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An exploration into how Educational Psychologists (EPs) engage in culturally responsive practice through the consultative model of service delivery

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LIST OF ABBREVIATIONS

EP/EPs	Educational Psychologist/Educational Psychologists
CYP	Children and Young People
BPS	British Psychological Society
LA/LAs	Local Authority/Local Authorities
HCPC	Health and Care Professions Council
GOV	Government
EAL	English as an Additional Language
Dfe	Department for Education
UK	United Kingdom
SEN	Special Educational Needs
SEND	Special Educational Needs and Disability
SEMH	Social, Emotional and Mental Health
NCCREST	The National Centre for Culturally Responsive Educational Systems
CRT	Culturally Responsive Teaching
USA	United States of America
CRIOP	Culturally Responsive Instruction Observation Protocol
CRSL	Culturally Responsive School Leadership
CCC	Consultee Centred Consultation
EPS	Educational Psychology Services
MSC	Multicultural School Consultation
WoE	Weight of Evidence

CASP	Critical Appraisal Skills Programme
SCED	Single-Case Experimental Design
IC-Teams	Instructional Consultation Teams
CIT	Consultants in training
RQ	Research Question
RTA	Reflexive Thematic Analysis
CPD	Continuing Professional Development
GT	Grounded Theory
FDA	Foucauldian Discourse Analysis
NA	Narrative Analysis
IPA	Interpretative Phenomenological Analysis
AR	Action Research
TA	Thematic Analysis
TEP	Trainee Educational Psychologist
MS Teams	Microsoft Teams
SENCo	Special Educational Needs Co-ordinator
EHCP	Education, Health and Care Plan
ELSA	Emotional Literacy Support Assistant
BLM	Black Lives Matter
DECP	Division of Educational and Child Psychology

ABSTRACT

The Educational Psychologists (EPs) role involves working with Children and Young People (CYP), their families and professionals from a variety of cultural backgrounds. As with many school-based practices, a lack of cultural responsiveness can contribute to adverse outcomes for students from diverse backgrounds (McKenney, Mann, Brown, & Jewell, 2017). It has been argued that existing educational psychology assessment tools may be biased due to their lack of familiarity and cultural context, producing inaccurate results (Ardila, 2007; Reynolds & Suzuki, 2013). EPs are therefore responsible for participating in and developing culturally responsive practices to ensure the best possible outcomes for the society in which they provide services to.

The current study aimed to explore how Educational Psychologists (EPs) conceptualise and respond to culture within the consultative model of service delivery. An exploratory, qualitative approach was taken utilising semi-structured interviews to gather participant data and Reflexive Thematic Analysis (RTA) was used to interpret patterned meaning across the accounts provided. The themes generated suggest that EPs perceive consultation to be a form of culturally responsive assessment and intervention, with various interpersonal processes used to support the delivery when working alongside consultees with a range different cultural backgrounds and experiences.

EPs conceptualised 'culture' as complex and dynamic, with focus placed on the environment rather than within-child formulations. This was particularly important as it has implications for where support is then provided, viewing each individual context as unique. Various barriers were highlighted, with focus placed on the current climate and systems in place, as well as supportive factors related to professional development and relationships which hold implications for education and psychology practice more broadly. Limitations and implications for practice and research are discussed.

ACKNOWLEDGEMENTS

1 INTRODUCTION

The current study is concerned with exploring how EPs can develop their practice to respond to culture within consultation. This area of study holds importance as EPs have a commitment to promote equality and anti-oppressive practice within education (DECP, 2021). Anti-discriminatory, or anti-oppressive practice has been described as an attempt to eradicate discrimination from practice and challenge the institutional structures we operate in (Thompson, 2001). This, therefore, encompasses recognising power imbalances and working towards change to rebalance the power within society (Burke & Dalrymple, 1995). Alongside being a trainee educational psychologist (TEP), I consider myself to be a community advocate and so it feels important that the nature of the research seeks to highlight inequalities within society and what can be done to respond to these in EP practice.

This research is inspired by previous experience working with Children and Young People (CYP) and families from different cultural backgrounds and a developing awareness of the structural inequalities in society and in schools. I wanted to investigate cultural responsiveness in schools as I have become aware of the importance of considering cultural factors when working with CYP, especially when working within a systemic, consultative framework. Working as a trainee in a local authority (LA) which operates within a 'collaborative problem-solving framework' has inspired me to investigate this aspect of EP work further.

In addition, much of my continuous professional development (CPD) within the service has involved conversations around anti-racist practice and cultural responsiveness following socio-political shifts reflecting the current landscape working within education. It is hoped that this research will facilitate EPs understanding of anti-oppressive practice and strength-based approaches, supporting other services who are looking to develop their practice and consider what can be done to respond to inequalities whilst providing opportunities to 'shift the power' within societal structures.

Throughout the course of this research, I have examined by own beliefs, judgements and practices and considered how this may have influenced the outcome. In addition, I have acknowledged my positionality and identity, as a white educated female and the opportunities which have been afforded to me because of my cultural identity. I am committed to continuous self-reflection and ongoing reflective practice whilst addressing my own biases and using supervision to guide thinking (Lago & Smith, 2003). I have also maintained an awareness that the qualitative nature of this review means that the studies are a fairly subjective account of events. In addition, I have considered my

own role in the construction of themes and interpretations whilst being aware of my ontological and epistemological standpoints.

2 LITERATURE REVIEW

This literature review is presented in two parts; a narrative review and a systematic review. The narrative review describes 'culture' and discusses the difficulties in defining this term whilst considering cultural responsiveness in a broad context and, within education. The role of the Educational Psychologist (EP) will be discussed and focus will be placed on culturally responsive assessment methods. Approaches to consultation are explored to provide an understanding of how EPs may deliver these services to schools. The theory within the literature looking at 'cultural responsiveness' within consultation is outlined, followed by a systematic review of the literature investigating the use of culturally responsive consultation.

2.1 INTRODUCTION

2.1.1 REVIEW OUTLINE

The role of the EP involves working with Children and Young People (CYP), their families and professionals from a variety of cultural backgrounds. EPs are therefore responsible for participating in and developing culturally responsive practices to ensure the best possible outcomes for the society in which they provide services to. There has been a significant shift in the thinking of the British Psychological Society (BPS, 2017), with the newest version of the practice guidelines including a section on "Working with cultural difference" (p.32-4). This development emphasises the need to develop culturally responsive practice, considering what is currently being done and how EPs can further improve service delivery.

In a recent BPS position paper, 'The role of educational psychology in promoting inclusive education' (2022) they explain that the case for creating a more inclusive educational service is indisputable, with a legal duty to eliminate discrimination and any other conduct prohibited under the Equality Act (2010). Inclusion is defined within the guidance as "creating an environment that welcomes people from any background" (p.1), with broader conceptualisations including responding to diversity among learners (Ainscow, Dyson & Weiner, 2013). In addition, individualities and intersections should be considered such as ethnicity and culture. EPs, therefore, should strive to actively reduce inequalities within our society, particularly in respect of those students who are most vulnerable to discriminatory pressures.

This literature review aims to provide a coherent picture of the existing literature and theory which underpins the current study. The review takes a broad approach to explore the definitions of and conceptualisations surrounding 'culture' and 'cultural responsiveness', particularly within the context of education. Further exploration is then taken into psychological theory underpinning the development of consultation in EP practice and the potential impact for CYP, school and families. Attention will then narrow to a focussed critical literature review will which takes a systematic approach to appraising the existing literature around culturally responsive consultation. Finally, this review aims to give context for the research questions and to demonstrate how the literature presented contributes towards the development of the research questions.

2.2 NARRATIVE LITERATURE REVIEW

2.2.1 CULTURAL RESPONSIVENESS

Within this section, various definitions of 'culture' and 'cultural responsiveness' will be explored and the difficulties with defining this term will be presented. A history and the development of government policy will be discussed in line with current research. This will be followed by a discussion of the theoretical foundations of cultural responsiveness and what this might look like in educational psychology practice. A brief description of the evidence base and factors which support and hinder implementation will be provided.

2.2.1.1 Defining culture

Within the literature, culture has been defined in various ways, for example, Triandis (1972) considered culture as 'objective', referring to the physical environment and 'subjective', pertaining to the social norms, roles, beliefs, traditions and values that influence the behaviours of a social group. In addition, culture has been considered as "complex and multi-dimensional" (Urdan & Bruchmann, 2018, p. 124) and can influence behavioural responses, thoughts, and feelings.

Despite the complex nature and multiple definitions, there is an agreement that culture involves shared experiences amongst a group of individuals who share a particular history, language or geographic region (Shweder & Levine, 1984). Furthermore, the cultural context has been said to vary

depending on socioeconomic status, race, region, ethnicity and religious beliefs amongst other factors (Huey, Tilley, Jones & Smith 2014). It has been argued that within educational psychology research, broadened forms of culture should be examined beyond nation, ethnicity and race (King, McInerney & Pitliya, 2018). Whilst this review aims to use the term 'culture', the dynamic nature of the phraseology is recognised and it is acknowledged that each individual experience and perspective will shape the definition (Kumar, Zusho & Bondia, 2018).

2.2.1.2 Multiculturalism and structural inequalities

Multiculturalism encompasses the view that society is enhanced by preserving, respecting, and encouraging cultural diversity (Longley, 2001). Diversity, therefore, occurs when individuals of varying races, ethnicities and nationalities form a community whilst recognising and valuing cultural differences. Whilst there have been developments through multiculturalism policies, for example, the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (1992), many societal challenges remain when accommodating for cultural difference. There are discrepancies in the treatment of individuals which may be overt in the form of verbal racism or harder to distinguish and embedded within society, known as systemic or institutional racism.

'Systemic' or 'institutional' racism, refers to white superiority at a systems level, including laws and regulations in addition to unquestioned social systems, for example, education or hiring practices (O'Dowd, 2021). The assumption of superiority, therefore, can pervade thinking consciously and unconsciously meaning it is important to acknowledge systems that privilege some cultures over others. In 1997, Carmichael and Hamilton wrote about the systemic racism in America and provided a political framework for reform for social change. Although there has been a historical shift in perspective, institutional racism remains a global challenge. For example, in May 2020, the death of George Floyd in the United States (US) led to the Black Lives Matter (BLM) movement, uncovering enduring social injustice and institutional racism.

Current global and political developments have led to continuing challenges with cultural inequalities within the UK context. For example, following the decision to leave the European Union in 2016, statistics suggest an increase in racially and religiously motivated hate crime in England and Wales (Home Office, 2018). In addition, research suggests that a disproportionate number of ethnic minority individuals were impacted by Covid-19, calling for an exploration into cultural factors which

may have influenced outcomes (Public Health England, 2020). These contemporary statistics raise concerns about the inequality present in the UK and the outcomes for some cultural groups.

2.2.1.3 Inequalities within education

The Equality Act (2010) requires all public bodies, including Local Authorities (LAs), schools and other educational settings to prevent discrimination; it is therefore pertinent for EPs to be aware of how factors including race, religion and nationality can impact access to education. The HCPC outlines the need to be aware of culture, equality and diversity whilst adapting practice to meet the needs of different groups in order to practise in a non-discriminatory manner. Furthermore, the current BPS Practice Guidelines (2017) outline the responsibility to consider the history of racism and the early development of western psychology, especially in relation to culturally biased testing in favour of white, middle class children.

The UK has a relatively diverse population and within education, 33.9% of primary aged students and 32.3 % of secondary students come from an ethnic minority background (GOV.UK, 2021). It has also been suggested that 21.2% of students in primary education and 16.9% of students in secondary education speak English as an Additional Language (EAL) (Dfe, 2019). In addition, there were 55,146 asylum applications in the UK in the year ending March 2022, a 56% increase from the previous year. This increase is likely to be due to the continued global increase in the number of individuals displaced due to war and conflict, including the Russian invasion of Ukraine in February 2022 (Refugee Council, 2022). Given these recent statistics, professionals working in education should be sensitive to the experiences of culturally diverse CYP and how this impacts their access to education.

A further example of cultural inequalities within the UK education system is the concern over the process of special education referral and the differential representation of ethnic minority groups with Special Educational Needs (SEN). There is both historical (Coard, 1971) and recent, large-scale quantitative evidence indicating ethnic disproportionality in the identification of SEN (Strand & Lindsay, 2009). 'Ethnic disproportionality' within education occurs when an ethnic group is "significantly more, or significantly less, likely to be identified with SEN compared to the ethnic majority" (Strand & Lindorff, 2018, p.5). The authors explain that that under-representation of some ethnic groups needs to be considered alongside the over-representation of others, as it may represent barriers to accessing services and provision. A recent survey conducted by the SEND network (2022) investigated ethnic disproportionally in the identification of SEN and found that

Black Caribbean and mixed white pupils were twice as likely to be identified as having SEMH difficulties while Asian groups were all substantially under-represented.

Although government initiatives are in place which aim to raise the achievements of ethnic minorities, Tikly, Osler and Hill (2005) argue that they appear to have had little impact on exclusion or underachievement. The authors suggest that this may be due to the lack of change at different levels of the education system such as teacher training and at curriculum level. It may be that despite proposed intentions, governments have failed to implement the ideological shifts necessary to make actual change at a social and educational level. In this sense, 'noticing bias' isn't the same as dismantling it and more needs to be done to respond to disproportionalities within the education system and inappropriate interpretation of ethnic and cultural differences.

Within research, it has been suggested that schools tend to stress resemblances among cultures, with limited intercultural education leading to the assimilation of minority groups to mainstream culture (Gogolin, 2002). This has been said to be insufficient to promote equity and sustain cultural pluralism (Civitillo et al, 2017; Portera, 2008). The inequalities through education highlight the importance for educational professionals working with CYP from culturally diverse backgrounds to be continually aware, responsive to and dedicated to reversing these inequalities.

2.2.1.4 Responding to culture within education

As with all institutions, schools operate within and are influenced by the social, cultural and political attitudes of the society within which they are located and play a fundamental role in the reproduction of societal attitudes (Graham and Robinson, 2004). It has been argued that the source of cultural mismatch is found in larger social structures and that schools as institutions serve to enhance social inequalities (Villegas, 1988). In response to this, culturally sensitive solutions should pay attention to the current political landscape and the wider impact social structures should be accounted for when considering how to reduce inequalities.

Various conceptualisations of 'cultural responsiveness' in schools have been proposed within the literature, with commonalities among definitions involving the respect and consideration of culturally and linguistically diverse students and colleagues (Munoz, 2007). The National Centre for Culturally Responsive Educational Systems (NCCREST) defines cultural responsiveness as the ability to learn from and relate respectfully with people of your own culture as well as those from other

cultures. As schools become increasingly diverse, responding to a wide range of cultures within education is a growing need.

The terms 'multiculturalism' and 'cultural responsiveness' are often used interchangeably to describe similar ideologies concerning interactions with culturally or linguistically diverse students (Parker, Castillo, Sabnis, Daye & Hanson, 2020). Both constructs reflect a commitment to recognising and valuing diversity whilst providing practices that incorporate, build upon and align with cultural backgrounds (Jones, 2014).Cultural responsiveness requires individuals be culturally competent which consists of having an awareness of personal cultural identity and the willingness to learn and build upon the cultural and community norms of students and families. In addition, it is important to have an awareness of within-group differences which make individuals unique whilst honouring between-group variations (Khalifa, Gooden, & Davis, 2016).

The term 'cultural responsiveness' has been used by various educators to promote multicultural education, for example, Ladson-Billings (1995) challenges the notion about the intersection of culture and teaching and uses cultural responsiveness to refer to a "dynamic or synergistic relationship between home/community culture and school culture" (p.467). The author situated their work in the context of Black feminist thought and formulated a theoretical model of 'culturally relevant pedagogy' by helping students to accept and affirm their cultural identity whilst developing critical perspectives and challenge inequities that schools may perpetuate.

Culturally relevant and responsive pedagogies have influenced education and reform, explicitly describing ways in which education settings could address the learning needs of minoritised students. This corpus of work has led to specific strategies as a result, for example, in classroom management (Weinstein, Tomilson-Clarke & Curran, 2004) and approaches to teaching which will be discussed below.

2.2.1.5 Culturally responsive teaching (CRT)

Erickson and Mohatt (1982) suggest the notion of CRT can be seen as the first step for bridging the gap between home and school. The concept of CRT was further explored by Gay (2000) who have described the approach build upon the cultural knowledge, prior experiences, frames of reference, and performance styles of ethnically diverse students to make learning encounters more relevant and effective. The essential elements of CRT involve "developing a knowledge base about cultural

diversity, demonstrating caring learning communities, communicating with ethnically diverse students and responding to diversity in the delivery of instruction" (Gay 2000, p.106).

'Culture' has been described to encompass many aspects of education which has implications for teaching and learning. For example, teachers may need to know which cultural groups place emphasis on communal living and cooperative problem solving whilst considering how these preferences affect motivation, aspiration, and task performance (Gay, 2010). There is a consensus among researchers that CRT uses students' cultural experiences and knowledge, maintains cultural identity and connections to their culture whilst providing multiple opportunities to demonstrate learning (Gay, 2010; Ladson-billings, 2014, Villegas & Lucas, 2002; Paris, 2012). CRT is therefore multi-dimensional and encompasses curriculum content, instructional strategies, classroom climate and assessment (Gay, 2010).

Findings from a narrative review of qualitative studies has found that CRT has multiple benefits for student achievement across subjects (Aronson & Laughter, 2016). Additionally, quantitative and longitudinal findings have highlighted the benefits of CRT strategies for student from various minority and traditionally marginalised groups (Dee & Penner, 2017). These findings indicate that cultural background should be considered as a resource in teaching rather than an 'obstacle' to overcome. Despite the growing evidence, a large body of the evidence base is provided within the USA, where the political landscape differs from the UK. There have been efforts to study CRT in Europe, Afica and Asia (e.g. a (Acquah & Commins, 2015; Chu, 2013; Janhonen-Abruquah, Lehtomaki & Kahangwa, 2017, Arvanitis, 2018).

Further research has been carried out to investigate CRT, for example, Civitillo, Juang, Badra & Schachner (2018) carried out a multiple case study in Germany which examined the relationship between CRT, teacher cultural diversity beliefs, and self-reflection on teaching. Classroom video observations and post- observation interviews were carried out in a culturally and ethnically diverse high school. The investigation found that there was a high congruence between CRT and cultural diversity beliefs and the teachers who were observed to be more culturally responsive showed more in-depth self-reflection on their teaching. The authors used an observation protocol (Culturally Responsive Instruction Observation Protocol, CRIOP) which aimed to support teacher reflectiveness and professional development, offering a tool for evaluating curriculum, instructional practices, and learning environments. This method enabled teachers to engage in reflective practice and provides a cohesive representation of what 'cultural responsiveness' looks like in schools (Correll, Powell & Cantrell, 2015).

Although the move towards CRT was an important one, Gay (2010) explains that CRT cannot solve the major challenges that minoritised students face. Other areas of practice and schooling need to be considered, for example, reforming other aspects of education such as funding, policy making and administration. Educational reformers have claimed that school leadership is a crucial component to the reform of education (Leithwood, Louis, Anderson, & Wahlstrom, 2004). It is therefore vital to consider how to develop effective school leaders who promote and sustain an environment to maintain and support culturally responsive teachers.

In a comprehensive literature review of Culturally Responsive School Leadership (CRSL) Khalifa, Gooden, & Davis (2016) highlight the importance of researching CRSL in order to reform education towards social justice. The review provides a framework for expanding the literature that seeks to adapt not just teaching methods, but the entire school environment. The authors argue that leaders need to continuously support minoritised students through examination of their assumptions about race and culture. Furthermore, the authors propose that as demographics continue to shift, so should practice, understanding that it may be harmful for students to have their cultural identities unacknowledged in school.

2.2.2 CULTURALLY RESPONSIVE ASSESSMENT

Within this section, the role of the EP will be explored in relation to multiculturalism and the potential impact of oppressive practice will be discussed. Culturally responsive assessment methods will be outlined, leading to a focus on consultation and application in school settings.

2.2.2.1 The role of the EP

Professionals working within education have a duty to consider how multiculturalism influences the educational experiences of CYP from culturally diverse populations. This includes the work of EPs, whose work ranges from birth to 25 years (Dfe, 2015). Within educational psychology research, it has been argued that 'culture' has been neglected, and that there is a need to cultivate culturally imaginative research (King, McInerney & Pitliya, 2018). The authors explain that the role of culture, and closely related constructs of race and ethnicity haven't been adequately considered, mirroring how psychology has addressed these issues in general.

As with many school-based practices, a lack of cultural responsiveness can contribute to adverse outcomes for students from diverse backgrounds (McKenney, Mann, Brown, & Jewell, 2017). The medical model traditionally attends to within-person factors, leading to a lack of examination of environmental and cultural factors which may impact on CYPs academic, social, and emotional development. Research suggests that inequities exist in schools that significantly impact the academic attainment and development of many students. For example, Williams and Greenleaf (2012) caution against application to CYP from minority cultural and linguistic backgrounds of psychological theories and practices that have largely been created from communities of which they were not represented.

Booker, Hart, Moreland & Powell (1989) spoke about the 'struggle towards better practice' and referred back to educational psychology's past in relation to the involvement with processes and practices that contributed to racial inequalities. For example, Francis Galton was instrumental in the founding of eugenics, known to be a scientifically racist approach to the classification of individuals. Psychometric evaluation emerged out of this work, pioneered by Cyril Burt, which went on to be used widely, and has been argued to consign disproportionate amounts of ethnic minorities in Britain to unsuitable special education (Coard, 1971).

Given the history of psychology, it is important to ensure that current EP practice applies appropriate assessment tools for CYP from culturally diverse backgrounds. It has been argued, that existing assessment tools may be biased due to their lack of familiarity and cultural context, producing inaccurate results (Ardila, 2007; Reynolds & Suzuki, 2013). There is an acknowledgement that there is a lack of research into addressing cultural bias and the need for increasing guidance on non-discriminatory practice (Zaniolo, 2019). Despite this, discrepancies remain which indicates that EPs should continually reflect on the cultural appropriateness of all areas of practice.

2.2.2.2 Responsive assessment methods

A variety of theoretical frameworks may be drawn upon by EPs to inform understanding, for example, Bronfenbrenner's ecological systems theory (1992) may be used to consider how culture interacts with an individual's ecological system, for example, considering the person-environment interactions. Furthermore, The Social Graces framework (Burnham, 2018) may be applied to reflect on intersecting characteristics of 'difference' found within identities. This model helps to guide understanding about aspects of identity and awareness of how this influences thinking. Furthermore, this framework "provides a helpful way for us to become intentional in our developing

awareness of, reflexivity about and skilfulness in responding to sameness and difference" (Nolte, 2017, p. 4)

In the context of this study, 'cultural responsiveness' refers to the knowledge, skills and practices used by EPs which are more compatible with the diverse needs of the society services are provided to (Gay, 2000, 2010). It is based on the assumption that to ensure effective assessment, and to meet students' diverse learning needs, EPs must take into account the cross-cultural experience of students. In the context of cultural responsiveness, questions of what comprises a 'culturally responsive assessment' and how it could be implemented are still under debate in the literature (Padilla & Medina, 2001; Philpott, 2006). Within this study, 'culturally responsive assessment' can be considered as a process through which EPs take into account the cultural practices, beliefs and knowledge when they are formulating and implementing assessments (Afrin, 2009).

Research has explored 'cultural competence' in EPs and have found that culturally competent school psychologists use "culturally responsive service delivery strategies in the areas of assessment, consultation, counselling and intervention" (Vega, Tabbah & Monserrate, 2018, p. 450). It may be that one of the most effective ways to bring cultural responsiveness into the school environment is to collaborate with school staff, placing a focussed effort to understand a student's cultural context and relate respectfully with students and with their families.

2.2.3 CONSULTATION

Within this section, the history and development of consultation practices in schools will be discussed, followed by a brief discussion of the theoretical frameworks that guide practice. A more detailed discussion will follow, outlining 'Consultee Centred Consultation' (CCC) and its relevance to cultural responsiveness. Various studies will be outlined which highlight consultation processes, including several crucial features such as co-conceptualisation and building relationships. An introduction into 'culturally responsive consultation' will be provided, leading to a rationale for the systematic literature review to be conducted in this area.

2.2.3.1 Consultation in schools

In the field of educational psychology, consultation is a key means of service delivery and forms the basis of many interactions with stakeholders. Gutkin & Conoley (1990) describe consultation as a

problem-solving relationship between professionals and specify that it is about empowering the consultee rather than giving advice. Educational psychology has been described to have a pragmatic stance (Wagner, 2000), leading to looking for 'what works' for individuals. Although this could be considered a strength, it takes the focus away from social constructionist and interactionist views that look at wider systems.

Consultation allows for a more systemic approach in order to support CYP and can be viewed as an indirect form of service delivery (Erchul & Sheridan, 2014). Newman and Ingraham (2020) highlighted the importance of adopting an ecosystemic perspective when thinking about CYP in the school context, with the general view that "there is no problem child, only problem situations" (p. 18). A variety of models and frameworks for practice have been proposed by researchers, with an overarching focus on addressing wider systems when working with CYP and the impact they have on individual functioning.

As consultation is a fundamental aspect of the EP role in schools (Wagner, 2000), it is vital to have an in-depth understanding of the processes and implications (Leadbetter, 2006). Although the approach is widely used and delivered throughout the UK, the majority of the literature has been carried out in the US. Some of the literature in the UK has considered how consultation may be delivered to schools (Kennedy, Frederickson and Monsen, 2008; Wagner, 2000; Nolan and Moreland, 2014; Zafeiriou & Gulliford, 2020) however, the processes haven't been widely investigated.

2.2.3.2 Models of consultation and CCC

Conoley & Conoley (1985) outline three theoretical perspectives; Mental Health, Behavioural and Process Consultation. Each of these models is an indirect service delivery approach aiming to prevent and remediate client outcomes whilst enhancing consultee abilities for future problem solving (Gutkin & Curtis, 2009). The diverse range of theories and methods employed by EPs when delivering consultation was highlighted in research conducted by Kennedy, Frederickson and Monsen (2008) who investigated psychological theories which underpin consultation in practice. The authors focussed on what Educational Psychology Services (EPS) said they were doing when delivering consultation and what was actually being carried out. Findings suggest that EPs didn't identify any specific model of consultation, with 80% of the sample espousing to use a problem-solving approach, but without explicit reference to underlying principles, such as behavioural or eco-behavioural models. Many of the approaches named by EPs were applications of a theory, for example, a solution focused (SF) approach, which may considered to be an application of social

constructionism. The authors highlight that EPs are applied psychologists and the most popular models focussed on how consultation was carried out rather than a particular paradigm.

Consultee-Centred Consultation (CCC) emerged from Mental Health Consultation (Caplan, 1990) and is now its own distinct approach. CCC has distinctive features that make it well suited for implementation in contemporary school settings and has been recommended for vulnerable students (Lambert, 2004). The model is characterised by relational processes such as interpersonal communication, relationship building and cultural responsiveness (Ingraham, 2000; Newman & Ingraham, 2017). Research has suggested that CCC is built upon the use of a constructive, interactive approach focusing on understanding socially constructed meaning-making in cultural groups (Knotek, Dillon & Toole, 2020).

