an exploratory case study design, investigating EP's experiences of culturally competent practice during consultation in the West Midlands. It has been argued that

qualitative methods are best placed to explore phenomena relating to culture because they allow for detailed exploration (Deardorff, 2009; Frisby 2009). Case studies are commonly used within exploratory qualitative research, using "how" and "why" questions (Yin, 2009), which was relevant to the research design, as I explored "how" EPs used culturally competent consultation and "why" it is important and the reasons "why" EPs may not consciously consider culture in consultation.

Due to the explorative nature of this research, a flexible and reflexive qualitative design framework was appropriate in gaining detailed accounts. A flexible approach to the research enabled me to inquire and explore participants' experiences and thoughts during data collection and capture rich meaningful data. Furthermore, this approach provided participants with the agency to share what was relevant to them as they thought of it, which would not have been achieved via the manipulation of variables, using evaluative or experimental research designs (Stangor, 2011).

Thomas (2017) specified key factors a researcher must consider when implementing a case study design, including, purpose, subject, approach, and process. Table 1 highlights the decisions made for this research. Multiple case studies enable the researcher to analyse data individually, within each scenario and across multiple contexts and individuals, unlike a single case study (Yin, 2003). This research used a multiple case study design to explore several cases of individual experiences of cultural competency within consultation amongst EPs. Nonetheless, there are limitations attached to all research designs including case study research. Firstly, there are inconsistencies regarding a definition of a case study design which is accepted universally (Gerring, 2007). It has been argued that case study design is commonly used, without careful consideration, even when it is not the appropriate design (Gorard, 2013; Robson, 2011). Concerns around researcher subjectivity and researcher bias are raised when considering case study research design, due to the influential role the researcher holds regarding the interpretation of the phenomena (Thomas, 2017). Refuting this, is the reflexive interpretative component that exists between the

researcher and participant in qualitative data to understand the phenomena (Bell, 2013, Cohen, 2018).

Table 2: *Case Study Design Choices, adapted from Thomas (2017)*

Subject	Purpose	Approach	Process
Key Cases: subjects were selected because the researcher was interested in the topic: EP's experiences of cultural competence in consultation.	**Explanatory:** the research explores EP experiences and perceptions of culturally competent consultation. **Instrumental:** providing a better understanding of culturally competent consultation to improve EP practice.	**Building a theory:** the research aims to develop ideas about culturally competent consultation.	**Multiple:** seven cases.

A criticism of case study design is the issue of generalisability (Cohen, 2018; Thomas, 2017). However, case study research endeavours to build on theory, not to generalise to populations outside the immediate sample (Thomas, 2017; Yin, 2009). This was true of the current research, which was conducted in a context-specific setting (EP practice), using framework and theories for culturally competent consultation to reflect on findings, for EPs to have the option to apply it across similar contexts (culturally competent consultation by EPs) and better understand the phenomena (Easton, 2010).

5.6: Participants

5.6.1: Context

The research was conducted within the West Midlands and participants worked or were training within the West Midlands to be an EP. All participants were working for LA Educational Psychology Services.

5.6.2: Participants in the Current Research

The number of participants was determined by research on case study design and the given time available to recruit and complete the research. Cresswell (2007) suggested 3-5 participants for a case study and Brinkmann and Kvale (2015) specified a minimum of 5 participants. There is always potential for new data to emerge, and researchers should ask themselves whether they have gained a sufficient and in-depth understanding of the phenomena; therefore, I had the flexibility to continue or to stop data collection once I felt sufficient date was collected with patterns of recurrence (Braun & Clarke 2019). In total, seven participants volunteered who all took part in the research; participants were EPs based at three different LAs within the West Midlands. Table 3 provides further details on the participants who volunteered for this research. The inclusion criteria for participation in this study required:

- Qualified EPs working for the LA within the West Midlands.

- Trainee EPs within their final year of studying to become an accredited EP, or who were recently qualified but awaiting HCPC registration. Trainee EPs were to be considered if I was unable to recruit the desired number of qualified EPs. Further information on participants can be found in Table 3.

Table 3: *Participant Details*

Name (pseudonym)	Role	Years in Service	Gender	Ethnicity

Emma	Educational Psychologist	18	Female	White British
Nia	Educational Psychologist	15	Female	British Pakistani
Jamie	Educational Psychologist	5	Male	Black Caribbean
Amber	Educational Psychologist	2	Female	Mixed White and Asian
Fatima	Educational Psychologist	12	Female	British Pakistani
Jackie	Educational Psychologist	< 1 year	Female	White British
Kiran	Educational Psychologist	7	Female	British Indian

Out of the seven participants who volunteered, they were all qualified EPs, six were female, one was male, and their combined average length of service was 9 years.

5.6.3: Recruitment

Participants were recruited via email. The Principal EP (PEP) where I was on placement forwarded the recruitment materials with an accompanying email to the PEPs across the West Midlands. The email asked for the recruitment materials to be shared within each PEP's team. Seven participants were recruited who contacted me via email expressing their interest.

5.7: Data Collection Procedures

5.7.1: Pilot Interview

Before starting data collection, a pilot interview was completed with an EP in the service where I was on placement during my second and third year of doctoral training. No changes were made to the interview schedule following the pilot interview. However, the pilot emphasised the importance of a thorough debrief with participants, to ensure they did not leave the interview feeling critical towards themselves, regarding perceived levels of competence.

5.7.2: Semi-Structured Interviews

Semi-structured interviews were used in this research as the method of data collection. Interviews are often associated with exploratory case study research where the focus is on gathering rich data to help understand the phenomenon being explored, (Robson 2002; Saunders et al., 2017;

Yin, 2014). Semi-structured interviews incorporate aspects of both structured and unstructured interviews, as they involve a schedule of pre-determined questions, as well as the flexibility to explore other areas of interest (Cohen et al., 2018; Robson 2002; Thomas, 2017). An interview schedule was created using questions based on previous literature (Ingraham, 2003; Parker et al., 2020; Rodger, 2000) (see Appendix 4 for the interview schedule). The advantages and disadvantages of semi-structured interviews are detailed in Table 4.

Table 4: *Advantages and Disadvantages of Semi-Structured Interviews (Smith, 2009).*

Advantages for semi-structured interviews	Disadvantages for semi-structured interviews
Greater flexibility.	Time consuming.
Encourages rapport building and empathy.	The flexible nature of data design reduces the control of the researcher.
Opportunity to investigate novel points raised during the interview.	Difficulties can arise when analysing data due to unexpected points that have arisen.
Richer data is often produced.	

Participants were able to opt for an in-person or an online interview via Microsoft Teams using audio and visual interviewing, all participants wished to be interviewed online. Face-to-face interviews enable researchers to follow up a line of inquiry for any interesting comments (Robson, 2002; Thomas, 2017); this aspect was not lost by using online interviews as the researcher and participant could both see and hear each other in real time, still allowing for a personal approach (James and Busher, 2009). Online interviewing is not a new way to collect data, taking many forms such as audio only, text-based chats, visual interviewing, and combination (Cohen et al., 2018). Post Covid-19 pandemic, remote working has become a new norm for many EP services, therefore participants were familiar with the process and technology. During the interviews, no participants had internet connection difficulties, and we could hear and see each other for the duration of the interview.

Prior to the interview participants were sent recruitment information including a consent form, that they needed to sign and return, in addition to information detailing the rationale and purpose of the interview (Appendix 5). At the start of the interview, each participant was verbally given an overview of the research. Each participant was asked to reconfirm they consented to taking part in the research and were informed that they could withdraw during any time with no consequence (including up to 14 days prior to the interview, after 14 days data transcription may have begun). The interviews were one-to-one and took place via Microsoft Teams, they ranged between 1 hour to 1 hour 50 minutes in length. Interviews were recorded using Microsoft Teams, which also provided a transcription. Table 5 summarises the advantages and disadvantages of online interviewing.

Table 5: *Advantages and Disadvantages of Online Interviewing (James & Busher, 2009; James, 2016; Cohen et al., 2018).*

Advantages for online interviewing	Disadvantages for online interviewing
Potential power differentials reduced.	Open to technology issues.
Flexibility regarding time and location.	Presumes participants have access to appropriate technology and the internet.
Audio only interviews can increase anonymity.	Common programmes are advised e.g., Skype.
Allows for recruitment in further locations as the researcher/participant do not need to be in the same location.	Rapport building may be reduced by lack of social contact and social cues between researcher and participant.
Enables multiple means of data collection, such as messaging/emailing/chat function, reducing the need for transcription. Transcription services can also be provided.	

5.7.3: Data Storage

Data was recorded using Microsoft Teams record function and transferred to a password-protected memory stick, in line with the University of Birmingham Data Regulations and Code of Practice for Data. Once the file was transferred onto the password-protected memory stick it was deleted from the laptop and OneDrive account attached to my Microsoft Teams account.

5.8: Data Analysis

5.8.1: Approach to Data Analysis: Reflexive Thematic Analysis

Each interview was transcribed and analysed using reflexive thematic analysis, which allowed for themes and patterns to be identified across the data set to answer the research questions (Braun & Clarke, 2022). Reflexive thematic analysis was used in this research because researcher subjectivity is a fundamental tool for reflexive analysis, it is believed that knowledge is generated inherently (Braun and Clarke, 2022). Also, researcher subjectivity is viewed positively as a resource that does not need managing, instead self-awareness of one's position is needed (Gough and Madill, 2012). Therefore, I actively engaged, explored and questioned the data during data analysis, against the research questions; whilst remaining aware of my position on the importance of considering culture during consultation.

Furthermore, reflexive thematic analysis was compatible with exploratory studies, as used in this research (Braun & Clarke, 2006; Guest et al., 2012). Its flexible nature was consistent with the critical realist position employed in the research and semi-structured interview. Thematic analysis in general is not concerned with existing theory, predetermined ideas and concepts, or the researchers' positionality, ontology and epistemology. In comparison to discourse analysis or interpretative phenomenological analysis, which are driven by ontology, epistemology and theoretical bases (Cohen, et al., 2018). For this study, Braun and Clarke's (2013) six phases of thematic analysis (table 6) was used to analyse the data for themes using an inductive bottom-up approach. This process was data-driven, which was important to the research as data analysis was located within coding and

theme development; thus, participants' responses and experiences were key in forming concepts related to the research questions.

Braun and Clarke, (2019) revised parts of their original concepts, now referring to thematic analysis as reflexive thematic analysis, with the distinction between themes as "domain summaries" and "patterns of shared meaning which are underpinned by a core concept" (Braun and Clarke, 2019, p. 593). Braun and Clarke, (2019) further emphasised that their view of thematic analysis aligned with the latter; domain theme summaries capture dominant views about a topic but do not identify shared meaning. Braun and Clarke's (2013) thematic analysis focuses on developing themes via coding the data rather than themes emerging from the data. Themes are defined as "...a method for identifying, analysing and reporting patterns within data" (Braun & Clarke, 2006, p.79). A code is defined as "...a word or brief phrase that captures the essence of why you think a particular bit of data may be useful" (Braun & Clarke, 2013, p. 207).

Reflexive thematic analysis is not a sequential or linear process it requires reflexivity and for the researcher to review and evaluate themes and codes (Braun et al., 2016), which was an important step within the research, as relistening and reviewing transcripts was key in immersing myself within the data (Braun and Clarke, 2022). Table 5 provides an overview of the steps taken to analyse the data. Thematic analysis has been criticised for lacking clear analytical rigour and clear guidelines (Antaki et al., 2003). Table 7 summarises the advantages and disadvantages of thematic analysis. To increase rigour Braun and Clarke, (2022) emphasise certain criteria should be considered before data analysis, Table 8 summarises the decisions made for this research.

5.8.2: Rigour and Quality

Rigour and quality differ across qualitative and quantitative research as the researcher's philosophical positions will vary. Within qualitative research, rigour and quality refer to the meaning participants assign to the data and researchers' involvement (Thomas, 2017). Therefore, in this

research, I sought to achieve rigour and quality by focusing on the trustworthiness of the research process and findings.

5.8.3: Trustworthiness

The definition of trustworthiness also varies amongst researchers; however, definitions often refer to the confidence the reader has in the truthfulness of findings and its authenticity (Thomas, 2017). Thus, I made the process of data analysis, and the findings transparent, further details are provided in Appendix 6. I also considered my positionality, detailed in section 4.2.3, to support the trustworthiness of the data by being open and transparent about my views. Furthermore, Braun and Clarke (2022) argued that reflexive thematic analysis is not concerned with following thorough procedures, rather the emphasis is placed on meaningful and thoughtful engagement in data analysis by the researcher. Therefore, each case was first themed separately capturing themes that may be of interest.

5.9: Chapter Summary

This chapter summarises the methodological decisions made in this research and the reasons for them, including philosophical stance, positionality, research design and data analysis used for this research. The purpose of this research was to explore the views and experiences of EPs relating to the topic, with flexibility and without predetermined criteria. Therefore, a qualitative approach to research was selected using semi-structured interviews followed by reflexive inductive thematic analysis to analyse the data set. Methods of data analysis along with issues regarding quality and rigour were discussed, within this research trustworthiness and transparency were emphasised to achieve quality research.

Table 6: *Six phases of thematic analysis (Braun & Clarke, 2013).*

Phase	Description of phase	Description of own process
1. **Familiarisation with data**	Re-reading transcripts so the researcher familiarises themselves with data and identify patterns.	Each audio recording was transcribed between the period of July 2023 and December 2023. Appendix 7 has an excerpt from Kiran's interview.
2. **Generating initial codes**	Coding: "identifying aspects of the data that relate to your research question" (Braun and Clarke, 2013, p. 206). Each transcript is analysed individually to identify key features using codes that later becomes final themes.	From January and February 2024, I re-read and listened to data prior to "noticing" the data. Actively starting data analysis and critical thinking about the meaning being made by the participant about the research questions. Initial codes were then accumulated for each participant per RQ. See Appendix 6 for further details. See Appendix 8 for notes of noticing on Nia's transcript.
3. Searching for themes	Finding connections in codes for themes and possible subthemes.	All the codes per RQ were brought together on a Microsoft Word document to be analysed for overall themes. See Appendix 6 for further details.

		Codes that were readily noticeable within the overall data set were developed into main themes.
4. Reviewing themes – creating 'thematic maps'	Evaluating whether the themes align with the coded data. Themes were identified alongside the whole data and whole data. Themes that are no longer relevant are removed.	Deciding a theme name that could explain the data set.
5. Defining and naming themes	Themes were defined and named by identifying what makes each theme unique and how they retell the story.	Themes and overarching themes are identified and named.
6. The final report	The final stage involves writing up the identified themes, using the results/findings section linking to the research questions, theory, and literature review. The original data set is used to demonstrate themes via extracts and examples.	Write up of results in Chapter 6 and the results were examined through the viva voce process.

Table 7: *Advantages and Disadvantages of Thematic Analysis (Saunders et al., 2017; Cohen et al., 2018)*

Advantages of thematic analysis	Disadvantages of thematic analysis
Summarises key themes from the original data sets.	Statements relating to the effects of language cannot be made, unlike theoretically driven data analysis, e.g., discourse analysis.
Theoretically flexible framework and can be used in qualitative data sets regardless of research questions, data collection, positionality, sample size, etc.	Viewed as holding less substance in comparison to theoretically driven approaches.
Results that are more accessible to a variety of audiences.	Individual voices can disappear as the data set is typically analysed as a whole.
Relatively quick and simple procedure in comparison to other data analysis methods.	Lacks clear guidance for higher-level analysis, i.e., how to make meaning.
Accessible approach, suitable for research new to qualitative research.	Little interpretative power without existing theoretical frameworks.

Table 8: *Decisions Made as Part of Reflexive Thematic Analysis (adapted from Braun and Clarke, 2006; 2022).*

Conceptualisation of a theme	Inductive vs Deductive	Latent vs Semantic themes
A theme can represent the themes most interesting to the researcher or the most frequent. Both criteria were used for this research.	Themes can be identified from the data (inductive) or predetermined criteria (deductive). Inductive analysis was used for this research.	This relates to the meaning of themes; semantic themes are concerned with patterns of information shared. Latent themes refer to exploring meaning and assumption i.e., language and sociocultural context. This research used a combination of both, starting with semantic to answer the research questions followed by latent to explore assumptions and wider implications and the meaning of the themes generated.

CHAPTER SIX: FINDINGS AND DISCUSSION

6.1: Chapter Introduction

This chapter presents the findings generated using reflexive thematic analysis (Braun and Clarke, 2019) of participant interviews, to answer the following research questions:

1) How do EPs consider culture during consultation?

2) Why should EPs consider culture during consultation?

3) Are there any limiting factors in using culturally competent consultation? /Why may EPs refrain from considering culture during consultation?

4) How do experiences (personal, professional, educational) influence the way EPs consider culture during consultation?

5) How can EP services/EPs develop culturally competent consultation?

6.2: Presentation of Findings

This chapter presents findings from across-case analysis of the data set using reflexive thematic analysis. In reflexive thematic analysis data is analysed and themed according to frequency, in addition to what the researcher feels is significant (Braun & Clarke,2019). A visual representation of the themes will be presented, followed by an individual thematic map for each research question (RQ) and a detailed analysis. Also, the theoretical considerations of the findings relating to existing literature explored in the introduction and literature review will be discussed.

Figure 4: *Thematic Map of the Themes Elicited from All Five Research Questions.*
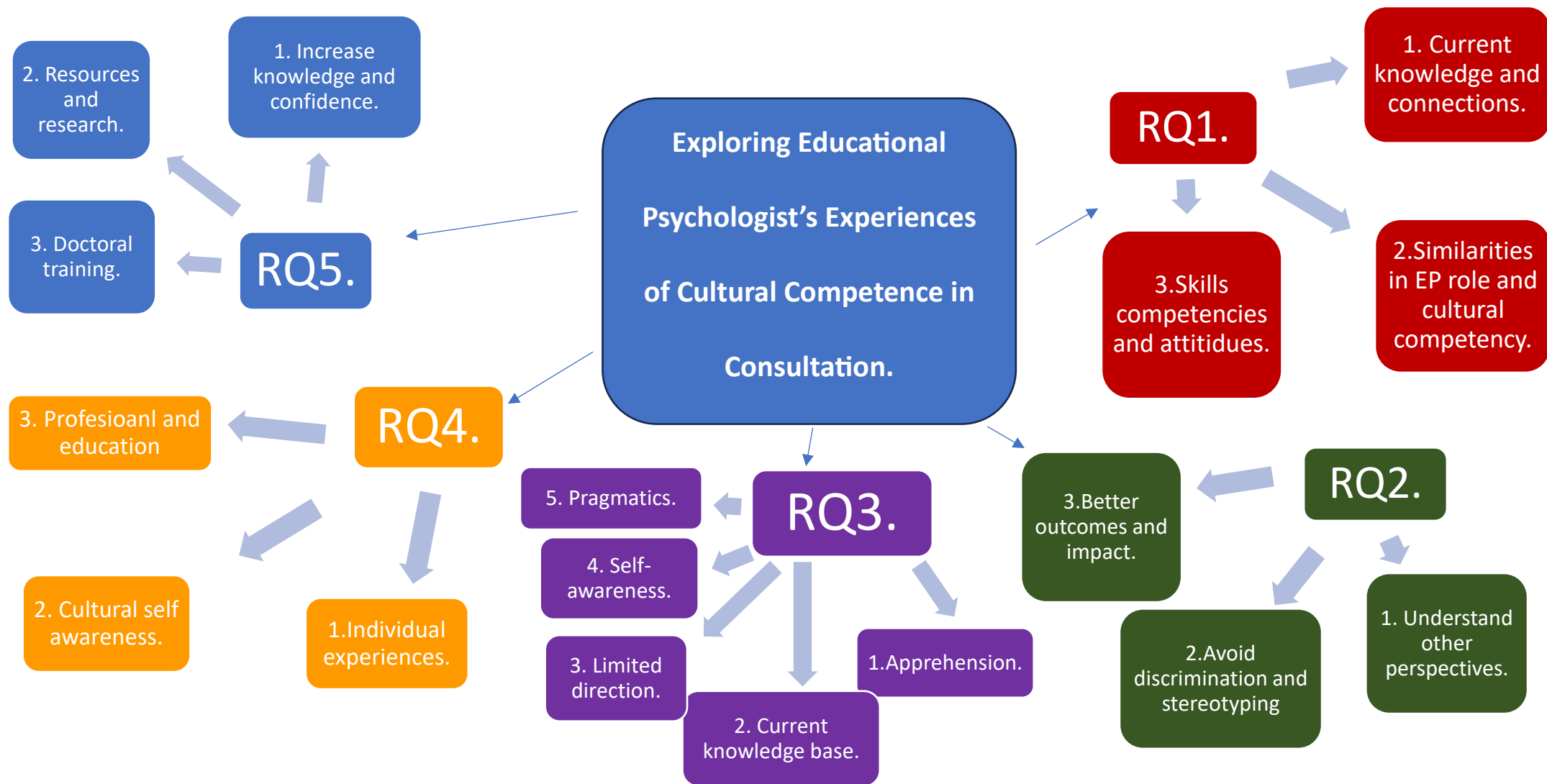
6.3: RQ 1: How do EPs Consider Culture during Consultation?

Three themes were identified in response to RQ1, as shown below in Figure 5. EPs shared that their current cultural knowledge, the similarities between EP practice and cultural competency, and certain skills, competencies and attitudes supported them to consider culture during consultation, which are discussed in further detail below.

Figure 5: *Thematic Map RQ1.*
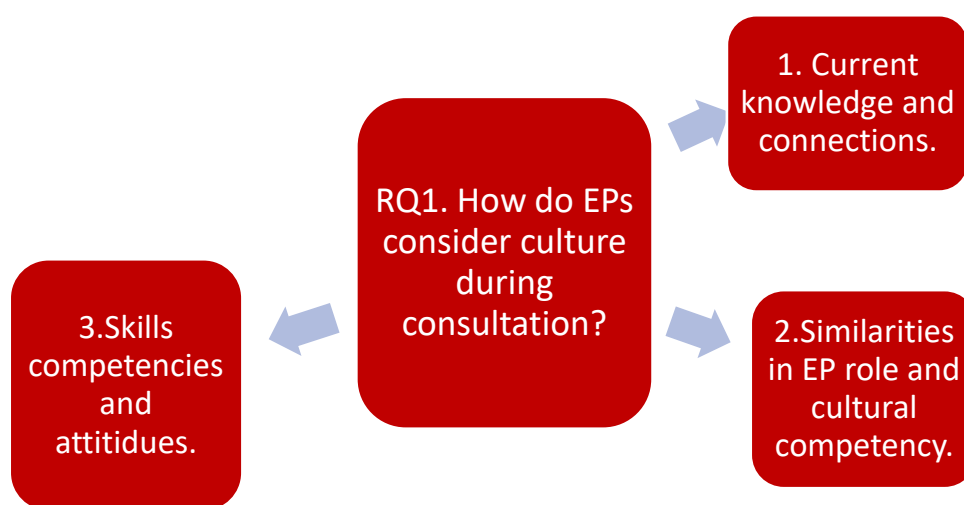
6.3.1: Theme 1: Use of Available Cultural Knowledge to Make Connections.

All participants discussed the importance of using cultural knowledge, whether that be cultural self-knowledge/self-awareness or knowledge of the school community, including school ethos and the communities that make up the school, to support them in adapting their practice. All the participants felt working across diverse settings helped them in considering different cultures and adapt their practice. The participants worked across primary, secondary and specialist schools within areas of high deprivation and affluence. Furthermore, the participants worked in schools where pupils were from different ethnic backgrounds, as well as schools where pupils were predominately White British, or South Asian.

"I adapt my practice based on the relationship I have with the SENDCo, the culture of the school…The particular case and maybe my prior experience with a similar situation…So there's lots of different

factors, really, not just kind of…Demographic of the child of families or the culture of the school…

Well, I think that plays a big factor in how I might plan my piece of work and what I might do." (Kiran)

Kiran, Fatima and Nia all referred to the fact that they were not from the dominant ethnic culture and felt this provided them with insider knowledge about certain cultural groups, they felt increased levels of empathy for particular situations that resonated with them (i.e., a family who may not be aware of the British education system) which supported them in making connections with certain consultees.

"I think being a sort of insider that I'm not entirely from the community, but I have that understanding of it… I think that really helps … I try to make connections where possible across my practice." (Kiran)

"I might try and share something about my own culture on my own experiences and how um, and what role it plays for me in my life and helping hopefully create a situation where they feel like ohh… I'm open to learning about other people's cultures and, and...I think I'd probably just show that, like I said, that curiosity and interest." (Nia)

Nia, Fatima, Kiran and Emma explained they sometimes shared their own experiences, whilst being mindful of professional boundaries, to make connections whether it be about their children or other shared experiences. However, not all EPs would be comfortable with this, and all EPs must ensure they work within HCPC standards. Participants discussed the importance of using cultural knowledge, a fundamental component of culturally competent consultation as emphasised within the literature review (Anderson, 2018; Deardorff, 2006, 2009; Parker et al., 2020; Sue et al., 1982). Also, all seven participants discussed the importance of not stereotyping people and needing to understand individual differences, this point of individualism was congruent with research on cultural competence within the literature review (King et al., 2018; Kumar, 2018, Deardoff, 2009 Nieto, 2015; Portera 2014).

"Without … having that…Stereotypical view of culture that was, that is influenced by society and the dominant narrative and and kind of media and things like that. So, and it's impossible for us to have an understanding of every single culture." (Kiran)

"You can't come in with your own presumptions, and we all do, because we're rushed, and we've had a 40-minute conversation with the school, and we've already got an impression in our head about the child of the family will working with or we've read the paperwork from someone else". (Amber)

"I have to be aware of my own stereotypes and judgements and recognising that they have come from my own kind of views. My own lens." (Jamie).

6.3.2: Theme 2: Similarities Between the EP Role and Culturally Competent Consultation.

Most participants (Fatima, Kiran, Nia, Amber and Emma) consciously or unconsciously shared qualities and attributes that EPs should embody, which closely aligned with the skills needed to demonstrate culturally competent consultation such as triangulation (considering all perspectives), keeping the pupil at the centre, being fair, non-judgemental and being anti-oppressive. Furthermore, Jamie explained that being culturally aware and ensuring practice is culturally safe is an HCPC requirement for EPs (HCPC, 2023).

Each participant suggested that language skills were fundamental for culturally competent consultation, and discussed the importance of being culturally curious, sensitive and asking open questions. Further language skills included summarising, reflecting, active listening, mirroring language, and using accessible language, i.e., avoiding jargon if it were felt it would not be understood by the consultee. Communicating effectively by using language to show respect, sensitivity and curiosity are core components of cultural competence, in addition to listening carefully (Deardorff, 2006; Portera 2014).

"…It's about questioning and being curious about it". (Kiran)

"...I think educational psychology kind of almost aligned with them [qualities of cultural competency] in some ways where we're just trying to ...I guess pigeonholing the profession trying to genuinely help and genuinely kind of offer whatever support you can ... it [educational psychology] encourages you to to kind of I think be open minded and be mindful of yourself and how something you say or do might be interpreted different by people from different backgrounds, and trying to be quite aware of the language you use...generally be respectful over the people's perspectives and interpretations of things that you're saying or doing and showing that curiosity to understand their perspective." (Nia)

"Good consultation would...Have the consultee doing most of the talking. The consultant would be facilitating and ...Taking a step back from their own knowledge bases around what they think is going on or what they think the adults should do and...So the consultant would be asking really good questions, summarising. Being really aware of their own position within the conversation...It's having that awareness. OK, so how is this adult positioned? So, so I have that understanding or try to have that understanding of how is this adult constructing, and positioning the child and the child's culture, but then also what potentially might be the adult's cultural background." (Kiran).

"...it's about adapting your practice for what a family or a child needs." (Jackie).

Furthermore, Nia, Fatima and Kiran knew additional languages and used this skill to ensure parents were able to express their views. Models on cultural competency, specifically Portera (2014) highlighted the importance of being able to speak multiple languages, this is not always possible for EPs in the UK. However, if the profession was diversified as suggested by participant Kiran and York (2019) in the literature review, there may be a greater chance of consultees working with an EP who speaks an additional language.

6.3.3: Theme 3: Skills, Competencies and Attitude Needed to Deliver Culturally Competent Consultation.

In addition to language skills participants discussed several other skills and qualities that they felt supported them in delivering culturally competent consultation. Participants felt empathy was needed to consider alternative points of view and to create a safe environment for consultees. These skills were congruent with the Interactive Model of Intercultural Competence (Portera, 2014) discussed in Chapter Three, highlighting the importance of interpersonal skills, suggesting that practitioners should be empathetic and open (to learn and reflect on different views), consider the external environment and create a sense of safety. On occasions, participants felt the skills in empathy and understanding alternative viewpoints, supported them in taking on a mediator or facilitator role within consultations when there were "clashes in culture." Four participants (Nia, Fatima, Jamie and Emma) gave examples relating to differences in discipline, where parents felt a firmer approach was needed by the school.

The seven participants shared that being aware of their positionality, cultural bias, sites of privileges, skills and knowledge level was important within a piece of consultation, as it supported them to be open-minded and seek support from more experienced colleagues if needed. In addition to this, it was felt that self-awareness, around what they know or do not know, encouraged EPs to be transparent and honest with consultees and ask for information or clarification rather than making assumptions. Emma and Fatima specifically discussed how they considered power dynamics and acknowledged that EPs were in a privileged position during consultation. Thus, Fatima and Emma were mindful to not assume the expert role, by considering seating (i.e., not sitting in the big chair) and ensuring all perspectives are considered when collaborating on ways forward and trying to not automatically align with school culture as it was more familiar to them. The Multicultural School Consultation Framework (Ingraham, 2000) discussed in chapter four also encouraged practitioners to consider contextual and power influences within a consultation.

"... there's the self-awareness. So, knowing your own cultural and kind of values and what part culture plays in your life, but also having the awareness that others might have different cultures and different kind of… it might play a different role in their life."(Nia).

"… usually, the things that I ask about are, you know, tell me a bit more about the family and it's not, I don't really…Explicitly, say culture." (Kiran)

Jamie was the only participant who shared he had directly asked about culture within consultation and that it was received positively. Whereas the other participants explained they indirectly explored culture to piece together the consultee's cultural influences. Table 9 summarises the questions participants considered relevant in demonstrating culturally competent consultation, along with external factors and personal skills they highlighted as important.

Table 9: *Culturally Competent Consultation Techniques.*

Questions/strategies	Make language accessible, avoid jargon, mirror language, or phrases.
	Use of Interactive Factors Framework (Cline &Fredrickson, 2009) and ecological approaches.
	Developing scripts e.g., "This is very different to my experience and please help me along the way." "Tell me when I use the wrong words or if I'm not saying things right etc"
	Social Graces (Burnham, 2012)
	Be aware of stereotypes you hold towards different groups.
	Openness, respect, curiosity, and cultural self-awareness.
	What is important to you? What do you value for your pupil/child?
	Is there anything about your culture that you feel is important to share?
	Family mapping techniques to explore who lives at home and the dynamics within the home. What does mealtime/ bedtime look like at home?
	Would this recommendation work in your house/classroom?
	What would school/ celebration/community look like in your home country?
	What would make things better from your perspective?
	I am not familiar with XXX can you tell me more about [cultural view/experience]?
External Factors	Language barriers, is a translator needed?
	Seating position and power dynamics within the room.

| | Create a safe environment through making connections. |
| | Working across diverse settings. |

6.3.4: RQ1 Summary

Overall, the data analysis from RQ1 shows that cultural knowledge (of the school, local communities and families within the school) avoiding stereotyping and cultural self-awareness; alongside personal attributes including an open attitude, sensitivity, empathy, and communication and listening skills were suggested to be fundamental for culturally competent consultation. Cultural awareness, knowledge and skills were significant components within the theories and models outlined in Chapters Three and Four. Deardorff (2000); Ingraham (2000); Portera (2014); Parker (2020) and Sue et al., (1982) emphasised that practitioners required cultural knowledge of themselves and others, without stereotyping. In addition to communication and listening skills, being able to acquire new knowledge(wanting to learn) and speak another language if possible and personal attributes, such as curiosity, sensitivity, empathy and open-mindedness to other views.

6.4: RQ.2: Why should EPs Consider Culture during Consultations?

Three themes were identified in response to RQ2, as shown below in Figure 6. Participants suggested culturally competent consultation supported them to understand other perspectives, reduced discrimination and stereotyping and supported better outcomes, which are further detailed below.

Figure 6: *Thematic Map RQ2.*
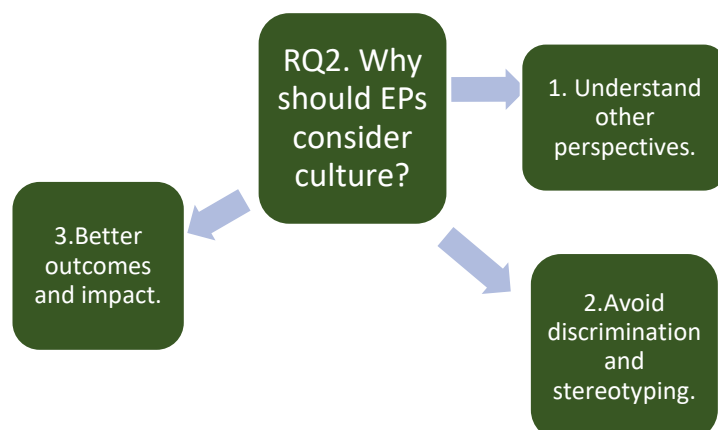
6.4.1: Theme 1: Understand where People are Coming from.

All participants discussed culture as being something that shapes a person's thinking and values; therefore, it was felt that understanding the consultee's culture i.e., parent, pupil, and teacher within consultation would create a shared understanding, enabling consultees to feel heard and reduce misunderstandings. The research in Chapter Two of the literature review inferred that culture was complex and was influenced by many interrelated factors, which were essential in creating meaning (King et al, 2018; Nieto 2015). Jackie explained that you may not always agree with the view but unpicking where the view comes from raises awareness and avoids misconceptions. Jackie and Fatima gave the example where parents' views on SEND were not aligned with the school or the EPs'.

"Your culture is kind of your way of…Living and…That might include kind of the way you speak, the way you carry yourself, the way you dress…The behavioural norms within a particular group… The traditions that you might hold…Kind of celebrations. It includes so much, it's sort of impacts the kind of the perspective you have about key things in life or key institutions, even like school, like…education, family special educational needs… This effects all parts of your life and I think culture is very individual, it's changeable, it's…It adapts." (Kiran)

"It's [culture] kind of the lens which we see the world." (Jamie)

"It [culture] captures so many different aspects of...a person's identity." (Fatima)

"Everything that I do is obviously driven by something." (Amber)

Jamie discussed that there is greater diversity and immigration movement within the UK, which mirrored the literature on the UK being superdiverse in Chapter One (Crul,2016; Vertovec, 2007; Wessendorf, 2014). Jamie shared that it was necessary to have skills to demonstrate cultural competence, due to there being a greater possibility that you will be working with people who view the world differently than yourself. Furthermore, Nia suggested that creating a shared understanding promoted inclusion and respect because EPs are not assuming the expert role or pushing a within-

child/family narrative. In addition to this, Jamie, Nia, Fatima, and Amber explained that exploring culture supported them in considering the pupil's ecological system. Bronfenbrenner's (1997) ecological model was outlined within Chapter Two, as a model that EPs felt supported them to consider culture when working with schools, families, and pupils.

6.4.2: Theme 2: Avoid Stereotyping and Discrimination.

All participants shared that to practice safely, culturally competent consultation was required to avoid "jumping to conclusions," due to generalising knowledge from exposed narratives, Kiran gave the example of South Asian girls being quiet. Individual differences and nuances exist within cultures. A person may embrace or reject elements of their cultural identity, which is linked to the literature review that individual differences occur with people who belong to the same cultural groups (King et al., 2018; Kumar et al., 2018; Nieto 2015). Fatima and Jackie discussed that EPs should not assume that parents or pupils are aware of the British education system, as this would be equally as discriminative because consultees would have gaps in knowledge. Thus, by exploring cultural understandings within consultation discrimination and stereotyping can be avoided. Furthermore, Jackie discussed that families and pupils who are new to British schooling or who may have moved from one part of the city/country, may not immediately feel a sense of belonging. Jackie suggested through exploring pupils' norms and experiences of school systems EPs can work towards enhancing belonging and inclusion.

"...help people feel like they belong or are understood it doesn't mean they accept it, but they could understand it... it's like a shared…like a shared thing I suppose." (Jackie)

"So yeah, I think it's like valuing. I think just the diversity of, you know, thoughts and perceptions of different people, and you know and never assuming you know that you're gonna meet somebody and have a chat with the teacher or staff member, or even in my personal life, meeting a friend and assuming that we're gonna be on the same page." (Fatima)

"So, if you'd ask somebody else who on the outside looks like they're on... similar culture to me, it would be different." (Kiran)

"You're still individuals within these cultures. So, we have different interpretations... people can be very different within these cultures, but we still share some commonalities." (Jamie)

"I think it helps minimise stereotyping and discrimination. I think it's important to be openminded." (Nia)

6.4.3: Theme 3: Better Outcomes and Increased Impact.

Participants suggested that culturally competent consultation helped form effective/personalised outcomes, interventions, and support for pupils who do not belong to the dominant culture. This theme was the driving force behind cultural competence and culturally competent consultation models within the literature review (Ingraham 2002; Parker et al., 2020). However, the research outlined in the literature review, also reinforced that culturally competent consultation should not only examine cultural variation (i.e., ethnicity and language) within consultation but should explore how culture influences relationships within the consultation triad to enhance outcomes (Tarver et al., 1998; Haslam et al., 2000). Also, Goforth, (2020) highlighted that by only examining ethnic differences, there was an increased risk of undermining individual heterogeneity.