Newman and Ingraham (2017) considered the role of CCC in school settings and highlighted several features.

- *Relationships are non-hierarchical and nonprescriptive*

- *Problems and solutions are co-conceptualized*

- *Professional interactions and relationships are central to achieving consultation outcome*

- *Problems and solutions are ultimately owned by consultees*

- *Consultee professional development acts as a mechanism for prevention*

2.2.3.3 Consultation processes

The process of consultation could be viewed as non-prescriptive, in that there isn't a specific structure to follow but rather underpinned by a set of principles. Newman & Ingraham (2017) suggest that consultants offer *content* and *process* expertise, explaining that process expertise allows the consultant to direct the consultation process without prescribing resolutions. This stance is underpinned by West & Idol's (1987) knowledge base model, outlining the skills and knowledge an EP may bring and refers to two separate bases of knowledge; *'process specific'* (one) and *'domain specific'* (two). This model is based on the principle that consultation is a problem-solving process and relies on the expertise of the EP to facilitate this.

In order to work collaboratively, consultants and consultees work together to identify problems and to design, implement, and evaluate potential solutions (Newman & Ingraham, 2017). Literature suggests that use of problem-solving stages may contribute to effective consultation, for example, Meyers (2002) highlighted different stages such as contract negotiation, problem identification and data collection. The use of problem-solving stages could be conceptualised as a fairly direct approach, offering a structure and utilising process skills to guide the consultation. A systematic review of literature found that consultant directedness may be supportive within the consultation process (Gutkin, 1999). Following this investigation, the authors proposed that a consultation can be both *collaborative* and *directive*, supporting the claim that the distinction between the two approaches is a "false dichotomy" (Erchul 1992, p. 365).

A more recent piece of research carried out in the UK context by Nolan and Moreland (2014) used discourse analysis to investigate discursive strategies used in consultation. Within the research, seven discursive strategies were highlighted:

1. *Directed collaboration*

2. *Demonstrating empathy and deep listening*

3. *Questioning, wondering and challenging*

4. *Focusing and refocusing*

5. *Summarising and reformulating, pulling threads together*

6. *Suggesting and explaining*

7. *Restating/revising outcomes and offering follow up*

In using these strategies, the aim was to develop a collaborative problem-solving process, promote feelings of emotional safety, develop trust, discover participant perceptions, and explore possibilities. This allowed for new insights so that they were able to engage in a shared process of understanding and planning.

2.2.3.4 Co-conceptualisation and joined-up working

The ecological model (Sheridan & Gutkin, 2000) emphasises joined-up working, requiring EPs to work closely with other professionals and families. Developing strong working links with schools, communities and families is believed to be the most "fundamental implication of the ecological model" (p. 490). When working alongside school staff, maintaining a non-hierarchical relationship and viewing others as skilled professionals has been considered a key element of consultation (Wagner, 2000). Positioning theory (Davies & Harre, 1990) provides a theoretical underpinning for the non-hierarchical relationship in consultation. Both *interactive* (how a person positions another) and *reflective* (how a person positions themselves) play a role in how the relationship is perceived.

Brown, Pryzwansky & Schulte (2011) propose a SF approach to consultation which is based on the theoretical framework of social constructivism. A SF approach places emphasis on future-oriented thinking about a presenting problem. In contrast to addressing deficit reduction, this approach fits well with strength-based thinking, moving away from traditional, diagnostic and prescriptive models. Chitooran (2020) investigated the use of a SF CCC model of consultation in response to sociocultural dimensions such as race and ethnicity. The author explained that the model aims to strengthen and generalise pedagogical skills, empower consultees, and dismantle white privilege.

2.2.3.5 Building relationships

The indirect nature of consultation means that focussing on the relationship is particularly crucial as the EP is not able to provide support to a CYP without obtaining the teacher's cooperation and follow-through (Erchul & Martens, 2002). This implies that the relationship is at the heart of the process and is a predictor for effective, meaningful consultation.

An investigation carried out by Nolan and Moreland (2014) highlighted various features in order to build relationships and found that questioning, wondering and challenging was an effective way of developing the contributions of the consultees. In addition, summarising, clarifying and reformulating were found to be a powerful discursive strategy that acted to tell the consultees that their story had been "heard, understood and accepted" (p. 70). Various other strategies were identified by the authors, for example, mitigating language such as the use of we/us and avoiding psychological jargon. Further consultant characteristics, such as empathy and deep listening were used to "set a gentle pace, using a warm and reassuring tone of voice" (p. 68). These processes illustrate the importance of displaying interpersonal warmth used by the EP. Although this study consisted of a small sample, the authors were able to analyse the consultation and provide in-depth qualitative data about the process.

Through the use of constructivist grounded theory, Zafeiriou & Gulliford (2020) captured complex processes used to contain unsettled staff and parents. The authors studied challenging conversations with key adults and identified areas of interpersonal skill including being emotionally available, empathising and offering containment. The active listening skills used by the EPs were described to often attempt to remove the blame from adults or to normalise their feelings. Although the use of grounded theory illuminated some interesting themes, the data came from a single LA and was a subjective account of events.

Various aspects of consultation processes have been highlighted within the literature, with theoretical frameworks to guide practice. For example, the CCC model has been found to encompass various discursive techniques (Nolan and Moreland, 2014) and place focus on understanding socially constructed meaning-making (Knotek, Dillon & Toole, 2020), providing a comprehensive approach to consultation services in schools. An exploration into culturally responsive approaches will now be discussed, leading to a systematic review of 'culturally responsive consultation'

2.2.4 CULTURALLY RESPONSIVE CONSULTATION

A cross-cultural consultation perspective has been described to address pedagogy, cultural reference points, and racism (Meyers, 2002). Multicultural consultation, or culturally responsive consultation, is relevant when the consultant, consultee and/or client hold different belief systems or philosophies and may be operating from different cultural frames of reference (SooHoo, 1998). In addition, it has been defined as "a culturally sensitive, indirect service in which the consultant adjusts the consultation to address the needs and cultural values of the consultee, the client, or both" (Behring & Ingraham, 1998, p. 58).

Within the context of consultation, Knotek (2012) describes common elements of cultural responsiveness, such as basic knowledge of diversity and culture, active affirmation of diversity, a commitment to connect the home/school experiences of students and an adoption of a wide range of instructional and assessment strategies. In order to provide culturally responsive services, Henning-Stout (1994) explained that it is important to reflect on a position of privilege and the opportunities afforded to individuals because of their cultural identity. Self-reflection, therefore, is critical to understanding how people with differing cultural identities might perceive consultants.

Ingraham's (2000) Multicultural School Consultation (MSC - Appendix A) is especially attentive to unique cultural experiences and was developed to guide and inform school-based consultation

services. The framework was formulated so as to be applied to a variety of consultation models that address different aspects of CYP development and functioning (Ingraham, 2000). The five core components include:

- *'Domains for consultant learning and development'*

- *'Domains of consultee learning and development'*

- *'Cultural variations in the consultation constellation'*

- *'Contextual and power influences'*

- *'Methods for supporting consultee and client success'*

2.2.5 SUMMARY

Overall, this narrative review has highlighted the importance of working alongside schools and families to improve services and address inequalities within education. The literature suggests that although adaptations have been made within policy and education reform, more needs to be done to understand and implement culturally responsive assessment methods. The next section will adopt a systematic approach to reviewing the existing research which has focussed on 'culturally responsive consultation'.

2.3 SYSTEMATIC REVIEW

2.3.1 BACKGROUND AND AIMS

Given the importance highlighted above of providing culturally responsive services to schools, a systematic review of the literature surrounding this area was conducted. This systematic review aims to explore what we currently know from research about 'culturally responsive consultation' and its application within education. The aim of this review is to locate and appraise the best available evidence (Boland, Cherry & Dickson, 2014) and synthesise what we have learnt within research about how EPs can adapt consultation approaches to be increasingly culturally responsive. This

systematic review offers a transparent account of the processes involved to enable accessibility and implications for practice are outlined.

2.3.2 METHOD

2.3.2.1 Introduction to the review

Consensus related to the best methodology for synthesis of qualitative studies is yet to be established (Popay et al, 2006). A variety of qualitative approaches to systematic synthesis exist, including critical interpretive synthesis, meta-narrative synthesis, textual narrative synthesis and meta-ethnography (Barnett-Page & Thomas, 2009).

This systematic review aims to explore current EP practice within the area of culturally responsive consultation to develop an understanding of what is known and what may need further investigation. The exploratory nature of the rationale created for this review has led to the following question:

> ➢ *What have we learnt from studies that have explored cultural responsiveness in the delivery of consultation to schools?*

A systematic synthesis entails a set of processes for bringing together different types of evidence so as to be clear about what we know from research and how we know it (Gough & Elbourne, 2002; Gough, 2004). Although there is widespread variation in the methods used to synthesise evidence, reviews seek to achieve systematic and explicit, accountable methods (Gough, Oliver and Thomas, 2012). The use of explicit methods provides accessibility, resulting in a coherent and holistic understanding of the topic of interest (Newman et al, 2017).

The processes of a systematic review of the literature are detailed in the next sections and broadly follow the stages described by Gough (2007) in Figure 1.1

Figure 1.1

A figure to show the stages taken for the systematic review

(i) Systematic map of research activity

Formulate review question and develop protocol

Define studies to be considered *(inclusion criteria)*

Search for studies *(search strategy)*

Screen studies *(check that meet inclusion criteria)*

Describe studies *(systematic map of research)*
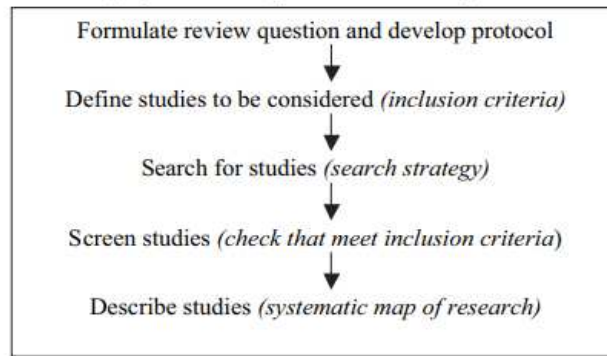
(ii) Systematic synthesis of research evidence

All the stages of a map plus:

Appraise study quality and relevance

Synthesise findings *(answering review question)*

Communicate and engage
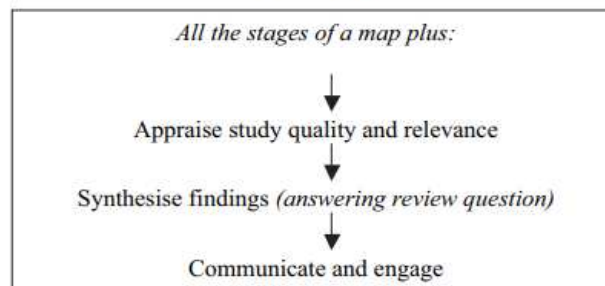
Stages of a Systematic Review (Gough, 2007)

2.3.2.2 Process of metaethnography

The conceptual assumptions implicit in the review question led to a qualitative review in order to gain rich detail based on experiences of those involved in consultation processes. An iterative, configurative approach aimed to interpret experiences and meaning to generate and explore theory through inductive methods (Gough, Oliver and Tomas, 2012). Meta-ethnography was proposed as an alternative to meta-analysis (Noblit & Hare, 1988), enabling rigorous synthesising of qualitative research. This approach to synthesising research is interpretative rather than aggregative in that it seeks to "take the form of reciprocal translations of studies into one another" (Noblit and Hare, 1999, p,94). This approach to synthesis followed the seven phases proposed by Noblit and Hare (1988) described in table 1.1

Table 1.1

The seven phases of Noblit and Hare's (1988) meta-ethnography

1	**Getting started**
2	**Deciding what is relevant to the initial interest**
3	**Reading the studies**
4	**Determining how the studies are related**
5	**Translating the studies into one another**
6	**Synthesising translations**
7	**Expressing the synthesis**

The aim of meta-ethnography is to produce novel 'third-order' interpretations by combining the outcomes of primary studies into a whole (Major & Savin-Baden, 2010). This process is achieved by comparing study concepts to identify new overarching interpretations, or themes. Translation of studies allows for a comparison and subsequent analysis of texts, leading to a 'line of argument' (Noblit and Hare, 1988). Review outcomes and the process of developing the themes are provided in section 2.3.3.3, including information about how the studies were analysed and the data synthesised.

2.3.2.3 Inclusion and exclusion criteria

Table 1.2

Inclusion and exclusion criteria

	Inclusion criteria	**Exclusion criteria**
Literature type	*Both peer reviewed and grey literature, including unpublished theses*	*Whole books or chapters, evaluative reports/descriptive reviews*
Study design	*Qualitative and mixed method findings*	*Quantitative findings*
Focus of study	*Studies that incorporate culturally responsive consultation within education settings*	*Studies that incorporate consultation in other settings*
Study populations/setting	*Educational or School Psychologists (qualified or in training), Teachers,*	*Non-school staff or other professionals*

	School staff, Parents/Carers, school settings	
Language	*Papers must be available in English*	*Papers written in other languages*
Dates of publication	*Papers written from 2012 onwards*	*Papers written prior to 2012*

Literature type

The decision was made to include grey literature, in addition to peer reviewed papers. 'Grey literature' is defined as literature that is not formally published in sources such as books or journal articles (The Cochrane Handbook for Systematic Reviews of Interventions, 2022) as it often includes valuable, rich descriptions of experiences which was thought to add value to the review and may be absent in published research.

Study Design

Within the search only qualitative or mixed methods research designs were incorporated to make sure studies were relevant to the exploratory nature of the review question.

Focus of study

This review aimed to identify research that explored cultural responsiveness within consultation in educational or school psychology practices. Therefore, the focus was on education settings, taking into consideration the experiences of EPs and school staff members. The decision was made to exclude studies where the focus lay in any other profession, such as medicine or social care.

Study populations/setting

As the focus for the review was on consultation in school settings, it sought to explore the views of school staff and psychologists working alongside them to support CYP. Where possible, the views of pupils and parents/carers should be included to gain an insight into the impact of responding to culture within consultation practice. Participants of any ages were to be included.

Language

A decision was made to include studies from countries where English was the language of instruction to ensure the content of the research papers was understood. Qualitative methods and discursive patterns formed the basis of this review; therefore, it was important that spoken English was being used. It is acknowledged that there are differences in social, political and cultural contexts between the US, UK and Australian schooling systems, which was taken into consideration.

Date of publication

Studies conducted within the last 10 years were included in the review to ensure the current educational context was explored, capturing the social, political and economic environment. Consideration of the National Curriculum (2014) was taken into account, along with social and cultural changes such as the increase in use of technology.

2.3.2.4 Search strategy

Search terms were initially used to capture a broad range of literature based review question. Preliminary scoping searches were completed to include the terms "diverse", "multiculturalism" and "problem solving". The more specific searches used the terms "culturally responsive" OR "multicultural" AND "consultation" to elicit results relating to the focus of review question. Consistent terms were used across all databases, with adjustments made based on previous literature's use of terminology.

Terms were combined using 'OR' and 'AND' in each database to produce search results relevant to the processes involved and to maintain focus on the specific form of service delivery. Four databases

were used in scoping searches and the focused systematic search. These were ProQuest, Web of Science, ERIC and Science Direct. The introductory pages of each data base was used as a rationale for why they were chosen, ensuring that an exhaustive search was carried out.

2.3.2.5 Selection strategy

Initial electronic scoping searches identified around 8,000 citations. Due to the large number of returns, the search was refined further using filters such as the date (last 10 years, 2012 onwards) subject areas (psychology, educational psychology) publication type (journals, articles), language (English), qualitative only (ethnography, grounded theory, case study, phenomenology, narrative, mixed methods). For ProQuest – only 'PsycArticles' was selected to limit the databases. (See Appendix B for search terms).

A more focussed search produced 127 articles across all databases, with 9 identified through hand-searching, totalling 136 studies. After duplicates were removed (N = 7), 129 were left to be screened. Potentially relevant papers were identified and their abstracts/titles were screened using the inclusion and exclusion criteria. Studies that did not meet the criteria or did not relate to the question were discarded. This process left 17 papers to be assessed for inclusion through reading the full text and reviewing the inclusion/exclusion criteria. Studies that did not meet the criteria were then excluded and their details and reasons for their exclusion were recorded (Appendix C).

Reasons for exclusion included: Incorrect publication format such as reflective reviews or evaluative reports, not linked closely enough to the review question or area of focus and provided quantitative data. A more detailed explanation of the search process and search terms can be found in the flow chart provided in Appendix D.

2.3.2.6 Data extraction and quality appraisal

Data extraction involved reviewing the evidence in more detail to inform quality and relevance assessment. The key characteristics of the included studies are outlined in Appendix E.

A synthesis of research involves a set of processes which requires judgements on the quality and relevance of the evidence considered (Gough, 2007). For the review, a decision was made to use the Weight of Evidence (WoE) Framework outlined by Gough (2007). This stage of the review involved

determining how much 'weight' should be given to the findings of each of the studies to collectively answer the review question.

Figure 1.2

Weight of Evidence (WoE) framework

> **Weight of Evidence A** – generic judgement about coherence and integrity of the evidence provided by the study in its own terms
>
> **Weight of Evidence B** – review specific judgement about the appropriateness of the design/analysis in relation to the review question
>
> **Weight of Evidence C** – review specific judgement about the relevance of the focus of the evidence to the review question.
>
> **Weight of Evidence D** – An overall assessment combining the judgement made in A, B and C.

(Gough, 2007)

This framework was selected as it was appropriate for the process of meta-ethnography, enabling the judgement to be broken down and considered when synthesising what is known from the research. This stage examined three areas of study quality which involved considering the methodological quality (WoE A), the methodological relevance (WoE B) and the topic relevance (WoE C). In order to obtain an overall assessment of the research papers, a further judgement was made (WoE D).

To critically appraise the included studies (WoE A), the CASP checklist for qualitative research was applied to each of the studies. This stage is non-review specific and relates to the integrity and coherence of the evidence (Gough, 2007). The 'CASP' appraisal tool was used to consider; are the results of the study valid? What are the results? And will the results help locally? The questions outlined in the checklist allowed for systematic screening of the studies, whilst critically evaluating their methods. Each criterion was given a classification (Yes/Can't tell/No) and are described in Appendix F.

Decisions over WoE B and C involved a review-specific judgement about the appropriateness of the evidence for answering the review question. For example, the extent to which each of the studies contributed to the review question, based on their research design and focus. WoE D provides a combined, overall assessment of the extent that a study contributes to answering the review

question. The judgements are summarised in table 1.2 below. Explanations for these judgements can be found in Appendix G.

Table 1.3

Weight of Evidence Judgements for Included Studies

Study	WoE A – Trustworthiness of result	WoE B – Appropriateness of design/method of the study to review question	WoE C – Appropriateness of focus of the study to review question	WoE D – Overall rating
Newman and Ingraham (2020)	High	Medium	Low	Medium
Parker, Castillo, Sabnis, Daye & Hanson (2020)	High	High	Medium	High
Castro-Villarreal & Rodriguez (2017)	Medium	Medium	Medium	Medium
Knotek (2012)	Low	Medium	Medium	Medium

2.3.3 REVIEW OUTCOMES

2.3.3.1 Research settings

All studies were undertaken in a range of educational settings across America, two of the studies (Knotek, 2012, Castro-Villarreal & Rodriguez, 2017) were school-based in urban and rural areas in

Texas and North Carolina. Parker, Castillo, Sabnis, Daye & Hanson (2020) recruited school psychologists across three states in the Southeast, whilst Newman and Ingraham (2020) carried out their investigation in different training programmes located in Illinois, Ohio and California. Participants were made up of a range of school psychologists (both qualified and in training) and teachers.

2.3.3.2 Research designs

All of the studies were carried out using qualitative methods, one study incorporated an AB Quasi-Single-Case Experimental Design (SCED) to augment the qualitative data which was not included in this review due to not meeting the inclusion criteria. All studies involved using a framework to provide a theoretical underpinning, with two using aspects of Ingraham's (2000) Multicultural School Consultation (MSC) to guide the process (Newman and Ingraham, 2020 & Parker et al, 2020). Another study used Consultee-Centred Consultation (CCC) as a method for shared problem-solving (Castro-Villarreal & Rodriguez, 2017). Another form of problem-solving 'innovation' named Instructional Consultation Teams (IC-Teams) was used by Knotek (2012), based upon Caplan's (1970) consultee-centred approach.

The data was predominantly collected using semi-structured interviews, however, some studies analysed reflection papers (Newman and Ingraham, 2020) and supplemented interview data with observations and analysis of consultation documents and meetings (Knotek, 2012). Third-order interpretations will now be presented following the process of reciprocal translation (Noblit & Hare, 1988). (See Appendix H for third-order interpretation notes).

2.3.3.3 Development of themes

In order to develop the themes and produce 'reciprocal translations' of the studies within metaethnography, the stages outlines in table 1.1 were followed. Noblit and Hare (1988) acknowledge that the stages are not discrete and may overlap, translation of the studies therefore involved phases 4, 5 and 6, with consideration about how the studies were related, translating the studies into one another and then synthesising the translations. Within stage 4, Noblit and Hare (1988) suggest creating a list of initial themes whilst determining how they are related (See Appendix H).

Further translation of the studies involved taking concepts from one study and identifying the same concepts in another, although they may not be expressed using identical words (Thomas & Harden, 2008). The development of 'third-order interpretations' go beyond the content of the original studies, therefore, the initial themes were compared and translated across each other to generate five third-order interpretations. In addition, explanations associated with the themes are considered and a 'line of argument' is produced to draw the concepts together (Thomas & Harden, 2008). The subsequent synthesis and generation of a 'line of argument' is outlined below in the final phase of metaethnography.

2.3.4 SYNTHESIS

2.3.4.1 Theme 1: Collaboration and a commitment to supporting key adults

The concept of collaboration and supporting key adults through consultation processes was consistent throughout, with all studies placing emphasis on facilitating connections to create change. All authors identified the need to work around a problem situation with a variety of key adults such as parents and teachers, taking an affiliative and encouraging stance whilst having an awareness of their wider community. Most studies (Castro-Villarreal & Rodriguez (2017), Knotek (2012), Parker et al, 2020) reported a commitment to connect the home/school experience of students, in addition to respecting the needs of the staff involved in supporting CYP.

Findings suggested that teachers preferred a collaborative approach, with a belief that a prescriptive stance inferred an ideology of, 'if it works for with others it will work here' (Castro-Villarreal & Rodriguez, 2017. p.247). The studies held the position that cultural responsiveness in consultation requires an affirmation of diversity and respecting cultural differences. The sharing and joint implementation of ideas seemed to be central in providing an environment to meet the needs of the CYP, and where there seemed to be an 'incongruence' (Knotek, 2012, p.52), it was suggested that changes were made to fit with local and school norms.

The two studies using MSC as a framework (Parker et al, 2020, Newman and Ingraham, 2020) reported collaboration between professionals to be a crucial feature of culturally responsive consultation. For example, Parker et al (2020) reported that through facilitating conversations, aspects of the students' culture were integrated into the intervention which increased the likelihood of appropriate services being provided. Furthermore, Newman and Ingraham (2020) reflected on

how working collaboratively with other 'Consultants in Training' (CIT) can lead to an increased level of self-awareness and an awareness of partners' identities and values to develop professional practice.

Although collaboration was found to be a key feature of effective consultation, all studies highlighted various barriers to carrying out joint problem-solving. For example, Knotek (2012) reported an assumption associated with consultation relating to teacher's willingness to examine their current practices in order to meaningfully change the delivery of services. This is reflected in a resistance to consultation reported by Castro-Villarreal & Rodriguez (2017) who found some teachers expressed a disappointment in the focus on them at the 'expense of the students' (p. 248).

Further barriers included limited time in soliciting input from parents to further understand their cultural background, although this was described to be a 'purposeful choice' (Parker et al, 2020, p.134). Furthermore, practitioners may be hesitant to explore culture and values due to a lack of background knowledge, or because of the difficulty in summarising personal identity (Newman and Ingraham, 2020).

2.3.4.2 Theme 2: Problem-solving processes, questioning, modelling and building empathy

All four of the articles described various processes associated with problem-solving when responding to cultural diversity. Knotek (2012) explains that 'effective consultation requires a vulnerability to discuss professional issues through effective problem-solving' (p. 52) and found that within the school context, relational problem-solving was culturally valued. Interestingly, Castro-Villarreal & Rodriguez (2017) found that teachers reported to dislike a problem focus and wanted to consider solutions, whilst addressing the concerns 'head on' (p.251). Through direct work with schools, some studies reported a tendency for school staff to not always consider cultural dynamics when conceptualising student's needs, occasionally expressing misguided assumptions about CYP.

Whilst evaluating the delivery of MSC, problem-solving was described by Newman and Ingraham (2020) to involve CIT evaluating their own views and perspectives whilst thinking holistically and with a multicultural lens. Parker et al (2020) found that many consultation services often reflected a medical model orientation, including referrals and assessments. Some participants were reported to use eco-behavioural models which emphasised problem-solving processes to inform environmental changes and facilitate improved student outcomes. Efforts to strengthen the school's capacity to support culturally diverse students were reported by Parker et al (2020), who noted various

methods to help consultees develop knowledge, skills and attitudes to interact with clients more effectively. For example, questions, modelling, and visual stimuli were used to inquire about the student's and families cultural background, and how to support culturally diverse youth

2.3.4.3 Theme 3: 'Relationships matter' – a developed understanding of the school context and individuals working within the system

Both of the school-based studies (Knotek, 2012, Castro-Villarreal & Rodriguez, 2017) placed emphasis on building a relationship with schools in order to carry out effective culturally-responsive consultation. Within the school context, both studies reported that having an understanding of a school's culture and climate influenced how the consultative model of practice was received. For example, Knotek (2012) stated that the IC-teams 'innovation' had goals that were broadly consistent with the schools' wider culture and matched the practice of meeting the children where they were, academically and socially.

In both studies, reference was made to the 'organisational culture' of the school and how leadership influences subsequent responses from school staff when working consultatively. For example, Castro-Villarreal & Rodriguez (2017) reported that the teachers' perceptions of CCC influenced how it was received and as the school was heavily consulted, this had a positive impact on facilitating the consultation processes. Although this was said to increase teachers' acceptance of the approach, both authors noted the complex nature of social organisations whose members (students, teachers, families etc.) engage in numerous interactions throughout the day.

Being external to an organisation can present with difficulties, which both authors reported to impact on how consultation was received. Knotek (2012) explained that if consultants are not internal to the organisation, it is critical that they obtain 'insider knowledge' (p.60) in order to help them understand the organisation and provide meaningful guidance. This finding is reflected in Castro-Villarreal & Rodriguez's (2017) study, who reported a resistance from some teachers when accepting support from external providers, who felt that some consultants were 'out of touch' with the school environment and the needs of the pupils (p.249).

Although Parker et al (2020) and Newman and Ingraham (2020) didn't explicitly report a response to understanding the school context and building trusting relationships, they clarified how 'shifting perspectives' when consulting with individuals from different backgrounds can increase participation in consultative approaches. In addition, Parker et al (2020) found that relationships with parents is

built through developing their understanding of the education system in general, in order to increase their awareness and knowledge of how things operate.