Moreover, all seven participants shared that culturally competent consultation would support EPs in providing a better service, increasing belonging, and increasing their impact. Jamie and Jackie suggested that culturally competent consultation would prevent consultees from feeling dissatisfied with the service they have received and again it would support EPs to practice in a culturally safe manner. Further discussion was had about there being multiple layers that disadvantage or advantage people, which EPs should be aware of to sensitively explore to reduce harm and promote better outcomes.

"I think it goes back to my definition of culture. I think culture affects the way you think, the way you feel, the way you behave, and I think the action decisions that you make. Therefore, understanding culture is important in the change process. So, if we are trying to make genuine change and make genuine connections with other people to help them move from the problem and where they are with it." (Kiran)

Moreover, participants shared they produced representative outcomes when they had taken time in consultation to explore culture. Amber gave an example where she drafted outcomes for an Education Health Care Plan (before consulting with parents) based on her values and what she felt was important from the information, after consulting with parents she found that they prioritised and valued concentration and attention. Amber reflected on the importance of being self-aware about what she valued in her life due to her experiences and not assuming other people value or share your thinking in the same way. All EPs shared that despite triangulation and considering views if their professional view remained different, they would state this and explain their thinking within their formulation.

"I've got some [outcomes] drafted here. I'll go through them, but actually that was me just going ahead with what I thought were important prerequisite skills to being in the classroom and learning, where obviously dad's perspective is if he can't stay in the classroom because he's emotionally dysregulated, how can he do the rest?" (Amber).

"...they [parents] back away because they get worried that they're gonna be judged. Or being told off if you like, for doing the wrong thing with their child. So that's been really helpful for me and my role to bring to draw on those experiences." (Amber)

6.4.4: RQ 2 Summary

Overall, participants shared that culturally competent consultation facilitated a collaborative conversation with personalised next steps, allowing consultees to feel heard and understood even when there are differences in views and perspectives. Supporting the research in section 3.2, that

the goal of cultural competence was to deliver purposeful and targeted practice that considered cultural beliefs i.e., values and backgrounds (Jones, 2014; Ortiz, 2020). Each participant frequently discussed that stereotypes and discriminative practice can occur when EPs do not consider individual differences, a factor that was often cited within the literature for cultural competence(Bhui, 2007; Deardorff, 2009; Parker et al., 2020; Portera, 2014; Sue., et al., 1982).

6.5: R.Q 3- Are there any Limiting Factors in Using Culturally Competent Consultation? /Why may EPs Refrain from Considering Culture during Consultation?

Five themes were identified in response to RQ3, as shown below in Figure 7. EPs shared their thoughts around barriers to culturally competent consultation, which included fear and apprehension, their current knowledge base, limited direction, self-awareness and pragmatic factors linked to the role of an EP, which are further discussed below.

Figure 7: *Thematic Map RQ 3*.
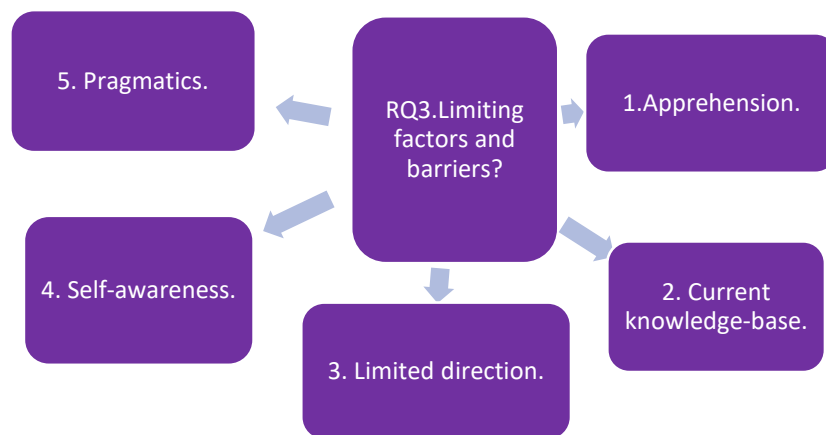
6.5.1: Theme 1: Apprehension and Not Wanting to Get it Wrong.

All participants expressed feeling anxious and afraid when considering culture as it was perceived to be a sensitive area. The seven EPs shared concerns about not wanting to offend or say the wrong thing, thus it felt safer for EPs to avoid exploring culture within consultations.

"If I'm entirely honest... I think there's certain aspects that you know, because I'm not knowledgeable

about and you're so fearful[pause] Of course…of saying the wrong thing ... I think that can impact

your practice." (Emma)

"I don't ever want anyone to think I'm belittling them." (Jackie)

Fatima discussed that culture has connotations with "race" and ethnicity and for that

reason, the term culture can elicit fear in EPs. Spence-Oatley, (2012) also acknowledged that culture

was often conflated with ethnicity, which skewed how culture was considered by researchers. I often

asked participants to refer to their definitions of culture they provided when discussing culturally

competent consultation, nonetheless ethnicity and other observable markers dominated the

conversation. Fatima, Kiran, Emma and Jackie shared that White British EPs may be more fearful of

offending someone who is not of the same ethnicity; concerns were also raised around not wanting

to stereotype or come across as though they were prying or patronising. Similar themes were

identified in the literature review, for example, school psychologists reported feeling uncomfortable

asking questions relating to culture, some school psychologists experienced resistance from school

staff around exploring culture, and culture was viewed as having little impact on education

(Ingraham, 2003; O'Bryon & Rodgers, 2016).

Fatima suggested that there was a misunderstanding that ethnic minorities were naturally

better and skilled in culturally competent practice including culturally competent consultation. This

was congruent with Frisby (2009) who highlighted that the term cultural competency could mislead

White Caucasian practitioners into feeling inept at working with ethnically diverse people. Thus, it is

important for EP training to address and clarify fears and misconceptions associated with culturally

competent consultation.

"I often obviously referred to as being from a minority ethnic group, so there's this sense that certain

people hold more culture... But I I think that's what one of the misunderstandings that you, because if

you come from an ethnic minority that you are just generally more culturally, you've got culture,

haven't you? But everybody has culture." (Fatima)

Emma, Amber and Kiran shared that the word "competence" elicited anxiety and that a high level of skills and expertise were required; Emma shared she would feel comfortable with the term "cultural awareness". Within Chapter Two of the literature review, Frisby (2009) also highlighted that term "competence" implied a sense of expertise about culture, which deterred practitioners.

6.5.2: Theme 2: You Only Know What You Know (Current Cultural Knowledge-Base).

All participants suggested that culture was complex and that they only had a certain level of cultural knowledge. Fatima shared *"you only know what you know".* Some EPs shared that it was not possible to be aware of everyone's culture, a common misconception about cultural competence. Cultural knowledge is one component of cultural competency and culturally competent consultation models (Deardorff, 2009; Portera, 2014; Newman & Ingraham, 2020 and Parker et al., 2020); however, the importance of continuous learning and the fact that it was impossible to have complete cultural knowledge was also reinforced. Emphasis was placed on practitioners having effective communication and listening skills, cultural self-awareness, and personal attributes, such as empathy, an open attitude, and willingness to learn and understand other perspectives (Deardorff, 2009; Portera, 2014; Newman & Ingraham, 2020 and Parker at al., 2020, Goforth, 2020).

6.5.3: Theme 3: Limited Direction/Knowledge on How to Approach Culturally Competent Consultation.

The participants explained that there was no direction within their service on culturally competent consultation. There was a sense that there could be many EPs who did not know how to approach culturally competent consultation. In addition to a lack of resources, research, frameworks and guides to support practice. Participants shared that explicitly taught input on the topic at university would support them to be better equipped, which was congruent with the views of school psychologists within the literature view (Parker et al., 2020). When scoping the evidence base, at the

time, there was no peer reviewed UK research on culturally competent consultation in educational

psychology; therefore, it was understandable that participants believed there was limited direction,

resources and advice to support their practice.

"Is there an explicit need to feel like I am being more culturally competent in my practice, and I think

the answer probably is yes. I just don't know what? How that explicitness would come or translate in

my practice? If that makes sense."(Amber)

"So, people might not consider parts of culture because they just don't know anything about that

culture. So, it's kind of I think that's the biggest area of risk in that people don't know what to

consider. Um and haven't even thought about what to consider. So, they just, that just doesn't

happen. So that culture could affect people's well could affect their own, their own stereotypes and

biases that can affect their practice. But they could also… not practice well with a group from a

different culture because they're just, don't know what to do." (Jamie)

"Consultation [models] don't create that space to focus on cultural aspects of the situation. So, you

end up having to move away from the framework to do that." (Nia).

6.5.4: Theme 4: Self-Awareness of Cultural Views, Skills and How You Are Perceived.

Participants discussed factors relating to self-awareness and that it was highly likely that

there were EPs who were not culturally self-aware, or aware of their biases to be mindful of them

during consultation. Rajthe (2007) suggested that some people are naturally attuned to

demonstrating cultural competence, possibly due to their personal experiences or interests. Amber

and Emma noted it was difficult to detach yourself from your understanding and cultural identity,

which could present as a barrier.

"I think it's being able to detach from your understanding of what's important based on your beliefs

and values". (Amber)

"How can you take what makes you you out of it professionally?" (Emma)

Furthermore, "insider knowledge" was discussed regarding belonging to a similar ethnic group. Fatima shared she was once in a position where a parent felt able to ask personal questions during a consultation, due to Fatima using her mother tongue and being knowledgeable about their culture. Although Fatima remained professional with what she asked she found herself in an uncomfortable situation, which made Fatima cautious about using her home language. Jackie found herself in the opposite situation where she required an "insider" to endorse her when working with a certain community as she was perceived as an outsider. Thus, in instances where EPs are perceived as outsiders in consultation, they would require a trusted adult to vouch for them, supporting the consultee to feel safe.

6.5.5: Theme 5: Pragmatic Factors as a Qualified EP

EPs shared that culturally competent consultation was not always an automatic thought during a consultation, and depending on what the consultation was about influenced whether EPs considered culture. Furthermore, Nia discussed that culture may not be at the forefront of the consultee's mind, making it difficult to demonstrate cultural competence during consultation.

"…*might be that actually it's [culture] not important to them and that's fine. Do you know what I mean? I I think, yeah, it's just not. Or they might not necessarily identify with a particular culture, or they might not, it might not play a big role in their life, but equally that's important to know as well, isn't it?" (Nia)*

Amber shared that time constraints and environmental factors influenced whether she explored culture. Amber explained that EPs have limited time to acquire the key information, and the consultation may not be in a calm environment e.g., a busy classroom. Models for cultural competence outlined in Chapter Three, recommended that discussions between practitioners and consultees were held in a suitable safe environment (Deardorff, 2006 & Portera, 2014). Furthermore, once the information was gathered EPs have limited time for reflection once qualified.

"…once you're in it [qualified EP], you have, you know, an hour of supervision every six weeks or every half term. And once you get through the practical agenda item, sometimes it can feel quite hard to have that space to reflect it." (Amber)

Further pragmatic issues related to arranging a translator when parents were not English speaking. However, due to financial constraints, it was not always possible to arrange a translator, resulting in parents not fully understanding the context of the consultation or sharing their views. On occasions, people from the local community would translate but this was not always appropriate due to the sensitive nature of what was being discussed, along with trusting the translations were accurate. Portera's (2014) model for cultural competence emphasised that reliable translation alongside practitioners who speak multiple languages was necessary to remove barriers for non-English speaking consultees. However, as discussed earlier this was not a realistic expectation to impose on EPs.

6.5.6: RQ 3 Summary

Overall, commonalities existed between participants' responses and the research within the literature review, regarding barriers or limitations of culturally competent consultation. Common themes included connotations relating to the term "competence", the assumption that ethnic minority EPs would naturally be well equipped over White British EPs (Frisby, 2009), fears around stereotyping, and a lack of training and research (Ingraham, 2003; Johnson et al., 2019; O'Bryon & Rogers, 2016). In contrast to the literature review, which was predominately based on American literature and school psychologists, novel findings were gained. UK EPs discussed pragmatic factors specific to their role, including, time constraints and the environment of where the consultation took place. The type of assessment work being undertaken and whether EPs felt there was reason or time to explore culture, "insider" and "outsider" perceptions and difficulties in arranging an appropriate translator.

6.6: RQ 4. How do our Experiences (e.g., Personal, Professional, Educational) Influence the way EPs Consider Culture during Consultation?

Four main themes were identified in response to RQ5, as shown below in Figure 8. Participants expressed their individual experiences, cultural identity clash, cultural self-awareness and professional/educational experiences, which are discussed in greater detail below.

Figure 8: *RQ 4 Thematic Map.*
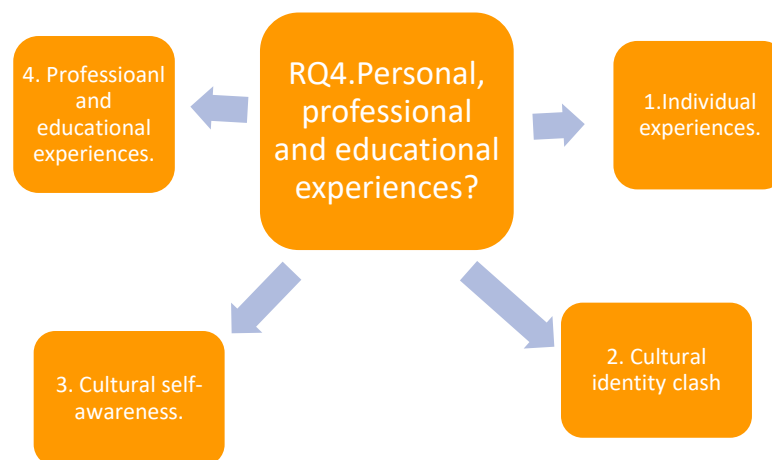
6.6.1: Theme 1: Individual Experiences Influence which Facets of Culture EPs Consider during Consultation.

Each participant discussed parts of their culture that were influential to them due to their personal experiences, it was apparent that they were more likely to be conscious of those factors during consultation, the two main areas were ethnicity and gender. Emma and Jackie discussed how they were women EPs and that they felt better able to empathise with women or mothers. Therefore, Emma and Jackie reflected on wanting to be more curious when working with fathers or male figures to ensure they did not make assumptions. Jamie also touched on gender in respect of being a Black male working in a predominantly White British area and how he may be perceived as a result. Jamie discussed stereotype threat, which suggests that concerns around dominant stereotypes influence cognitive performance, which can promote the stereotype (Aronson et al., 2002). Nia, Fatima, Kiran and Amber also discussed that they were conscious of how they were

perceived within consultations. For reasons relating to the colour of their skin or their name, which at times acted as a barrier in consultation due to unhelpful thoughts. On the other hand, the participants discussed (Kiran, and Fatima) that the same differences have helped fuel connections with consultees who shared similar features.

"I did think, oh, wonder how parents are going to perceive me when they meet me? ...I think if you're from a culture that isn't the majority or the dominant culture in a society, you're you have that … You live it. But like I mentioned, earlier… kind of doing that piece of work where I was thinking about the sites of privilege, the sites of pressure, my positionality, like that piece of work really helped me." (Kiran)

"You are just a very aware of how different you feel that you might be when you're in rooms where people nobody looks like you. And you know, sometimes that can make things feel more difficult and more challenging because it just, you know, I'm thinking of oh, what's it called...Stereotype threat.' (Jamie)

Moreover, Jamie, Nia, Fatima, Kiran and Amber shared a similar perspective relating to self-awareness, they were aware that they were not part of the dominant ethnic group and felt this created greater empathy for those who were also from diverse backgrounds. Fatima, Kiran and Nia shared they could emphasise more with immigrant parents, which would make them think back to their own parent's journey. Further discussion was had on embracing parts of their culture, which they brought into consultation e.g., insider cultural knowledge but also being aware there were elements of their upbringing and cultural norms that they rejected, as it was thought to be a deterrent to their role as an EP. Fatima discussed moving away from cultural norms regarding lesbian, gay, bisexual and trans communities.

"You know, a cultural view that I understand, I could understand and get my head around from a religious point of view, but then as a professional and the boundaries as a psychologist particularly because we work within a... that ethical, you know those values, those, moral boundaries. And in that

non-judgmental and empathetic way as well, I, you know, I don't make those judgments on people in

terms of their choices." (Fatima)

"It's [culture] has positives, but also can be used in a negative way. Can be interpreted in a negative

way… Yeah, there's cultural norms. And like, if you deviate from them, that can be perceived as

problematic equally…Adhering to those norms can be seen as problematic too." (Kiran)

6.6.2: Theme 2: Cultural Identity Clashes

Fatima, Jamie, Nia, Amber and Kiran discussed identity clashes, these EPs echoed that they

initially modelled workplace culture to fit in and that they hid parts of their cultural identity to

belong. Fatima thought it was unprofessional to merge her personal (i.e., religious views and home

experiences associated with being South Asian) and professional culture. Initially, Fatima would not

use her home language and reflected that this was a barrier as she was using inaccessible language

at times. The conversation moved from a negative starting point e.g., hiding parts of themselves to

belong, ending with the same participants feeling empowered and confident to express parts of their

culture, not just in consultation but within wider parts of their practice. Although many people only

show parts of their identity in their workplace, it is a point of interest that each participant, who

would be classed as an ethnic minority shared this view.

"It was a conscious decision; I would say to alter my accent. It was to minimise my accent and to

sound a certain way to fit in and to not stand out because I think there's already enough factors...You

know my name being one and other things I had enough factors about me that will make me stand

out… not so much in the teaching profession I don't think. But particularly being an Ed

Psych."(Fatima)

"It's like bridging the gap isn't it? Rather than kind of playing two roles, it would be nice to just...be

you without having to thinking about it ...The thing I try to as I get older in my profession and more

secure in my profession, I feel like I want to try and bring more of my culture of who I really am

out."(Jamie)

"...maybe I'm drawn to different elements of my identity depending on who I'm working with...now I feel I can bring out the Asian in me to the surface a bit more." (Nia)

6.6.3: Theme 3: Cultural Self-Awareness.

The participants who demonstrated a strong sense of cultural self-awareness shared examples of how their cultural identity impacted consultation. Kiran, Jamie, Nia, and Fatima showed high levels of cultural self-awareness. It was apparent that these EPs have been on a journey exploring their identity and subsequently felt their culture shaped their core values and thinking. Thinking about culture automatically transferred into their practice, they readily recognised the importance of considering culture in consultation. Nia shared that the value "respect" has been emphasised strongly from a young age and was something she always brought into her work. Kiran reflected on whether culturally competent consultation should be different from consultation. Kiran had a strong sense of cultural awareness, thus, exploring culture and being aware of her position formed part of her normal practice.

"Yeah, and I think I have done the work and I have thought about what makes my identity." (Kiran)

"I'm part of a minority culture the areas that I'm in... so it's something that I've always thought about...Its [cultural self-awareness] being important to my identity development." (Jamie)

"Should culture, competency consultation be something different consultation and should it just be the same? That's something that's. Yeah, I'm thinking about now. I'm like, is it different because I started off this conversation saying, I don't think I'd do this because I hadn't called it that". (Kiran)

The other participants found the link between their culture (views, values and thinking) and consultation less obvious, this could be linked to the fact they belonged to the dominant culture and had not needed to allocate as much time exploring their cultural identity. During the interview, Amber reflected on the importance of taking time to consider what drives or motivates your actions.

The literature suggests that those who have increased cultural self-awareness feel more confident in demonstrating cultural competence (Anderson, 2019).

"I don't think I've never really thought in so much detail about what it is. What are you and why do you do it? If that makes sense?" (Amber)

6.6.4: Theme 4: Limited Professional and Educational Experiences

All the participants shared that their knowledge of how to consider culture and consultation was predominately linked to individual casework, followed by some input from doctoral training, which prompted participants to reflect on their practice. Kiran was the only EP who shared she had received input relating to culture from her service. Whereas Nia had received anti-racism training from her service. Furthermore, Nia was encouraged to explore her position, cultural views, biases, and identity through another qualification in her professional career, which she found helpful in her daily practice as an EP as it helped her to consider other perspectives within consultation. Amber shared exploring culture was an independent journey rather than a professional or educational experience.

"[culture] was probably more independent journey and through supervision I would say, with a placement supervisor." (Amber)

Fatima shared that culturally competent consultation was not necessarily a new concept, but it required explicit links during training and within services to bring culture to the forefront. Other participants unconsciously expressed similarities between consultation and culturally competent consultation i.e., being curious, open to other perspectives and facilitating conversation, which would have been influenced by their doctoral training and professional experiences. Therefore, explicit awareness of culture I believe is what shifts consultation to culturally competent consultation.

6.6.5: RQ 4: Summary

Overall, personal experiences had a greater impact on how participants considered culture, rather than professional and educational experiences. Participants demonstrated greater awareness and sensitivity towards certain components of culture depending on how highly they were valued. The two main areas which were discussed by participants were gender and ethnicity.

Jamie, Kiran, Fatima and Nia who had explored their cultural identity had developed their cultural self-awareness. These participants appeared to consider how culture impacted their practice with ease in comparison to Emma, Jackie and Amber, who had not explored their culture to the same extent. The interview prompted Amber, Emma and Jackie to reflect on their culture and their position.

6.7: RQ5 How can EPs/EP Services Develop Culturally Competent Consultation?

Three themes were identified in response to RQ5 as shown below in Figure 9. Participants suggested that culturally competent consultation could be developed through increased knowledge, confidence, resources and research. Furthermore, it was felt that greater emphasis on culture and culturally competent consultation was required during doctoral training. Each theme is discussed below in further detail.

Figure 9: *RQ5 Thematic Map*

6.7.1: Theme 1: Increase EP's Levels of Confidence and Knowledge on Culturally Competent Consultation.

Each participant expressed their desire for training to develop their knowledge and awareness of relevant theories on culturally competent consultation, supporting EPs to feel confident in this area. All participants shared that culture was a sensitive area, for this reason, four EPs (Jamie, Emma, Nia, and Fatima) stated that explicit permission from their service would encourage the use of culturally competent consultation.

"It's almost permission from the service that it's ok to ask and explore.... and you know more conversations amongst us as professionals, probably even just you know, be more explicit with awareness of the need for like supervision, group supervisions, that kind of stuff really." (Emma)

Furthermore, participants described experiencing feelings of anxiety and trepidation relating to not wanting to offend anybody or be perceived as racist. Differences occurred between the participants, Jamie, Nia, Fatima, and Kiran shared they did not necessarily feel anxious themselves but believed other EPs may, whereas Amber, Jackie and Emma expressed feeling anxious and nervous. Interestingly, none of the participants explicitly mentioned ethnicity when defining culture, however, when discussing cultural competency within consultation fears relating to ethnicity and being racist were elicited. This is linked to Spencer-Oatey (2012) in the literature review, who discussed that culture was often conflated with ethnicity and had connotations with "race". Therefore, work within EP services on what culture is would support the development of culturally competent consultation and would help reduce the anxious feelings, highlighted in the extract below.

"...and I think if it was maybe a White EP or a Black EP or any different community, they may be ...a bit more anxious about it or a bit more reluctant because they don't want to be seen as maybe stereotyping or, you know, making assumptions."(Kiran)

"... people might feel a bit nervous about asking about people's cultures, the fear of offending or fear of not understanding." (Jamie)

All seven participants discussed the importance of exploring cultural self-awareness, Kiran, Jamie, Nia and Fatima inferred that this was the prerequisite for developing cultural competency and then the next stage of training would be applying those skills within consultation. The research and models in Chapters Three and Four also emphasised that cultural self-awareness was a fundamental stage in developing and demonstrating cultural competency and culturally competent consultation (Deardorff 2009; Ingraham, 2000; Parker et al., 2020; Portera 2014).

"I think the first thing is like being, having an understanding about why it's important. And then for individual EPs to have an understanding of their own culture." (Kiran)

"I don't think it's about learning anything new, but it's about learning explicitly…Becoming aware of your own beliefs and, you know, underpinning kind of, you know the things that I hold as factual that I strongly believe is the way the world is... Um just having… That kind of conversation and discussion, you know, with other colleagues in our profession." (Fatima)

"I think cultural self-awareness is really important. So, you understand what your own stereotypes and judgements and biases are. Otherwise, it can affect your practice in ways that you don't want." (Jamie)

"I guess it's about having self-awareness about the role culture plays to people and the confidence in potentially ... the skills to be able to respectfully… Learn about other people's culture and what's important to them. So, the competent element of it, I think [pause] Comes from um, I guess it was rooted in there having that awareness, but then also potentially having some of the skills to kind of communicate effectively and respectively." (Nia)

Furthermore, it was suggested that when a topic was a service priority greater attention was given to developing the area, promoting working groups, regular training, and professional

development, which would support EPs in their journey. Therefore, if culturally competent

consultation were a service priority, this would promote ongoing learning and prompt conversations

within EP services, creating an ethos that prioritised cultural competence. Kiran shared that cultural

competency was a service priority within the LA where she worked, and as a result, open discussions

were taking place. The research and definitions of cultural competence outlined in the literature

review also emphasised that developing skills, cultural knowledge, and self-awareness was an

ongoing journey, that needed to be revisited and reflected upon (Anderson, 2018; Deardorff, 2006,

2009; Sue et al., 1982).

6.7.2: Theme 2: Practical Resources and Awareness of Current Research.

All participants shared that culturally competent consultation could be developed on a

practical level by raising EP's awareness of resources and current research. Thus, tools to support

practice such as theories, frameworks, models, guides, and scripts would support EP practice. The

sharing of tools and current research could be achieved through training for the whole service.

Research within Chapter Four also highlighted that school psychologists believed there was limited

direction on how to approach culturally competent consultation (Johnson et al., 2019; Lopez &

Bursztyn, 2013; Reyna, 2017; Parker 2020).

"So, yeah, I think coming out this I'm like really thinking what models or frameworks are out there...

in terms of consultation, I wouldn't be sure, but I want to be sure." (Amber)

"There's probably loads out there that could help me, but I don't know what it is." (Emma)

6.7.3: Theme 3: Additional Consideration within Doctoral Training.

All the participants suggested that increased input or explicit links on how to consider culture

during doctoral training would support EPs and EP services in developing culturally competent

consultation, as EPs would feel equipped with the skills and knowledge from training that they could

refer to. Fatima, Nia and Jamie discussed crossovers between what makes good consultation and

cultural competency, such as being open to other perspectives, not taking the expert role and creating a safe environment. Thus, acknowledging the similarities between consultation and culturally competent consultation within doctoral training could reduce levels of trepidation around the term culturally competent consultation.

Furthermore, there was variation in the amount of input EPs received relating to culture, depending on where they trained. Universities that were situated in more ethnically diverse areas appeared to have a greater focus on anti-oppressive practice and working with different cultures. Therefore, consistency and increased input during doctoral training were seen as ways to develop culturally competent consultation. This aligned with research by Johnson et al., (2019); Lopez & Bursztyn, (2013); Rogers and Lopez, (2002); Reyna, (2017) and Parker (2020) in Chapter Four of the literature review, who found that school psychologists felt more training should be provided on culturally competent practice and consultation.

"I think one of the things is it's not really... I think we were taught that there are different cultures on the course, but we weren't taught how to... question about it. Yeah. Or, like, sensitively. Especially and like, I didn't really have, like, opportunities to develop our skills and questioning and skills in listening and how to be, if that makes sense." (Kiran)

"Nothing explicitly covered culture"[in reference to consultation at university] (Amber).

"I'm reflecting as we go as well. But so, it's saying that if people don't always consider it [culture] and it maybe we need to just be more explicit in our training that people need to be considering culture and talking about it and asking about it and feeling comfortable with it. So perhaps that's implication for our training providers and that means me doing that and it probably should be part of our service policies." (Jamie)

Diversifying future EP cohorts was raised by Kiran and Jamie, similar to York (2019) who suggested that psychology services overall needed diversifying, the AEP survey highlighted that the

EP profession was predominantly made up of White British females (AEP, 2021). Kiran and Jamie discussed the benefits for consultees to have EPs that looked like them, it was suggested that this could help create a sense of safety. This point of diversifying the profession emphasised that participants focused on ethnicity when considering culture, implying that a better understanding of the facets of culture was required. Nonetheless, participants suggested that diversifying future cohorts was likely to increase the range of views and experiences within EP services, supporting them to be a dynamic service. Also, this would enable EPs to ask for advice on certain issues specifically relating to ethnicity if they arose.

"You hear the word psychologist then you think of a White female like. And then... somebody else walks in, who's brown. Who looks like you, identify with a similar culture. When you hear the name and you're like, oh, OK, it's somebody who may potentially understand and it feels maybe less threatening for families. I don't know. Never asked them, but I I do know that visibly, I kind of see that there is like, a change. It's almost like a relax relaxing." (Kiran)

6.7.4: RQ 5 Summary

Overall, the main themes elicited from the participants were centred around underlying feelings of anxiety. Participants wanted permission from their services to explore culture, in addition to theoretical knowledge and practical resources to reduce anxious feelings associated with culturally competent consultation. Furthermore, increased training (doctoral and within services) would support EPs to combine their knowledge and theory of consultation and culture.

6.8: Chapter Summary and Key Reflections

Participants provided detailed definitions and examples of what culture meant to them and discussed various ways in which culturally competent consultation could be applied to practice, potential barriers, and development. Participants' definitions of culture were broad and referred to values, personal experiences, the influence of society, etc., similar to the literature within Chapter Two (King et al., 2018; Kumar 2018; Nieto, 2015). A key reflection and learning point was that despite

such in-depth definitions, participants often discussed culturally competent consultation in relation to ethnicity and language barriers. For example, it was suggested that diversifying the profession would support the development of culturally competent consultation. Therefore, on an explicit level participants provided socially desirable definitions of culture that did not discuss ethnicity. However, through the course of the interviews, it appeared that on an implicit level culture was very much intertwined with ethnicity and other markers such as clothing and language differences. When discussing practical uses of culturally competent consultation, barriers, and development, little reference was made to how participants used or recognised the benefit of culturally competent consultation to support practice when working with people who appeared to be culturally similar to them. A key learning point from this research for the EP profession is broadening EP's understanding of culture and how culture can be considered within practice including consultation.

CHAPTER SEVEN: IMPLICATIONS AND CONCLUSION

7.1: Chapter Introduction

The overarching aim of this research was to explore EP's experiences of culturally competent consultation. In this chapter, the implications of the findings for EP practice, the strengths and limitations of this research and areas for future research are discussed. Followed by a conclusion providing an overall summary of the present research.

7.2: Implications for Practice

From this research, several implications for EP practice were found at an individual EP or TEP level, a service level and a training provider level. The main implications of this research were that EPs require support to develop their knowledge, skills and confidence to demonstrate culturally competent consultation. Furthermore, EPs expressed that culturally competent consultation was an important area of practice to develop and be aware of. All EPs stressed the importance of not stereotyping cultures and were confident in their understanding of individual differences.

7.2.1: Training Implications and Developing an Understanding of Culture

A key finding and development point from this research is that before training is delivered on culturally competent consultation, specific prerequisite training is required. Firstly, prerequisite training on understanding culture and definitions of culture requires consideration, to broaden EP's understanding of all the facets that make culture, supporting EPs to avoid conflating culture with ethnicity and other associated notable differences such as language. Secondly, cultural self-awareness requires detailed exploration, in addition to our unconscious thoughts, values, sites of privileges and disadvantages. This would support TEPs and EPs to have a greater conscious awareness of what may be driving their thought processes and of the different cultural influences within a consultation. Once these two steps are achieved only then will training on culturally competent consultation have more meaning.

Training should help to fill gaps in knowledge and provide guidance and "permission" that some EPs felt they required. In this research, most EPs were anxious and apprehensive about approaching culturally competent consultation. Thus, training needs to feel safe and non-judgemental, to enable discussions to take place to share experiences.

7.2.2: Cultural Awareness and Cultural Self-Awareness

Cultural self-awareness was viewed as a key component by all participants in this research. Models on cultural competence and culturally competent consultation also highlighted the significance of cultural self-awareness (Deardorff 2009; Parker et al., 2020; Portera, 2014; Sue et al, 1982). Participants' experiences regarding the influence doctoral training had on cultural self-awareness were mixed, suggesting a greater consistent approach was needed. None of the seven participants shared that their professional work had encouraged them to explore their cultural self-awareness. Developing cultural self-awareness is an individual reflective journey, the findings suggest that cultural self-awareness should be introduced and reinforced to TEPs and EPs through their doctoral training and subsequent training within EP services. Furthermore, the use of Social Graces (Burnham 2012) can be used by training providers, EP services and within supervision to support EP's personal journey on developing their cultural self-awareness, a key competent of cultural competence.

Participants expressed the importance of considering other cultures and valuing other perspectives. Cultural awareness was an area in which participants felt they had gaps in knowledge; some participants shared they felt knowledgeable about their own culture but not cross-culturally. However, this is linked to participants equating culture with ethnicity when considering culture in consultation and general practice. Cultural awareness also includes knowing your limitations/lack of knowledge, being able to identify cultural misunderstandings, and being able to ask questions in a curious yet respectful manner. The implication of this is that EPs will benefit from additional training to develop their understanding of cultural awareness and cultural self-awareness.

7.2.3: Considerations for University Providers and EP Services

EP services and doctoral training providers need to take a stronger position on sharing knowledge and teaching on culturally competent consultation, for it to form a part of EP practice. Professional change requires personal change supported by training providers and EP services, therefore structural changes and individual changes are required in parallel. This will support EPs to feel confident and competent to apply their taught skills and discuss culture, as participants expressed feeling apprehensive and anxious.

Moreover, for practices to be embedded they must be interleaved, and links should be made across the curriculum. This can be achieved by making connections between culturally competent consultation and EP practice explicit, which would help normalise culturally competent consultation and remove the fear associated with it. The findings suggest that participants' anxious feelings stemmed from conflating culture with ethnicity, eliciting fears associated with being perceived as racist or insensitive. Further emphasising the need for developing EP's understanding of culture, to reduce EPs considering culture in a superficial way i.e., determined by what they observe or hear.

Furthermore, the findings imply that for culturally competent consultation to become a norm from an EP service perspective, it needs to become a service priority because the "culturally competent" component of this research is an ongoing journey. In addition to this, the findings suggest that EPs require time to reflect and have discussions outside of standalone training days with colleagues. Further implications include protected time to reflect for qualified EPs, utilising supervision and identifying an experienced colleague for EPs to discuss queries, who can also develop culturally competent consultation further within the service.

Cross-cultural contact is encouraged within culturally competent consultation and theories of cultural competence. Within EP services cross-cultural contact can be promoted through multi-agency working, which would support EP's awareness of other perspectives within the workplace to contribute towards their psychological formulation of needs. In addition to this, participants stressed

the importance of working across varied schools/settings in terms of ethnicity, socioeconomic status, etc., in developing their ability to adapt their practice and gain cultural knowledge.

EP services and training providers may consider adapting the terminology to align with their ethos and service. Some participants felt comfortable with the term "culturally aware consultation" over the term "competent." However, informative training on the topic should remove preconceptions that competence implies expert knowledge.

Although this research did not aim to explore ethnicity specifically, ethnicity dominated the discussion about how EPs consider culture during consultation. Within this research culturally competent consultation was predominately associated with working with ethnically diverse people. Reinforcing the need for training providers and EP services to develop TEPs and EPs understanding of culture first, followed by culturally competent consultation and its purpose. Culturally competent consultation is beneficial when working with ethnically diverse people; however, it is important to clarify that culturally competent consultation will add value when working with consultees who are similar, as we all hold culture and individual differences occur.

7.2.4: Theories and Models

Participants identified gaps in knowledge regarding theories and models on culturally competent consultation and cultural competence in general. Participants shared that doctoral training should endeavour to include such models within their training courses, to develop EP's knowledge and skills to demonstrate culturally competent consultation. Furthermore, from this research practical strategies, questions, approaches and personal characteristics have been identified, that EPs can develop and utilise, as a starting point for culturally competent consultation in practice.

Culturally competent consultation can be developed through the use of the strategies and approaches highlighted by participants in Table 9, within Chapter Five. Some of the strategies suggested included using ecological approaches, Social Graces (Burnham, 2012), awareness of power

of the consultant and environmental factors were also highlighted within the literature. For example, within the Multicultural School Consultation (MSC) framework (Ingraham, 2000), later adapted by Parker et al., (2020), the Process Model of Intercultural Competence (Deardorff, 2006) and the Interactive Model of Intercultural Competence, (Portera 2014) and the tripartite model of cultural competence (Sue et al., 1982). Participants also drew upon the IFF (Cline &Fredrickson, 2009) to support them to explore contextual factors within consultation.

Furthermore, the EP profession can draw upon these strategies as well as the models identified such as Deardorff (2006) and Portera (2014) to support EPs in developing greater cultural competence. In addition to the culturally competent consultation models by Rogers (2000) Ingraham (2000) and Parker et al., (2020) to develop culturally competent consultation. The models suggest that individual practitioners should develop and gain certain skills, attitudes and knowledge for cultural competence, and that this is a continuous learning journey. The models imply that practitioners must broaden their thinking around culture, over the consultees needing to change or adapt to support better outcomes for the consultee. However, all EPs, training providers and EP services must be cautious when using these models not to unconsciously assume a deficit model when working with people who are not from the dominant ethnicity (Frisby, 2009).

7.2.5: Workplace Belonging

A novel theme arose regarding workplace identity and belonging for EP's who were not from the dominant cultural background. Although this matter is not directly related to the research, participants shared experiencing clashes in their cultural identity. The finding suggests that greater consideration is required by training providers and EP services on this issue, which is beyond the scope of this research. However, diversifying the profession may support certain groups of EP's confidence to express more of their cultural identity.

7.2.6: Safeguarding Concerns and Professional Views

Participants shared experiences when they disagreed with parental discipline approaches based on their culture, or decisions regarding SEND. When situations infringe on safeguarding understanding the driving force can help explain parents' intentions. Nonetheless, EPs must follow safeguarding procedures and key legislation if they feel the pupil is at risk of harm, irrespective of culture.

Furthermore, participants expressed they would maintain their professional view even if it differed from school or parents. Culturally competent consultation approaches encourage practitioners to be aware of what is shaping their thinking, be open to alternative views, and be reflective. Nonetheless, culturally competent consultation does not imply the practitioners, including EPs completely put aside the research and theory they have acquired.