2.3.4.4 Theme 4: Macro-level culture and power influences within the school and wider systems

A consistent finding reflected within the data across all studies was the impact of wider systems and influences of power in responding to culture and diversity. For example, all four of the studies reported the difficulty of meeting external demands and found that the school environment can often be fast-paced and data driven, which can lead to reactive approaches being implemented over preventative support systems (Castro-Villarreal & Rodriguez, 2017). All studies mentioned the influence of macro-level culture, looking beyond the consultant, consultee and client and towards systems-level pressures and overall values. For example, Knotek (2012) reported that a teacher felt that the aim of teaching was the support the development of the whole child but felt constrained by the national requirements, which were reported to 'miss the needs of the students' (p. 56).

The notion that 'one size fits all' was contended with in all of the studies, with school staff reporting a need to ensure that the delivery of instruction and services was provided in a way that was respectful and responsive to the lived experience of the children, family and staff (Knotek, 2012). All studies reported the challenges of working consultatively at a systems-level and found that there was a culture of focusing on individual children, rather than the 'bigger picture'. Parker et al (2020) found that teachers were expected to spend time administering individual assessments, prohibiting them from spending time engaging in systems-level efforts.

Contextual and power influences were found to impact consultants' capacity to address cultural issues. For example, Parker et al (2020) reported the concept of 'cultural minimisation' and a lack of administrative support, with procedures, policies, and the overall climate functioning as structural barriers to the participants' delivery of culturally responsive consultation. Newman and Ingraham (2020) highlighted the importance of adopting an ecosystemic perspective when thinking about CYP in the school context, with the general view that 'there is no problem child, only problem situations' (Newman and Ingraham, 2020, p. 18).

2.3.4.5 Theme 5: Continual professional development and awareness of self in context, an ecological perspective

Outside of the school context, Parker et al (2020) and Newman and Ingraham (2020) focussed on how school psychologists may strive to adapt their practice to become culturally responsive. Both studies reported themes relating how individual perspectives are shaped by culture, experiences and education. Newman and Ingraham (2020) reported the process of trainees sharing their identities and values to demonstrate intersectionality. Many of the CIT's felt that their identity as a school psychologist was still developing and reflected on their own culture in relation to others, expressing the need to know about other backgrounds to develop their practice and awareness of self.

In addition to the development of individual self-awareness as an important feature of culturally responsive consultation, the authors of both studies reported how to develop practice through continual learning and professional development. For example, Parker et al (2020) found that consultants engaged in ongoing learning and informal means of development, in addition to reaching out to individuals who can offer a wider perspective to a white dominated profession. Although this was indicated within the study, the authors reported a hesitancy to seek input from 'cultural guides' due to a sensitivity around discussing cultural issues with ethnic minorities.

2.3.5 DISCUSSION

2.3.5.1 Reviewing the findings

This review aimed to explore what we currently know from research about 'culturally responsive consultation' and its application within education. The findings from this review represent a holistic picture, providing a detailed understanding of practice within multiple contexts. Throughout the review process, various concepts were found within each of the studies through the process of meta-ethnography (Noblit & Hare, 1988). The similarities between the papers led to carrying out reciprocal translation in order to analyse the data set to create third-order interpretations.

A key concept brought forward from each of the studies was the highly collaborative nature of consultation when responding to diversity, working closely with key adults in order to support CYP. This finding is in-line with Newman and Ingraham's (2017) CCC model which is characterised by relational processes such as interpersonal communication, relationship building and cultural responsiveness (Newman & Ingraham, 2017). In addition, the review found that questioning, modelling and building empathy were effective problem-solving strategies, which corresponds with the various discursive strategies identified by Nolan & Moreland (2014). Furthermore, many of the findings were in-line with Sheridan & Gutkin's (2000) ecological model which emphasises joined-up

working, requiring EPs to work closely with other professionals and families. Findings also suggested a dislike from teachers towards a problem focus, with a preference for considering solutions (Castro-Villarreal & Rodriguez, 2017). This finding is supported by Evans (2005) who proposed a SF approach to consultation, placing emphasis on future-oriented thinking about a presenting problem and strength-based thinking, which is especially important when exploring culture and values with consultees.

All of the studies reported the importance of understanding the organisational culture and school context to build trusting relationships with school staff and parents. In a qualitative meta-synthesis of 38 research studies, Newman and Ingraham (2017) discussed the influence of systemic and contextual factors during consultation, including "(1) the availability of resources such as time, (2) the understanding of school culture and the establishment of clear consultation expectations; and (3) the influence of building administrators." (p. 29). This finding mirrors various aspects of the outcomes of this review, especially when considering the potential for systemic 'barriers' to occur.

A resistance towards consultative approaches was reported due to a lack of understanding or 'mistrust' of roles, perhaps due to pre-conceptions of the role of the psychologist as a 'consultant'. Positioning theory (Davies & Harré, 1990) provides a theoretical underpinning for the non-hierarchical relationship in consultation, with both interactive and reflective positions playing a role in how the relationship is perceived. Findings from this review indicate a need to move away from the 'one size fits all' approach, with mention of how macro-level culture and power influences within the school and wider systems can impact on how CYP are perceived.

2.3.5.2 Limitations

All studies utilized models of consultation (CCC, MSC and IC-Teams) to provide a theoretical framework for delivery, contributing to the WoE B score and credibility. For the most part, the research designs and methods of analysis were clear, indicating that the conclusions drawn from the researchers may be reliably transferred to other contexts.

After carrying out WoE A, it was clear that not all the studies were conducted with equal rigour or transparency. In particular, Knotek (2012) provided limited information regarding specific research questions, in addition to little regard given ethical considerations, although this was implicit throughout. Furthermore, the author didn't provide any mention of reflexivity or position themselves as a researcher whilst providing idiosyncratic interpretations of some findings.

Although each of the papers provided rich information directly related to the review question, it is acknowledged that all four studies were carried out in the US where the cultural, social and political context differs to the UK. The themes and subsequent interpretations drawn from the studies have relevance to the UK context but are graded as 'medium' for WoE C to reflect disparities. In addition, it is recognised that there is a level of subjectivity associated with the constructivist nature of qualitative research, both at the primary research level and in forming the review.

2.3.5.3 Summary and rationale for current study

After reviewing the literature and developing an awareness of the current social and political circumstances, it is clear that a mono-cultural standpoint will not meet the needs of large percentages of students. It is becoming increasingly important to consider how to adapt approaches within educational psychology to become culturally responsive for a number of practical and ethical reasons. EPs have a responsibility to be aware of the impact of culture, ethnicity and religion on assessment and re-evaluate the current psychological models which traditionally reflect western constructions. Although numerous studies exist that support the efficacy of consultation, there is limited research based in the UK which addresses how to incorporate cultural responsiveness into consultation processes. The current study aims to add to the evidence base by building on existing research whilst exploring how Educational Psychologists (EPs) conceptualise and respond to culture within the consultative model of service delivery. This is hoped to enable EPs to reflect and improve practices provided to schools, families and communities.

2.2.6 RESEARCH QUESTIONS

Although numerous studies exist that support the efficacy of consultation, there is limited research based in the UK which addresses how to incorporate cultural responsiveness into consultation processes. This proposal intends to address the research gaps and aims to answer the following research questions:

Overarching research question (RQ):

> *How do EPs respond to culture within the consultative model of service delivery to schools?*

Sub-questions:

➢ *RQ1: How do EPs view their role in relation to responding to culture?*

➢ *RQ2: How do EPs use consultation to respond to culture?*

➢ *RQ3: What hindering and helping factors do EPs face when providing culturally responsive consultation?*

3 METHODOLOGY

This chapter highlights the methods undertaken to carry out the current research, including an overview of the key theoretical paradigms and a description of the ontological and epistemological standpoint of the researcher. The research design is then outlined, including a rationale for the use of semi-structured interviews and consideration of methods to analyse qualitative data. The use of Reflexive Thematic Analysis (RTA) is discussed within the context of the current study and ethical considerations are presented, along with how the researcher aims to address trustworthiness. Information relating to the sampling method and data collection will be provided, along with a detailed description of the RTA process.

3.1 PHILOSOPHICAL BASIS OF THIS RESEARCH

Philosophical beliefs about the nature of reality are essential to understanding how meaning is made, with different 'paradigms' helping to orientate thinking about how research might be approached. Morgan (2007) views paradigms as "shared belief systems that influence the kinds of knowledge researchers seek and how they interpret the evidence they collect" (p. 50). The characteristics of paradigms are determined by their philosophical roots and are shaped by the researchers' beliefs about ontology: the nature of reality, and epistemology: the nature of knowledge.

Providing clarity about ontological and epistemological positions is important as they inform both methodology and influence subsequent findings (Gough, Thomas and Oliver, 2012). Within ontology, realism implies that there is an objective truth and a single reality to be explored. On the other hand, relativism holds the belief that multiple realities are constructed through individual experience. Having an awareness of ontological assumptions throughout the process of a research project is important as it examines your underlying belief system whilst challenging the assumptions made in order to believe that something is real (Becker, Bryman & Ferguson 2012).

Ontological assumptions about reality consequently raise queries regarding how knowledge is acquired, or 'epistemology'. Within research, epistemology is concerned with the basis of knowledge and how we come to know something. This includes how it is acquired and subsequently, how it is communicated to others (Kivunja & Kuyini, 2017). This has implications for the practice of educational psychology and provides the basis of how we 'search for truth' within the field.

Within social science research there are four key paradigms; post-positivism, constructivism, transformative and pragmatic (Mertens, 2015), Table 2.1 outlines the key paradigms and how they related to ontology, epistemology and choice of methodology.

Table 2.1

Research paradigms and is based upon the work of Mertens (2015)

	Positivism/Post-positivism	Constructivism/Social constructionism	Transformative	Pragmatism
Ontology (What is 'real')	Only one reality exists which is 'knowable' within a specified level of probability.	Multiple realities exist which are socially constructed through an individual's interaction with others	Multiple realities exist and are based on socio-historic positioning	A single reality exists but all individuals have their own unique interpretation.
Epistemology	Implies and asserts the importance of objectivity.	There is an interactive relationship between the researcher, participant and production of knowledge	There is an interactive relationship between the researcher and participant. Knowledge is situated in the socio-historic context and issues of power and trust are considered.	Relationships in research are determined by what the researcher deems appropriate to the study.
Methodology	Primarily quantitative and decontextualized.	Primarily qualitative and contextual factors are described.	Primarily qualitative but quantitative and mixed method may be used,	Methods are matched to the research purposes and questions,

				taking into consideration historical and contextual factors.	mixed methods may be adopted.

3.1.1 RESEARCH PARADIGMS/THEORETICAL POSITIONS

3.1.1.1 Positivism/post positivism

Positivism holds a 'traditional' philosophical view and is associated with a realist ontology which assumes that reality can be understood through evaluation of experience and that there is a single reality to be uncovered. Positivist methods adopt a fixed design approach by which the experimental design is pre-specified in detail at an early stage of the process (Cohen, Manion and Morrison, 2017). The ontological and epistemological bases of the 'scientific method' have received sustained criticism in their attempt to understanding the vast intricacies associated with human nature. For example, positivist methods work towards an assumption that there is a regularity in responses which poses issues when human beings are the subject and has potential for subjugating others (Moore, 2013).

The debate around the lack of suitability of positivist approaches in the social world resulted in the development of 'post-positivism'. This paradigm attempted to find a way forward, accepting that reality is imperfect, and that truth is "absolute but not probable" (Kivunja & Kuyini, 2017 p.32). Within post-positivism, there is an acceptance that the theories, background knowledge and values of the researcher have an influence on what is being observed (Reichardt and Rallis, 1994). The amalgamation of opposing ontologies within a single paradigm has been open to criticism and presents internal contradictions. For example, Groff (2004) believed this to be an "intellectual quagmire" (p. 135).

3.1.1.2 Constructivism

The emergence of constructivism within research raises questions about the dominance and appropriateness of positivist methods for social science practice and was offered not as an alternative to positivism but something fundamentally different. A relativist ontology is associated with constructivism which encompasses the set of beliefs that there is not just one, but multiple realities. Constructivism has been used to describe the multiple, socially constructed realities determined by subjective individual experience and acknowledges the importance of social discourse in the construction of knowledge (Mertens & Hesse-Biber, 2012).

Within this paradigm, the context is extremely important, lending itself to emergent research with flexible designs. Inductive logic is used by which the researcher begins to collect data from which theoretical concepts then emerge (Imenda, 2014). In assuming a naturalist methodology, the researcher utilises data gathered through qualitative methods such as interviews, focus groups and observations. Within this paradigm, there is an acknowledgement that the researcher will have a role in the construction and interpretation of the data based on their personal preferences (Punch, 2005). Although this could be considered an advantage, the level of subjectivism leaves the interpretation of results open to a considerable amount of bias. In addition, the context-specific nature of constructivist research means that generalisability of the findings is impractical.

3.1.1.3 Transformative

Post-colonial paradigms situate their research in issues of social justice, seeking to address the political, economic and social issues that may have led to oppression. There are long-held epistemological perspectives that have been challenged through the transformative paradigm which pursues giving voices to those who may have previously been marginalised. The term 'epistemological oppression' is the philosophical conceptualisation that researchers possess 'epistemic agency' and therefore have a role in structuring and leading on understanding the world (Sewell, 2016). The transformative paradigm offers alternative understandings of the world which are value-conscious to push towards a more equal participation in the construction of knowledge. For example, Harding's (2009) standpoint theory discusses the social positions (standpoints) by which professionals, or researchers operate and the impact this has on construction of knowledge; those who are epistemologically oppressed are at a disadvantage as they are not positioned in the dominance of thought.

3.1.1.4 Pragmatism

Pragmatism emerged as the "third research community" (Tashakkori & Teddlie 2009, p. 4), presenting an alternative to the positivism/constructivism contradiction. The premise to pragmatism within research is that the 'truth' can't be discovered about the real world through the application of a single scientific method. Rather than placing emphasis on the foundational philosophy of research, pragmatism suggests that the choice of a mixed approach is driven by the questions that are being asked within the research. This has been articulated as choosing the "combination or mixture of methods and procedures that works best for answering your research questions" (Tashakkori & Teddlie, 2010, p. 17). Within this paradigm, triangulation of data allows for researchers to capture the complexity of phenomena without being limited by the constraints of a strict post-positivist or constructivist paradigm (Cohen et al., 2009). Although this amount of flexibility can provide rich information, researchers have argued that mixed methods research inappropriately mixes paradigms based on different realities which can cause confusion and lack of purpose (Sale, Lohfeld, & Brazil, 2002).

3.1.2 ONTOLOGICAL AND EPISTEMOLOGICAL STANCE

The current research holds relativist assumptions and a belief that multiple realities are constructed through individual experience. Relativism is the belief that our interpretation is not a mirror reflection of how things are but are relative to an individual's construction (Sullivan, 2010). This research, therefore, aligns with a relativist ontology which accepts that there is no universal truth, but a possibility of "specific, local, personal and community forms of truth" (Kvale, 1995, p.21).

Consideration of the above paradigms led the researcher to adopt the constructivist paradigm which focusses on multiple, socially constructed realities and acknowledges the importance of social discourse in the construction of knowledge. The researcher considered how the current study may fall under the 'transformative' paradigm, however, consideration was given to the participant group selected and issues associated with power and illuminating voices of marginalised groups (See Appendix I for reflexive log excerpt).

By embracing a constructivist paradigm employing a qualitative methodology, this research rejects the assumptions underpinning positivist paradigms assuming that research can be conducted in an unbiased manner, seeking to uncover the 'absolute truth' existing independently of the research. Assumptions of the constructivist paradigm, therefore, include the subjectivity of the data analysis

and an appreciation at the results reflect the researcher interpretations. This 'reflexive' approach is discussed below in section 2.1.3.

3.1.2.1 Social constructionism

In advance of providing explanations of social constructionism in relation to the current research, distinctions between 'constructivism' and 'social constructionism' will be explored. Lee (2012) explains that although the two terms may be interchangeable, there are subtle differences which guide the choice of terms. Social constructionism leans towards focussing on a collective generation of meaning and therefore implies that meaning and knowledge are generated through social shared constructions of the world (Schwandt, 1994). The current research places focus on socially constructed processes and therefore proposes a social constructionist epistemology to underpin the production of knowledge and meaning-making.

From a social constructionist perspective, Anderson and Goolishian (1988) explain that there are no 'real' entities that can be accurately mapped or captured and that we reject to the position as 'knowers' and assumptions that there are 'facts' to be uncovered. These 'facts', along with assumptions about the world are artefacts of socially mediated discourse (Galbin, 2014). Social constructionism has underpinned much of the research placing focus on consultation due to the social context in which it is conducted, where constructions are developed through the use of language and social interactions. Social constructionism, therefore, is highly relevant to EP practice and has been conceptualised by Burr & Dick (2017) as having four key assumptions:

1. A critical stance towards taken-for-granted ways of understanding our world, including ourselves.

2. Historical and cultural specificity and ways in which we commonly understand the world.

3. Knowledge is sustained by social processes and people construct it between them.

4. Knowledge and social action go together with numerous possible social constructions.

The assumptions outlined by Burr & Dick (2017) are aligned with the ontological and epistemological position of the current research, guiding the methodology chosen. It is expected that each

participant will have a different social construction of their approach to consultation practices and cultural responsiveness. In line with recommendations, it is important to acknowledge the researchers own socially constructed reality and the influence this may have on the interpretation of the data (Clarke & Braun, 2013) which will be discussed below.

3.1.3 POSITIONALITY OF THE RESEARCHER

The notion of objectivity is not claimed by the social constructionist researcher and reflexivity is acknowledged instead, encouraging the researcher to consider the risks influencing interpretations (Frost et al, 2010). The researcher recognises that through engaging with participants, there will inevitably be an influence on the production of knowledge (Yardley, 2015). In order to engage in the reflexive process, it is important to identify the ways in which the researcher's experiences may influence the findings. The concept of reflexivity has been described as a 'critical self-awareness of the historical-cultural situatedness of the researcher in the context of the research' (Finlay, 2014, p.130).

Within qualitative research in particular, it is recommended to present biographical details about oneself in the interests of reflexivity (Clarke & Braun, 2013). The researcher identifies as a white female undertaking a Doctorate in Applied Educational Psychology. Throughout the Doctorate, the researcher has undertaken placement within a Local Authority which has been through a process of examining its service delivery in relation to cultural responsiveness. As a service, frequent continuing professional development (CPD) opportunities have been provided to ensure anti-oppressive practice, both through whole service days, working groups and agendas within team meetings. The researchers own psychological approach sits most closely within a humanistic paradigm and a passion towards social justice. This approach is likely to influence and underpin some of the assumptions inherent in the interpretations and analysis of data.

Reflexivity has been described as an indicator of 'quality assurance', defined by Braun and Clarke (2021) as the rigorous self-reflection, questioning and interrogation of one's role as a researcher. With this in mind, the researcher has engaged in continuous self-reflection and kept a reflexive journal, including positioning, assumptions and values, stated in the first person, as recommended in the write up of reflexive research (Braun & Clarke, 2021; SAGE Publishing, 2021) (See Appendix I).

3.2 RESEARCH DESIGN AND DATA COLLECTION

This section includes exploration of the use of semi-structured interviews whilst considering the methodological advantages and disadvantages. An exploration of the use of 'Reflexive Thematic Analysis' (RTA) is outlined as a method to analyse the data collected, alongside presenting the ethical considerations whilst acknowledging issues around the trustworthiness of this research.

3.2.1 SEMI-STRUCTURED INTERVIEWS WITHIN A QUALITATIVE METHOD

The subjective nature of the data has led the researcher to conclude that qualitative methodology is both a pragmatically appropriate means of answering the research questions whilst allowing for exploration of socially constructed realities. In order to gather this information, a qualitative design using individual semi-structured interviews was conducted. The process of carrying out semi-structured interviews aligns with the social constructionist view that knowledge is sustained by social processes and that 'truth' is a product of social processes and interactions (Burr, 2015). Therefore, there is an acknowledgement that there is an interactive relationship between the researcher, participant and production of knowledge through the process of interviewing. Furthermore, semi-structured interviews are in-line with the foundational notion of social constructionism that meaning is constructed through social interaction (Koro-Ljungberg, 2008).

Semi-structured interviewing is a frequently used technique to gather qualitative data and may be applied with varying levels of flexibility (Howitt, 2016). Unlike a structured interview approach, the researcher is encouraged to prepare flexible questions as a framework for the conversation, with further questioning employed to clarify or elaborate on the points made by the interview (Dicoco-Bloom & Crabtree, 2006; Howitt, 2016). The nature of semi-structured interviews allow questions to be developed and modified in response to participant reactions, allowing for a detailed exploration into particularly relevant areas, contributing to the idiosyncratic nature of the interview process (Smith, 2015). A key feature of a semi-structured approach to interviewing is the "researcher's attention to the participant's narrative as it is unfolding" (Galletta & Cross, 2013, p.76).

There are various methodological advantages to using a semi-structured interviewing approach in qualitative research. For example, a key advantage highlighted by Howitt (2016) is the flexible nature which lends itself well when approaching exploratory research which a more structured approach is less likely to offer. Furthermore, the researcher has the opportunity to respond to the interviews on

an individual basis and uncover detailed descriptions leading to a rich data set (Polit & Beck, 2010; Rubin, 2005). Although a number of advantages have been discussed surrounding the use of a semi-structured approach, researchers have argued that there is a lack of uniform to the approach (Kallio et al, 2016) and that it may be ethically dubious to collect data that is not completely necessary for the research (Green et al, 2007). Further critique has suggested the potential for unconscious or internal biases which may lead to threats at both the data gathering and data analysis phases (Potter & Hepburn, 2005; Diefenbach, 2008).

In consideration of the critique provided, the researcher acknowledges that many of the issues may not be fully resolved and need to be accounted for throughout data collection and analysis. Researcher reflexivity has been discussed, providing an account of personal and professional interest which aims to provide a critical self-awareness about preconceptions, relationship dynamics and analytic focus (Polit & Beck, 2014). Reflexivity, therefore, aims to uphold a level of transparency and comment on the potential biases which may affect both implementation and interpretation of the results (See Appendix I).

It has been proposed that the use of semi-structured interviews requires a level of previous study in the research area as the interview questions are formed based on knowledge of the topic (Wengraf, 2001; Kelly, Bourgeault & Dingwall, 2010).Prior to forming the interview schedule, the literature surrounding 'culturally responsive consultation' was reviewed which supported the development of the questions. For example, the Ingraham's MSC (2000) framework was considered to provide theoretical underpinnings to the questions (See Appendix A). Although the framework provided context for the study, the MSC was merely used as a guide to ensure the researcher maintained a flexible stance based on the participants' responses. A 'deductive' approach was deliberated, however, this type of analysis would add a level of structure to the interview process which would distract from the individual experience and reduce the opportunity for discussion and exploration of terminology being used. In order to remain true to the exploratory nature of the study, the use of open questions allowed the participants to highlight and expand on their ideas.

The interview schedule can be found in Appendix J, including additional prompts used by the researcher during the interviews. These additional prompts include open questions such as 'when you say….I'm wondering what that means to you? And 'what does that look like in practice' to explore what the key terms meant to the individual being interviewed. The process of clarification has been recommended by Galletta & Cross (2013), who propose that engaging in clarification ensures a certain level of accuracy and gives space for further elaboration and depth. This technique,

therefore, enabled a greater depth of understanding to be uncovered and highlighted the unique narrative of the individual.

3.2.2 CONSIDERATION OF QUALITATIVE ANALYSIS METHODS

Qualitative research aims to capture the meanings of accounts across several dimensions, including argumentative, discursive and emotional (Mason, 2006). There are a number of qualitative approaches used to analyse research, incorporating different epistemologies and practices spanning a range of empirical frameworks (Frost et al, 2010). Various alternative qualitative approaches were considered for conducting this research before deciding on the current proposed method. Table 2.2 Highlights some and includes the bases of their investigation and decisions as to why they were rejected.

Table 2.2

Alternative methods for analysing qualitative research and consideration of their use within this study (adapted from Frost 2010, p.4)

Data analysis method	Basis of investigation	Consideration for current research
Grounded theory (GT)	GT seeks to generate theories that account for patterns of behaviour and social processes and is based on a general method of comparative analysis (Glaser and Strauss, 2017). GT identifies concepts in the data which are then compared and contrasted, with focus on developing theories inductively from rich open-ended data collection (Rieger, 2019).	GT studies are proposed to be most appropriate when the research questions focus on developing theories of social processes (Braun & Clarke, 2022). In addition, GT is most suitable when data collection and analysis can occur simultaneously, with sufficient time to sample enough participants to reach saturation (Braun & Clarke, 2022). The current study aims to focus on and explore meanings, making GT less appropriate. In addition, the time-limited nature of the current study means that carrying out data collection

		and analysis at the same time is unrealistic.
Foucauldian Discourse Analysis (FDA)	FDA seeks to explore how language is used with focus on the power represented, aiming to examine how concepts are constructed through discourse and what the effects of this might be. Khan & MacEachen (2021) explains that this approach usually includes stages, however, Walton (2007) suggests that FDA is less to do with following prescribed stages and encourages avoiding making 'truth claims'.	FDA was considered as an approach to illuminate consultation processes, specifically focussing on cultural responsiveness. This approach may have involved recording consultations and analysing the discourse between EPs and service users. However, there were some ethical concerns held by the researcher around this, along with a lack of clarity around participant inclusion criteria.
Narrative Analysis (NA)	NA seeks to explore data for stories and examines the content, form and function (Halliday, 2006). NA is based on the premise that people use stories to make sense of themselves and the world whilst considering how people make meaning of their experiences and analyses factors such as story plots and values (Jovlechovitch & Bauer, 2000).	NA was considered for this research as the researcher had been made aware of this approach through training and was drawn to the analysis method due to the interviewing process which can be positive and supportive for participants (Wong & Breheny, 2018). However, NA focuses on analysis at an individual level and although experiences of responding to culture through consultation are likely to vary between individuals, the current research aimed to identify common patterns of meaning.
Interpretative Phenomenological Analysis (IPA)	IPA is phenomenological in that it involves a detailed examination of personal lived experience and interpretative in recognising the role of the researcher in making sense of the experience (Smith, 2004). IPA,	IPA generally focuses on a small, homogenous sample (Braun, Clarke & Hayfield 2023) and begins by analysing each individual case and develops subsequent themes across cases (Eatough & Smith, 2017). Although

	therefore, considers subjective individual experiences whilst acknowledging the subjectivity of the researcher in interpreting them (Eatough & Smith, 2017).	there is a dual focus on individual and group experiences, the individual focus wasn't deemed appropriate for the current research which aimed to explore a range of experiences. In addition, IPA requires a greater familiarity with qualitative research to conduct high-quality analysis (Braun, Clarke & Hayfield 2023). The researcher's limited experience using qualitative methods led to choosing a more accessible method.
Action Research (AR)	Within the transformative paradigm, AR involves consideration of practice, action and reflection "in the pursuit of practical solutions to issues of pressing concern to people" (Reason and Bradbury, 2003, p.1).	As this research involves participation of EPs in order to review and improve practice, focus groups were considered to gather data and reflect on practice The purpose of this research, however, is to explore the process of self-perceived culturally responsive consultation and involved speaking to individual EPs, so there isn't a cyclical process of plan, act, observe and reflect for it warrant an AR design.