7.3: Strengths, Limitations and Reflections

7.3.1 Strengths

A key strength of this research is that to my knowledge, at the time of writing, there was no other research exploring culturally competent consultation in educational psychology. Thus, the current research is novel and contributes to a small body of growing research on cultural competence within educational psychology.

A total of seven participants volunteered for this research, which can be viewed as a strength. Cresswell (2007) suggested 3-5 participants for case study research, Brinkmann and Kvale (2015) specified a minimum of 5 participants. Braun and Clarke (2019) emphasised that data analysis is subjective to researcher and ends once sufficient data and patterns of recurrence are noted.

Individual interviews were an effective method to gather EP's views, the individual interviews enabled participants to share their views alone with the researcher, without fear of judgment from other participants. The use of rapport-building questions at the start of each interview helped the

researcher and interviewer feel comfortable and enabled the interview to be natural and conversational, creating a safe environment to share experiences and views.

Semi-structured interviews were appropriate for this research, it allowed enough structure to ensure key points and areas were covered but the flexibility to explore points of interest and build a rapport, as noted in Table 3 in Chapter Five. Furthermore, the questions used to form the semi-structured interview schedule were guided by previous literature (Rodger, 2000; Ingraham, 2003; Parker et al., 2020). Table 3 in Chapter Five also highlighted that semi-structured interviews are criticised for being time-consuming; however, this research was concerned with gaining rich data through conversation, which required time and outweighed using a faster approach. Participants were informed prior about the approximate time required, through the recruitment process to make an informed decision to give their time.

Each interview was completed online, which proved to be an effective method for collating data, which was practical, convenient and allowed for face-to-face contact in an environment where both the researcher and participant felt comfortable, mirroring the advantages highlighted in Table 4 in Chapter Five. During this research, no technological issues occurred regarding internet connection, camera and sound; therefore, facial expressions, sighs and body language were picked up and explored accordingly, the same as in-person interviews.

Moreover, reflexive thematic analysis was an effective data analysis approach for this research. Reflexive thematic analysis was accessible and allowed me to immerse myself within the data set to understand the deeper meaning (Braun and Clarke, 2022), without being concerned about managing research subjectivity (Gough and Madill, 2012) as my position had been stated within Chapter Five. Table 6 in Chapter Five highlighted that reflexive thematic analysis had been criticised for being unable to make claims about the effects of language, this does not apply to the current research as it was not concerned with the effects of language.

Furthermore, concerns relating to difficulties analysing data due to unexpected points did not apply to this research due to using reflexive thematic analysis (Braun and Clarke, 2019), which emphasised exploring meaning over grouping similar points. Refuting claims in Table 6 that thematic analysis has little interpretative power or that it lacks substance without the use of a theoretical framework. A further point was made that individual voices are lost due to typically grouping data sets, however, using individual participant quotes gave participants a voice.

7.3.2: Limitations and Reflections

The issue of social desirability applied to this research; it is unlikely for EPs who participated in this research to disagree with the premise of culturally competent consultation. Adding to this is the fact I, as the researcher would be viewed as belonging to an ethnic minority, which could also impact participant responses to be in support of culturally competent consultation.

The sampling strategy also raised concerns as the participants who volunteered were likely to be motivated by the research and may already have strong views on the area. Interestingly, most of the participants who volunteered were not from the dominant ethnic background, therefore the sample was not representative of the current EP profession, suggesting the topic itself may have resonated more with a certain group of EPs. However, the aim of this research was not representation, the aim was for rich data that provided insight, which was achieved. I acknowledge that there will be bias in the sample and suggest that future research might consider broadening the sample to capture a range of views, nonetheless representation would not be sought in a small scale qualitative study exploring culture. Slight modifications to the recruitment materials could support broadening the sample, as some participants may not have volunteered assuming they "do not have a culture" or have a strong cultural identity, therefore, thinking that the research does not apply to them. Future recruitment materials in this area should clarify whether a strong cultural identity is a requirement.

This study had five research questions in total and the themes were organised by research question. The number of research questions felt appropriate to ensure key points of interest and importance following the literature review were explored, see Table 1 in Methodology for the rationale behind the research questions. Analysing the data this way may raise concerns around the possibility of fragmented themes due to the number of themes obtained overall. However, the findings showcase a mixture of both rich latent and semantic themes. The shorter themes comprise of semantic themes, capturing key patterns of recurrence to explore the research questions. Whereas the more detailed latent themes explore assumptions, wider implications and the meaning of the themes generated. In contrast a single analysis of the total data set could have been taken, which may have reduced the overall number of themes. However, this approach risks not exploring key ideas noted in the literature review, due to reduced structure or systematic approach to data analysis.

The decision was made to keep recruitment local within the West Midlands. However, recruiting nationally may have resulted in more varied responses, novel information, and insight into strategies being used across the country.

Most of the research used to form the literature review was based on research outside of the UK. The research on cultural competence and culturally competent consultation is specifically aimed at supporting practitioners to work with ethnic minorities. I recognise that ethnic minority groups could benefit from culturally competent consultation, but I would argue that principles of culturally competent consultation are valuable in all consultation work regardless of ethnicity. Participants often equated culture and culturally competent consultation with ethnicity; despite participants being asked to define culture and use this definition to discuss culturally competent consultations. Therefore, further questioning may have been needed to support participants in considering culture more broadly.

7.4: Future Research:

This research has identified the importance of demonstrating cultural competence within consultation. The research has highlighted additional areas that would benefit from future research into culturally competent consultation such as:

- For the researcher to be explicit and highlight to participants when their responses and discussions of culturally competent consultation are based on ethnicity and language barriers.
- Further research into the "how" culturally competent consultation within educational psychology can be developed, building on the findings and strategies identified within this research:
    - For example, sharing a model of culturally competent consultation with participants and exploring in detail and mapping on the skills, attitudes, knowledge etc., required for culturally competent consultation by EPs.
    - EPs trialling the strategies within consultations and reflecting and reporting back on the experience.
    - Exploring the consultee experience following the use of culturally competent consultation approaches.
- Consider national recruitment over local recruitment to explore how different university providers/EP services/EPs across the UK view culturally competent consultation.
- Clarification on recruitment documents that EPs do not need to have a strong cultural identity, in order to broaden the sample and reduce potential recruitment barriers, which may impact future findings and the development of culturally competent consultation.
- An interviewer who is not from an ethnic minority background to explore whether this impacts findings and reduces issues regarding social desirability.
- Consider fewer research questions and whether this impacts the findings due to there being a less structured approach to data analysis.

7.5: Conclusion

To conclude, the research fulfilled its aim of exploring EP's experiences of culturally competent consultation, to inform EP practice and add to the evidence base. The current evidence base exploring cultural competence and culturally competent consultation within the UK for EPs is limited. This research used a case study design and individual semi-structured interviews to gain an in-depth understanding of EP's perspectives, views and experiences. Overall, EPs recognised the importance of considering culture within consultations and viewed culture positively. Participants perceived themselves as being respectful and inclusive, supporting them in demonstrating cultural competence. All EPs acknowledged the importance of cultural self-awareness and felt this was key when considering cultural competence.

The research also identified areas where participants felt they lacked confidence, requiring further attention. Firstly, participants acknowledged that considering culture and discussing culture in practice created apprehension. Secondly, participants were unaware of models or theories regarding culturally competent consultation, as well as cultural competence. Developing a greater understanding of culture and theories on cultural competence is necessary for EPs to develop culturally competent consultation, as they provide the foundation and background knowledge. However, culturally competent consultation requires EPs to reflect and engage in the process, only then can frameworks and guides be utilised. Furthermore, it was suggested that training providers should provide a consistent approach with increased teaching on the topic, to equip newly qualified EPs and reduce apprehension.

The key reflection and learning point from this research was the importance of developing EP's understanding of how to consider culture in practice. Discussions centred around ethnicity and other observable markers, this appeared to be a significant factor in participants thinking, despite participants initially providing a broad and multifaceted definition of culture. Therefore, a greater understanding of the facets of culture is needed so that it can be applied to consultation.

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APPENDICES

Appendix 1: Initial Views

Before undertaking this research, I reflected upon what I thought participants might had shared in the interviews, listed below:

- Participants may struggle to provide broad definitions of culture; definitions are likely to centre around ethnicity.

- Participants will agree that culturally competent consultation is important but have limited knowledge/strategies.

- Discussions will centre around ethnicity and fears of racism.

- Training will be suggested as a way to move forward.

- Varying responses relating to cultural self-awareness and the impact EPs' culture have on their practice.

Appendix 2: Ethics Approval Letter

Dear Julia Howe

RE: Culturally competent consultation

Application for Ethical Review: ERN_0694-Apr2023

Thank you for your application for ethical review for the above project, which was reviewed by the Humanities and Social Sciences Committee.

On behalf of the Committee, I confirm that this study now has ethical approval.

Any adverse events occurring during the study should be promptly brought to the Committee's attention by the Principal Investigator and may necessitate further ethical review.

Please ensure that the relevant requirements within the University's Code of Practice for Research and the information and guidance provided on the University's ethics webpages (available at https://intranet.birmingham.ac.uk/finance/accounting/Research-Support-Group/Research-Ethics/Links-and-Resources.aspx) are adhered to.

Please be aware that whilst Health and Safety (H&S) issues may be considered during the ethical review process, you are still required to follow the University's guidance on H&S and to ensure that H&S risk assessments have been carried out as appropriate. For further information about this, please contact your School H&S representative or the University's H&S Unit at healthandsafety@contacts.bham.ac.uk.

Kind regards,

The Co-Chairs of the Humanities and Social Sciences Committee

E-mail: ethics-queries@contacts.bham.ac.uk

Appendix 3 Ethics Application Form

UNIVERSITY OF BIRMINGHAM

Ethical Review Form

Project details

Important Information

Please note that this form is only suitable for staff and postgraduate research students. If you are on a postgraduate taught course, your local school/college will review your work and you do not need to apply via the Research Ethics Review system.

If you need help whilst completing the form, FAQs and additional information can be found under the 'Help' section in the black bar at the top of the page. Some questions also have an 'i' on the top right, clicking this will bring up additional help text.

The form will automatically save when you click 'next'. Alternatively, you can click 'save' on the top left to manually save your progress.

Please note that this form is currently in a piloting phase. All applications may be subject to a quality assurance check and a member of the ethics team will be in touch with the lead researcher and/or applicant directly if an application raises any queries. If you would like to contact us directly please use aer-ethics@contacts.bham.ac.uk

Please note that programmes of work are currently being processed outside of the system. Please contact the ethics team directly if you wish to apply under a programme of work.

Is your project considered to be research?

A project is considered to be research if it is likely to result in research outputs (including, but not limited to, journal articles, conference papers, theses and online dissemination). Further indication of what might be considered to be research can be found at http://www.hra-decisiontools.org.uk/research/, but please be aware that if a service evaluation project will result in a research output (including theses) it will be considered to be research from a University perspective. If you are in any doubt as to whether your project should be considered as research, please contact the Research Ethics Team to discuss further.

☉ Yes
○ No

Is this a staff or a postgraduate research student project?

○ Staff
☉ Student (PGR only)
○ Other (by special permission only)

5 May 2024

Reference #: ERN_0694-Apr2023   Page 1 of 18

Please confirm the college of the main PI/Supervisor

College of Social Sciences (COSS)

Please confirm which school within CoSS the main PI/supervisor is from

Education

Please provide your student ID number

1021701

Project title and duration

Please give the full title of the research project

An exploration of educational psychologists' experiences of culturally competent consultation.

Please give a short title for the research project (e.g., an acronym or reduced title). You may use the same title as above if the character length allows

Culturally competent consultation

Please provide the anticipated start and end dates for the project

Please select the year before the month. Months which have already passed in the current year will not show.

Anticipated start date	03/04/2023

Anticipated End Date	31/07/2024

Contact Details For Researchers

Please note, then when entering details for University of Birmingham (UoB) staff/students/supervisors, you can click the 'assign role' button in blue at the top of each contact, selecting the correct role will automatically give that person the correct access/permissions to the current form. Please note that the form owner (i.e. who initially made the form) will automatically be given full access so, a role is not required for them.

Please provide details on any UoB PGR students involved in the project

First Name

Harpreet

Surname

Johal

Department

Disability, Inclusion and Special Needs

Email

hxj101@student.bham.ac.uk

Please enter the details on the UoB supervisors below

First Name

Julia

Surname

Howe

Department

Disability

Email

j.howe.1@bham.ac.uk

Will there be any additonal co-investigators involved in the project **at UoB**?

○ Yes

◉ No

Are there any further external co-investigators you would like to add to the project? Please note that these individuals will not have access to the system but, you will be able to download the form as a PDF to share with them.

○ Yes

⦿ No

Funder details

Please note that if the project will not proceed without a funding award, that ethics should not be submitted until the funding award is confirmed i.e., that the project will definitely go ahead (unless you have had prior permission from a member of the ethics team).

Is this project funded?

⦿ Yes

○ No

Please state who is funding this project

Applied Educational and Child Psychology Doctoral Funding/Department for Education

If this project is going via Worktribe, please enter the Worktribe reference number for this project

Checklist

Please select which of the following your project will involve

- ☐ Research involving animals
- ☐ Research that needs to consider requirements under the Nagoya Protocol

> *This includes uses of genetic material; plant, animal, microbial or other origin containing functional units of heredity which is of actual or potential value, or derivatives. The protocol does not apply to human genetic resources.*

- ☐ Existing ethical approval from another institution in the UK or abroad, for a project that does not have NHS involvement
- ☐ Exsisting HRA approval and / or a favourable opinion from a NHS Research Ethics Committee

> *This includes projects which have received sponsorship from UoB or other institutions within the UK. If it is planned that Sponsorship is provided by another institution, please select this option and provide details after sponsorship has been confirmed.*

- ☐ Research which requires new application for HRA Approval and / or a favourable opinion from a NHS REC, with Sponsorship provided by UoB

> *This includes research projects which will involve NHS patients, staff and services. This also includes projects where UoB will act as the National Co-ordinating Centre*

- ☐ NHS Service Evaluation

> *The University will review service evaluations where any of the data will be written up for a research output. If the service evaluation data will not be used for a research output then we do not require an ethical review.*

- ☑ None of the above

> *These projects will still be reviewed by the research ethics team*

UREC Checklist

Please select all of the following which your study involves:

- ☑ Human Participants

Risks relating to participant involvement

- ☐ Potentially Vulnerable participants (including those aged under 16)

> *Examples of vulnerable participants are children, people with learning difficulties, patients, people experiencing emotional distress or mental illness, people living in care or nursing homes, and people recruited through self-help groups, participants in a dependent or unequal relationship with the researcher(s) or research supervisor, or participants recruited because of their membership of groups which are vulnerable in relation to their identity (for instance, sexuality, gender or race)*

- ☑ The co-operation or approval of a gatekeeper for initial access to the groups or individuals to be recruited

> *For example, a gatekeeper would be considered someone who needs to give permission to access a group (e.g., a head teacher, leader of a self-help group). If your supervisor is putting you in touch with a group of people or, you are using snowball sampling, this would not be considered use of a gatekeeper.*

- ☐ Participants taking part in the study without their full knowledge and/or consent

e.g. covert observation of people in non-public places or any form of minor or major deception

Data collection risks

- ☐ Data collection/recruitment via the internet/social media without the consent of the data subjects
- ☐ The collection or use of obscene, illegal and/or offensive material

    Including online content of this nature. This includes material which may prompt the University's duties under the government's Prevent strategy (see https://www.gov.uk/government/publications/prevent-duty-guidance/revised-prevent-duty-guidance-for-england-and-wales for further information)

- ☐ Visual recordings in which people can be identified

Risks relating to study design

- ☐ Physical or emotional harm, discomfort or stress
- ☐ Prolonged experiments or testing which is burdensome on the participant
- ☐ Financial or other inducements (other than reasonable expenses and compensation for time) for participants
- ☑ Sensitive or controversial topics or issues (e.g. topics which are politically, socially or culturally sensitive)
- ☐ Any breaking of security or other systems without the permission of the owners
- ☐ Potential risks or damage to the environment or society

Insurance/governance concerns

- ☐ Substances (including placebos, supplements, drugs) being administered to participants
- ☐ The collection of any form of human tissue NOT considered to be relevant material

    (Relevant material being that which consists of or includes human cells, see https://www.hta.gov.uk/sites/default/files/Supplementary_list_of_materials_200811252407.pdf) including DNA.

- ☐ The project will fall within the exclusion of the Clinical Trial Legal Liability cover

    Information on this is available at: https://intranet.birmingham.ac.uk/finance/insurance/liability/clinical-trials.aspx

Potential Conflict of Interest Risks

- ☐ Risks or potential controversy relating to the source of your funding

    This may include politically or culturally sensitive funding sources

- ☐ Any potential conflicts of interest

    e.g. staff of other organisations, students at school, members of self-help groups, or residents of a nursing home

- ☐ Any other ethical issues not covered in the above points that in the opinion of the applicant require further review

- ☐ None of the above

Project Details

Your answers up to this point have indicated that your project involves more than minimal risk, for this reason a full UoB ethical review is required. Please confirm that you are aware of this. Once this is confirmed, additional questions will be generated by the form.

☑ I understand that a full UoB ethical review is required

Please note that if you will be uploading any participant documents for this application that you will be required to use version controls. Information on version control can be found by clicking 'help' in the top banner of this webpage and then clicking FAQ.

Does your project contain any potentially disturbing materials which the reviewers should know about in advance (e.g. you will be uploading documents/videos etc. which may impact on reviewers well being)?

○ Yes
☑ No

Describe the purpose, background rationale for the proposed project, as well as the hypotheses/research questions to be examined and expected outcomes. This description should be in everyday language that is free from jargon - please explain any technical terms or discipline-specific phrases. Please do not provide extensive academic background material or references.