3.2.3 AN EXPLORATION OF THE USE OF REFLEXIVE THEMATIC ANALYSIS (RTA)

This research is exploratory in nature and therefore requires a method of data analysis which would enable the researcher to approach the data in a flexible way, seeking to understand individual experiences. Given the research questions and epistemological stance within which the methods are grounded, 'Thematic Analysis' (TA) was deemed most appropriate for the current study. TA is an accessible method to analyse qualitative data, aiming to construct patterns of meaning which address research questions based on the development of themes (Terry, Hayfield, Clarke & Braun, 2017). A key feature of this approach is its flexibility, in terms of research question, sample size and approaches to meaning generation and can be used to identify patterns in relation to participants

"lived experience, views and perspectives, and behaviour and practices" (Braun, Clarke & Gray, 2017, p.297). In this sense, TA can be considered useful when approaching experiential research, seeking to understand how individuals make sense of the world.

Braun and Clarke have produced a wealth of literature which seeks to raise awareness of the features of TA when applied within various paradigms and settings, aiming to increase the quality of analyses when using a TA method. A number of authors maintain that because TA is a process used by many qualitative methods, for example, grounded theory, ethnography and phenomenology, it shouldn't be considered as separate (Boyatzis, 1998; Holloway & Todres, 2003; Ryan & Bernard, 2003). On the other hand, TA could be considered as a method in its own right in order to analyse, organise, describe and report themes found within a data set (Braun & Clarke, 2006; King, 2004; Joffe, 2011; Nowell, Norris, White & Moules, 2017). Further advantages to TA include it theoretical freedom and can be modified to the needs of many studies and has been considered a useful method for examining different perspectives and unanticipated insights (King, 2004). In addition, TA can be used to summarise key features of a large data set, supporting the researcher to produce a clear and well-structured approach to handling data (Braun and Clarke, 2017; King, 2004).

Although there are many advantages to using TA, there are disadvantages to this method that need to be acknowledged. In comparison to other qualitative research methods, arguments have been made that there is a lack of substantial literature surrounding TA which may lead to inexperienced researchers to be unsure about how to conduct a rigorous TA (Nowell, Norris, White & Moules, 2017). Furthermore, TA's flexible nature leads to a potential lack of consistency and coherence when developing themes arising from the research data (Holloway & Todres, 2003). In order respond to this, the researcher has established and applied an explicit epistemological position in order to coherently underpin the empirical claims.

Following the extensive use of TA within social sciences, Braun and Clarke developed Reflexive TA (RTA - Braun, Clarke & Hayfield, 2019; Braun & Clarke, 2018). RTA encompasses a variety of epistemological stances and is positioned within a 'Big Q' qualitative paradigm, whereby research is underpinned by qualitative values and philosophical assumptions, such as a critical awareness of traditionally-held assumptions and practices, striving for complexity, richness and uncertainty (Braun & Clarke, 2021, 2022). Features of RTA include; an inductive approach to analysing data; a critical orientation and a constructionist theoretical perspective. RTA, therefore, fits well within a social constructionist epistemology adopted within this research.

A further central component to RTA is the acknowledgement that the researcher's position and contribution is unavoidable and an integral aspect of the process. This, therefore, indicates that the

researcher's subjectivity is a tool to consciously and actively use and a valuable resource to be drawn upon. The term 'reflexive' therefore, involves drawing upon experiences, pre-existing knowledge and social position whilst "critically interrogating" (Braun and Clarke 2021, p.5) how these aspects influence the research process. In order to be reflexive, therefore, knowledge should be treated as situational and a consequence of the interaction between the researcher and the data. With this in mind, RTA was selected as the method of data analysis to enable the researcher to explore, in depth, the EPs perspectives on culturally responsive consultation at the time of the interview.

3.2.4 ETHICAL CONSIDERATIONS

As a researcher who also has the 'dual role' of a Trainee Educational Psychologist (TEP) it was important that practice during this research was informed by guidelines relating to both the research process and to the profession. In order to do so, the research was guided by the British Psychological Society (BPS) code of ethics and conduct (2009) and the Health and Care Professions Council (HCPC, 2012) guidance and ethics for students. The University of Nottingham Ethics Committee provided ethical approval for the research on this basis of the steps taken to mitigate the ethical risks posed by the research (See Appendix K for a copy of the ethical approval letter).

The current study was expected to be 'low risk' as EP participants respond to questions within their professional competence. Informed consent was obtained from participants before the research starts and participants were aware that they could withdraw from the study at any time without giving a reason. In addition, the possibility of discomfort with the topic was addressed through the participant information sheet and at the beginning of the interview. For reasons of confidentiality and anonymity, limited information was be disclosed in relation to participant identity. Each of the issues and steps taken to address them are presented below:

3.2.4.1 Informed consent

An information sheet and consent form (See Appendix L and M) were provided to all participants who took part in the semi-structured interviews to gather fully informed consent. Participants were provided with the opportunity to ask questions about the study before, during and after the data collection period in order to ensure they were fully aware of the research and implications of taking part. For example, a full explanation as to the purpose of the research was given, including

information about the data collection method, how data would be stored and detailed about how the findings would be disseminated. Information on the findings and the conclusions of the research were shared with the participants and Senior EPs of teams to disseminate the information.

3.2.4.2 Right to withdraw

It was made clear to participants that they were under no obligation to participate and this was restated after the participants had agreed they would like to take part in the research. All participants who took part in the semi-structured interviews were informed about their right to withdraw at any time and up to 6 weeks following the data gathering period. This information was presented both in writing on the information sheets and verbally during the interview process at the beginning and the end (See Appendix J).

3.2.4.3 Confidentiality

Information letters and consent forms for participants and stakeholders were clear that protection of anonymity would be of paramount importance. All the data within the study is presented anonymously and transcripts of the interviews were anonymised, including the redaction of names throughout. In addition, reassurance was given to participants about how the information was held (See Appendix L).

3.2.5 ADDRESSING TRUSTWORTHINESS

Criteria such as reliability and validity have been conceived as problematic when reviewing qualitative data as the ontological assumptions are that there is no single truth against which the analysis can be assessed (Clarke & Braun, 2013). Several authors (Silverman, 2001; Pitts, 1994) have demonstrated how qualitative research can incorporate measures that deal with reliability and validity, attempting to address these issues within qualitative studies. A more useful and now widely acknowledged judgement of quality is 'trustworthiness', outlined by Lincoln and Guba (1985) which has been broken down into credibility, transferability, dependability and confirmability. Further information about how these criterion can be applied at different stages throughout qualitative

research has been provided by Shenton (2004), who provided a breakdown of trustworthiness and suggestions as to how a qualitative researcher can address the threats which may be encountered. Table 2.3 outlines the threats to trustworthiness and the actions taken to attempt to address them.

Table 2.3

Trustworthiness criteria, threats and actions to address these threats

Criteria	Acknowledged threats	Addressing threats
Credibility: Seeking to ensure the study measures what is actually intended	A social constructionist epistemology and the subsequent methodological approaches present a threat related to the subject nature of the research. There may also be issues associated with social desirability bias or demand characteristics.	- The adoption of well-established research methods, for example, the line of questioning perused in the data gathering. process and the method of data analysis. - Development of an early familiarity with the culture of participating organisation before data collection takes place to form an understanding and to establish a relationship of trust. - Giving participants the opportunity to refuse or withdraw from the project to ensure data collection involves participants genuinely willing to take part whilst indicating there are no right answers. - A 'reflective commentary' was provided to consider the effectiveness of the techniques and initial impressions of the data collected - Background information provided by the researcher, including biographical information. - Thick description of data to convey the actual situations under investigation. - Examination of previous research findings.

Transferability: concerned with 'the extent to which the findings of one study can be applied to other situations'	The findings of qualitative research are specific to a small number of particular environments and individuals, making it difficult to demonstrate that the findings are applicable to other situations and populations.	- Ensuring that sufficient contextual information is provided about the procedure. - Detailed description of the data collection methods employed, including the number and length of the data collection sessions and the time period over which the data was collected. - Detailed description of the subject under investigation was provide, allowing the reader to have a full understanding. - Restrictions in the type and number of participants who contributed to the data.
Dependability: how the researchers observations are tied to the situation of the study	The findings may be specific to the research undertaken and even if they are repeated they may not elicit the same results. Semi-structured interviews, for example, are hard to replicate due to the discrete nature of human interaction which may not be reported within the transcripts or noted by the researcher.	- The processes within the study are reported in detail, enabling a future researcher to repeat the work and to assess the extent to which the research practices have been followed. For example, the research design and its implementation, describing what was carried out and detail of the data gathering process. - The use of Use of Braun and Clarke's (2006) 15-point checklist was used as a criterion for good TA to ensure that the process was clear and explicit. - Reflective consideration of the study, evaluating the effectiveness.
Confirmability: whether the findings reflect the participants rather than the researcher	There is an acknowledgement that the researcher will have a role in the construction and interpretation of the data (Punch, 2013). The researcher may bring	- Steps taken to ensure that the findings are a results of the experiences and ideas of the participants, for example, noting the difference between semantic and latent coding. - Reducing investigator bias and acknowledging beliefs underpinning decisions made and methods adopted, in

	biases and assumptions to the data gathering and analysis process.	addition to reasons given for favouring one approach over another. - An ongoing 'reflective commentary' - Detailed methodological description is provided to outline the process of the research and the decisions made.

3.3 SAMPLING

3.3.1 STAKEHOLDER ENGAGEMENT

The stakeholders involved in the current study include the researcher, the University of Nottingham, the local authority (LA) and the EPs participating in the research. As the current research was completed as a thesis project at the University of Nottingham, criteria and guidelines set by the university were followed. This research was undertaken in partnership with the EPS in question, therefore senior EPs and Line Managers were involved in discussions about the project. Negotiations around stakeholder engagement were set up from within the EPS where the researcher invited all EPs within a particular service to take part. This service spans across a large area demographically and so covers a range of schools, some in ethnically diverse settings and others within majority white areas.

The service involved in the research has a strong focus on equality and diversity, both in the form of the service delivery model and CPD recent opportunities and therefore the research was considered in line with the EPS's priorities. For example, the service is guided by a desire to promote social justice and the principles of assessment are underpinned by a social model of disability, using a strength based, relational approach through collaboration with service users. The approach taken is one of 'collaborative consultation' which involves engaging with key people in order to establish shared ground whilst recognising that key people are in the best position to bring about change. The service in question do not use psychometric assessments and is only partially traded meaning that EP services are accessible.

In addition, various CPD opportunities have been provided which align with underpinning values and principles and as part of a response to the current landscape and the BLM movement. For example, many guest speakers were invited to share their knowledge and understanding of anti-racist

practice, leading to operationalising a commitment to anti-racism and giving space within working groups to build on reflexivity and cultural competence, using tools such as the 'Social Identity Map' - A Reflexive Tool for Practicing Explicit Positionality (Jacobson & Mustafa, 2019) and Burnham's 'Social Graces' framework (Burnham, 2018).

3.3.2 RECRUITMENT AND PARTICIPANT INFORMATION

For the current research, different populations were considered as potentially suitable for the aims, including EPs, school staff and parents. The exploratory nature of the study and the direction of the future findings led to focusing gathering data from EPs. EPs who may be interested in participating in the research project were identified through opportunity sampling. The participants involved in the research included EPs from a range of ethnic backgrounds, who had been practicing for various lengths of time within a service who had been prioritising cultural responsiveness and anti-racist practice (see table 2.4 for more information).Further individual details are not provided here due to the small number of participants, meaning that further information may cause participants to be identifiable to the reader. This is acknowledged as a methodological challenge, however anonymity was ensured in line with ethical considerations.

The inclusion criteria for the sample included; qualified EPs who had worked with at least 5 children and young people and their families from culturally diverse backgrounds, had at least one years' experience working in a culturally diverse area and had either training or CPD input on culture and diversity within the past two years. This criteria was chosen to ensure the participants could contribute to the area of study and felt confident using language associated with cultural responsiveness. Participants were also required to be willing to participate in at least one interview and willing for the interview to be audio recorded and then transcribed. EPs who were approached ideally had a range of experience, gender, ethnicity and specialism in order to contribute to the richness of the data and to capture variation.

Invitations to participate in the research were sent in the form of a letter via email (see Appendix N) along with information sheet and consent form. The researcher received initial responses and followed up participants who initially expressed interest to organise a time and date to meet. Further emails and prompts were sent to potential participants to enable further data to be collected and meet the proposed sample size (around 8 participants).

Overall, 9 EPs participated in the research (including one pilot study). This sample size was chosen to produce a sufficient data set to draw trustworthy conclusions from, in addition, pragmatic factors were also considered such as the time-consuming nature of the transcription process and analysis of the data gathered. The participants involved fell within the researcher's professional working relationships, therefore, the researcher ensured to explain her role as a researcher within this context to limit interference of the professional practice role as a TEP. Participant information is shown in Table 2.4 below:

Table 2.4

Participant information including participant's assigned code, role and gender

Participant code	Role	Years of practicing as an EP	Years working in the service	Gender
EP1	Senior EP	<10 years	<10 years	Female
EP2	Senior EP	<10 years	>10 years	Female
EP3	Senior EP	<10 years	<10 years	Female
EP4	Main grade EP	>5 years	>5 years	Female
EP5	Main grade EP	<10 years	>10 years	Female
EP6	Main grade EP	>10 years	>5 years	Female
EP7	Main grade EP	>10 years	>10 years	Female
EP8	Main grade EP	<10 years	<10 years	Female
EP9	Main grade EP	>10 years	>5 years	Female

3.4 DATA COLLECTION AND ANALYSIS

3.4.1 DEVELOPING THE INTERVIEW SCRIPT

As with all research methods, rigorous data collection procedures are the main factors that impact on quality and trustworthiness and influence the outcomes of the study (Kitto, Chesters & Grbich,

2008; Green et al. 2007). With focus on how to improve the trustworthiness of qualitative research, Kalio et al (2016) conducted a systematic review and developed a framework for developing a semi-structured interview guide. The authors propose a '5-step' process when developing an interview to improve the trustworthiness and plausibility of results:

- Identifying the prerequisites for using semi-structured interviews

- Retrieving and using previous knowledge

- Formulating the preliminary semi-structured interview guide

- Pilot testing the interview guide

- Presenting the complete semi structured interview guide

Piloting has been described as an 'integral aspect' of the interview process and are useful procedures to prepare for a full-scale study (Tashakkori & Teddlie, 2009). In addition, Castillo-Montoya (2016) found that carrying out a pilot study can strengthen the interview protocols, helping to identify flaws or limitations within the interview design that allow for the necessary modifications to be made. In line with recommendations, a pilot interview was used to practice and adapt the semi-structured interview, refining questions and reflecting on both the emotional and cognitive experiences.

Prior to the pilot interview, a pre-interview script was created, with reference to the MSC framework and important features associated with cultural responsiveness were included. The pilot was undertaken with a recently qualified EP who consented to take part based on their recent experience and understanding of the interview process. Important features related to the 'emotional experience' were taken into consideration, for example, ending the interview on a positive note and framing questions in a way that felt non-threatening. The researcher remained mindful to ensure that no harm was done by facilitating a reflective, open interview process with time to reflect on how the process felt, using the debrief sheet as necessary.

In addition to considering the emotional experiences of the process, perceptions of the questions or 'cognitive experience' was considered. For example, questions such as 'did you feel there was a question missing', 'did you expect me to ask a question that I didn't' or 'are there questions you'd prefer not to be included or any to be reworded'. See Appendix O for adaptations made following the pilot interview.

3.4.2 INTERVIEW PROCESS

Following stakeholder negotiations, the researcher conducted individual semi-structured interviews with each participant following informed consent. The participants were given the general interview structure in advance to inform them of the content and so they could feel prepared when asked to speak about a specific case.

The semi-structured interviews were carried out individually over MS Teams in a private room, without the presence or interference of others. The interviews lasted between 50-120 minutes and were recorded and transcribed using MS Teams software and subsequently stored securely within an OneDrive folder. The researcher considered the importance of building rapport prior and during the interview process to ensure positive participation and improve the credibility of the study.

The interviews consisted of 10 questions, with 'sub-questions' to draw upon different aspects (See Appendix J). The questions were designed to prompt participants to explore the use of consultation, define cultural responsiveness and reflect on their experiences. Interview questions asked participants to describe a specific case in which they engaged in responding to culture.

3.4.3 ANALYSIS AND RTA PROCEDURE

This section aims to outline the use of RTA (Braun & Clarke, 2021) as an analytical method used to explore the data and construct themes. This method was chosen as it aligns with the social constructionist position adopted, with acknowledgement of the active role taken by the researcher through the analysis process. The researcher actively applied meaning to the data set through engagement with the information and the themes were influenced by an understanding of relevant theoretical assumptions (Braun & Clarke, 2021). Within each stage of the analysis, reference will be made to examples of the decisions made by the researcher, with final themes being presented and defined, exemplified by data extracts.

Following the recording of semi-structured interviews, RTA was used to analyse the data through the identification of themes. Initially, a deductive approach to data analysis was considered. Deductive coding would involve analysing the data using the five domains of Ingraham's (2000) MSC framework as well as the codebook from the original study. Within this approach, the coding would

begin by reading through the transcripts and using the codebook derived from Ingraham's (2000) MSC framework to code for occurrences of culturally responsive consultation.

Following the consideration of analytical approaches, the researcher felt that the exploratory nature of the study lends itself to a flexible, inductive approach described by Braun and Clarke (2021). In contrast to the deductive approach guided by a theoretical framework, an inductive approach aims to allow for the findings to be guided by the data gathered in-line with the exploratory motivations of the research. To support and guide the analysis, a detailed text was used (Braun & Clarke, 2021) which highlighted various features of RTA and stages of data analysis involved. In order to carry out trustworthy and rigorous research, Braun & Clarke's (2006) 15 point checklist for good TA was considered and will be referred to throughout the chapter (See Figure 2.1)

Figure 2.1

A 15-point checklist of criteria for good thematic analysis

Table 2: A 15-Point Checklist of Criteria for Good Thematic Analysis

Process	No.	Criteria
Transcription	1	The data have been transcribed to an appropriate level of detail, and the transcripts have been checked against the tapes for 'accuracy'.
Coding	2	Each data item has been given equal attention in the coding process.
	3	Themes have not been generated from a few vivid examples (an anecdotal approach), but instead the coding process has been thorough, inclusive and comprehensive.
	4	All relevant extracts for all each theme have been collated.
	5	Themes have been checked against each other and back to the original data set.
	6	Themes are internally coherent, consistent, and distinctive.
Analysis	7	Data have been analysed - interpreted, made sense of - rather than just paraphrased or described.
	8	Analysis and data match each other - the extracts illustrate the analytic claims.
	9	Analysis tells a convincing and well-organised story about the data and topic.
	10	A good balance between analytic narrative and illustrative extracts is provided.
Overall	11	Enough time has been allocated to complete all phases of the analysis adequately, without rushing a phase or giving it a once-over-lightly.
Written report	12	The assumptions about, and specific approach to, thematic analysis are clearly explicated.
	13	There is a good fit between what you claim you do, and what you show you have done - i.e., described method and reported analysis are consistent.
	14	The language and concepts used in the report are consistent with the epistemological position of the analysis.
	15	The researcher is positioned as *active* in the research process; themes do not just 'emerge'.

(Braun & Clarke, 2006 p36)

Braun and Clarke (2021) suggest that RTA provides a thorough approach to data analysis, offering the space to manage the intricacies associated with qualitative research. Although flexibility is one of the key features of RTA, researchers (Braun & Clarke, 2021; Freeman & Sullivan, 2019; Maguire & Delahunt, 2017) argue that it is important to highlight how it has been applied in detail to justify the decisions made during the analytical process of constructing themes.

In particular, RTA stresses the pertinence of making conscious choices whilst remaining actively aware of how the researcher interacts with the data, acknowledging theoretical assumptions made. In order to maintain a rigorous approach, the researcher aims be transparent throughout the process of RTA and will present the six phases of Braun & Clarke's RTA method whist discussing the choices made at each stage to clearly outline how the data was analysed.

Figure 2.2

Phases of Thematic Analysis

Table 1: Phases of Thematic Analysis

Phase	Description of the process
1. Familiarising yourself with your data:	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2. Generating initial codes:	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
3. Searching for themes:	Collating codes into potential themes, gathering all data relevant to each potential theme.
4. Reviewing themes:	Checking in the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis.
5. Defining and naming themes:	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells; generating clear definitions and names for each theme.
6. Producing the report:	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis.

(Braun & Clarke, 2006 p35)

3.4.3.1 Phase one: Familiarise yourself with the data

The increase in video calling and recording technology as a consequence of the COVID-19 pandemic led to the decision to utilise this platform for the interview process. This was beneficial when considering the first phases of RTA as it allowed emersion into both the audio and visual data, adding to the information available during the process. The use of video recordings led to familiarisation of the transcripts, processing both the visual and auditory information.

Braun and Clarke (2021, p12) explain that "you will develop a far more thorough understanding of your data through having transcribed it". To respond to this, transcriptions were reviewed in detail following the initial transcription software which was processed using MS Teams, providing an insight into the data and added to the familiarisation stage. Transcripts were considered alongside the video recordings to ensure accuracy, relating to number 1 in Braun and Clarke's (2006) criteria for good TA (See Appendix P for an example transcript with researcher comments).

The researcher bore in mind questions such as 'how does the participant make sense of their experience?' and remained actively aware of the researchers own assumptions in order to be reflexive. Initial prominent messages were noted across the transcripts to be used as a means of checking that the themes constructed matched with the messages being communicated at the point of initial familiarisation (Braun & Clarke, 2021; Freeman & Sullivan, 2019) (See Appendix Q). During this phase, the researcher noted any of their own assumptions which may influence the interpretation of the data. For example, personal experiences of education and beliefs associated with inclusion, political stance and social positioning (See Appendix I for reflexive log excerpt).

3.4.3.2 Phase two: Coding the data (previously generating initial codes)

The next phase of RTA involved assigning codes to data excerpts whilst highlighting and coding sections of data relevant to the research questions. The researcher took an active role in the analysis by generating codes (Braun & Clarke, 2021; Maguire & Delahunt, 2017) which were influenced by the social constructionist stance and the literature explored during the study. The process of initial coding was iterative and involved repeated reviewing of each of transcript. It was ensured that equal attention was given to each of the transcripts, leading to the generation of codes throughout the whole of the data with equal rigour (Freeman and Sullivan, 2019, Braun and Clarke, 2021). The codes aimed to capture specific and particular meanings within the dataset of relevance to the research questions (Braun & Clarke 2021, p.52). Therefore, elements of the data which appeared relevant and

could contribute to the construction of overall themes were highlighted, relating to numbers 2-4 of the good criteria for TA.

Following careful consideration, comments on Microsoft word were used to enable the researcher to structure and organise the data as suggested by Braun and Clarke (2021). The codes applied to the dataset ranged from summative and descriptive to more conceptual. In order to adopt a critical approach, both a semantic and latent approach was applied when coding the data, with some codes representing a semantic, participant-driven perspective whilst others represented a more latent, researcher driven, conceptual understanding of the data set (Appendix R demonstrates initial thoughts related to semantic and latent coding).

Codes were applied to all of the data to ensure they provided an accurate reflection of the data set as it is important to "retain accounts that depart from the dominant story in the analysis" (Braun & Clarke, 2006, p.14). Following coding all of the transcripts, each code was reviewed to ensure the excerpts reflected a coherent picture of the data. The researcher engaged with this process in a thorough and rigorous manner, leading to the merging of some codes where they reflected the same meaning within the data and others were discarded where they didn't reflect a coherent concept. The coding process resulted in 118 codes across the 8 semi-structured interviews. Appendix S shows a table representing the hierarchical structure including all of the initial codes with a data extract to exemplify each code.

3.4.3.3 Phase three: Generating initial themes (previously searching for themes)

At this stage of the analysis, the focus shifted from the micro-detailed scope of the coding process towards exploring a more macro scale, looking for connections and alliances within the data set. It has been suggested that themes don't emerge from the data but instead are created by the researcher through the process of engaging with the data (Braun & Clarke, 2021; 2019). Working primarily with the codes, and returning to the data when needed, the researcher undertook a process of analysis searching for patterns of meaning. This stage of analysis was iterative and involved using PowerPoint as a visual mapping tool to guide the process (See Appendix T). In doing so, the researcher became immersed in the data and actively engaged with the codes by moving the text boxes to reflect larger patterns of meaning.

In order to develop themes, the researcher moved codes into candidate themes. The developing analysis resulted in the generation of a number of working, provisional themes and considered the

story they told about the dataset. The term 'candidate themes' was used to remind the researcher of the flexible nature of themes until the analysis was complete. Each theme aimed to have a 'central organising concept' (Braun & Clarke, 2019), therefore, the analysis involved seeking to explore the expression of shared or similar meaning (Number 5 & 6 of criteria for good TA).

During this stage of analysis, the researcher continuously acknowledged the epistemological underpinnings of the research paradigm within which this research is positioned. The researcher aimed to construct an analysis of the data which reflects a subjective interpretation of the data, rejecting the positivist perspective that 'truth' can be extracted from the analysis process. In order to develop the analysis, the following questioned were considered:

- Does the provisional theme capture something meaningful?
- Does it have a central idea that merges the codes together?
- Does it have clear boundaries?

3.4.3.4 Phase four: Reviewing and developing themes (previously reviewing themes)

As themes developed, they were reviewed by revisiting the transcripts and adapted accordingly, with consideration of the overall story. As suggested by authors in this field, it is natural to alter and adapt themes throughout the analysis process (Braun & Clarke, 2019). The researcher continued to merge or omit codes that were either conveying a similar narrative or upon reflection, was not relevant to the research aims or questions (See Appendix U for omitted codes). Some codes formed sub-themes to further organise the content of some of the overarching themes (Braun & Clarke, 2021; Freeman & Sullivan, 2019). Throughout this process, the researcher reviewed the theme names to ensure they clearly represented the story within the transcripts (Braun & Clarke, 2006; 2019; 2021).

3.4.3.5 Phase five: Refining, defining and naming themes (previously defining and naming themes)

Following reviewing and developing themes, the researcher continued to consider the names of the themes to ensure they reflected the data accurately and relate to the research aims and questions. This process involved consideration of the theme names to ensure they were "concise, punchy, and immediately give the reader a sense of what the theme is about" (Braun and Clarke, 2006, p18). A further important aspect of this stage, as outlined by Braun and Clarke (2006; 2019; 2021), is to

recognise interesting elements of the data and consider why these are interesting additions to an understanding of this area of research.

3.5 SUMMARY

This chapter aimed to positon the current research in relation to ontological and epistemological paradigms whilst describing the rationale for the methodology chosen. The research design and data collection methods have been described, along with ethical considerations and issues of trustworthiness within qualitative research. The following chapter presents the research findings found within 'stage 6' of RTA.

4 RESEARCH FINDINGS

This chapter will outline the themes developed through the RTA analysis to explore the overarching research question *'How do EPs respond to culture within the consultative model of service delivery?'* This chapter will detail a summary of the themes developed and each theme will be discussed in turn, related to the research questions they inform. Illustrative excerpts will be provided as examples of participants reflections during the semi-structured interviews.

4.1 PRESENTATION OF THEMES/PHASE SIX: PRODUCING THE REPORT

The final stage of Braun and Clarke's (2021) RTA refers to the presentation of research themes. From the analysis, three overarching themes, eight main themes and eight subthemes were developed. When themes are discussed, indication about the frequency by which they occurred is given to provide information about the approximate proportion of participants who contributed to the development of the theme. Although within RTA a themes relevance to the RQ isn't determined by its frequency, the language use aims to provide support the reader to interpret where themes were less common across the data set. The terms 'some' or 'several' indicates a small number of participants, 'most' or 'many' indicate more than half the participants, whereas 'almost all' or 'all' indicate that seven or eight participants contributed.

Figure 3.1

A thematic map to show the 3 overarching themes, 8 themes and 8 subthemes

Theme five: Systems

Theme six: EP role

Theme seven: Relationships

Theme eight: Opportunities to learn and reflect

Overarching theme: Barriers

Overarching theme: Supportive factors

Culture is broad and complex

Challenging and reframing

Theme four: Advocating for CYP and families

Overarching theme: Using consultation to respond to culture

Theme one: Responding to the cultural context

Engaging in reflexivity

Aligned with core values

Promoting difference

Creating safe spaces

Theme three: Collaboration to create change

Theme two: Exploring individual lived experience

Shifting perceptions

74

Building relationships and communication

4.2 OVERARCHING THEME: USING CONSULTATION TO RESPOND TO CULTURE

4.2.1 RESPONDING TO THE CULTURAL CONTEXT

This theme encompasses three subthemes that together represent how EPs perceive their role in responding to culture and the cultural context. Overall, this theme describes how EPs understand 'culture' and engage in culturally responsive practice. EPs described what 'culture' means in the context of working in schools and the implications this has on practice and professional development. Within this theme, the sub-themes 'broad and complex', 'engaging in reflexivity' and 'aligned with core values' will be discussed.

4.2.1.1 CULTURE IS BROAD AND COMPLEX

This subtheme provides insight into how EPs conceptualise 'culture' and subsequently view their role. The language used by participants suggests that culture is a broad and complex term which includes many aspects of societal and group thinking. In providing an explanation of what 'culture' means, some of the participants described the term to encompass traditions and norms within a social group and the impact this has on life experiences:

*"I think about culture in terms of, uh, kind of traditions, roles, beliefs, social norms that, people may hold, that might influence the way they think the way they interact with other people, the way they behave and see the world, their world view, if you li*ke" (P2)

"I think it's something about it being collectively, collective unspoken rules, principles, traditions, that define a group of people" (P5)

Within this, P2 conceptualises the term in relation to norms within a social group beyond what may be seen within the physical environment, influencing thoughts and behaviour. There may therefore

be traditions or expectations which influence the way individuals view the world. Further to this, P5 provides an explanation related to a collective group consciousness influencing identity and how an individual views themselves in relation to others. Additional reflections related to the conceptualisation of culture and how it may be viewed beyond race and religion, with some participants commenting on culture more broadly:

"And I think that it's not. It's not just racially dictated or dictated in terms of religion, and I think it can be dictated in terms of class and, just geographic location and it also can be dictated just in sort of smaller family groups. I think that you can reflect on like the culture within a particular family or even within a particular workplace" (P5)

"Yeah, I can't, whenever I think about the notion of culture, I think about, well, what else is there that surrounds culture in terms of the institution, in terms of the environment, in terms of where you know, the school that you're working in, where they're based, where they're located and thinking it from all those perspectives as well" (P8)

Here, P5 reflects on how culture may be viewed more broadly, beyond ethnicity and religion. In this instance, culture has been described to include various aspects of an individual's social positioning, acknowledging the impact of power and privilege within society and aspects of inequality. P8 focusses on 'culture' in relation to the environment, rather than the individual, perhaps moving away from within-child thinking in terms of where change needs to happen. Some participants chose to use 'narratives' to describe how culture may be viewed:

"It's, it's kind of about when I talk about a narrative, I'm thinking about kind of values and the themes, I guess the kind of the memories, it's breaking it down to even things like the stories, the, the family stories, the cultural stories more widely" (P3)

Within this conceptualisation of culture, P3 explains that she uses a narrative framework to understand and respond to culture, with consideration of individual and family stories. This suggests that narrative approaches may support the development of understanding culture and can be utilised in practice to build awareness. Although almost all participants provided an explanation as to what 'culture' means to them, some participants highlighted the challenging nature of providing a concrete definition of culture and viewed it as a dynamic and interacting concept:

"Culture can be a really broad term feels like its highly nuanced and highly complex and, so I think there's a lot of different facets of levels to the term culture that are important to consider" (P2)

"The culture may shape the experience of the group in the culture, and the people in the group might influence the culture. So I think it's a dynamic interactive thing that's going round and round. It's not something that's stands still" (P1)

Here, it can be interpreted that the notion of 'culture' is multi-faceted and dependent on the context in which the term is used. The response to culture, therefore, may be ever-changing based on both the EPs understanding of the cultural context and individuals within it.

4.2.1.2 Engaging in reflexivity

This subtheme provides insights into the importance of engaging in forms of reflexivity in the process of developing culturally responsive practice, related to acknowledging social positioning, maintaining awareness of biases and beliefs and acknowledging cultural responsiveness as a 'journey'. Within this subtheme, some participants commented on their experiences of developing 'cultural competence' prior to engaging in responsive practice, acknowledging their own cultural experience and viewing it as a 'building block' when responding to culture:

"I think first and foremost for me it's thinking about my own culture, my own background experience, values, those kind of things and then knowing them, Being aware of them, being conscious of them then helps me think about how do they influence the way I go about well-being a human" (P7)

In the extract above, P7 explains that, in order to build competence, personal experiences are considered whilst being aware of how they impact on functioning in both in personal and professional aspects of life. In addition, this extract suggests that it is important to bring unconscious thoughts to the surface in order to support developing cultural competence. Similarly, most participants discussed the importance of acknowledging unconscious biases and the impact this may have on practice:

"The more I become aware of and try to note in my head, if you like, those cultural narratives in the room as much as you can, and I think it's really hard to do that because you have a bias towards your own and it's really hard" (P3)

Within this extract, P3 uses 'narratives' to describe the stories and beliefs held to create meaning, whilst acknowledging the impact these have on thinking and behaviour. P3 notes that although it is important to maintain awareness of biases held in others and subsequent use of language, it may not always be possible to remain impartial due to personal biases held and the complexities that arise when developing an understanding and response to culture. A further level of reflexivity discussed by several participants was acknowledging social positioning and privilege, reflecting on power differentials and the impact this has on practice:

"It's made me realize that. EPS and I suppose. White middle class women like me perhaps have a bit of an obligation to do something. Not just to ourselves, but for just, you know, society, really, we can't. We can't just keep sitting on the fence and going. Yeah, that's not good, is it? That's not a good thing" (P6)

Here, P6 acknowledges her positioning and privilege, both within her role as an EP and within society. In describing her social positioning, P6 comments on the 'obligation' to enact change rather than 'sitting on the fence' and being passive, perhaps implying that individuals who hold some power within the system have a responsibility to educate themselves about the impact of those who may not hold the power or who may feel disempowered. Further to this, almost all participants discussed the importance of being open to challenge, both in a broad sense and more specifically, challenging personal assumptions and beliefs:

"Yeah, I really want to develop and grow in and I want to acknowledge my kind of. Yeah, my lack of knowledge. What you know, ignorance and in many cases, and to be open to learning and to changing, basically, that's what it comes down to. I think its change based on, yeah, what we what we learn" (P2)

"Yeah, it's, yeah. Conscious incompetence thing is quite useful" (P6)

"If I'm going down the road of stereotypes of, I'm making assumptions about people because there's some particular demographic or they live in a certain area or any other factor. And it's just noticing that and thinking if I am making assumptions about people, then they could be wrong and then if they're wrong then that might influence the way I treat them and respond to them and the service they get from me is an EP" (P7)

These extracts suggest a level of reflexivity related to maintaining awareness of what 'isn't known' and being open to change whilst challenging assumptions. P2 describes the process of developing practice as 'change based on what is learnt', implying that being open to change is a crucial aspect of continuous professional development (CPD). In addition, P6 and P2 introduce the concept of noticing what isn't known and not making any assumptions based on previous experience. P7 expands on this idea, explicitly naming the process of challenging assumptions and the influence this has on thoughts and behaviour, specifically related to practice. Several of the participants commented on both tools to support with reflexivity and terminology to enhance with their understanding:

"But definitely I sort of knew what that meant. And obviously, you know, it was more so just putting a label on it for me in terms of you know this is the definition of cultural competence and this is what it means. And you know, this is what it does mean. This is what it doesn't mean" (P4)

"And now I realise why I get, why I get frustrated when those conversations happen" (P3)

These reflections provide insight into the process of labelling practice as 'culturally responsive' and the impact this has, in particular, when managing difficult feelings or internal conflict if something doesn't align with personal or professional values. Across the data-set, there were differences noted where participants felt they were at on their 'journey' to being culturally responsive, with some participants expressing they felt they had been applying knowledge and skills throughout practice, as indicated by P4, and others stating they felt their learning was developing:

"Yeah, I think, there's so much in that term, isn't there? And I, I suppose I would want to acknowledge that I feel very much at the beginning of this process of this. Yeah, my practice. But also my own intrapersonal awareness, I suppose" (P2)

"Yeah. And like I say, it's not something that I think I know just by the nature of my own experiences, I know this really well. I don't at all. In fact, I think all of us should be thinking about this and constantly developing our thinking and our questioning ourselves" (P8)

These extracts allude to the idea that culturally responsive practice is a continuous learning process and however far along the 'journey' EPs may feel they are, there is always more reflection and reflexivity to engage with in response to culture.

4.2.1.3 Aligned with core values

This theme provides insight into how EPs view their role, with focus on how culturally responsive practice aligns with both personal and professional values and principles. Although participants have described knowledge and practice to be 'continuously developing' in relation to responding to culture, the data appears to highlight underpinning values and principles:

"And it's linked back to your kind of values and your beliefs. Because if you feel that discomfort, something's not sitting easy with you. Then you've got to really question yourself about what is it that's making me feel this way. And unpicking that with yourself. It's that kind of self-reflection" (P1)

"This whole area it just is so central to everything we do. It fits with our values and principles we need to shout from the rooftops that we need to all do this together and try and I suppose try and help everybody see it as relevant" (P6)

These reflections suggest that EPs have core values and principles which underpin their practice and that responding to culture is a crucial aspect of the values held. It may be interpreted, therefore, that EPs perceive cultural responsiveness as a core skill to be applied. P1 describes a feeling of 'discomfort' which suggests that there may be aspects of the EP role that are less culturally responsive don't align with the values held. P6 builds on this concept by providing insight into how cultural responsiveness underpins and is central to all areas of EP work, stating a need to share and prioritise. Almost all participants expressed the importance of supporting schools to acknowledge culture and cultural responsiveness:

"So I think as EPS's we have a responsibility to be aware and to prioritise that awareness, if you like, to be curious about that and to be brave in some of the questions we ask. And but also to be able to voice to people and ask questions that that maybe emphasise the importance we place on it" (P2)

"How important this is and if we don't, it trickles down to that young person, that family and their experience. And so yeah, I think that's really important" (P8)

Within this extract, P2 expresses the feeling of responsibility held to raise awareness and emphasises the significance of responding the culture. It may be interpreted that EPs feel they have a responsibility to use their position to enhance others' understanding within education and prioritise this area in order to integrate it further. The concept of being 'brave' is introduced by P2

which may suggest a level of apprehension when speaking with others' about culture, perhaps due to levels of confidence and a lack of understanding within school systems. Within the data-set, tensions have been noted when EPs feel they are unable to provide a service which is in-line with their core values. Almost all participants expressed concerns related to frustrations around the lack of priority given to cultural responsiveness and wanting to do more:

"Yeah, I think we need to have more conversation. We need to have more. We need to question ourselves more and we need to think about our profession more in. In the development of this work" (P8)

Here, P8 notes that more needs to be done in order to enact change, both in relation to self-reflection and through conversations had within the profession. It may be interpreted that there are frustrations around practice not always aligning with core values and principles due to role restrictions and systemic barriers. There may be frustrations, therefore around the lack of priority given to this area of work and the notion that there may have been missed opportunities to grow and develop further as EPs. Some participants commented on the political nature of EP work related to social justice and anti-racism:

"I think that I've always had an interest in social justice. I think that was a big motivator behind me becoming an EP and I think if you're interested in social justice, then you can't help but be interested in culture. I feel like those things are very intertwined for me" (P5)

"But that doesn't make it terribly fair for people who perhaps you know, bit different bits of culture that perhaps I'm just not as a aware of or as experienced in working with" (P6)

"And being anti-racist rather than just, absence of racism" (P6)

Here, P5 explains that a key aspect of the EP role is engaging with social justice. This suggests that cultural responsiveness is very much interlinked with working alongside marginalised groups, striving for distribution of opportunities and privileges whilst promoting inclusion. The EP role, therefore, is viewed in relation to the political landscape and having an awareness of oppression and marginalisation. More specifically, P6 comments on the importance of being culturally responsive in order to practice anti-racism, using language to suggest that EPs should actively practice in a way which is anti-racist, promoting the inclusion of marginalised groups.

4.2.2 EXPLORING INDIVIDUAL LIVED EXPERIENCE

This theme was constructed to represent how EPs use consultation to be culturally responsive through illuminating and exploring individual lived experience. This theme provides insight into approaches and frameworks used to tell individual stories along with the use of culturally responsive language whilst acknowledging difficulties and experiences of racism. Almost all participants provided explanations and examples of how they used consultation to highlight unique individual experiences, moving beyond within-child formulations and considering the context in which they exist:

"Yeah. I think to be aware that the consultation isn't happening in a vacuum and it's in a context and everybody's unique and it's that. Curiosity about the culture, for example, of a young person and actually broadening it out to the school beyond kind of the child has this. To the context that they're living in and their experiences and their values and their lived experience especially I think trying to really, help schools to resonate with that" (P1)

"Intersectionality as a word which I quite like because sometimes I think there's just they've got ADHD. But actually that bisects with a lot of. Other things as well. So really opening out. An individual, I think, or a situation" (P1)

Within the former extract, P1 describes the process of maintaining awareness of the context and the potential impact this has on CYP development, with emphasis placed supporting schools to understand their values and lived experience. In relation to this, P1 comments on encouraging consultees to practice in a way which considers environmental factors rather than 'leaning' on the medical model and pathologising need. A further reflection provided by P1 is the importance of not making assumptions and showing curiosity which was discussed by several participants:

"Having that. In my mind that. Even if I feel like I understand somebody's context and culture, and perhaps I might think I've got things in common with them in some of those areas and just to not

take it for granted and not to be thinking, that means that they're gonna think this way or that means that these needs are presenting in this particular way. For that reason, just to have that curiosity and the knowing that I might not know. As well" (P7)

Here, P7 places emphasis on consideration of individual differences and showing curiosity rather than making assumptions about culture. This may be interpreted as maintaining awareness of assumptions made based on personal experiences and being open-minded and curious , acknowledging what isn't known. In order to practice in a way which moves beyond within-child conceptions of need, most participants implicitly or explicitly noted the use of eco-systemic frameworks to support their practice. Further examples of frameworks were provided by participants, with some using narrative approaches and others using identity models to support understanding. In doing so, some participants considered how the approach they applied would materialise in practice, for example, when working directly with a CYP or the use of narrative questions to explore individual experience:

"I might also ask them, narrative questions are good like what are your values? What things are important to you? Those kind of things, asking them about relationships, family, I think just things that they do, you know what do they do in their spare time? What do the children do in their spare time? There's just lots and lots of questions that you can ask to kind of show that curiosity" (P7)

"I talked about her identity, so I've talked about the pillars of identity document and I gave them sort of questions that they could sort of ask her to sort of understand, to understand more about how she identifies" (P4)

"And I think I probably had already looked at the questions in terms of. You know, thinking about different cultures and experiences and you know, what's your experiences school been like? You know, what do you think about school? And so, you know, more like general questions like that" (P4)

Within these extracts, participants reflect on questions that may be used to explore CYP and family experiences, using frameworks to provide psychological underpinnings. Some questions appear to be focussed on core values and identity, whilst others may be used to show curiosity about their life and strengths they may possess. Some participants noted the importance of consulting with family members to provide opportunities to speak about experiences of racism:

"And. Speaking to the. Parent to try and understand the story of this young person and their experience and the parents experience and. What the parent had felt was a constant battle and experiences of racism and in the community. And. That perception that that was having an influence on the situation as well. And that intersectionality with other risk factors" (P1)

"I think I did structure my consultation differently because I was thinking, OK, now there's some work to do here that. I think. Sometimes I wonder if we look out for those moments of, or it's easier just to dismiss them" (P8)

Here, P1 provides an example of using consultation to explore parent and family perspective and experiences of racism within the community which was having an impact on this particular young person. This provides insight into the importance of investing time and showing persistence when working alongside families to understand and explore their lived experience, sharing this with schools to develop a collective understanding. Further to this, P8 comments on how a consultation may be structured differently when responding to culture, as there were some underlying concerns which needed to be explored in order to acknowledge and validate difficult experiences and the impact this may be having on their current lived experience in school.

4.2.3 COLLABORATION TO CREATE CHANGE

This theme encompasses three subthemes that represent how EPs conceptualise consultation to respond to culture, with focus on collaborative process to bring about change. EPs provided reflections related to how consultation can be used to shift perceptions and slow down thinking, build relationships between consultees and the use of various interpersonal skills to create a 'safe space'. The subthemes to be discussed will therefore be 'shifting perceptions', 'building relationships and communication' and 'creating safe spaces'.

4.2.3.1 Shifting perceptions

Within this subtheme, almost all participants described the process of consultation as an aspect of their role identity as an EP. In doing so, most participants explained that consultation was a strong mode of service delivery and in-line with service values:

"Yeah. And so I guess it's a model of service delivery and in the service I work in and in my practice, it's something that I would go to a lot. It would be a framework that I would use consistently and have used consistently. And it's to me, it's a very broad way of working" (P7)

Here, P7 provides insight into how consultation is perceived and utilised, suggesting that it may be used in a broad sense across many aspects of the EP role. The language used by participants indicates that EPs view consultation as a 'way of being' and identify closely with the processes involved. The frequent use of consultation in schools implies that schools understand and respond to the approach, increasing the likelihood for enacting change. Some participants expressed that often, consultation can be a 'good starting point', and can adapt into an intervention itself, through the process of collaborative problem-solving:

"It is a really good starting point. It's a place and sometimes that it's also the finish point depending on how the consultation goes and what they're kind of outcomes of it are" (P5)

"And sometimes it's then, moves into solutions and then that's the end of the piece of work. You know, sometimes it is. That is the whole piece of casework, is a single consultation because the school come up with solutions which they then go and implement and then they contact me and say actually that worked really well and we don't need you anymore. And that and that's, that's great when that happens" (P5)

"It's about figuring out what's the role of the EP through that process too. Although the consultation itself officially can be is an intervention as well" (P7)

Here, participants comment on how consultation can be used as both a form of assessment and intervention, shifting perceptions through the process of collaboration and problem-solving. P5 notes how consultation can be used as a preventative approach, providing consultees with the opportunity to reflect on and implement strategies within their setting. Similarly, P7 reflects on how the process of consultation can lead to change within an education setting, either in the form of specific pieces of casework or more systemic change and is therefore an intervention. Almost all participants provided explanations related to collaborative problem-solving, involving those 'best placed' to enact change:

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"And consultation is that kind of collaborative facilitative approach to solution focused discussions, I would say it's more of a structure and it's not an expert model as I understand it would be very collaborative model" (P1)

"And trying to do move towards shared understandings of what's going on and then joint problem solving, which really just means supporting the person who's in the context to think for themselves about what they might want to do differently or how they might want to perceive the situation differently" (P7)

"I do strongly believe that when a situations stuck, is very often because the thinking's stuck. So if you can unstick the thinking" (P3)

These extracts highlight how EPs may use consultation to shift perceptions and attributions through the process of collaboration, facilitating discussions between consultees rather than providing solutions. P1 comments on how solution-focussed frameworks may be used to support the consultation, whilst P7 notes the importance of involving those 'best placed' within the context the CYP exists. Both P7 and P3 explicitly comment how perceptions may be shifted through the process of consultation which may provide opportunities to 'unstick' thought processes, impacting on behaviour and responses towards CYP, perhaps particularly in relation to cases which feel more challenging. Comparisons were made by some participants around the nature of consultation processes and cultural responsiveness:

"Whereas in a consultation because of the nature of a consultation being dynamic as a process, being a joint process. With somebody and it not being that expert model it being a let's explore together. Maybe there is more scope for being culturally responsive within a consultation than. In other involvement" (P7)

This extract provides an understanding of how consultation may be viewed as a form of culturally responsive assessment and intervention, moving away from fixed, within-child assessment methods towards dynamic, joint problem solving which doesn't take an expert stance. Further to this, if a consultation involves joining parent and school views, there are more opportunities to promote and enhance cultural difference, building lines of communication and understanding.

4.2.3.2 Building relationships and connections

This subtheme represents how EPs use 'culturally responsive consultation' to build relationships between consultees to bring about a shared understanding. In doing so, EPs provided explanations and examples of how they show and build empathy and join home-school perspectives whilst building a network around CYP. Within this subtheme, most participants reflected on the process of using consultation to build empathy in staff to support the development of relationships and connections between consultees:

"And to get that kind of. Try and get some perspective taking and empathy in that" (P1)

Here, P1 provides insight into a facet of culturally responsive consultation which may be to support consultees perspective taking on a situation whilst, in turn, providing opportunities to build empathy and understanding. Other explanations reinforced this view to contextualise individual difficulties and support schools to truly understand how it might feel from a parent or child perspective, bringing consultees closer together:

"Offering that kind of emotional support, but also having finally the wider picture to support schools, you know, understanding and. And so yeah, I think that went well. Was maybe the questions I was able to ask but also I would hope my approach was helpful in offering that empathy and helping her to feel validated" (P2)

"You know there's one and family that comes to mind. That I Supported. I think maybe I felt I was. Being more intentional, maybe about those some of those skills in terms of that empathy, the curiosity and question asking" (P2)

In this extract, P2 builds on the importance of showing empathy alongside genuine curiosity and respect, leading to feelings of validation which may follow. Here, P2 acknowledges the emotional support and understanding that is required when speaking about potentially sensitive topics and how questioning can be used to support consultees to feel comfortable to share. Building on this, P2 explains that she was perhaps more intentional about the interpersonal skills when responding to culture within consultation, particularly in showing curiosity and asking sensitive questions. It may be interpreted, therefore, that the EPs role within consultation is to facilitate conversations, using interpersonal skills to support dialogue between consultees. A further key feature to develop relationships and connections was to balance and join perspectives between consultees:

"And people who may have differing agendas, differing views, different ideas, so that we can move in a in a kind of unified way together with some next steps that feel helpful to everyone" (P2)

"But ah look at all the similarities, really, we just all people that care about this, this young man and want things to be better for him" (P6)

These extracts provide insight into how consultation may be used to build home-school relationships and communication and develop an understanding of differing views which may be associated with cultural expectations. P2 explains that the space in consultation can provide opportunities to incorporate and join perspectives, and as an outcome of this, P6 shows how consultation brings about similarities between 'best hopes' for individual CYP. Most participants expressed how joint consultations can act as a form of supportive 'network' around a CYP:

"Yeah, really important in drawing different parts of the, almost recruiting that network of support around the child, drawing people together. And that feels a really important mechanism to do that and hopefully. It feels supportive to people to have. That voice in in that way" (P2)

Within these extracts, it may be interpreted that consultation can be used to balance and join perspective between consultees, using language that is jointly constructed to bring about change.

4.2.3.3 Creating safe spaces

This subtheme centred around EPs perceived role in creating 'safe spaces' for consultees to share their experiences and to create joined perspectives. In doing so, EPs described various interpersonal skills which supported conversations:

"Um, so the skills would be reflecting back, you know, kind of wondering, thinking so I think active listening is a skill that we all,, that skill is just a given, isn't it? And then really helping explore from that active listening. So you don't just active listening going ohh, right. Because, you know, you've got my attention. But active listening with appropriate questioning. That is the skill" (P8)

"And I suppose being thoughtful about the interpersonal and group skills and what was happening at that group level when I was sitting in meetings noticing. Relationships and interactions really helped" (P5)

These extracts show how EPs may use active listening skills to create a safe space for consultees to share, through reflecting back and wondering out loud. Active listening may therefore be a supportive mechanism, with sensitive questioning according to what feels appropriate, adapting to each individual context. Further to this, P5 comments on being mindful of the group dynamics and actively noticing the interactions between consultees before intervening to create a sense of safety. Most participants expressed how they build trust and rapport with family members to create a safe environment to share, often speaking with parents or carers prior to carrying out joint home-school consultations:

"And I suppose for me that would be something I would do to try and connect with somebody, and rapport building and then. I don't know because that that, that piece of work, there was a really, really tricky one in lots and lots of different ways" (P7)

Within this extract, P7 provides insight into how building trust with consultees supports the development of creating a safe space, particularly when they are sharing sensitive information about their lives. Further to this, most participants spoke about approaching consultation sensitively, using a flexible and non-prescriptive approach when working alongside school staff at a pace that feels manageable and which is adapted according to their individual needs. Along with using a flexible approach, most participants recognised the use of reflection and careful questioning in a safe way, avoiding blame and shame:

"You know, you don't want people feeling that that it's them. You just want them to feel. For them to recognize its lacking and for them to be willing and open and responsive rather than thinking it that or it's their fault, or I should have known" (P8)

Here, P8 refers to how questioning may be used to open up conversations, but ensuring that the questioning is carried out in a way which removes blame, particularly when challenging bias or assumptions which may be apparent. This concept of 'safety' and responding sensitively to a dynamic was expressed by most participants, with some participants demonstrating the use of active listening and encouraging staff members to hear individual stories:

"I didn't want to put it in terms of their cultural expectations because I think that could end up making them feel a bit othered. So I was just saying maybe listen to the member of staff, just maybe let's listen to the family and try and understand" (P3)

In order to create a 'safe space', P3 comments on the process of modelling active listening to understand a situation without making assumptions about culture and how this may impact CYP and their families. Similarly, some participants noted the importance of responding to non-verbal cues to gauge how individuals are feeling to create feelings of safety within consultation. This level of sensitivity was represented within most participants approach to showing curiosity, ensuring that consultees felt comfortable:

"And I'm always mindful that not everybody wants to talk about their cultural experiences and not everybody has had a positive experience. So actually you know you have to be really cautious when you do ask question, you can't go in blindly and go. So what about this? What about that? So I think for me it was sort of. I'm always trying to be sort of cautious as well about what people actually want to talk to me about" (P4)

Within this extract, P4 builds on the idea of responding sensitively to the dynamic and ensuring to not place pressure or expectation on consultees to answer difficult questions and being adaptable.