> Purpose:
> This is an exploratory study which aims to understand how educational psychologists (EPs) consider culture during consultation. The literature suggests understanding one owns culture and having cultural safe awareness is significant for working in culturally competent way. Thus, it is important to consider our own culture in addition to the culture of consultees during consultation. The research aims to understand the skills, competencies and knowledge needed by EPs to be culturally competent during consultation. In addition to the benefits and challenges of using culturally competent approaches during consultation; in order to develop a clear understanding on how EPs can develop culturally competent consultation. The research can be used to inform future practice of the profession, including trainee EPs, newly qualified and experienced EPs.
>
> Rational:
> • This study aims to address the lack of research regarding how EPs take culture into consideration and work in a culturally competent way. This study will specifically explore consultation in EP practice, as it is a key component within educational psychology that shapes most casework (collaboration, assessment, formulation).
> • Research asserts if culture is not considered appropriately within psychological assessment, results may be inaccurate and have negative psychological, academic and pro social impact (Reynolds & Suzuki, 2013).
> • Many definitions exist for cultural competence; however, its goal can be defined as the improvement of intercultural interactions by improving cultural understanding (Rathje, 2007).
> • There has been a rise in the population of people from ethnic minority backgrounds, accounting for 30% of pupils aged 5-16 (Department for Education [DfE], 2016).
> • The disproportionality of ethnic minority children identified with special educational needs (SEN) remains an ongoing issue and the impact children and young people (CYP) and their families.
> • The literature base demonstrated that school psychologists in the USA are ahead in using and considering culturally competent consultation (Rogers & Lopez, 2002; Shriberg, Song, Miranda, & Radliff, 2013).
> • Furthermore, limited peer reviewed research in the UK exists on culturally competent practice in education or educational psychology. Other than two recent theses within this area that have largely drawn upon global research and research from other domains. Research into cultural competence exists in other psychological domains such as counselling and clinical psychology (Buento et al., 2018), in addition to the field of medicine. There is no research on culturally competent consultation in the UK directly within educational psychology
> • Governing bodies for the profession such as The British Psychological Society's (BPS) Code of Ethics and Conduct addresses culture within their guidelines. The BPS states EPs must respect people across cultural backgrounds and must consider issues relating to power to ensure data is accurate and unbiased(BPS 2018).
> • The BPS Practice Guidelines outline EPs should be aware of their own ethnocentricity (BPS, 2017). The BPS standards for doctoral accreditation state EPs should "demonstrate knowledge and understanding of different cultural, faith and ethnic groups, and how to work with individuals from these backgrounds in professional practice" (BPS, 2019, p. 17).
> • The Health and Care Professions Council (HCPC) guides practitioner psychologists to adapt practice "to meet the needs of different groups and individuals (Health and Care Professions Council, 2015, p. 8).

Research questions
• How can EPs develop culturally competent consultation?
• How do EPs consider culture during consultation?
• Are there any limiting factors in using culturally competent consultation?
• What experiences (personal, professional educational) do EPs draw upon when considering culture during consultation with key stakeholders from diverse backgrounds?

Expected outcomes
• The present research aims to establish a clearer understanding within the EP profession of what knowledge, skills and attitudes are needed to be culturally competent within their practice, specifically consultation.
• To promote cultural self-awareness of ourselves in the profession.
• To produce guidance to help to inform trainees, newly qualified and experienced EPs promote cultural competence during consultation.

Please give a description of the research methodology that will be used. If more than one methodology or phase will be involved, please separate these out clearly and refer to them consistently throughout the rest of this form.

This research will employ an exploratory, case study design, investigating educational psychologists' experiences of culturally competent practice during consultation in the West Midlands.

I intend to undertake 4-8 individual interviews using a semi-structured interview schedule (appendix1), which will first be piloted. Interviews are expected to last an hour to enable participants to discuss their experiences in an unhurried manner and to follow topical trajectories in the conversation that may stray from the interview schedule (appendix 1), when appropriate.
I will take brief field notes during the interviews and will record reflective notes directly after the interviews finish.

Analysis:
The interviews will all be recorded and transcribed by myself. They will then be analysed using thematic analysis (Braun and Clarke, 2006). Themes will be identified in an inductive bottom up approach, is data following transcription and coding. This process is data driven and not bound by the existing literature or the researcher's preconceptions.

State the geographic locations where the project and all associated fieldwork will be carried out. If the project will involve travel to areas which may be considered unsafe, either in the UK or overseas, please ensure that the risks of this (or any other non-trivial health and safety risks associated with the research) are addressed by a documented health and safety risk assessment. The FCO guidance can be found at https://www.gov.uk/foreign-travel-advice

The research will be carried out in within local authority Educational Psychology Services across the West Midlands.

Participants and Recruitment

Does the project involve human participants?

◉ Yes

○ No

Who will the participants be?

Describe the number of participants and important characteristics (such as age, gender, location, affiliation, level of fitness, intellectual ability etc.). Specify any inclusion/exclusion criteria to be used.

Participants will include 4-8 fully qualified educational psychologists or trainee educational psychologists, with a range of experience within the profession.

How will the participants be recruited?

Please state clearly how the participants will be identified, approached and recruited. Include any relationship between the investigator(s) and participant(s) (e.g. instructor-student).

In order to recruit participants, the Principal EP in the local authority where I am undertaking my placement will be asked to distribute an advertisement for the research via email to the EP team (Appendix 1). To gather a wider understanding across the West Midlands on this area of research, principal EPs from other localities within the region will be emailed (by myself or the Principal EP), asking them to share the advertisement with their team.

Those who express an interest in taking part in the study will be asked to contact the researcher directly via the contact details provided. These details will be shared so that participants can contact the researcher if they have any questions, queries or concerns before or after the interview. No personal contact details will be shared (i.e. home address or phone number of either the researcher or prospective participants). Following this contact, prospective participants will be sent the information sheet (Appendix 2), consent form (Appendix 3) and will be offered and opportunity to arrange an initial meeting of approximately 10-15 minutes to talk through the process and any queries.

Recruitment Documents

Will you be using any recruitment documents e.g. poster(s), advertisement(s) or letter(s), social media post(s)?

☑ Yes

○ No

Please upload copies of all the recruitment materials which will be used

Documents

Type	Document Name	File Name	Version Date	Version	Size
Recruitment	Appendix 1- Recruitment leaflet	Appendix 1- Recruitment leaflet.docx			41.3 KB

Consent

You should start to consider the need to provide open access to your research data as early as possible, particularly whether you need to include consent for this in your participant documentation.

The UK Data Service provides advice on the legal and ethical issue to consider regarding data sharing and providing open access to data, including the need to obtain participant consent, at https://www.ukdataservice.ac.uk/manage-data/legal-ethical.aspx.

You can find more information about archiving and sharing your data at:
https://intranet.birmingham.ac.uk/as/libraryservices/library/research/rdm/Archiving-data/Archiving-and-sharing-data.aspx.

What process will be used to obtain consent?

Describe the process that the investigator(s) will be using to obtain valid consent. If consent is not to be obtained explain why. If the participants are under the age of 16 it would usually be necessary to obtain parental consent and the process for this should be described in full, including whether parental consent will be opt-in or opt-out.

Guidelines for freely-given, fully-informed consent will be followed from the British Psychological Society (BPS, 2018), the British Educational Research Association (BERA, 2018) and The University of Birmingham Code of Practice for Research. My supervisor and gatekeeper(principal EP) will be asked to disseminate information on the study to EP services in the West Midlands.

The EPs or Trainee EPs who express an interest in taking part in the study will be asked to contact the researcher directly. These details will be shared so that participants can contact the researcher if they have any questions, queries or concerns before or after the interview. No personal contact details will be shared (i.e. home address or phone number). Following this contact, prospective participants will be given an information sheet (Appendix 2), consent form (Appendix 3) and asked to arrange an initial meeting of approximately 10-15 minutes to talk through the process and ask any queries.

Although participants may give initial consent via email, at the beginning of each individual interview, the researcher will talk through the information sheet, which will include information about the study, the study's aims, and what participants will be asked to do. There will be an opportunity for participants to ask questions. Once all questions have been answered and participants agree that they understand all of the information provided, they will be asked to confirm oral and written consent using the consent form (see Appendix 3. Circle boxes will be provided, if participants circle 'yes' to all statements, participants will be asked to sign and date the document.

Please attach a copy any Participant Information Sheets (if applicable) which will be used.

Documents

Type	Document Name	File Name	Version Date	Version	Size
PIS	Appendix 2- Revised Information sheet	Appendix 2- Revised Information sheet.docx	21/04/2023	2	45.5 KB

Please attach a copy all the Consent Forms (if applicable) which will be used in the project. If consent will be gained in an alternative way (e.g. verbally) please provide a script for this or any other material that will be used in the consent process.

Documents

Type	Document Name	File Name	Version Date	Version	Size
Consent Form	Appendix 3- Revised consent form	Appendix 3- Revised consent form.docx	21/04/2023	2	20.4 KB

Deception

Will the participants be deceived in any way about the purpose of the study?

◯ Yes
◉ No

Feedback

What, if any, feedback will be provided to participants?

Explain any feedback/ information that will be provided to the participants after participation in the research (e.g. a more complete description of the purpose of the research, or access to the results of the research). If no feedback will be provided, please explain why.

> Participants who take part in the research will receive a brief summary of the key findings from the research.

Withdrawal

What arrangements will be in place for participant withdrawal?

Describe how the participants will be informed of their right to withdraw from the project, explain any consequences for the participant of withdrawing from the study and indicate what will be done with the participant's data if they withdraw.

> Participants will be able to withdraw from the project and this will be stated in the information sheet and consent forms. Participants will be reminded of this orally prior each interview commencing. Participants will be given contact details (my local authority phone number and email address) to use should they wish to withdraw from the study. There will be no consequences for the participant if they withdraw from the study and all their data will be immediately destroyed.
> participants do not need to provide any reason to withdraw from the pilot or the actual research.

Please confirm the specific date/timescale to be used as the deadline for participant to withdraw their data and ensure that this is consistently stated across all participant documentation. This is considered preferable to allowing participants to 'withdraw data at any time' as presumably there will be a point beyond which it will not be possible to remove their data from the study (e.g. because analysis has started, the findings have been published, etc).

> Participants will be free to withdraw from the project before, during or (up to two weeks 14 days) after their interview takes place. After this time data analysis and synthesis will be in progress and I will be unable to withdraw their data.

Compensation

Will participants receive compensation for participation?

☐ Yes
☒ No

Confidentiality/Anonymity

Participants will be anonymous if you will not be meeting participants face-to-face, or gaining any identifiable data (such as names, e-mail addresses, student ID's etc.)

If you have multiple participant groups, where each group has a different level of confidentiality/anonymity please provide clear details on this in the text box shown at the end of this page (the box will appear after a maximum of two selections have been made).

Will all participants be truly anonymous?

○ Yes
◉ No

Will all participants' data be treated as confidential?

◉ Yes
○ No

In what format will data be stored?

Will participants' data be stored in identifiable format, will it be anonymised or pseudo-anonymised (i.e. an assigned ID code or number will be used instead of the participant's name and a key will kept allowing the researcher to identify a participant's data)?

The study involves face-to-face interviews, (including 2 pilot studies) which means that anonymity cannot be offered to participants. To ensure confidentiality, as noted above, participants will be informed that names of participants will not be used and that if identifying information is discussed in an interview this will not be included in the transcript.

Pseudonyms will be used to aid readability, and a key will be kept by the researcher to enable the identification of a participant's data. Some information about the participants (e.g. role, gender, ethnicity , years or experience and Local Authority) will be gathered and included to provide contextual and background information. Excerpts from interview transcripts will be included in the final write-up of the research project, and participants will be made aware of this.

Storage, access and disposal of data

During the project, how and where will the data (both paper and electronic) be stored, what arrangements will be in place to keep it secure and who will have access to it?

All data will be kept and stored in accordance with the General Data Protection Regulations (2018).

Individual interviews will be recorded using an encrypted laptop computer. After the interviews, audio-recorded data will be immediately moved to be saved in Birmingham University's secure Research Data Store, which can only be accessed by me. The audio files will then be deleted from the audio-recorder. Written transcripts will also be stored on the secure Research Data Store. Printed transcripts of the data will be kept in a secure, locked cabinet which only I will have access to.

Participant names will only be included on consent forms, which will be held electronically in the secure Research Data Store.

In line with university ethical guidelines, all data will be kept for 10 years in the secure Research Data Store. After this time, all electronic data will be erased and printed transcripts will be securely shredded.

After the project is complete, where do you intend to store your data at the end of the project (please select all which are relevant)?

- ☐ University eData repository (https://edata.bham.ac.uk)
- ☐ An external repository
- ☑ Research Data Store (RDS) (https://intranet.birmingham.ac.uk/it/teams/infrastructure/research/bear/research-data-service/rds/research-data-store.aspx)
- ☐ Other

> You can find more information about archiving and sharing your data, including your choice of data repository at:
> https://intranet.birmingham.ac.uk/as/libraryservices/library/research/rdm/Archiving-data/Archiving-and-sharing-data.aspx.

The University usually requires data to be retained in line with the data management policy https://intranet.birmingham.ac.uk/as/libraryservices/library/research/rdm/Policies/Research-Data-Management-Policy.aspx. Will you/your supervisor make arrangements for the data to be retained for   in line with this?

- ◉ Yes
- ○ No

Do you intend to make your data openly accessible at the end of the project?

> (please see https://intranet.birmingham.ac.uk/as/libraryservices/library/research/open-access/index.aspx for further information)

- ○ Yes. A provision for open access will be put into place (please ensure a consent provision is in place for this)
- ◉ No. Data will only be shared with current research team.
- ○ Other e.g. embargoed for a period of time, data access committee to be set up etc

What arrangements will be in place for the secure disposal of data?

> In line with university ethical guidelines, all data will be kept for 10 years in the secure Research Data Store. After this time, all electronic data will be erased and any printed transcripts will securely shredded.

Data Management Plans

Please note that these are live documents, the University Research Data Management Policy (https://intranet.birmingham.ac.uk/as/libraryservices/library/research/rdm/Policies/Research-Data-Management-Policy.aspx) requires that:

1. Funded research projects and unfunded research policies likely to generate data should be supported by a Data Management Plan (DMP)

2. Following completion of a project, Research Data should be made openly available (where appropriate), or made available for access and re-use under appropriate safeguards which take into account legitimate interests of research subjects and in accordance with the Data Protection Act. It should be kept for a minimum of 10 years.

You do not need to submit your DMP with your ethics application, but you must ensure that the information in your ethics application is consistent with the information in your DMP.

Additional Approvals

Are you aware of any other approvals required to carry out this research?

For example, DBS checks, local authority approvals etc.

⦿ Yes
◯ No

Please provide details on which additional approvals will be required prior to the project commencing

I already hold enhanced Disclosure and Barring Service (DBS) clearance.

Risks and Benefits

Outline the potential significance and/or benefits of the research

• The research attempts to address the gap in the evidence base in UK literature on cultural competence in consultation within education psychology.
• A potential benefit in participating with this study includes increasing participants' self-awareness of their own cultural competence and overall practice with multicultural and diverse people.
• The study may also contribute to help uncover areas of need for educational psychologists working with multicultural populations during consultation. It may act as a helpful reflective exercise, for example prompting actions or next steps regarding their own practice, thus benefiting service users.
• The research has potential to include the views of professionals with a varied range of experience. Thus, can benefit a large proportion of the profession especially trainee and newly qualified EPs, but also experienced EPs.
• Positive impact at a systemic level, for example to support EPs to reflect on and develop their cultural practice and increase cultural self-awareness.
• Also, positively benefitting the children and families that EPs work with, leading to improved outcomes for children, young people and their families. Therefore, participants and their profession will have benefited from the research.

Outline any potential risks

Risk to researchers:
• Physical risk of harm to the researcher is minimal as the interviews will be conducted online or a council building, with other professionals in the vicinity.
• The research may have some emotional and psychological risks to the researcher, which could be evoked by the emotive nature of some of the areas of discussion. To minimise the risk to the researcher, regular supervision will be used to reflect on and consider the impact of the research.

Risk to participants
• Harm to participants are deemed low by the researcher, however, one potential risk is that participants' emotions could be impacted in unexpected ways as they evaluate their own cultural competence/multicultural practice.
• The interview encourages reflexive thinking and discussions around the use of culture may or may not uncover sensitive feelings and awareness of bias that can potentially lead to feelings of inadequacy (Deardorff, 2009).
• A debrief will take place after the interview, which will provide a space for participants to discuss any concerns.
• Care will be taken to ensure participants leave the interview in a good mood by discussing any difficult thoughts or feelings in a consultative and solution focused manner (Kelly, Boyle, & Woolfson, 2008; P. Wagner, 2000).
• Also, participants will be encouraged to take any uncomfortable thoughts or feelings to either supervision with a professional peer or the researcher.

Other
• Interviews could gather information that could identify the professional or the local authority involved. Information may also be provided by participants that may local authority in a negative light.
• The researcher will ensure any identifiable information is excluded from the final report so the professional or the local authority remain anonymous.
• If information is provided which may present a risk to organisational reputation, advice will be sought through research supervision regarding the inclusion and communication of this data.
• All precautions will be made to ensure participants are not recognised, e.g. pseudonyms, informed consent, informing participants of their rights, excluding identifiable information regarding participants, local authority, schools and information in specific case examples during analysis. After each interview, I will ask whether the participant consents for all of the information discussed to be included in the results and or quoted. The participant will be reminded they have two weeks to get in touch if they change their mind or want to discuss anything further.

The outlining of the risks in this section does not circumvent the need to carry out and document a detailed Health and Safety risk assessment where appropriate.

For projects of more than minimal H&S risk it is essential that a H&S risk assessment is carried out and signed off in accordance with the process in place within your School/College and you must provide a copy of this with your application. The risk may be non-trivial because of travel to, or working in, a potentially unsafe location, or because of the nature of research that will carried out there. It could also involve (irrespective of location) H&S risks to research participants, or other individuals not involved directly in the research.

Further information about the risk assessment process for research can be found at
https://intranet.birmingham.ac.uk/hr/wellbeing/worksafe/policy/Research-Risk-Assessment-and-Mitigation-Plans-RAMPs.aspx.

Please note that travel to (or through) 'FCO Red zones' requires approval by the University's Research Travel Approval Panel, and will only be approved in exceptional circumstances where sufficient mitigation of risk can be demonstrated.

Does the research raise any ethical issues not dealt with elsewhere in this form?

☐ Yes
☑ No

Do you wish to provide any other information about this research not already provided, or to seek the opinion of the Ethics Committee on any particular issue?

☐ Yes
☑ No

Peer/Expert Review

Has your project received scientific peer review?

☐ Yes
☑ No

Would you like to nominate an expert reviewer for your project?

☐ Yes
☑ No

Supporting Documents

Please upload copies of any additional supporting documents such as questionnaires, interview topic guides, debrief materials etc.

Please note that you do not need to upload consent forms, information sheets or recruitment notices which were uploaded earlier in this form. To see a full list of documents already attached to the current form, please click the 'documents' button on the left hand side.

Documents

Type	Document Name	File Name	Version Date	Version	Size
UREC supporting document	Appendix 4- Revised Interview schedule	Appendix 4- Revised Interview schedule.docx	21/04/2023	2	15.8 KB
UREC supporting document	additional information- ethics	additional information- ethics.docx	21/04/2023	1	30.5 KB
UREC supporting document	Appendix 1- Recruitment leaflet	Appendix 1- Recruitment leaflet.docx	21/04/2023	1	41.3 KB
UREC supporting document	Appendix 2- Revised Information sheet	Appendix 2- Revised Information sheet.docx	21/04/2023	2	45.5 KB
UREC supporting document	Appendix 3- Revised consent form	Appendix 3- Revised consent form.docx	21/04/2023	2	20.4 KB

Declarations

By submitting this checklist, I declare that the questions have been answered truthfully and to the best of my knowledge and belief, and that I take full responsibility for these responses. I undertake to observe ethical principles throughout the research project and to report any changes that affect the ethics of the project to the University Ethical Review Committee for review. I have read and undertake to abide by the University's Code of Practice for Research (http://www.birmingham.ac.uk/Documents/university/legal/research.pdf)

⊙ Yes

I understand that if my study involves more than minimal H&S risks, a H&S risk assessment must be carried out (see https://intranet.birmingham.ac.uk/hr/wellbeing/worksafe/policy/Research-Risk-Assessment-and-Mitigation-Plans-RAMPs.aspx). This includes risks due to the location of the research to be carried out (either in the UK or another location) or risks relating to travel. Further information about risks relating to overseas travel and working overseas can be obtained from the Foreign and Commonwealth Office (see https://www.gov.uk/foreign-travel-advice) and from RiskMonitor Traveller (see https://umal.co.uk/travel/pre-travel-advice/)

⊙ Yes

I understand This form will be processed in accordance with the Data Protection Act 2018. Please see the University's Data Protection Policy at https://www.birmingham.ac.uk/Documents/university/legal/data-prot-policy.pdf for further information.