4.2.4 ADVOCATING FOR FAMILIES

This theme encompasses two subthemes that represent how culturally responsive consultation can be used to advocate for families and enhance schools' understanding of cultural responsiveness. EPs reflected on challenging and reframing language and promoting differences between cultures to support and advocate for CYP and their families.

4.2.4.1 Challenging and reframing

This subtheme was constructed to represent the notion that EPs use consultation to challenge and reframe language to develop an understanding of culture and cultural responsiveness. Within this theme, participants acknowledged power dynamics between consultees and how this may impact responses:

"So there will, there were a lot of factors going on, but I also a cultural power relationship going on" (P3)

"And I think if I can use some of that space that I'm being given for the people who are not being listened to, then that's really important and can support them then to feel more kind of braver in those situations and to recognize that they should be listening to" (P3)

This extract suggests that within consultation processes, there may be a power dynamic, particularly in relation to cultural norms and expectations, which impacts on how consultees feel and respond. Some participants noted the differences between the narratives held within a room, for example, between a SENCo and a parent. The EP role, therefore, may be to acknowledge and shift conversations to support those who don't hold the power. A key skill noted by almost all participants was the notion of 'challenge', in relation to challenging school systems, but also in relation to the assumptions and biases held:

"I probably what always check out how it would work in the context of the school for example, but I think maybe more so. In a way that can be safe yet effective to start challenging the culture within the school" (P1)

"And I said, you know, let's think about it in terms of what you've just said. And what might that mean? What might that, you know, what does that look like for him? If you're saying that and you're already saying, well, he's very different, you're feeling that he's very different. What might that feel for him then?" (P8)

"I think that. Schools perception of those things was causing them to ignore. The. The strength and also to ignore the bias that it was in introducing into their practice with that family" (P5)

Within these extracts, participants reflect on the notion of challenging school culture to bring about change at a systems level, in addition to more discrete pieces of work where they may explicitly challenge the use of language. Here, P8 comments on how language may be sensitively challenged and reframed, using the perspective of the CYP to build on their understanding. Further to this, P5 notes how unconscious bias may interfere with perceptions of need and strength, suggesting that the EP role has a place in identifying and reframing assumptions made. Several participants considered how they may reframe dominant cultural narratives to shift perceptions:

"So it might be it might be reframing. It might be thinking about the use of language that's going on in the room, it might be. Thinking about the narratives that are in the room" (P3)

"I would suspect to have very different cultural expectations from the majority culture. So I suggested that and I said that maybe we need to be cautious in terms of being judgemental about what's going on" (P3)

"And it stopped that narrative or that way of thinking again at the next meeting" (P8)

Here, participants explain how they may reframe language and question majority culture expectations which may lead to judgements made. In doing so, EPs may shift thinking and explore strengths that differ from the cultural 'norm' within an educational setting, for example, related to classist attitudes and expectations. Some participants noted the importance of 'wondering alongside' as a form of sensitively challenging to uphold relationships with schools and perhaps to reduce defensiveness:

"It's sometimes just not that, yeah, challenging, but not in a direct challenge way, but just kind of musing that over and sometimes I say overtly and say 'as a culture we do tend to think that this about a family or that about a family" (P3)

"So you know and I was in that case. Always very conscious of UM. Having that kind of. Yeah, having that challenge in a way that. Would be difficult. But it would mean that actually, I felt if it wasn't something I did then. I would have walked away thinking I'm colluding" (P8)

"It's not overt racism that's easy to spot, and so something that's not easy to deal with necessarily" (P6)

These extracts illustrate how EPs may challenge language in a sensitive way, alongside consultees and frame the discussion in relation to dominant culture expectations. This approach may support open conversations to happen, reducing feelings of defensiveness or blame. Further to this, P8 explains that challenging language can often feel uncomfortable, but is necessary in order to not 'collude' with what is being said which may be misaligned with core values and practice principles. P6 alludes to the complexities of challenging systemic or less 'overt' racism which may be associated with underlying biases or assumptions and beliefs.

4.2.4.2 Promoting difference

This subtheme provides insight into how EPs may use consultation to promote differences between cultures and cultural expectations, building on strengths to advocate for CYP and families. In order to do so, most participants reflected on the use of consultation to empower parents and parent voice, using skills to facilitate the celebration of 'difference' between cultures:

"Because one of my questions was do you feel the parent feels heard? Has anybody sat and listened? To kind of her story, not just the ADHD story, her experiences of life. And they said no, so I felt that was an opportunity" (P1)

"So wherever we can try and support the people who are disempowered in those situations to have their voice heard. And I think the culture, cultural assumptions, cultural values, and cultural prejudices. Cultural narratives, I think that they are what often create that disempowerment" (P3)

The reflections provided imply that EPs may use the space in consultation to 'shift' the power dynamics which may be perpetuated by dominant cultural narratives. In doing so, EPs may bring about change through highlighting and promoting strengths between cultures and how they may be supported in the school environment. Almost all participants explicitly mentioned the importance of highlighting and promoting strengths:

"And I think that a big part of what I perceive my role as is I'm reflecting on and illuminating the culture that a person and their family are living in, in terms of their context and thinking about how that can provide great strength. To their situation and how that can be utilized to good effect to make this to make their life better. And also thinking about how that may cause them to be marginalized, and being thoughtful about that" (P5)

Here, P5 explains that a key aspect of consultation, and the EP role more broadly, is to focus on the strengths brought by the consultees and use this to shift perceptions held and the support provided in schools. In addition, P5 notes how individuals may be marginalised within a system which doesn't account for difference and to be mindful of how this may impact on individuals.

RQ3: What hindering and helping factors do EPs face when providing culturally responsive consultation?

4.3 OVERARCHING THEME: BARRIERS

4.3.1 Systems

This theme was constructed to represent various systemic barriers associated with the delivery of culturally responsive consultation to schools. Within this theme, participants noted current governmental policies and national agendas, including academisation and dominant cultural narratives. In addition, various barriers associated with school systems are discussed.

Some participants reflected on the current socio-political landscape and the prevailing impact of COVID-19 on vulnerable communities, in addition to more recent issues such as the cost of living crisis and inequalities within society. Although this doesn't directly impact the delivery of culturally responsive consultation, it is important to note the increasing need to work alongside vulnerable and marginalised groups in the current climate. Almost all participants discussed the impact of governmental policies and national agendas on providing services to schools and commented on the socio-political landscape more broadly:

"I think that it's become more constrained. As has our socio-political, as the climate has and. So yeah, I think what we're doing within educational psychology stands apart from what's actually happening. Within policy and within the socio-political climate" (P8)

Here, P8 considers the current landscape and impact of the wider government, with reflection provided about constraints within the system and impact on schools. Interestingly, P8 considers the EP role to 'stand apart' from policy development and governmental initiates which may not align with personal or professional values. It may be interpreted that EPs 'core values', associated with inclusion and anti-oppressive practice are misaligned with current social policy. Some participants commented on polarisation and the impact of the news, in addition to 'dominant cultural narratives' which may create disempowerment. Most participants considered the impact of academisation and expressed concerns with how this affects EP service delivery:

"Some of the Academy links are often geographically quite far and wide, and some very, very different kind of contexts and then. Somebody says, oh, that's schools turned itself around and done

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really well, so let's just use that formula in another school and it's the opposite of culturally responsive, is certainly isn't responsive to the community. Unsurprisingly, it often doesn't really work very well so" (P6)

This extract provides insight into how academisation may negatively impact upon vulnerable and marginalised groups, with policy often taking a 'one size fits all' stance, without consideration of the local community and individual differences. Some participants discussed how academisation impacts on the EP role, making it more difficult to work with members of the senior leadership team to bring about change at a systems level and the exclusionary nature of many of the academy trusts:

"I wasn't able to impact upon the broader school culture because I wasn't speaking to the subjective norm. I wasn't speaking to the head. I wasn't speaking to the senior leaders and the people I was talking to were on the same page as me. They didn't need convincing. They were already knew" (P5)

"Sometimes it feels as though. That the policy leaves very little recognition or flexibility for difference in in any level you know in in on a behavioural level but also on any other level. And I think that's that that feels challenging" (P4)

Here, P5 reflects on how EPs face barriers associated with school systems and acknowledges the impact of power and hierarchy in schools when implementing change at a systemic level. In relation to this, P4 notes the impact of inflexible behaviour policies which often don't account for difference and how the EP role may be affected, particularly when delivering culturally responsive consultation and supporting schools to adapt to individual needs. Several participants expressed concerns about pressures on schools and staff, related to OFSTED requirements, 'school improvement' initiatives and assessment methods:

"I just think the whole way assessment happens as well. And puts a lot of pressure. On. Schools and young people. And. isn't fair" (P1)

Within this, P1 explains that there are increasing pressures on schools, impacting on their ability to respond to culture. Some participants considered how it is important for EPs to be sensitive to the pressures schools are facing, with others considered how EPs may be 'disruptors' to the system, challenging oppressive practice whilst maintaining positive working relationships. Most participants

provided insight into the lack of awareness and understanding in schools which often have an embedded mono-cultural standpoint, leading to resistance to change:

"I think what find hindering is sometimes not being able to. I guess if people, if there was more awareness of culture and there was, if people were given the experience of why that's important and if we emphasize that more in education system, I'd find it less hindering to have those discussions. But because sometimes it's lacking, what's hindering is there isn't sometimes a foundation to build on, you kind of" (P8)

"Think I'm aware of how sensitive sometimes that is when it feels like a school. Part of a school climate that feels embedded, it's really difficult to shift. But I think that situation required. Yeah, at a level of challenging confrontation. And that was, yeah, really difficult" (P2)

"There's kind of this attitude of oh, OK. Yeah, yeah. I take your point. They're gonna have to fit in though, aren't they?" (P3)

The reflections provided within these extracts relate to issues with awareness of cultural difference, perhaps due to the lack of emphasis and time given to adapting practice in schools. P8 implies that the work carried out in schools is hindered by lack of priority given to recognising and responding to culture within the education system, impacting on school staffs' awareness and understanding. Furthermore, P2 comments on the 'embedded' nature of school systems and the challenge that comes with creating sustained change when working at a systemic level, particularly in relation to inclusion and accounting for difference. P3 provides an example of how schools may be resistant to change and, although staff may acknowledge and account for difference, there are expectations for CYP to adapt to the system rather than the system adapting to the CYP. Further reflections related to systemic barriers were concerned with the lack of representation within the school community and staff understanding of systemic racism more broadly, in addition to unconscious bias and micro-aggressions which may occur:

"And in that particular case, to have told me, well, we don't have problems with racism here. So there's a real kind of. Disconnect I think. So yeah, there are. There are times when I'm kind of illuminating a bit more There might be other opportunities that I that I don't think it's quite such a relevant thing, but I do think it's always there and it's always something I try to think about" (P5)

Here, P5 offers an example whereby school staff may feel that responding to cultural difference and addressing racism isn't relevant in their setting, perhaps indicating a lack of understanding of systemic racism and the impact on individuals. Within this, P5 explains that there is always work to be done, whatever the context, in relation to cultural responsiveness and anti-racism, actively addressing unconscious bias and micro-aggressions within the school environment.

4.3.2 EP role

This theme was constructed to represent barriers associated with the current landscape and constraints within the EP role, with focus on the increase in statutory assessments and working virtually. In addition, participants discussed issues associated with confidence and knowing what to say. Within this theme, almost all participants spoke about having limited capacity due to constraints within the role:

"Yeah, the importance is how I keep that. That journey, a priority in the busyness of, you know, practice now, how do we keep that self-reflection you know and. On culturally responsive skills, as EPS as a priority. So that, yeah, that feels a challenge" (P2)

This extract provides insight into how EPs face difficulties with limited time and capacity to carry out work in schools and professional development work related to cultural responsiveness. In relation to this, some participants spoke about limited capacity to carry out extensive pieces of work and preventative work in schools due to pressures within the service associated with statutory assessments. This concern was noted by almost all participants, with reflections around the current challenges within the role related to EHCP assessments and demands:

"And as I say, just the demand on the EHCP demand on us for EHCP's at the moment, it probably, I think it limits your thinking sometimes cause you just focused on that" (P3)

"What's having an impact is the situation we find ourselves in that's taking away our opportunities to practice in this more thoughtful. Slow, gentle way. I think we are running and I'd like to walk" (P5)

These extracts illustrate the current pressures on EPs to produce needs assessments and the impact this has on providing other services, namely, consultations and opportunities to problem-solve collaboratively. P3 highlights how the current demands often limit access to other modes of working alongside schools and restricts thinking and reflection. P5 offers insight into frustrations held in

relation to EHCP assessments and the nature of this type of work which is needs-focussed, taking up time which could be used to respond to the needs of the school. Further frustrations were expressed with regard to missed opportunities within the role and the barriers associated with working virtually in the current climate:

"One of the limitations I guess of virtual consultations anyway is that you know, it's quite hard sometimes to have sort of rich and in-depth discussions" (P4)

Here, P4 explains that consultations are limited by working virtually, in the sense that they can feel surface-level, perhaps due to the lack of response to non-verbal cues and body language. A further barrier highlighted by most participants was confidence and apprehension related to clarifying and challenging use of language, with some participants expressing the will to be more assertive and confident in their role when providing culturally responsive services:

"Wanting to be brave. Or more brave. Umm but feeling, challenging something on this kind of scale, which is isn't what school had called me in to do. And. Umm, so I think I would have liked to have been. Braver. At the same time, sensitive but more brave" (P1)

"I think I've tried to ask the right questions. I've had situations where I've sat there and thought I need to challenge this, but I don't know what to say. Then had to do some mop up stuff afterwards" (P6)

These extracts may be interpreted as EPs showing trepidation related to both challenging systems and language use within consultations. This could perhaps be due to the culture of education system and lack of awareness and understanding, impacting upon EPs confidence to address culture. This apprehension could also be associated with wanting to respond sensitively but feeling unable to reflect and respond to a dynamic in the moment without having time to consider language use.

4.4 OVERARCHING THEME: SUPPORTIVE FACTORS

4.4.1 Relationships

This theme provides insight into the supportive factors associated with forming and sustaining trusting relationships, both with schools and other professionals to build on practice and

understanding. Almost all participants spoke about the usefulness of consultation in the context of relationships with schools and members of staff:

"It comes in the context of relationships and I do think that that is really important and I think that. The reason that I perhaps. Maybe the reason I'm able to do that. Is. That relationships is one of my strengths" (P5)

"It is actually, I've not really thought about it before, but yeah, it is huge. It's and also having those relationships with the SENCo and the ELSA, I knew what the school could offer" (P3)

Here, P5 explains that relationships are a supportive factor in facilitating change through the use of consultation, both in being able to carry out culturally responsive practice and confidence to challenge language. P3 builds on this factor by acknowledging the importance of knowing school systems via the relationships built with members of staff. In relation to this, almost all participants spoke about the importance of having trusting relationships with other EPs within the service to have open, safe conversations and subsequently develop thinking and practice:

"Make you feel safe enough in those relationships to be able to ask questions. Without coming across like a bad person or offending people or you know, so I've valued the fact that. That's been a kind of encouragement for us to have those open conversations without them being forced" (P6)

This extract highlights the importance of having trusting relationships with colleagues and other EPs in order to engage in reflexive practice, whether this be through incidental conversations or in more formal settings such as team meetings or within supervision. P6 comments on the sense of safety within the conversations held with colleagues and feeling comfortable to ask questions and reflect on practice devoid of pressure or judgement.

4.4.2 Opportunities to learn and reflect

This theme represents how EPs can develop their practice to become culturally responsive through the process of CPD, both in the context of service development and in smaller working groups as well as through supervisory processes. Several participants commented on the national context, specifically associated with the Black Lives Matter (BLM) movement and how this brought about change within the service:

"Yeah, that that felt like a really helpful time of embedding, OK, this is a priority for us as a service. So you know we go out kind of holding that priority in our work and that that influence I think. Yeah, it impacted the way I practice" (P2)

This extract illustrates how service priorities were adapted according to the socio-political landscape, providing opportunities to learn and striving to embed anti-racist practice. A further supportive factor discussed by all participants were the opportunities to continuously reflect alongside colleagues, whether this be during whole service days, working groups, teams meetings or in supervision:

"I noticed that a change and in my in myself in terms of and I think this is still very much progressing, but in terms of, how you know, being able to articulate or being brave enough to share something that feels potentially actually really quite sensitive" (P2)

"We would have whole service event and we've done that several times over the last few years, which means then those discussions are had a wider level service level and then at team and then it just has a knock on effect to other conversations" (P7)

"Yeah, I'm. I did as an activity, did do some transcultural. Awareness transcultural. In supervision, you know, reflections with in supervision. And that felt really helpful, you know, in terms of finding a bit more about. And the EP and a bit more about myself" (P8)

These extracts highlight the value in being afforded the opportunity to carry out CPD to build on cultural responsive skills and practice. P2 notes the change in their own practice following learning and reflection with colleagues and the impact this had on confidence and use of language. Further to this, P7 mentions the development work within the service more broadly and the impact this has had on incidental conversations, perhaps both within the service and in schools. P8 describes the process of using supervision to explore culture and build on culturally responsive practice, specifically using 'transcultural supervision' and how this can be used to acknowledge privilege and social positioning.

4.5 SUMMARY OF FINDINGS

This analysis produced eight main themes related to the overarching research question 'How do EPs respond to culture within the consultative model of service delivery?' Within this, further research questions were explored; *1) 'How do EPs view their role in relation to responding to culture? 2) 'How do EPs use consultation to respond to culture?' and 3) 'What hindering and helping factors do EPs face when providing culturally responsive consultation?'* Overall, participants viewed consultation as a form of culturally responsive assessment, represented within the overarching theme 'Using consultation to respond to culture'. Furthermore, participants reflected on both the helping and hindering factors, represented within the overarching themes 'barriers' and 'supportive factors'.

In relation to RQ1, participants reflected on how they view their role, expressing the importance of working within eco-systemic models which focus on the cultural context, in-line with consultation processes and moving away from within-child formulations. In addition, participants considered the broad and complex nature of the term 'culture' and the multiple contexts in which it may be applied, encompassing many aspects of societal and group thinking. Furthermore, participants reflected on the importance of engaging in reflexive practice, related to acknowledging social positioning, maintaining awareness of biases and acknowledging cultural responsiveness as a 'journey'. Finally, participants expressed how culturally responsive practice aligns with personal and professional values, with an overall view that EPs are well placed and have an ethical and moral responsibility to respond to culture.

In relation to RQ2, participants provided insight into how consultation can be used to explore individual lived experience, reflecting on examples of approaches and frameworks used to tell individual stories along with the use of culturally responsive language whilst acknowledging difficulties and experiences of racism. In addition, participants reflected on the use of consultation to create change through collaboration with consultees, with focus on various interpersonal skills used to problem-solve. Within this, participants described the process of shifting perceptions, building relationships between consultees to bring about a shared understanding and creating 'safe spaces' for consultees to share their experiences, forming joined perspectives. Furthermore, participants reflected on the use of consultation to advocate for families, through challenging and reframing whilst promoting differences between cultures and building on strengths.

In relation to RQ3, participants described various barriers and supportive factors when providing culturally responsive consultation. In doing so, participants considered the impact of systemic barriers and noted wider governmental policies and national agendas, academisation and dominant

cultural narratives in addition to school systems. Further barriers were associated with constraints within the EP role, including the increase in statutory assessments and confidence when approaching issues associated with a lack of cultural responsiveness. Further findings in relation to RQ3 highlighted various supportive factors, such as forming and sustaining trusting relationships to build on practice and opportunities to learn and reflect through the process of CPD in various contexts. The following chapter will discuss these findings in relation to wider literature and theoretical underpinnings, whilst considering their implications for educational psychology practice, schools, systems and future research. Finally, a reflective account of limitations will be provided, with consideration of the sample, data collection and analysis methods.

5 DISCUSSION

The current study aimed to explore how Educational Psychologists (EPs) conceptualise and respond to culture within the consultative model of service delivery. This is important to understand, as EPs have an obligation to promote equality and anti-oppressive practice whilst acknowledging the early development of western psychology, especially in relation to culturally biased testing (DECP, 2021, BPS, 2017). In addition, all public bodies, including Local Authorities (LAs), schools and other educational settings are required to prevent discrimination and be aware of culture, equality and diversity whilst adapting practice to meet the needs of a range of individuals (The Equality Act, 2010; BPS, 2017; HCPC, 2021).This chapter aims to discuss the findings of the current study in relation to the overarching research question (RQ) which is:

> ➢ *How do EPs respond to culture within the consultative model of service delivery to schools?*

The following sub-questions will be discussed:

> ➢ *RQ1: How do EPs view their role in relation to responding to culture?*
> ➢ *RQ2: How do EPs use consultation to respond to culture?*
> ➢ *RQ3: What hindering and helping factors do EPs face when providing culturally responsive consultation?*

The researcher acknowledges that there is an overlap between 'good practice' within consultation and cultural responsiveness within consultation, however, there are some key differences which will be explored within this chapter through discussion of themes and subthemes. The RQs will be discussed below in relation to existing research, followed by implications for practice and limitations of the current research, including a summary of key conclusions.

5.1 RQ1: HOW DO EPS VIEW THEIR ROLE IN RELATION TO RESPONDING TO CULTURE?

The theme 'responding to the cultural context' focussed on how EPs view culture more broadly within their role which relates to this RQ in particular. The subthemes 'broad and complex', 'engaging in reflexivity' and 'aligned with core values' will be discussed in turn, along with what they suggest about how EPs may respond to culture. The subthemes presented within this section relate particularly to how EPs may adapt their consultation to be culturally responsive, focussing on how EPs conceptualise the term 'culture' and how they may engage in reflexivity as a pre-cursor to carrying out consultation.

5.1.1 RESPONDING TO THE CULTURAL CONTEXT

This theme highlighted numerous ways in which EPs conceptualise culture and subsequently respond in practice. Many of the constructions were consistent with previous literature around culture and cultural responsiveness, including the complex and multi-dimensional nature of the term, involving shared experiences amongst a group of individuals (Triandis, 1972; Shweder & Levine, 1984; Urdan & Bruchmann; 2018). In addition, the findings were consistent with 'subjective' and 'objective' descriptions of culture provided within previous literature (Triandis, 1972). For example, some participants considered culture in relation to traditions, roles, beliefs and social norms within a group, in-line with the 'subjective' definition, whereas others considered the physical environment, or 'objective' definition. Interestingly, participants within the current study appeared to identify more closely with the 'objective' definition in terms of how they would respond and where their focus would be placed for assessment and intervention purposes, placing emphasis on the school environment and culture. This may be a reflection of the service core values, seeking to practice beyond within-child formulations and therefore may be specific to the EPS that was the focus of the study and not generalised to other settings and EP services.

Broader definitions of culture provided by more recent theoretical insights (Huey, Tilley, Jones & Smith 2014; King, McInerney & Pitliya, 2018; Burnham, 2018) were consistent with findings within the current study, with participants providing explanations of culture that were beyond nation, ethnicity and race. For example, some participants commented on socio-economic status and broader forms of inequalities within society which may lead to marginalisation. It was clear within the data that participants understood culture to be dynamic and interacting, with each individual

experience shaping the definition, consistent with previous terms used (Kumar, Zusho & Bondia, 2018). Findings from the current study, therefore, suggest that culture is multi-faceted and involves consideration of cultural context. This is consistent with Bronfenbrenner's ecological systems theory (1992) which may be drawn upon to consider how culture interacts with an individual's ecological system, considering person-environment interactions. This finding may be a reflection of the demographic area in which the participants were situated and therefore caution should be taken when generalising the findings to other settings. Cross-theme links can be observed here, with findings related to the theme 'exploring individual lived experience' when carrying out consultation, with participants commenting on the use of eco-systemic frameworks to support with understanding unique contexts and how individuals interact within them.

A key finding within the current study is related to the importance of engaging in reflexive practice, acknowledging privilege and social positioning in order to build cultural competence as a 'pre-curser' to developing culturally responsive practice. This finding is in-line with previous research by Khalifa, Gooden, & Davis (2016), who sought evidence to suggest that cultural responsiveness requires individuals be culturally competent, consisting of having an awareness of personal cultural identity and an openness to learn and build upon the cultural 'norms' within a community. A further theoretical framework which is congruent with the subtheme 'reflexivity' is The Social Graces model (Burnham, 2018) which can be used to reflect on intersecting characteristics of 'difference' found within identities. Although this model wasn't explicitly mentioned within the data-set, participants acknowledged the impact of unconscious bias, social positioning, power and privilege.

An additional level of reflexivity noted by participants was having an awareness of the potential for assumptions to be made about cultures and to remain aware of what isn't known. The phrase 'conscious incompetence' was used to encompass this idea and being open to challenging thought processes and beliefs held. This finding relates to previous suggestions to maintain an awareness of within-group differences which make individuals unique whilst honouring between-group variations (Burnham, 2018). In the thematic synthesis conducted as part of the literature review (see chapter 1), one theme generated was 'continual professional development (CPD) and awareness of self in context, an ecological perspective'. This finding, therefore, is consistent with previous literature related to culturally responsive consultation, with importance placed on evaluating personal views and perspectives whilst thinking holistically and with a multicultural lens. Furthermore, the concept of reflexive practice is discussed within Ingraham's MSC model (2000), which involves a domain for 'consultant learning and development', outlining the knowledge, skills, and attitudes 'consultants',

or EPs need to respond to the perspectives of the consultee, client and themselves to create a shared understanding. It is important to note that although findings are congruent with existing literature surrounding culturally responsive consultation, the small number of studies reviewed and limited sample size under investigation means that findings may not be generalised to other services and settings.

Within this theme, findings suggest that EPs who took part in the current study view culturally responsive practice to be aligned with core values and principles, in both a personal and professional sense. An example of a 'core value' expressed by participants was inclusion, which has been defined as "creating an environment that welcomes people from any background" (Equality Act, 2010), with broader conceptualisations including responding to diversity among learners (Ainscow, Dyson & Weiner, 2013). Although some participants didn't explicitly label 'inclusion' as a core value, most implied that this was a fundamental principle which directly aligns with cultural responsiveness. During the course of the interview process, some EPs experienced an emotional response to some of the questions asked, both through verbal and non-verbal responses. This has been interpreted as frustrations related to not always practicing in a way which aligns with personal and professional 'core values' and having had 'missed opportunities' within the EP role to respond to culture. This frustration may also be a reflection of the current systemic barriers located within the EP role and school systems more broadly; this can be seen within the overarching theme 'barriers' and will be discussed later within this chapter.

Findings from the current study suggest that EPs seek to prioritise cultural responsiveness and view it as a responsibility to bring about change in schools. This finding is consistent with school-based culturally responsive practices and multi-culturalism which encompasses the view that society is enhanced by preserving, respecting, and encouraging cultural diversity (Longley, 2001). In addition, this involves respecting culturally and linguistically diverse students and colleagues and providing practices that incorporate, build upon and align with cultural backgrounds (Munoz, 2007; Jones, 2014; Parker, Castillo, Sabnis, Daye & Hanson, 2020). Further research has suggested that a lack of cultural responsiveness can contribute to adverse outcomes for students from diverse backgrounds (McKenney, Mann, Brown, & Jewell, 2017), emphasising the crucial nature of raising awareness and prioritising culturally responsive practices in schools.

Additional findings from the current study and within this theme relate to engaging with social justice and anti-racist practice. Although broad definitions of 'culture' have been acknowledged

within the current study, most participants reflected on the importance of engaging in anti-racist practice, rather than the 'absence of racism', actively having a role in challenging school systems and oppressive practice which may perpetuate systemic and other forms of racism. This finding is supported by previous theoretical models and culturally responsive pedagogies and which aim to support education settings to address the learning needs of minoritised students (Erickson and Mohatt, 1982; Gay, 2000; Weinstein, Tomilson-Clarke & Curran, 2004; Aronson & Laughter, 2016; Civitillo, Juang, Badra & Schachner, 2018). The findings from the current study should be read with caution and not over-generalised, particularly due to the current focus placed within the service on anti-racist practice and building cultural competence.

Many of the authors who have contributed to this corpus of work emphasise the significance of working closely with families to build home-school relationships. For example, Erickson and Mohatt (1982) suggest Culturally Responsive Teaching (CRT) can be seen as the first step for bridging the gap between home and school. This will be later discussed and explored within the context of providing culturally responsive consultation and supportive factors with regards to how this is a crucial facet of cultural responsiveness more broadly, although it is acknowledged that this is also a feature of 'good practice' within consultation more generally. Overall, this theme suggests that EPs require a level of reflexivity to build cultural competence and that the EP role is guided by core values and principles, namely, inclusion and anti-oppressive practice.

5.2 RQ2: HOW DO EPS USE CONSULTATION TO RE-SPOND TO CULTURE?

Three themes relate to this research question in particular. The first 'exploring individual lived experience' discusses the processes by which EPs respond to unique, individual experiences. The second, 'collaboration to create change' relates to the way in which EPs use consultation to shift attributions and perceptions, build communication and relationships and create a sense of safety to share using various interpersonal processes.. The third, 'advocating for families' explores the ways in which EPs challenge and reframe language whilst promoting difference between cultures in order to support and advocate for CYP and families. These themes will be discussed in turn, considering any commonalities and what they suggest about how EPs use consultation to respond to culture.

As discussed previously, the researcher acknowledges that there is an overlap between 'good practice' within consultation and 'culturally responsive consultation'. All of the findings have been presented and discussed in-line with previous research, however there are some key differences to be discussed. Commonalities include the use of eco-systemic frameworks to explore individual lived experience and highlighting strengths held. Although commonalities exist, the current study highlights the importance of considering cultural and environmental factors which may impact on CYP development, using these to build on strengths held rather than viewing differences as a need. EPs within this study also considered the use of consultation to explore experiences of racism whilst validating challenges faced.

5.2.1 EXPLORING INDIVIDUAL LIVED EXPERIENCE

Based on the findings from the current study, the theme 'exploring individual lived experience' demonstrates the importance of considering each individual context and highlights various strategies which EPs may use. As mentioned earlier within this chapter, cross-theme links can be observed relating to how EPs conceptualise culture, placing focus on the 'objective' rather than purely 'subjective' nature of the term, taking into consideration environmental influences. This has implications for how EPs subsequently respond within schools and is congruent with ecological systems theory (Bronfenbrenner, 1992), practicing beyond within-child formulations and considering the context in which they exist.

The findings from the current study, therefore, support the notion that a concern may be located outside of the child, moving away from pathologising need and towards consideration of how culture interacts with an individual's ecological system. For example, in order to illuminate individual lived experiences, participants placed emphasis on environmental factors rather than applying the medical model to understand perceptions of need within schools. This finding is consistent with suggestions from previous literature to be cautious when applying the medical model and traditional psychological theories which have been created from communities of which minority cultural and linguistic backgrounds were not represented (Williams and Greenleaf, 2012; Vega, Tabbah & Monserrate, 2018; Parker et al, 2020).It is therefore important to consider environmental and cultural factors which may impact on CYPs academic, social, and emotional outcomes, maintaining awareness of the inequities which exist in schools that significantly impact the academic attainment and development of many students.

Within this theme, findings highlighted the process by which EPs maintain awareness of assumptions made about cultures and showing curiosity towards individualities. This links directly to theme 'responding to the cultural context' and 'supportive factors', as well as suggestions made within previous literature which encourages self-reflection, particularly in relation to the position of privilege and the opportunities afforded to individuals because of their cultural identity (Henning-Stout, 1994; Correll, Powell & Cantrell, 2015; Civitillo, Juang, Badra & Schachner, 2018). Within the current study, most participants considered the use of various frameworks to support their understanding and exploration of an individuals' culture, for example the use of narrative approaches and identity models, showing curiosity and highlighting strengths. Previous research supports the notion of accepting and affirming cultural identity, maintaining connections to cultures and empowering students to develop a socio-political consciousness (Villegas & Lucas, 2002; Gay, 2010; Paris, 2012; Ladson-Billings, 2014;). The findings from the current study, therefore, are aligned with previous literature, particularly in relation to identity and building on cultural strengths but should be read with the understanding that the participants involved were EPs from one service with a particular focus on a strength-based approach.

Further findings within this theme relate to how consultation can be used to explore experiences of racism within the community and the impact this has on CYP development and sense of belonging to the school environment. Previous research has suggested that a cross-cultural consultation perspective can be used to address pedagogy, cultural reference points, and racism (Meyers, 2002). A further finding from the current study indicated that EPs may adjust their consultation when working with consultees who operate from different cultural frames of reference, supported by the notion that culturally responsive consultation involves "a culturally sensitive, indirect service in which the consultant adjusts the consultation to address the needs and cultural values of the consultee, the client, or both" (Behring & Ingraham, 1998, p. 58). Overall, this theme suggests that culturally responsive consultation can be used to tell individuals' stories through a variety of approaches, including the use of narrative and identity frameworks whilst acknowledging and validating challenges faced by CYP and families.

5.2.2 COLLABORATION TO CREATE CHANGE AND ADVOCATING FOR FAMILIES

As noted earlier within this chapter, previous literature has found working collaboratively with families to be key feature of cultural responsiveness, and 'good practice' within consultation more broadly, to build a shared understanding (Ladson-Billings, 1995; Newman & Ingraham, 2017). This

theme encompasses various processes by which EPs use consultation as a form of culturally responsive assessment, collaborating with consultees to bring about change. Within this theme, EPs considered how consultation can be used to shift perceptions, build relationships and connections and create safe spaces. This theme was interlinked with the findings around how consultation can be used as a space to advocate for families whilst challenging and reframing language and promoting difference, therefore, the themes will be discussed together, supported by findings from previous literature. A large body of literature has been carried out in relation to consultation processes more broadly, without specific focus on cultural responsiveness. Here, findings will be discussed alongside literature which focusses on consultation processes in addition to more specific literature around culturally responsive consultation. Within this section in particular, there is an overlap between what is conceived as 'good practice' within consultation more broadly, and 'culturally responsive consultation'. Commonalities and differences will be discussed within each sub-section.

5.2.2.1 Shifting perceptions

Commonalities between 'good practice' consultation and culturally responsive consultation include taking a flexible and adaptive, non-expert stance, with frameworks such as solution-focussed (SF) being used to guide delivery. In addition, participants described 'process skills' used to facilitate problem-solving without prescribing solutions. Although commonalities exist, findings from the systematic review and within this study place focus on how EPs may use consultation to shift perceptions through the process of collaborating with key adults, taking a non-prescriptive stance, which has been found to be particularly important when carrying out 'culturally responsive consultation'.

A key finding from the current study suggests that EPs use consultation to shift perceptions through the process of collaborative problem-solving with schools and families. This finding is consistent with previous research which outlines an eco-systemic perspective when thinking about CYP in the school context, using consultation as an in-direct, non-expert form of service delivery to search for 'what works' (Gutkin & Conoley 1990; Wagner, 2000; Erchul & Sheridan, 2014; Newman and Ingraham, 2020). Within this study, findings suggest that EPs carry out consultation as a form of both assessment and intervention, whereby solutions may be explored jointly, or perhaps lead to further systemic work. This finding is aligned with previous literature which explores a variety of models and frameworks, with an overarching focus on the social constructivist and interactionist views that aim to address wider systems when working with CYP.

Congruent with the literature, EPs described a variety of approaches used within the current study and emphasised the flexible and adaptive nature, dependent on individual needs presented by consultees. Some participants described the use of a solution-focussed (SF) approach to shift perceptions which has been explored in previous literature to place emphasis on future-oriented thinking about a presenting problem, moving away from traditional, diagnostic and prescriptive models (Brown, Pryzwansky & Schulte, 2011). Interestingly, this approach has been found to be particularly useful in strengthening and generalising pedagogical skills, empowering consultees and dismantle white privilege (Chitooran, 2020). The non-prescriptive and dynamic nature of consultation found within the current study was described by Kennedy, Frederickson and Monsen (2008) who found that EPs didn't identify with any specific model of consultation, with many of the approaches applying a theory, for example, a SF approach as an application of social constructionism. Notably, participants within the current study felt that there was more scope to be culturally responsive through the use of consultation as opposed to other forms of assessment as it involves dynamic, joint problem solving, moving away from the expert stance. Again, it should be noted here that the service involved in the current study frequently uses a collaborative, consultative approach which may have influenced the findings.

Previous literature has suggested that use of problem-solving stages may contribute to effective consultation, for example, Meyers (2002) highlighted different stages such as contract negotiation, problem identification and data collection. Findings from the current study didn't highlight any specific stages involved in consultation, rather, an in-direct approach was offered in contrast, although it has been argued that consultation can be both *collaborative* and *directive* and that any distinction between the two approaches is a "false dichotomy" (Erchul 1992, p. 365). Consistent with previous literature, the process of consultation within the current study was viewed as non-prescriptive but rather underpinned by a set of principles. For example, participants described the 'process' expertise involved in the application psychological skills required to facilitate problem-solving and to 'slow down thinking' whilst shifting attributions. Newman & Ingraham (2017) offered a description of consultation which suggests that EPs offer *content* and *process* expertise, explaining that process expertise allows the consultant to facilitate the consultation process without prescribing resolutions.

In the thematic synthesis (see chapter one), one theme generated was 'collaboration and a commitment to supporting key adults'. Within this, findings suggested that teachers preferred a collaborative approach when approaching culturally responsive consultation, with a belief that a

prescriptive stance 'inferred an ideology of, if it works for with others it will work here' (Castro-Villarreal & Rodriguez, 2017. p.247). A further theme generated following the thematic synthesis (see chapter one) was 'problem-solving processes, questioning, modelling and building empathy'. This highlighted that "effective consultation requires a vulnerability to discuss professional issues through effective problem-solving" (Knotek, 2012, p. 52). Findings within the current study relate to problem-solving in order to 'shift perceptions' and is consistent with previous literature related to culturally responsive consultation. Although similarities have been represented within the current study, the small number of studies surrounding what constitutes as 'culturally responsive consultation' and relatively homogenous sample may limit the generalisability of the findings. The second part of this theme related to 'questioning, modelling and building empathy' will be discussed later within this chapter.

5.2.2.2 Building relationships and connections

As discussed previously, there are commonalities noted here between what is considered as 'good practice' within consultation and culturally responsive consultation and it is acknowledged that building relationships and connections is a fundamental feature of consultation more generally. Findings from the systematic review and within this study, however, perhaps emphasise this within the context on cultural responsiveness, building relationships between home/community culture and school culture. Further to this, the current study places focus on how EPs may provide emotional support and validation through the use of sensitive questioning and building a 'network' around CYP.

The findings from the current study were central to the idea that in order to be culturally responsive, EPs should practice in a way which involves joined-up working with schools and families whilst building communication between the two systems. This finding is widely cited within literature, for example, strong working links with schools, communities and families is believed to be the most "fundamental implication of the ecological model" (Sheridan & Gutkin, 2000 p. 490). The indirect nature of consultation means that focussing on the relationship is particularly vital as the EP is not able to provide support to a CYP without obtaining consultees cooperation (Erchul & Martens, 2002). Furthermore, Consultee-Centred Consultation (CCC) was found to be characterised by relational processes such as interpersonal communication, relationship building and cultural responsiveness (Ingraham, 2000; Newman & Ingraham, 2017). Although these models weren't specifically cited within the current study, many of the features were explored by participants and were aligned with the constructive, interactive approach which focusses on understanding socially

constructed meaning-making as a form of culturally responsive assessment (Knotek, Dillon & Toole, 2020).

The findings within this subtheme directly related to existing research related to culturally responsive consultation and the "dynamic or synergistic relationship between home/community culture and school culture" (Ladson-Billings 1995, p.467). In order to build this relationship, EPs considered how they would use the space in consultation to show and build empathy towards consultees, for example, by encouraging families to share their experiences to create a joint understanding. Within the context of consultation, previous research has described a commitment to connect the home/school experiences of students (Castro-Villarreal & Rodriguez, 2017; Knotek, 2012; Parker et al, 2020). Further existing research builds on this by placing emphasis on specific characteristics employed by EPs, such as empathy and deep listening to "set a gentle pace, using a warm and reassuring tone of voice" (Nolan and Moreland, 2014, p. 68). These processes illustrate the importance of displaying empathy and interpersonal warmth to build relationships and connections.

A further theme generated following the thematic synthesis (see chapter one) was 'relationships matter – a developed understanding of the school context and individuals working within the system'. This theme described a commitment to connect the home/school experience of students, in addition to respecting the needs of the staff involved in supporting CYP. This theme is supported by the findings from the current study, which highlighted the importance of spending time building trust and an understanding of the school context in order to provide effective and meaningful support. The current study built on previous findings by showing how EPs may do this whilst engaging in culturally responsive consultation through the process of emotional support and validation whilst using sensitive questioning. Furthermore, EPs spoke about the process of balancing and joining perspectives whilst building a supportive network around CYP through the process of consultation.

5.2.2.3 Creating safe spaces

Within this subtheme, commonalities between 'good practice' consultation and culturally responsive consultation include interpersonal skills used to create safe spaces, for example, active listening and wondering alongside consultees. In addition, being mindful of group dynamics and offering containment is viewed as good practice within consultation. Key differences within the systematic review and the current study relate to the importance of building trust and rapport with parents

prior to carrying out consultation and 'modelling' active listening skills to school staff whilst being mindful of assumptions made about cultural differences.

This subtheme highlighted strategies used by EPs to create a safe space for consultees to share. Similarly, this aimed to enhance the collaborative nature of culturally responsive consultation to build and joining perspectives as mentioned previously. More specifically, EPs spoke about the interpersonal skills adopted to support conversations between consultees. For example, EPs commented on active listening with sensitive questioning and wondering alongside consultees. These 'process skills' were highlighted within Nolan and Moreland's (2014) study which found that deep listening, questioning and wondering were crucial discursive strategies used within consultation to develop a collaborative problem-solving process, promote feelings of emotional safety and develop trust.

A further 'process skill' highlighted within this sub-theme was the ability to be mindful of the group dynamics and interactions between consultees, responding appropriately to potentially challenging conversations. This finding is congruent with existing research which captured processes used to contain unsettled staff and parents during challenging conversations, identifying interpersonal skills such as including being emotionally available, empathising and offering containment (Zafeiriou & Gulliford, 2020). In addition to being sensitive to more challenging group dynamics, further active listening skills were described by the authors, often used to remove the blame from adults or to normalise their feelings, a finding consistent with the current study.

A further finding related to creating a 'safe space' within culturally responsive consultation was to build trust and rapport with consultees, or more specifically, parents, to support them feel safe to share. This has been reported in previous studies who have found that relationships with parents is built through developing their understanding of the education system in general, in order to increase their awareness and knowledge of how things operate (Parker et al, 2020). The concept of 'modelling' active listening to school staff, without making assumptions about cultural differences was a reported by some participants, a finding which is supported by existing research. For example, Parker et al (2020) noted efforts to strengthen the school's capacity to support culturally diverse students such questions, modelling, and visual stimuli. These findings re-iterate the importance of spending time building trust and an understanding of the school and family context.

5.2.2.4 Challenging and reframing

This subtheme related to the broader theme 'advocating for families', and although this related to 'good practice' within consultation more broadly, findings from the current study highlight how this may be a crucial feature of cultural responsiveness within consultation, through the process of challenging and reframing and promoting difference. Although 'challenging and reframing' has been found to be a skill used within consultation, key differences within this study and findings from the systematic review relate to acknowledging contextual and power influences. The current study builds on this concept through consideration of how EPs may challenge majority culture expectations and reframe dominant cultural narratives, in addition to challenging systemic racism.

This subtheme relates to the broader theme 'advocating for families' and describes the processes by which EPs engage with 'challenging' and 'reframing' both the systems around CYP and use of language. Within this, EPs acknowledged the impact of power differentials and how power may be shifted towards those who may not 'hold' the power within consultation. The impact of power has been explored by many existing researchers who have stressed the importance of recognising power imbalances and working towards rebalancing the power, in addition to acknowledging positions of privilege (Thompson, 2001, Burke & Dalrymple, 1995, Henning-Stout, 1994).

The concept of power is particularly important in the context of consultation when considering how consultees with differing cultural identities might perceive EPs and staff members. In particular, the 'CCC' model of consultation has been found to empower consultees (Chitooran, 2020) with further models highlighting 'contextual and power influences' to explore how contextual variables in society and power structures may guide the consultation process (Ingraham, 2000). More specifically, strategies may be used by EPs to reduce the power differentials held, for example, mitigating language such as the use of we/us and avoiding psychological jargon (Nolan and Moreland, 2014).

More broadly, the concept of 'challenging and reframing' within consultation has been discussed in previous literature. For example, Nolan and Moreland (2014) found that questioning, wondering and challenging was an effective way of developing the contributions of the consultees. In addition, summarising, clarifying and reformulating were found to be a powerful discursive strategy that acted to tell the consultees that their story had been "heard, understood and accepted" (p. 70). The current study found that EPs reflected on the notion of challenging school culture to bring about change at a systems level, in addition to more discrete pieces of work where they may explicitly

challenge the use of language. In addition, EPs explained how they may reframe language and question majority culture expectations which may lead to judgements made.

The concept of 'challenge' is consistent with a theme generated following the thematic synthesis (see chapter one) which focussed on 'macro-level culture and power influences within the school and wider systems'. Within this, all studies reported on the impact of wider systems and influences of power in responding to culture and diversity, including the impact of societal expectations. The findings from the current study, therefore, are aligned with research surrounding culturally responsive consultation although it should be noted that the review was limited in relation to the number of studies which have focussed on this particular area. The current findings build on the concept of challenge, with more specific examples of how EPs would approach challenging majority culture assumptions and reframe dominant cultural narratives, in addition to challenging systemic racism.

5.2.2.5 Promoting difference

In addition to 'challenging and reframing', this subtheme also relates to 'advocating for families' and in doing so, describes the process of promoting difference. Some commonalities with 'good practice' in consultation may be observed here, for example, maintaining a non-hierarchical stance and 'shifting the power' within consultation processes. Key differences, however, include enhancing opportunities to include parent voice and explore cultural differences. In addition, findings from both the systematic review and the current study highlight the importance of maintaining an awareness of cultural variations, affirming diversity and respecting cultural difference whilst promoting strengths.

Within the theme 'advocating for families', this finding represented how EPs may use consultation to promote difference and support schools to adapt their practice to become more inclusive. In doing so, EPs reflected on the use of consultation to empower parents and parent voice, providing opportunities to enhance parent perspectives and cultures which may differ from dominant cultures. This finding is multi-faceted in that parent voice may be supported to explore cultural difference, but also to maintain non-hierarchical relationships, 'shifting the power' which may be perpetuated by dominant cultural assumptions and narratives. This process is supported by theoretical underpinnings, for example, positioning theory (Davies & Harre, 1990) and more specifically, research has described the process of maintaining non-hierarchical relationship and viewing others

as skilled professionals (Wagner, 2000; Newman and Ingraham, 2017). Although this finding suggests that levels of power and hierarchy may be shifted through the process of consultation, it should be considered that the power may not be fully shifted and is dependent on how consultees view consultants, with recognition of the position of privilege and the opportunities afforded to individuals because of their cultural identity (Henning-Stout, 1994).

Existing research has examined processes by which culturally responsive consultation is effective and has proposed that consultation should explore 'cultural variations in the consultation constellation', maintaining an awareness of similarities and differences that may exist between the consultant and consultees (Ingraham, 2000). This research related to various aspects of findings within this study, for example, both within a reflexive sense related to examining personal experiences and in more practical ways when collaborating and promoting differences. It is important to note that although findings are congruent with existing literature surrounding culturally responsive consultation, the small number of studies reviewed and limited sample means that findings may not be generalised to other services and settings.

Another feature of consultation highlighted by EPs was the process of promoting strengths held with consideration to how schools may adapt the environment to support and promote them. This finding is aligned with the studies included within the thematic synthesis (see chapter 1) for example, cultural responsiveness in consultation has been found to require an affirmation of diversity and respecting cultural differences. Further to this, suggestions have been made that where there appeared to be an 'incongruence', changes should be made to fit with local and community norms. Interestingly, findings from existing research indicate that a relational problem-solving approach to assessment was culturally valued (Knotek, 2012), which has implications for the current study and will be discussed later within the chapter.

5.3 RQ3: WHAT HINDERING AND HELPING FACTORS DO EPS FACE WHEN PROVIDING CULTURALLY RESPONSIVE CONSULTATION?

Four themes related to this research question in particular, under the overarching themes 'barriers' and 'supportive factors'. These themes being: 'systems', 'EP role', 'relationships' and 'opportunities to learn and reflect'. As this research question has two parts relating to supportive factors and

barriers, discussion of these overarching themes has been organised under these two areas. The themes which relate to this RQ have highlighted both 'barriers' and 'supportive factors' associated with culturally responsive practice, 'good practice' consultation more broadly, and 'culturally responsive consultation'. The researcher acknowledges there is an overlap between all three concepts and findings will be discussed in line with previous literature both from the narrative and the systematic review.

5.3.1 BARRIERS

Various findings from the current study related to the barriers EPs may face when carrying out culturally responsive practice more broadly, and in relation to culturally responsive consultation. This overarching theme is multi-faceted and each 'barrier' interacts with one another. Almost all participants commented on the impact of the current socio-political landscape on CYP, families and the school community. For example, the prevailing impact of COVID-19 on vulnerable and marginalised groups along with more current issues associated with the cost of living crisis and poverty. In addition, EPs noted the current climate and polarisation, including the impact of the news related to dominant cultural narratives and expectations. Although these are important and should be acknowledged, focus will be placed here on barriers which impact on culturally responsive consultation more specifically.

Across the data-set, findings relate to various barriers associated with systems, with consideration given to the wider landscape and governmental policies, along with school systems and constraints within them. A key finding related to concerns with the socio-political climate and policy development, with most EPs expressing that they felt their role stood apart from wider governmental agendas which weren't aligned with personal and professional values, most namely, inclusion and anti-oppressive practice. In order for successful inclusive education to take place and for children to have their needs met in mainstream classrooms, change needs to occur at a systems level. This 'reform' has been argued to be design-focused rather than resource-intensive (Schuelka, 2018). Although government initiatives are in place which aim to 'raise the achievements' of marginalised groups, it has been argued that they appear to have had little impact on exclusion or underachievement (Tikly, Osler and Hill, 2005). This suggests a lack of change at different levels of governmental and education systems such as teacher training and at curriculum level. It may be that despite proposed intentions, governments have failed to implement the ideological shifts necessary to make actual change at a social and educational level.

A current development noted by most EPs within this study was the impact of academisation and how this is conceived as opposing cultural responsiveness, due to the exclusionary and 'one size fits all' nature of how they operate. For example, academies were described in the current study to function across various geographical locations, often not accounting for individual differences both in the community and CYP who attend the settings. The notion that 'one size fits all' has been contended within existing research focussing on culturally responsive consultation, and within the thematic synthesis (see chapter one), with findings suggesting that there is a need to ensure that the delivery of instruction and services are provided in a way that was respectful and responsive to the lived experience of the children, family and staff (Knotek, 2012, Castro-Villarreal & Rodriguez, 2017; Parker et al, 2020; Newman and Ingraham, 2020).

A further finding within the current study illuminated barriers EPs face when working systemically, most notably with academy trusts and secondary schools, with challenges noted when working alongside senior leadership teams to implement change at a systems level. This finding is consistent with previous literature which focusses on culturally responsive practice more generally and when carrying out culturally responsive consultation. For example, research has highlighted that 'culturally responsive school leadership' should seek to adapt not just teaching methods, but the entire school climate, in addition to examination of assumptions about race and culture (Khalifa, Gooden, & Davis, 2016). In addition, it has been argued that CRT isn't sufficient to address the challenges that minoritised students face and that funding, policy making, school leadership and administration should be considered to promote and sustain a culturally responsive environment (Leithwood, Louis, Anderson, & Wahlstrom, 2004; Gay, 2010).

A key finding which has been widely reported within literature is the tendency for schools to operate from an embedded mono-cultural standpoint whilst stressing resemblances among cultures leading to the assimilation of minority groups to mainstream culture (Gogolin, 2002). This was reflected within the findings of the current study, with EPs providing examples of the lack of priority given to cultural responsiveness and addressing racism, along with embedded school systems and the tendency to want individuals to 'fit in' to a system which may not accommodate to their needs. Although this is a pertinent finding, it should be read with the understanding that EPs who took part in the current study were from one geographical area within the UK and may not be generalised to other contexts. Within literature, this concept has been labelled as 'cultural minimisation', acknowledging the a lack of administrative support, with procedures, policies, and the overall

climate functioning as structural barriers to engaging in culturally responsive practices (Parker et al, 2020). Furthermore, within the thematic synthesis (see chapter one), some studies reported a tendency for school staff to not always consider cultural dynamics when conceptualizing student's needs, occasionally expressing misguided assumptions about CYP.

Along with a lack of priority and embedded school cultures, findings from the current study highlighted an experience of the impact of systemic racism and unconscious bias which prevails within the education system. Many studies have examined and commented on systemic or institutional racism, which has been referred to as white superiority at a systems level, including laws and regulations in addition to unquestioned social systems (O'Dowd, 2021). This assumption of superiority can pervade thinking consciously and unconsciously meaning it is important to acknowledge systems that privilege some cultures over others (Carmichael and Hamilton, 1997). This was reflected in the current study, whereby EPs commented on bias and micro-aggressions within schools and the impact this has on CYP and families. This has implications for the EP role which may be to challenge the systems currently in place and actively engage in anti-racist practice, supporting schools to understand the historical impact of systemic racism, having open conversations and supporting the reduction of defensiveness or feelings of blame and shame that may come with addressing oppressive systems.

Within this theme, further findings related to pressures on schools in relation to OFSTED requirements, 'school improvement' initiatives, and assessment methods, leading to a challenging environment for school staff to operate in. Some EPs felt that it was important to be sensitive to the external pressures schools face, whilst others adopted a more head-strong stance and felt it was important to challenge this at a systems level. This key finding is congruent with much of the literature surrounding culturally responsive consultation which reports the challenges of working consultatively at a systems-level and the nature of assessment methods which tend to focus on individual children, rather than the 'bigger picture' (Knotek, 2012; Castro-Villarreal & Rodriguez, 2017; Parker et al, 2020; Newman and Ingraham, 2020). Furthermore, studies have reported schools' difficulties meeting external demands, leading to a fast-paced and data driven school environment which adopts reactive approaches over preventative support systems (Castro-Villarreal & Rodriguez, 2017). Further to this, Parker et al (2020) found that school staff are expected to spend time administering individual assessments, prohibiting them from enacting change at a systems-level. There may be, therefore, a resistance to change due to the pressures that schools are under, in addition to a lack of awareness in schools and therefore a lack of priority given.