⊙ Yes

Would you be happy for this application to be used anonymously in future training sessions with the committee and/or other applicants?

⊙ Yes
○ No

<

Please note that once all signatures for the project have been gained, the project will automatically be submitted to the ethics team

If multiple signatures are required, the form will lock so no changes can be made. The form can be unlocked by anyone with access to edit the project. Please note that unlocking the form will invalidate all signatures.

Please confirm you are happy with the form as the **lead supervisor** on the project

Signed: This form was signed by Dr Julia Howe (j.howe.1@bham.ac.uk) on 21/04/2023 15:24

Please confirm you are happy with the form as the **lead PGR student** on the project

Signed: This form was signed by Harpreet Johal (hxj101@student.bham.ac.uk) on 21/04/2023 15:18

Appendix 4: Interview Schedule

The semi-structured schedule below is an adapted version (derived from the literature and UK context) of the schedule used by Ingraham's (2000) Multicultural School Consultation framework, Parker et al., (2020) and Rodgers (2000) as the foundation for the questions.

INFORM PARTICIPANT OF THEIR RIGHTS

Rapport building questions

1. Tell me about your journey into educational psychology.

When did you train how long have you been in the profession?

2. Tell me about the (demographics) of the schools your work in?

Perceptions of culture and cultural competence (CC)

3. What does culture mean to you?

Note: obtain general beliefs as well as specific experiences.

4 . How does your culture influence your personal life?- how does culture effect your everyday choices ?

a. Prompt: Please describe what you think about culture in your day to day life/ any decisions you've made while thinking of culture in your personal life.

Note: obtain general beliefs as well as specific experiences.

5. How have your individual views on culture informed your professional experiences/

decisions?   IF WE THINK ABOUT YOUR DEFINITION OF CULTURE

6. What does 'cultural competence' mean to you?

THANK YOU FOR THAT THE NEXT FEW QUESTIONS WILL BE EXPLORING YOUR PERCEPTIONS OF

CONSULTATION AND HOW WE DEMOSNTRATE CULTURAL COMPETENCY DURING CONSULTATION-

Responsibilities as a consultant

7. What does consultation mean and look like for you? What does good piece of consultation look

like for you? What do you value the most?- how often do you use consultation and who with?

Note: obtain general beliefs as well as specific experiences.

 8. Are there any materials that support you to work consultatively- theories or models ?- do you

used current materials support you to consider culture/be culturally competent?

Culturally competent consultation

9. In what way do you consider culture during consultation?

10. Tell me about a professional experience where you were culturally competent during

consultation? **What went well, what difference do you feel it made did it make? (w**ho

school/home)

Have you got examples of how you did x YZ, what tools did you use- if any- are you aware of any

theories.

11. In your opinion, what are the reasons why EPs need to be culturally competent when delivering

consultative services?

12. What factors have helped you in becoming culturally competent? What training related

to increasing your CC have you had?

   a.   *Note: Probe for training as an EP or during doctoral study /CPD if they don't mention it./*

        theories/framework

Limiting factors

13. Are there any factors/or reasons that limit your use of cultural competency during consultation.

14. Describe an area you feel needs growth/development to provide more culturally competent consultation.

Development

15. How can culturally competent consultation be developed, what kind of training/change is needed?

   15 a. What difference would training make to your consultation practice?

16. What else you would like to share or explain regarding your experiences with culturally competent consultation?

Debrief

*TURN OFF THE RECORDER AND ASK THEM THE FOLLOWING:

1. DO YOU HAVE ANY QUESTIONS?

2. DO YOU KNOW ANYONE WHO MAY BE INTERESTED IN PARTICIPATING IN

THIS STUDY

3. REMINDER OF PARTICIPANT RIGHTS.

Appendix 5: Recruitment Materials (advertisement, detailed information sheet, and consent form)

Are you interested in discussing culturally competent consultation?

Hello, my name is Harpreet Kaur Johal, from September 2021, I have been registered as a postgraduate research student at the University of Birmingham, where I am undertaking the three-year, full-time professional training in educational psychology. As part of my training, I am completing a two-year supervised practice placement within Dudley Educational Psychology Service.

I am seeking your agreement to take part in this research project. Before you decide whether you would like to take part, please read this leaflet so that you understand why the research is being conducted and what being part of the project will entail.

The planned research and its impact:

Literature suggests understanding one's own culture and having cultural safe awareness is significant for working in a culturally competent way. It is hoped the research will illuminate the skills, competencies and knowledge needed by educational psychologists (EP) to be culturally competent during consultation. To develop an understanding of how EPs can develop culturally competent consultation. The findings from the study will be written up as part of the postgraduate thesis. It may also be disseminated in a smaller research report for the Local Authority, published in a peer-reviewed journal, and or presented at relevant meetings or conferences.

What would be required?

- Informed consent from the participant.
- A 15-minute phone call or online call between the participant and researcher.
- A 1-hour (approx.) one-to-one audio or video recorded interview (in person or via Microsoft Teams).

Criterion for inclusion in the study:

Participants must be a qualified educational psychologist or an educational psychologist in their final year of doctoral training/awaiting HCPC registration.

Ethical considerations: The research will meet the high standards for ethical approval set by the University of Birmingham. Ethical approval will mean the research will adhere to strict rules ensuring participants:

- give their informed consent.
- have the right to withdraw at any time during the interview.
- are treated with confidentiality.
- remain anonymous through the reporting process.
- have their information securely stored until it is destroyed?

If you have any further questions or would like to consider participation, please email hxj101@student.bham.ac.uk to express your interest. I greatly appreciate your time and look forward to possibly hearing from you.

Please pass this leaflet on to any professionals you feel may be interested in taking part and would meet the inclusion criteria.

Exploring Educational Psychologist's Experiences of Culturally Competent Consultation

Background Information

My name is Harpreet Kaur Johal, I am a trainee educational psychologist who worked for Sandwell Educational Psychology Service (EPS) as an assistant educational psychologist for two years, from 2019-2021. Since September 2021, I have been registered as a postgraduate research student at the University of Birmingham, where I am undertaking the three-year, full-time professional training in educational psychology. As part of my training, I am undertaking a two-year supervised practice placement within Dudley Education Psychology Service.

This information leaflet has been given to you because I am seeking your agreement to take part in this research project. Before you decide whether you would like to take part, please read this leaflet so that you understand why the research is being conducted and what being part of the project will entail. If you would like further information or would like to ask any questions about the information below, please do not hesitate to ask (contact details are provided at the end of this leaflet).

My Research Aims

This study aims to understand how educational psychologists (EPs) and trainee educational psychologists (TEPs) consider culture during consultation. Literature suggests understanding one owns culture and having cultural safe awareness is significant for working in a culturally competent way. The research aims to understand the skills, competencies and knowledge needed by EPs to be culturally competent during consultation. In addition to the benefits and challenges of using culturally competent approaches during consultation; to develop a clear understanding on how EPs can develop culturally competent consultation.

It should be made clear that the aim of this study is **NOT** to investigate EPs or TEPs actual cultural competence or to describe any psychologists as culturally incompetent but to explore educational psychologists' perceptions for working with the culturally diverse.

Your involvement

If you are willing to take part in the study I will make arrangements for an initial meeting which will last approximately ten to fifteen minutes (**online or via telephone**) where I can introduce myself and answer any questions you have.

We will arrange the research interview (of approximately one-hour duration) at a time and location convenient to you preferably **in person (depending on distance) or online if this is convenient.** The process will involve an in-depth discussion about your professional career,

asking you to recall and reflect upon key events throughout your life that have had an impact on your professional self.

The interview will be audio or video recorded to enable me to capture the detail of your account and ensure accuracy. All interviews and any data recorded or written up will follow the confidentiality and anonymity guidelines stipulated and agreed upon by the University of Birmingham ethics committee and the British psychological society (BPS ethical guidelines, 2009).

A summary of the key points from the research will be emailed to all participants.

What will the findings be used for?

The research findings will also be written in my doctoral thesis for the University of Birmingham and reviewed by my examiners, papers summarising the research may be written for submission to a peer-reviewed journal for publication, and findings from the study may also be disseminated at professional conferences.

What will happen to the data that is collected?

Immediately after your interview, the electronically audio-recorded data will be transferred from the device to a password-protected folder on the University of Birmingham's secure electronic data storage system. The files will then be erased from the recording devices. Electronic transcripts and notes will also be held in a password-protected folder which only I will have access to. Any written notes and forms will be scanned in and also stored on the University of Birmingham's secure Research Data Store in a password-protected folder. Original paper notes and forms will be shredded. In accordance with university research policy, data will be stored for 10 years after completion of the project. A 10-year expiry date will be set for the electronic data stored on the secure Research Data Store.   Data will be held following the Data Protection Act (2018).

If I change my mind, can I withdraw from the study?

- You have a right to stop the interview (and the recording) at any time, without having to give a reason.
- You also have the right to ask me to redact any part of your interview transcription. You can choose to exclude specific comments from the interview transcript, which will not be analysed. However, it will not be possible to erase excerpts from the audio recording.
- If you choose to withdraw completely from the study during or immediately after the interview, the recording will be deleted from the recording devices immediately.
- Following the interview, you can withdraw your data from the research, for a period of up to fourteen days, by contacting the researcher (see contact details below). After 14 days I may have started transcribing and it will not be possible to redact any processed information.

Will my information be kept confidential in the study?

- Anything you say will be treated as confidential, which means that it cannot be identified as yours.
- Pseudonyms will be used throughout the transcript and research report. professional roles may be referred to (e.g., educational psychologist, trainee educational psychologist)
- Every care will be taken to minimise the reporting of specific or unique case details that may reveal your identity. Please contact me if there is anything that you would like to be left out.
- If, for any reason, I become seriously concerned about your own or others' safety and/or well-being, I have a responsibility to pass on this information to the university tutor or placement supervisor, to decide how to offer support. This would be fully discussed with you first.

Risks, Harms and Benefits

- Every research project has its potential risks and benefits for participants. Although the risks associated with this research are felt to be low, one potential risk is that participants' emotions could be impacted in unexpected ways as they evaluate their own cultural competence/multicultural practice.
- Participants will be encouraged to take any uncomfortable thoughts or feelings to either supervision with a professional peer or the researcher.
- A potential benefit in participating in this study includes increasing participants' self-awareness of their own cultural competence and overall practice with multicultural and diverse people.
- The study may also contribute to helping uncover areas of need for educational psychologists working with diverse populations during consultation while also benefitting service users themselves.

Where can I seek further information?

- Please feel free to ask me any questions you may have.
- There will also be an opportunity for questions and discussion after the interview.
- If you have any remaining questions or concerns after the interview, please use the following contacts:

Researcher: Harpreet Johal   Hxj101@student.bham.ac.uk
Research supervisor(s):   Julia Howe   J.howe.1@bham.ac.uk

Thank you very much for taking the time to read this information leaflet and for considering your participation in the study.

Consent Form

I _____ would like to take part in the study 'Exploring Educational Psychologist's Experiences of Culturally Competent Consultation'. This study is being carried out by Harpreet Kaur Johal, Trainee Educational Psychologist, as part of a Professional Doctorate in Educational Psychology at the University of Birmingham.

Name		*Job role*	
Local Authority		*Years in service/training*	
Ethnicity		*Gender*	

Please read and complete the participant consent form, circle or highlight yes or no accordingly.

I have read and understood the project information sheet.	Y	N
I have had an opportunity to ask questions about the project.	Y	N
I confirm that, I am either a qualified educational psychologist, or currently in training to become a qualified educational psychologist.	Y	N
I understand that the interview will last approximately one hour.	Y	N
I understand key findings and summary of the findings will be emailed to once the research is completed.	Y	N
Right to withdraw: I understand my participation in the study is voluntary and I can withdraw from the at any point without explanation.	Y	N
Right to withdraw: I understand if I decide to withdraw during or after the interview, all interview data will also be destroyed.	Y	N
Right to withdraw: I can also ask for my interview information not to be used in the study up until two weeks after the interview date.	Y	N
Confidentiality: My views and identity will be kept confidential.	Y	N
Confidentiality: My views will be kept confidential unless I say anything that suggests I or another are at risk from harm, in which case Harpreet would seek guidance from her research supervisor and follow the necessary safeguarding procedures.	Y	N
Privacy: I understand that I will be audio or video recorded during the interview and Harpreet may also take some hand-written notes.	Y	N
Privacy: I understand that the voice recordings will be transcribed by Harpreet.	Y	N
Privacy: I know that my name will not be included in these reports. I understand that basic details about me (ie. Sex and years of experience) will be summarised in the methodology section.	Y	N
Privacy: I give permission for my interview recording to be typed up with a different name and for this to be used in her research.	Y	N
Privacy : I give permission for anonymised quotes being used as part of the study.	Y	N
Data storage: I understand all hand-written notes and audio recordings will be typed-up using pseudo-names, the original recordings and notes will be deleted or destroyed.	Y	N
Data storage: I understand the notes and recorder will be kept locked in a filing cabinet that only Harpreet has access to.	Y	N
Data storage: I understand the anonymised transcripts will only be available to Harpreet, her University Supervisor and University assessors in adherence to the Data Protection Act (2018)	Y	N

Data storage: I understand in adherence to the Data Protection Act (2018) all electronic versions of anonymous documents will be stored on the University of Birmingham secure network for a period of 10 years, after which point, they will be destroyed. Any printed transcripts will be securely shredded.	Y	N
Data storage: I understand in adherence to the Data Protection Act (2018) any printed anonymous documents such as transcripts will be securely shredded.	Y	N
Data usage: I understand that the results of this study: • Will be used for Harpreet's Doctoral Thesis	Y	N
Data usage: I understand that the results of this study: • Will be shared with professionals from the Educational Psychology Service	Y	N
Data usage: I understand that the results of this study: • Will be made available to other professionals working in children's services in Dudley Local Authority	Y	N
Data usage: I understand that the results of this study: • May be written up for professional journals or shared at conferences for people working in education).	Y	N

Staff Name: _____   **Researcher:** Harpreet Johal

Signature: _____   **Signature:** _____

Date: _____   **Date:** _____

Appendix 6: Data Analysis (coding and theming)

I listened to each video recording multiple times and made handwritten notes on the participant's transcripts. I repeated this process on Microsoft Word but instead, I made notes under each research question, using a separate document for each participant to code the data. This is where I engaged in reflexivity and made sense of what the participants shared beyond their spoken words. I then analysed the data set as a whole and created overarching themes using a table.

Coding and Reflexivity for Participant Kiran

General notes:
- Emphasis placed on family culture, school culture.
- Should culturally competent consultation be different or should it be culture.

R.Q 1- How can EPs develop culturally competent consultation?

Training
- Self-awareness, understanding why CC important and understanding of our own culture- then think about others and own biases first, stereotyping CC, what culture is, positionality/self-reflection
- Priority in service delivery- Is it something that's different or should it be part of EP practice
- CPD and supervision
- Training on how culture can explicitly be brought into the room
- Research/frameworks/guides

Doctoral training
- Taught input on doctoral training, culture and links between EP role and consultation – to take the fear away. – e.g. nonjudgemental practice, good consultation is understanding other perspectives
- Training on how culture can be explicitly brought in the room / Is it something that's different or should it be part of EP practice.
- Diversifying
- Research

R.Q 2- How do EPs consider culture during consultation?

Use of current cultural knowledge
- Make connections, if similar
- Understand school culture and demographics
- Do not stereotype or make assumption.
- Share own experiences.

Competence/ Skills/Attributes

- Sensitivity/curiosity questioning- Don't explicitly use the word culture - tell me about the family, do they have siblings, ask what they eat -
- Bring culture in the room'
- Make connections – feelings of safety/empathy, especially when you feel/look different
- Relationship building-
- Who is at home, who lives with you, awareness, curious?
- In response to cultural clashes- questions to create a shared understanding- facilitative role/ mediator
- Empathy, put self in their shoes- greater

Language
- Mother tongue
- Accessible language
- Mirror language
- Connections

R.Q 3- Why should EPs consider culture during consultation?
Avoid stereotyping and discrimination.
- Not jumping to conclusions, exposed to narratives e.g., south Asian girls quiet
- Self-awareness how you or others may be perceived

Understand where people are coming from.
- Culture influences identity, decisions we make and thinking.
- Making connections

R.Q 4- Are there any limiting factors in using culturally competent consultation?/why may EPs refrain from considering culture during consultation?

Limited direction-
- Don't know how, No frameworks, guides, training.
- Different service priorities
- Explicit taught input culture, How to sensitively approach, skills in listening and questioning at uni – culture

Feeling afraid/stereotyping
- Sensitive area do not want to offend, unsure how to be, individual views- does not hold the same level of important.
- Fears around coming across wrong 'racist' colourblindess may be better – assume it's the same culture British – white EPs fearful stereotyping

R.Q 5- How do experiences (personal, professional, education) influence the ways EPs consider culture during consultation?

Strong cultural identity
- Core values which transfer into my practice- / bring my culture to work /inside knowledge- do not make assumption
- Prioritise elements of culture which is important to EP (Awareness of minorities/increased empathy)
- EP practice aligns with CC and good consultation.

- Personal journey- lived it when not the dominant culture, greater awareness on the topic
- Parts of culture upbringing/norms defer from

Identity clashes within self.

Reflexivity:

- Strong emphasis on ethnicity, strategies based around ethnicity.
- Ethnicity is personal to Kiran- increasing the emphasis it plays on culture.
- Culture is not discussed broadly when referring to practice.

Overarching Initial Themes

Q 1- How can EPs develop culturally competent consultation?	
Amber	Increasing EP's confidence and knowledge by making CC-C a service priority. • Training on culturally competent practice. Links to consultation Practical resources and research within the area • Tools to support -Models- practical resources, frameworks.
Fatima	Increasing EP's confidence and knowledge by making CC-C a service priority. • Training- Self-awareness, understanding why CC important and understanding of our own culture- then think about others and own biases first, stereotyping CC, what culture is, positionality/self-reflection/ how it impacts your thinking- barriers /connections towards other people's understanding. • Ongoing discussion with colleagues/ Knowing its ok to ask question- permission/ CPD and supervision/multi agency working Additional considerations within doctoral training • explicit links to made in models and theories. Practical resources and research • Research/frameworks/guides (tools to support/
Jamie	Increasing EP's confidence and knowledge by making CC-C a service priority. • Training – theory Deardorff process model. Self-knowledge, others contexts and cultures. Right attitude prerequisite to gain knowledge etc. (respecting, openness) Cultural self awareness. (otherwise expert model) Understanding my own culture, self-knowledge is vital in being culturally competent. • **Permission** that it's ok to ask about some one's culture. Explicit about culture (Jamie already feels confident • Ongoing learning and conversations within service. Practical resources and research • To increase skills, feelings of competence and confidence.

	Additional considerations within doctoral training • More Models and training at uni - • Make the links clear between consultation principle and CC • Where you train how important culture is in the area
Nia	Increasing EP's confidence and knowledge by making CC-C a service priority. • Training- Self awareness and own biases first, stereotyping CC, what culture is Training on how culture can explicitly be brought into the room • CPD • Give culture an identity within consultation- room to discuss or not • Giving Permission- It's ok to ask and to ask others in your team/services if you feel it will help. Additional considerations within doctoral training • Additional AOP training, culture and links between EP role and consultation – to take the fear away. – e.g. nonjudgemental practice, good consultation is understanding other perspectives • Training on how culture can be explicitly brought in the room • Diversifying
Kiran	Increasing EP's confidence and knowledge by making CC-C a service priority. • Training -Self awareness, understanding why CC important and understanding of our own culture- then think about others and own biases first, stereotyping CC, what culture is, positionality/self reflection . Training on how culture can explicitly be brought into the room • Priority in service delivery- Is it something that's different or should it be part of EP practice • CPD and supervision Additional considerations within doctoral training • Taught input on doctoral training, culture and links between EP role and consultation – to take the fear away. – e.g. nonjudgemental practice, good consultation is understanding other perspectives • Training on how culture can be explicitly brought in the room / Is it something that's different or should it be part of EP practice. • Diversifying • Research Practical resources and research • Research/frameworks/guides
Emma	Increasing EP's confidence and knowledge by making CC-C a service priority. • Feel ignorant in this area. • Permission- that's its ok- Practical resources and research • Scripts
Jackie	Practical resources and research • Models to use- social graces framework

R.Q 2- How do EPs consider culture during consultation?	
Amber	Use of current cultural knowledge • Understanding of school community, prominent issues and strengths e.g., low socio economics, parent views on education may be low- creates a starting point. Skills/attribute • Be sensitive, curious, ask open questions. • Skills, Links to wondering aloud PACE approaches, empathy , MI and active listening.
Fatima	Use of current cultural knowledge • Make connections, • Do not stereotype or make assumption. • 26mins Quran classes 27 mins – questions to ask • Understanding of school community, prominent needs and strengths e.g., deaf community/culture, low socio economic, parent views on education may be low- creates a starting point- not to pre judge. • Insider knowledge of community. Big part of my role having insider knowledge increases understanding of being from a background that's not the dominant ethnicity. EP role • Role of EP- anti OP practice – mirrors CC, fair and non-judgmental-central to our role as EP. Language • Using their language, summarising and reflecting in English and home language. 32 mins Skills/competencies /attitudes • Open discussion if it doesn't align with your views of if change would help- share those views but leaving it to the parents on what's right for them. • 58 mins- who lives with you, family norms, day to day living • Not explicitly include culture- doesn't feel normal to ask • Be sensitive, curious, ask open questions when you don't know • 38 mins questions to ask, what does it like (celebrations) speak to the child and parent.
Jamie	Language • CCC- language differences. Technical language, English proficiency- make the explicit links between EP and consultation how it supports CC) • EAL interpreters. Use of cultural knowledge • Adapt practice- deprived areas understanding of needs, SEMH and literacy problems, helps with practice. Affects **Attitude** understanding, empathy, might feel it could better, but it affects understanding**, competencies**, **skills** adapt use of language. Skills/competencies/attitudes • Questions, what's important to you, is their anything important to your culture to help me understand your child, ask about beliefs and traditions important to be respected of represented in school. ok to ask

	about culture explicitly. (positive experiences). What is it you want for your child? Role of the EP • Fitness to practice HCPC Safe practice-
Nia	Language • Mother tongue • Accessible language • Mirror language Use of current cultural knowledge • Make connections, if similar • Do not stereotype or make assumption. • Share own experiences. Skills/competencies/attitudes • Asking questions to understand what's important to you for your child, can I learn more about. • Being curious/open questions
Kiran	Use of current cultural knowledge • Make connections, if similar. Share own experiences. • Do not stereotype or make assumption. • Understand school culture and demographics Competence/ Skills/Attributes • Sensitivity/curiosity and open questioning- Don't explicitly use the word culture - tell me about the family, do they have siblings, ask what they eat, who is at home, who lives with you, • Bring culture in the room' • Relationship building/Make connections – feelings of safety/empathy, especially when you feel/look different • mediator/facilitator role-, create shared understanding when clashes • Empathy, put self in their shoes- greater Language • Mother tongue • Accessible language • Mirror language -Connections
Emma	Skills/competencies/attitudes • Need to be sensitive and mindful. • triangulation Use of current cultural knowledge • Understand school culture and demographics. • Self-awareness- filter out when necessary own cultural biases.
Jackie	Seeking support • Supervision-Advice from experienced colleague, particularly when you are feeling unsure. • Resource -IFF- helped explore parent views

	Use of current cultural knowledge • Understand school culture and demographics. • Referral information Skills/competencies/attitudes • Curiosity Active listening, open questions • Family mapping (normally with pupils), asking about language at home (SLC concerns) • Adapt practice- Consultation may involve different exploration/concerns for different people , e,g., newly arrived may involve asking if registered to a GP etc – CAMHS ref. • Self awareness, recognise own cultural bias

R. Q. 3 Why should EPs consider culture during consultations?	
Amber	Understand where people are coming from • Help bridge gaps, when clashes are apparent- e.g., different parenting styles. • Shared understanding, perspectives. Avoid stereotyping and discrimination • Not to prejudge, presumptions, not to assume parents understand British education system Better outcomes • Better outcomes, not constructed on views. Better formulations understanding of what it going on. • Risk of families not being aware of our role, what we do any why (links to language barriers._
Fatima	Understand where people are coming from. • Help bridge gaps, when clashes are apparent- e.g., different parenting styles. • Better outcomes, not constructed on views. Better formulations understanding of what it is going on. • Increases Shared understanding, perspectives. • Prevent families from disengaging., Not viewing parents as negligent- when they back away fears of being judged./Risks borderline safeguarding, better to unpick more/ Professional work place culture can act as a deterrent Avoid stereotyping and discrimination • Not to prejudge, presumptions, not to assume parents understand British education system. • Self-awareness – why I am pushing this, I feel its important but why- e.g., believe in education. Deviate against my culture to be open and non-judgemental- but having cultural understanding help work with families who may have disengaged. 25 mins

	• Avoids being within child- ecosytemic approach, community environmentally
Jamie	Avoid stereotyping and discrimination • It's important not to make assumptions, you only know what you know. 'Can't know without asking, basic knowledge only take you so far' Better understand where people are coming from. • Reporting representative views- • Greater diversity (links to superdiversity) Immigration movement- even in less diverse backgrounds- feel more isolated. • Prevent feeling dissatisfied with service.
Nia	Avoid stereotyping and discrimination • Not jumping to conclusions. Understand where people are coming from • Promote inclusion and respect • Creating a safe environment to gain a better understanding when culture clashes emerge (home/school/EP).
Kiran	Avoid stereotyping and discrimination. • Not jumping to conclusions, exposed to narratives e.g., south Asian girls quiet Understand where people are coming from. • Culture influence's identity, decisions we make and thinking. • Making connections
Emma	
Jackie	Understand where people are coming from. • Shared understanding – e.g., Views of SEND doesn't mean you agree or accept it- • Enable people feeling heard, understood and valued. Avoid stereotyping/discrimination. • Don't want to generalise- individual differences and nuances exist. Need to explore as culture may have different influences or value for people- (depending on how they understand culture) some embrace/reject • Increase belonging- might be pupils who feel like they don't belong into the school culture. Better outcomes • Increase impact- Multiple layers that disadvantage people or enable people, EPs need to be aware to bring effective change.

R.Q 4- Are there any limiting factors in using culturally competent consultation?/why may EPs refrain from considering culture during consultation?	
Amber	Self-awareness • Being able to detach from yourself and your understandings Pragmatic factors as a qualified EP • Less time to reflect once qualified. Dedicated time needed. • Traded model schools buy us in- working to support the school/school culture
Fatima	Current knowledge base • Only know what you know. • Not equipped - Assumption being ethnic minority makes you more aware- misunderstanding you have culture- Self awareness- • Some people are more comfortable that others, due to background, experiences Feeling afraid/stereotyping • Connation with race and ethnicity0 Word culture tied into to race etc • Cultural awareness- removing professionalism- families may feel able to ask personal questions- see you as one of them.
Jamie Barriers- 50 mins ish	Feeling afraid/stereotyping • Fear of offending. unsure on how to approach- Lack of training, Current knowledge base • don't know what they don't know- don't know what to consider. Not aware of own bias. • Culture is complex
Nia	Limited direction- • No frameworks, guides, training Feeling afraid/ignorant • Sensitive area, do not want to offend, unsure how to be, individual views- does not hold the same level of important.
Kiran	Limited direction- • Don't know how, No frameworks, guides, training. • Different service priorities • Explicit taught input culture, how to sensitively approach, skills in listening and questioning at uni – culture Feeling afraid/stereotyping • Sensitive area do not want to offend, unsure how to be, individual views- does not hold the same level of important. • Fears around coming across wrong 'racist' colourblindess may be better – assume it's the same culture British – white EPs fearful stereotyping. • Word competent, high expectations assumed on skill level
Emma,	Limited direction • Don't know how to. • See things from other peoples perspectives, struggle to know I'm doing it right/enough – unable to be aware of everybody experiences.

	Feeling afraid
	• Feeling anxious, feeling that you need to know everything.
	• Getting it wrong and offending.
	• Word competent – prefer awareness.
Jackie	Self awareness/ Not an insider
	• In ref to specific community, need to be endorsed by a trusted adult, e,g EP role, trusted adult in school needed to vouch for EP at times to build trust between consultant and consultee.
	Feeling afraid-
	• Don't want to pry, be patronising.
	Pragmatic factors as a qualified EP
	• Not automatic thought- depending on what the consultation is about-
	• Where the consultation is happening calm environment or busy class when you are trying to get key bits-
	• Time constraints.
	• Translators needed- not always available, can be school community members, are the relaying your message.

R.Q 5- How do experiences (personal, professional, education) influence the ways EPs consider culture during consultation?	
Amber	Cultural identity
	• Links to personal life (important part of their culture)
	• Difficulty- struggled to make links .
	• Discussion about identity, exploring own identity makes you more aware- especially if you are ethnic minority.
	Taught input
	• No explicit links made in models and theories. AOP
Fatima	Personalised views on culture impact the ways EPs consider culture during consultation.
	• Strong sense of cultural self-awareness and insight into practice, decision making.
	• Strong cultural identity Core values which transfer into my practice- / bring my culture to work /inside knowledge- do not make assumption
	• Prioritise elements of culture which is important to EP (Awareness of minorities/increased empathy)
	• Personal journey- lived it when not the dominant culture, greater awareness on the topic /Discussion about identity, exploring own identity makes you more aware- especially if you are an ethnic minority.
	• Links to personal life (important part of their culture)
	Identity clashes within self.
	• Trying to separate cultures, now realign need to join them (similar to AA) views home culture is less professional than workplace culture in consultations.

	• Don't want to stand out- model what around you- work place culture. Professional • EP practice aligns with CC and good consultation. Education • 1:02 Not about learning anything new- explicitly
Jamie	**Strong cultural identity/personal** • Own identity, how I look how will I be perceived • Identity development. Cultural affects everything my choices. • Research, reading, TV programmes, unconscious bias, lived it. Individual training not from EP service. **Identity clash** • Older, confident, more secure in profession trying to merge them together (2 identities) • 'Not many people look like me' in the profession • Aware of the differences of you and other people when you walk into a room. • 'Stereotype threat' threat of being stereotyped. • Professional life, interpreting how similar or different people's cultures are to mine- to be competent, accommodate it, gain their views. • Disciplinary practices- following legislation and policy. • Think about how I look and how that impacts how others may perceive me.
Nia	**Strong cultural identity** • Core values which transfer into my practice- • Prioritise elements of culture which is important to EP (Awareness of minorities/increased empathy) • EP practice aligns with CC and good consultation. Identity clashes within self.
Kiran	**Strong cultural identity** • Core values which transfer into my practice- / bring my culture to work /inside knowledge- do not make assumption • Prioritise elements of culture which is important to EP (Awareness of minorities/increased empathy) • EP practice aligns with CC and good consultation. • Personal journey- lived it when not the dominant culture, greater awareness on the topic . Self awareness of how you or others may be perceived. • Parts of culture upbringing/norms defer from • Identity clashes within self.
Emma	**Identity** • Gender Important, • White Privilege • Don't know what its like to be a father, • Hard to take out what makes you professionally

	• Harder to make links how it crosses over
Jackie	Gender

Reflexive points:

- Jackie- situation dependent
- Kiran- normal part of everyday practice (Jamie, Nia)
- Role impacts – whether it's a natural choice to make or being comfortable with being uncomfortable – need to be open to learning and have the attitude to want to learn.
- Theme- Part of culture, which is most important the participants dominated the conversation, the examples, and how they consider culture.
- Ethnicity, "race" and language dominate the conversation, despite providing socially acceptable broad definitions for culture.

Appendix 7: Excerpt from Kiran's Transcript

Interviewer: OK…Perfect. And now I just would like to unpick culture, the term culture, is very important to this research and in terms of. I guess I understand you, from your perspective what does culture means to you.
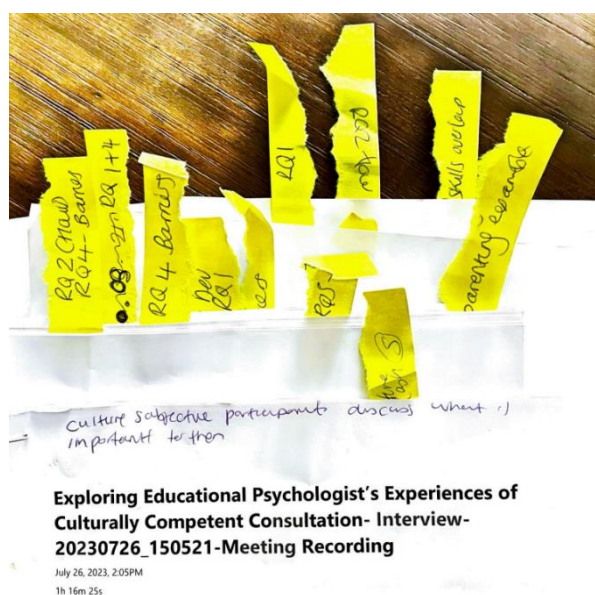
Kiran: Oh, that's a question. What does culture mean to me? Your like culture is kind of your way of…Living and…That might include kind of the way you speak, the way you carry yourself, the way you dress…The behavioural norms within a particular group…

Interviewer: Mm hmm.

Kiran: The traditions that you might hold…Kind of celebrations. It includes so much, it's sort of…It impacts the kind of the perspective you have about key things in life or key institutions, even like school, like…education, family special educational needs… This effects all parts of your life and I think culture is very individual, it's changeable, it's…It adapts. It's. I'm imagining it as a thing 'cause. I'm into, like, narrative things. I'm like, this is something that…Has. Positives, but also can be used in a negative way. Can be interpreted in a negative way… Yeah, there's there's cultural norms. And like, if you deviate from them, that can be perceived as problematic equally…Adhering to those norms can be seen as problematic too, so I think it's a really complex construct culture and it's very individual. So, if you'd ask somebody else who on the outside looks like they're on the similar culture to me, like for example you.

Appendix 8: Handwritten "Noticing Notes" from Nia's Transcript

To analyse the data, I made notes on the transcripts, underlined, circled and highlighted key words

and sentences that linked the research questions and previous literature. I made reflexive notes

alongside where I reflected on the interview. As shown below taking examples from Nia's transcript.

Exploring Educational Psychologist's Experiences of Culturally Competent Consultation- Interview-20230726_150521-Meeting Recording

July 26, 2023, 2:05PM
1h 16m 25s

Harpreet Johal (Family Solutions) 23:10
Hmm.

Nia 23:19
The first kind of you need to you need to do that first before you can really be open to the possibility of other perspectives and and realising that actually you might be contributing to stereotyping or discrimination and being aware of your own kind of.

Harpreet Johal (Family Solutions) 23:26
Yeah.

Nia 23:36
And like actions and conduct and and like I said, biases and thoughts around it so.

Harpreet Johal (Family Solutions) 23:39
Hmm.

Nia 23:44
Certainly in terms of being able to develop my own awareness, self-awareness and my own kind of consciousness around biases that I have and how I might bring them into my everyday work and practise.
And there's been some of that that I've done through kind of just local, local authority CPD training opportunity and I think Wolverhampton's pretty been pretty good with that and trying to encourage everyone in the local authority to develop that level of self-awareness.

Harpreet Johal (Family Solutions) 24:14
That's good?

Nia 24:14
And so it was quite a few years ago where I did some initial unconscious bias training just because everyone in the local authority was asked to do it. And and I I obviously had kind of had done previous thinking and reflecting on it even even as I was training as an EP, we did some really interesting kind of reflective sessions and it kind

Nia 1:02:10
Hmm.

Harpreet Johal (Family Solutions) 1:02:10
During consultation I was wandering what you feel.

Nia 1:02:13
Probably. Ohh go on finished question.

Harpreet Johal (Family Solutions) 1:02:15
Yeah. What you feel that they they are for you.

why ccc-avoided

Nia 1:02:19
Probably a lack of knowledge and understanding which.
And Ohh most a bit of ignorance around it. Which.
It's something that we all need to kind of.
I guess address is in the well. Certainly is an individual. I I I think it's important that I address that and.
Develop my understanding my knowledge of different cultures, but there's so many.

Harpreet Johal (Family Solutions) 1:02:46
Hmm.

reverting back to ethnicity + visual markers.

Nia 1:02:46
Kind of. And there's not. It's not like they're all fixed and like I've got I, I've got a cultural identity, but it's kind of meshed together, isn't it? From two different cultures and. And so it's not, it's not black and white. There's lots of.

→ reference complex nature of culture
- dynamic
- aligns with definit

Harpreet Johal (Family Solutions) 1:02:53
Yeah.
It's not one-size-fits-all, is it?

Nia 1:03:00
No. So it's about, I guess it understanding it for them from that individuals.

Links to not stereotyping

Nia 1:15:46
Although other any if there are any questions that you feel like we didn't address properly, then I'm happy to kind of go back to them if you need to.

Harpreet Johal (Family Solutions) 1:15:52
Now we've, we've.
Spoken about.
Hmm.
No thanks.
Now we have to quiff covered it, so that's why just gonna.

Nia 1:16:10
OKOK.

Harpreet Johal (Family Solutions) 1:16:13
Stop recording.

◉ **Harpreet Johal (Family Solutions)** stopped transcription

Culture coe to identity
consultation situation dependent → curiosity,
May not be important - may not realise it.
clash of culture ⟹ shared understanding

- non judgemental.
safe environment.
- share own exp