In addition to various constraints within the school systems being represented within the findings of the current study, EPs spoke about constraints within their role that impacted on the delivery of culturally responsive practice in schools. For example, EPs provided reflections related to limited capacity to carry out extended pieces of work due to statutory pressures and the current climate which is needs-assessment focussed. This finding is supported by existing research which has reported the impact of wider systems, societal expectations and statutory pressures on the implementation of effective consultation (Knotek, 2012; Castro-Villarreal & Rodriguez, 2017; Parker et al, 2020; Newman and Ingraham, 2020). This study is relatively recent in comparison and was carried out in the UK context, suggesting these findings are novel in relation to the current EP role. The language used by some of the participants when describing their experiences related to carrying out culturally responsive practice was underpinned by feelings of frustration, this was interpreted as not always having the opportunities to practice in a way which aligns with personal and professional values and holds implications for the EP role, which will be discussed later within this chapter.

A further novel finding was the challenges of working virtually, particularly when responding to non-verbal cues. In addition, EPs reported a lack of confidence in 'knowing what to say' when approaching more sensitive issues around culture or shifting majority culture expectations. This finding has been described as a 'hesitancy' by previous authors (Parker et al, 2020) who reported a reluctance to seek input from 'cultural guides' due to a sensitivity around discussing cultural issues. This has implications for practice which will be discussed later within the chapter.

5.3.2 SUPPORTIVE FACTORS

Although the findings of the current study have highlighted various barriers associated with engaging in culturally responsive consultation, many supportive factors were also reflected upon. Within this overarching theme, EPs spoke about the importance of trusting relationships, both with schools and colleagues in order for culturally responsive consultation to be effective. In addition, CPD and opportunities to reflect were viewed as a crucial facet of cultural responsive practice. The theme 'relationships' encompassed various supportive factors associated with having trusting relationships with schools and having already formed an in-depth understanding of the school context. Findings supporting this claim should be understood within the context in which they were gathered, particularly as the service in question has a focus on relational and strength-based approaches, possibly reflecting this form of service delivery to schools.

The EPs within the current study stressed the importance of building and sustaining relationships with schools, both in order to have open and possibly challenging conversations about cultural responsiveness, having an awareness of the staff's knowledge and skill base. In the thematic synthesis (see chapter 1), one theme generated was 'relationships matter – a developed understanding of the school context and individuals working within the system'. This finding, therefore, is consistent with previous literature related to culturally responsive consultation, with studies placing emphasis on building a relationships with schools. For example, Knotek (2012) and Castro-Villarreal & Rodriguez (2017) reported that having an understanding of a school's culture and climate influenced how the consultative model of practice was received and knowledge of the organisation is vital in order to provide meaningful consultation.

Interestingly, within the current study, findings suggest that having relationships with school staff meant EPs were more likely to address culture and cultural responsiveness, challenging language where appropriate. Although previous literature hasn't reported this sense of increased confidence when addressing culture within the school, studies have reported a resistance from some teachers when accepting support from external providers, who felt that some consultants were 'out of touch' with the school environment and the needs of the pupils (Castro-Villarreal & Rodriguez, 2017). Further to this, studies have found an increased level of efficacy when the EPs goals matched with the schools' wider culture and meeting the children where they were, academically and socially (Knotek, 2012). A novel finding within the current study was the impact of trusting relationships held with other EPs on developing an understanding of cultural responsiveness, most substantially, in order to have safe, open conversations to challenge practice.

Further supportive factors reflected upon within the current study related to the process of CPD, both in terms of wider service development work and within smaller teams and supervision. These findings link with earlier themes associated with 'reflexivity' and developing trusting relationships with colleagues, a further supportive factor reported by EPs within the current study. Although the current socio-political context has been described as an increasingly constricted climate to operate in as EPs, the BLM movement was described to be an instigator to many of the conversations held within the service, bringing about a change in thinking and providing opportunities to shift practice towards anti-racism and cultural responsiveness. This period was described as a time to prioritise and embed anti-racist practice, reflecting societal changes in response to systemic racism. Although this finding hasn't been represented within existing research around culturally responsive

consultation due to the relatively recent response, current statistics highlight the importance of developing knowledge and skills when working alongside to address enduring social injustice and marginalisation within the UK context (Home Office, 2018; Public Health England, 2020; GOV.UK, 2021; Refugee Council, 2022).

During this period, EPs described an increased need for understanding and responding to culture, with opportunities given within whole service days to reflect and challenge current practices. In addition, findings within the current study emphasised the importance of using spaces such as team meetings and supervision to embed culturally responsive practice and engage in reflexivity. This finding is supported by previous literature which has suggested that 'professional development acts as a mechanism for prevention' (Newman and Ingraham, 2017). Further models which have investigated culturally responsive consultation describe a component related to 'consultant learning and development', outlining the knowledge, skills, and attitudes consultants need to respond to the perspectives of the consultee, client and themselves to create a shared understanding (Ingraham, 2000). Although this highlights the importance of CPD, the findings from the current study may not be generalised to other settings or contexts (please refer to section 3.3.1 for more detail).

Building on this, a theme constructed from the thematic synthesis (see chapter 1) represented 'continuous professional development and awareness of self in context' as a crucial facet of culturally responsive consultation. For example, studies have supported the notion of continuous reflexivity, with trainees sharing their identities and values to demonstrate intersectionality. Many of the consultants in training felt that their identity as a school psychologist was still developing and reflected on their own culture in relation to others, expressing the need to know about other backgrounds to develop their practice and awareness of self (Newman and Ingraham, 2020). This finding is reflected within the current study as many of the EPs spoke about their progression in this area of development as a 'journey' which requires continuous scrutiny. This finding is consistent with previous literature which has found that that consultants, or EPs, benefitted from engaging in ongoing learning, in addition to reaching out to individuals who can offer a wider perspective to a white dominated profession (Parker, 2020).

5.4 IMPLICATIONS

This section will explore some implications of the current study for the practice of EPs, schools, wider systems and future research.

5.4.1 IMPLICATIONS FOR EDUCATIONAL PSYCHOLOGY PRACTICE

This research holds several implications for the practice of Educational Psychology at a range of levels, both in terms of the work carried out in schools either directly or indirectly and in relation to professional development and reflexivity. The findings from the current study have highlighted the importance of carrying out consultation in schools as form of culturally responsive assessment and intervention, meeting the needs of a broad range of children and young people (CYP) and families within the context they exist. Previous research has noted the 'struggle towards better practice' (Booker, Hart, Moreland & Powell, 1989), particularly in relation to educational psychology's past and the involvement with processes and practices that contributed to racial inequalities.

An example of cultural inequalities found within the UK education system is the concern over the process of special education referral and the differential representation of ethnic minority groups with special educational needs (SEN). For example, psychometric evaluation pioneered by Cyril Burt has been argued to consign disproportionate amounts of ethnic minorities in Britain to unsuitable special education (Coard, 1971, Strand & Lindsay, 2009). Furthermore, existing tools have been described to be biased and inaccurate due to lack of consideration with the cultural context (Ardila, 2007; Reynolds & Suzuki, 2013). This emphasises the importance of actively practicing in a way which strives towards inclusion and cultural responsiveness, using consultation to reduce disproportionalities within the education system.

Given the history of psychology, it is important to ensure that current educational psychology practice applies appropriate assessment tools for CYP from culturally diverse backgrounds. More broadly, the current study highlighted how EPs view 'culture' and therefore culturally responsive practice. EPs referred to the use of eco-systemic frameworks and practices which focus on the environment as opposed to searching for within-child conceptualisations of need. This has implications for EP practice more generally and the need to view each individual experience as unique, taking time to explore different aspects of their context which may influence development. Within this, it is important therefore to not make assumptions about individuals based on personal or professional experiences and to support schools to resonate with this way of thinking and behaving.

Most importantly, the current study has emphasised how consultation may be used as a form of culturally responsive assessment and intervention as a preventative approach which opposes the traditional medical model. As mentioned previously, many other assessment methods don't account for individual lived experience (e.g., psychometrics and intelligence testing). Therefore, other approaches are needed within EP practice to support school to adapt their practice to support a broader range of individuals. A variety of psychological frameworks were mentioned within the current study which may support a collaborative, problem-solving approach. For example, psychological frameworks such as strength-based or solution focussed, narrative-therapy approaches or identity frameworks which may be applied in order to support consultees to shift perspectives and advocate for CYP and their families. Further models of consultation such as the CCC model have been found to incorporate relational processes such as interpersonal communication, relationship building and cultural responsiveness (Ingraham, 2000; Newman & Ingraham, 2017).

The current study involved EPs from one local authority (LA) which appeared to view consultation as a strong mode of service delivery, this service model could be used more widely to encourage cultural responsiveness throughout EP practice. With this in mind, it is important to note that when delivering culturally responsive consultation, EPs should be sensitive about the use of questioning which may be used to explore individual lived experience and be flexible and adaptive in the approach used, being mindful about what the consultee feels safe to bring to the consultation and not assuming that consultees want to speak about their own cultural experiences.

In addition, findings from the current study hold strong implications for the impact of engaging in personal and professional development and reflexive practice. The findings imply that EPs benefit from continuous learning related to responding to culture, both in the context of wider service development work and in smaller groups such as team meetings in supervision. For example, EPs spoke about the impact this has on both awareness and confidence to address these issues in schools. This was particularly important when engaging in reflexivity and building 'cultural competence', viewing it as a journey and acknowledging social positioning, along with biases and assumptions held (Henning-Stout, 1994). This has implications for wider EP training and practice, emphasising the importance of prioritising the space to develop understanding and application in practice. Change, therefore, may only happen through the process of learning and being open to challenge which indicates that this area of work should be protected and enhanced across services. The process of engaging in this research has developed the researchers own practice, both in a

personal and professional sense. Most notably, the researcher's confidence in addressing issues associated with cultural responsiveness and anti-oppressive practice has been enhanced, holding implications for the importance of continuous learning through conversations around culture and consultation processes.

This process is widely supported within the literature which suggests EPs benefit from working collaboratively with colleagues which can lead to an increased level of self-awareness and values to develop professional practice (Khalifa, Gooden, & Davis, 2016; Newman and Ingraham, 2017; Nolte, 2017; Burnham, 2018 Ingraham, 2000; Newman and Ingraham, 2020).Tools may be used to support reflexivity, for example, narrative frameworks and questioning and exploration of values and principles which may better enable EPs to have open and challenging conversations with schools. In addition, it may benefit EPs to have time, in supervision for example, to reflect on the interpersonal and group skills used in consultations and refer to frameworks to develop their practice to increase levels of cultural responsiveness (Leadbetter, 2006). Furthermore, Parker et al (2020) found that EPs benefitted from engaging in ongoing learning and informal means of development, reaching out to individuals who can offer a wider perspective to a white dominated profession. This has implications for how EPs may want to approach supervision, perhaps working alongside other LAs to develop practice take alternative perspectives.

A key finding related to 'supportive factors' which enable the process of culturally responsive consultation in schools was building and maintaining relationships, both between consultees, with school staff and with colleagues within the service and wider local authority. This has wide-ranging implications for EP practice and may act as a protective factor when approaching more challenging conversations. This finding suggests that EPs benefit from having trusting relationships with schools and therefore, increased time spent in school settings for prolonged periods would support the delivery of consultation, both in order to build trust but also to have knowledge of the school system. In relation to this, therefore, EPs may use their interpersonal skills to challenge systems and reframe dominant cultural narratives, removing feeling of blame, shame and defensiveness that may arise. In addition, EPs benefit from having time to build trust and rapport with parents, increasing a sense of safety to feel comfortable to share, using interpersonal skills to guide sensitive conversations.

Overall, it is important to maintain awareness that EPs are in a privileged position to be able to reflect on practice and 'slow down thinking'. Despite an acknowledgement that there is a lack of

research into addressing cultural bias and a need for increasing guidance on non-discriminatory practice (Zaniolo, 2019), discrepancies still remain which indicates that EPs should continually reflect on the cultural appropriateness of all areas of practice. In the current climate, many challenges remain, particularly in relation to time spent carrying out statutory assessments, therefore, priorities may need to be shifted towards preventative rather than reactive approaches to reduce the increasing demand for EHCPs. If a shift were to take place within the systems to ease constraints, perhaps by building parental confidence, EPs may have a more active role in culturally responsive and anti-racist practice in schools and wider systems.

5.4.2 IMPLICATIONS FOR SCHOOLS AND SYSTEMS

This study holds a number of implications for wider systems and schools, both related to national agendas, policies and schools. Schools as institutions are influenced by the social, cultural and political attitudes of the society within which they are located, playing a fundamental role in the reproduction of societal attitudes (Graham and Robinson, 2004). It is therefore vital to acknowledge how schools are impacted by the current political landscape and what can be done to ameliorate challenges faced by individuals within the system. The UK has a relatively diverse population and many pupils speak English as an Additional Language (GOV.UK, 2021; DfE, 2019). In addition, there were 55,146 asylum applications in the UK in the year ending March 2022, a 56% increase from the previous year (Refugee Council, 2022). As demographics shift, therefore, there is a need for school systems to become less mono-cultural in their view of education, with a more developed view and understanding of culture and cultural responsiveness.

Despite the increasing need to respond to a diverse range of cultures within education, the source of cultural mismatch is found in larger social structures and that schools as institutions serve to enhance social inequalities that remain (Villegas, 1988). Culturally sensitive solutions should pay attention to the current political landscape and the wider impact of social structures should be accounted for when considering how to reduce inequalities. Although there has been a historical shift in perspective, institutional racism remains a global challenge. For example, global and political developments have led to continuing challenges with cultural inequalities within the UK. For example, following the decision to leave the European Union in 2016, statistics suggest an increase in racially and religiously motivated hate crime in England and Wales (Home Office, 2018). The influence of macro-level culture should therefore be considered, as findings suggest that systems-

level pressures impact on the delivery of culturally responsive practices which are constrained by national requirements, often missing the needs of the students.

Educational reformers argue that school leadership is a crucial component to the reform of education (Leithwood, Louis, Anderson, & Wahlstrom, 2004). The current study highlighted the importance of working systemically, however, barriers were noted across the data in relation to current school systems not accommodating for a wide range of individuals. In addition, pressures related to academic achievement were also found to hinder the amount of time school staff have to work preventatively, considering the 'whole child' and responding to individual needs. It is therefore vital to consider how to develop and sustain an educational environment which accommodates for the needs of both pupils and staff members, particularly in the current climate following teacher strikes. This finding also relates to implications about the need for further opportunities for learning and development in schools, on both and individual and systems level, for example, within supervision or through staff training and whole-school approaches (Khalifa, Gooden, & Davis; 2016)

As indicated within the current study, cultural responsiveness can be viewed as a 'journey', therefore, schools and school staff should be given the opportunity to reflect on practice and would benefit from evaluating core values that underpin practice. In order to engage with this, tools such as narrative-therapy approaches or identity frameworks may support conversations with school staff to reflect on the impact of bias and dominant cultural narratives, including acknowledging power and privilege. In addition, Burnham's Social Graces framework (2018) may be used to guide understanding about aspects of personal and professional identity and awareness of how this influences thinking to "become intentional in our developing awareness of, reflexivity about and skilfulness in responding to sameness and difference (Nolte, 2017, p. 4).

Overall, there is a need for cultural responsiveness to be prioritised within the UK education system, this would be enhanced by an increased understanding of culturally responsive assessment methods and schools' understanding of the benefits and purposes of consultation. With this in mind, it is hoped that there may be a shift away from the medical model and pathologising of need, with more in person rather than virtual consultations needed in the current climate to build empathy and develop positive working relationships using strength based models.

5.4.3 IMPLICATIONS FOR FUTURE RESEARCH

The current study has a range of implications for future research and was one of only four conducted to the researcher's knowledge that focused specifically on culturally responsive consultation in schools. The current study was conducted within a single LA in a particular region of the UK and involved only female EPs; both of these factors led to a relatively homogenous participant group. As well as being a limitation for the current study which will be discussion below, this has implications for future research which may wish to investigate a more varied sample within different LAs which are likely to have different perspectives on the delivery of culturally responsive consultation.

This study highlighted various interpersonal skills associated with the delivery of consultation processes. Future research may want to build on this by investigating the strategies used in more detail, perhaps by using discourse analysis through observation of consultations used in practice. In addition, future research may want to place focus on more specific approaches, for example, the use of narrative questions or the CCC model of consultation to evaluate how effective they may be when delivering culturally responsive consultation, building on both existing research and the current study's findings.

There also appears to be a gap in the research related to consultee responses to consultation, which is especially important when evaluating whether consultees feel the consultation was effective and useful. Identifying these factors may help to inform future consultations and build on existing research. Quantitative and qualitative research exploring the impact of consultation would therefore help to develop a more in-depth understanding of how culturally responsive consultation works in practice. Future research may also wish to evaluate the effectiveness of whole-school and systems-level change in relation to cultural responsive practice more generally which would help to support effective, evidence-based practice around culturally responsive schools.

In addition, it may be that future research could focus on the specific process involved in culturally responsive consultation, once this concept is more fully understood. For example, Meyers (2002) highlighted different stages of consultation such as contract negotiation, problem identification and data collection. Future research may focus on these stages and how they relate to cultural responsiveness, perhaps forming a more concrete 'model' of culturally responsive consultation to guide practice and thinking. More broadly within educational psychology research, it has been argued that 'culture' has been neglected, and that there is a need to cultivate culturally imaginative research (King, McInerney & Pitliya, 2018). The role of culture, and closely related constructs of race

and ethnicity should be considered within future research to build on current practices in psychology.

As discussed previously, the researcher's own self-awareness and ability to engage in reflexive practice has been enhanced through the process of carrying out the current study. Important learning has taken place in relation to how 'culture' can be conceptualised, and the implications related to where the focus is then placed when responding to culture within EP practice. This learning has occurred through the process of social constructionism, holding implications for the construction of 'realities' and what is known within Educational Psychology research. In summary, this study has several implications for school and educational psychology practice and generates a range of questions for future research. However, this study has several limitations, and readers should be cautious when translating these implications to their own practice and research settings, especially where these settings are very different to the research context. The next section outlines some of the limitations of this research and reflects on the impact of context on data collection and analysis.

5.5 REFLEXIVE CONSIDERATION OF LIMITATIONS

5.5.1 PARTICIPANTS

The participants in this study consisted of EPs working in one Local Authority (LA) in the East Midlands and were exclusively female working in schools with majority white pupils and staff. The participant sample, therefore is relatively homogenous and experiences are likely to be reflective of this sample. More individual details are not provided here due to the small number of participants, which means that further information may cause participants to be identifiable to the reader. This is acknowledged as a methodological challenge, however anonymity was ensured in line with ethical considerations.

These factors are important to consider when evaluating the transferability of this research as the experiences and perceptions are likely to differ within other contexts, for example, EPs working in a city-based LA and EPs working in schools with different regional, racial and socioeconomic contexts. Readers should therefore take care in transferring the research findings to other contexts, especially where these contexts are different from the current study. This study is therefore likely to be most

relevant for understanding the experiences of female EPs working in majority white schools and is likely to be less relevant for understanding the experiences of EPs working in different contexts, LA's and experiences working at an EP.

Readers drawing implications of the current study should consider how far these themes apply to other educational psychology services and other EPs, therefore caution should be taken when extrapolating the findings of the current study to other contexts. The current research did not include participants from a range of LAs and should therefore be considered more reflective of EPs working in service which uses consultation on a regular basis.

5.5.2 DATA COLLECTION

As described in the methodology (chapter 2), the researcher was an 'insider' to participants which may have influenced the data collection process. It may be that power dynamics should be considered in the process, for example, many of the EPs had worked in the service for prolonged periods and some were in senior roles, impacting on how the researcher was perceived through the interview process and responses given. In addition, the researcher held working relationships with the participants which may have impacted on participants being more hesitant to share negative views about working as an EP and may have been hesitant to share views on schools they work in.

Another factor to take into consideration was the perception of the 'TEP' and 'researcher' role, with the potential for some cross-over and difficulty distinguishing between the two. The researcher's professional and personal background may also have influenced the interview schedule and subsequent responses during the interview. For example, the researcher's professional role as a TEP involves working with schools and families within the LA and is therefore familiar with school systems.

Another consideration in relation to data collection process was the timing of when the Interviews were conducted. The researcher had been involved in service development work related to anti-racism and cultural responsiveness over the past two years and was aware of a shift in thinking and practice during this time. Participants were asked to reflect on previous and current practice and were therefore likely to have been influenced by their current experiences. These findings should therefore be considered a snapshot of participants' experiences at this period in time, which may have differed from earlier or later time points.

5.5.3 DATA ANALYSIS

The researcher brought professional and personal perspectives to the analysis as discussed within the reflexive log. For example, experiences working within the LA may have influenced which parts of the data were analysed and core values, such as working towards inclusion, may have impacted interpretations. This may have influenced the analysis, especially where participants discussed their own core values and principles around inclusion and anti-oppressive practice. The researcher also comes from a professional background as a TEP and works with CYP in a school context, informed by a range of psychological theories and with a particular interest in narrative approaches and personal construct psychology, which may have influenced the interpretation and analysis EPs views and experiences.

In addition to personal and professional experiences, research was engaged with prior to data collection and analysis. Whilst a reasonably inductive approach was taken, the researcher was aware of noticing areas of commonality and difference with the literature, especially in relation to the thematic synthesis conducted around culturally responsive consultation (see chapter 1). This may have affected the analysis and led to findings that were particularly similar or different to previous work receiving more attention during the analysis.

The data analysis was also influenced by the flexible nature of Reflexive Thematic Analysis (RTA) and whilst this was deemed the most helpful methodology to explore the study's research questions, it has some limitations. For example, RTA focuses primarily on shared patterns of meaning across the data set, meaning that patterns of across individual participants were less of a focus. This reduced the amount of attention paid to the ways in which individual participants made sense of their experiences. In addition, the findings of this research relate only to EP perspectives and don't involve exploring the experiences of consultees so any conclusions drawn from the data around the efficacy of consultation were based on EPs perceptions, rather than consultee responses. This study provides one set of perspectives and understandings of culturally responsive consultation and further qualitative and quantitative research drawing on a range of perspectives will be important in giving a richer understanding of this approach.

5.6 CONCLUSION

Recent policy guidance has suggested that professionals working within education have a duty to consider how multiculturalism influences the educational experiences of CYP from culturally diverse populations. As consultation is a fundamental aspect of the EP role in schools (Wagner, 2000), it is vital to have an in-depth understanding of the processes and implications (Leadbetter, 2006). The current study aimed to explore how EPs conceptualise and respond to culture within the consultative model of service delivery. An exploratory, qualitative approach was taken utilising semi-structured interviews the gather participant data and RTA was used to interpret patterned meaning across that accounts provided. Three 'overarching themes' were produced from the data set which included: 'using consultation to respond to culture', 'barriers' and 'supportive factors'.

Analytical interpretations suggest that EPs perceive consultation to be a culturally responsive form of assessment and intervention, with various interpersonal processes used to support the delivery when working with consultees from a range of cultural backgrounds and experiences. EPs conceptu-alised 'culture' as complex and dynamic, with focus placed on the environment rather than within-child formulations. This was particularly important as it has implications for where support is then provided, viewing each individual context as unique. Various barriers were highlighted, with focus placed on the current climate and systems in place, as well as supportive factors related to profes-sional development and relationships which hold implications for education and psychology practice more broadly. The researcher acknowledges that there are commonalities between what is consid-ered as 'good practice' consultation, and 'culturally responsive consultation', however, key differ-ences have been highlighted which provide information about how EPs may adapt their consultation practices to become increasingly culturally responsive.

This research provides insight into how EPs may deliver culturally responsive assessment methods, in addition to how consultation may be used to inform and support culturally responsive practice in schools. These insights have emphasised the importance of working collaboratively with schools and families, taking into consideration each individual experience and not making assumptions about cul-ture, whilst evaluating personal experiences and the impact this has on practice. This study presents one group of perspectives within one service and further research will be important in extending knowledge of how culturally responsive practice can be prioritised when working alongside schools and families.

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APPENDICES

Appendix A: MSC

Table 1
The Five Components of the Multicultural School Consultation Framework

1. Domains of Consultant Learning & Development: *Knowledge and Skill in the 8 MSC Competence Domains*
Understanding one's own culture
Understanding the impact of one's own culture on others
Respecting and valuing other cultures
Understanding individual differences within cultural groups and multiple cultural identities
Cross-cultural communication/multicultural consultation approaches for rapport development & maintenance
Understanding cultural saliency and how to build bridges across salient differences
Understanding the cultural context for consultation
Multicultural consultation and interventions appropriate for the consultee(s) and client(s)

2. Domains of Consultee Learning and Development
Knowledge
Skill
Objectivity and decreasing:
    Filtering perceptions through stereotypes
    Overemphasizing culture
    Taking a "color-blind" approach
    Fear of being called a racist
Confidence
    Preventing intervention paralysis
    Avoiding reactive dominance

3. Cultural Variations in the Consultation Constellation
Consultant-consultee similarity
Consultant-client similarity
Consultee-client similarity
Three-way diversity: Tri-cultural consultation

4. Contextual and Power Influences
Cultural similarity within a differing cultural system
Influences by the larger society
Disruptions in the balance of power

5. Hypothesized Methods for Supporting Consultee and Client Success
Framing the problem and the consultation process
    Value multiple perspectives
    Create emotional safety and motivational support
    Balance affective support with new learning
    Build on principles for adult learning
    Seek systems interventions to support learning and development
Potential multicultural consultation strategies for working with the consultees
    Support cross-cultural learning and motivation
    Model bridging and processes for cross-cultural learning
    Use consultation methods matched with the consultee's style
    Work to build consultee confidence and self-efficacy
    Work to increase knowledge, skill, and objectivity
Continue one's professional development and reflective thinking
    Continue to learn
    Engage in formal and informal continuing professional development
    Seek feedback
    Seek cultural guides and teachers

Appendix B: Search terms

DATABASE	SEARCH TERMS
SCIENCE DIRECT	"culturally responsive" OR "multicultural" AND "consultation" – 4,157 With filters (date, article type – research articles, subject areas – psychology) - 28
ERIC	"culturally responsive" OR "multicultural" AND "consultation" – 122 With filters (date, publication type – journal article, reports – research) – 14
WEB OF SCIENCE	"culturally responsive" OR "multicultural" AND "consultation" – 2062 With filters (date, categories – psychology educational, psychology applied, psychology social, document type – articles) - 51
PROQUEST (APA PSYCARTICLES)	"culturally responsive" OR "multicultural" AND "consultation" – 2,260 With filters (peer reviewed, date, qualitative) – 34

Appendix C: Reason for exclusion

Author(s)	Reason for exclusion
Goforth(2020)	Reflective review article
Hughes, Hess, Jones & Worrell (2020)	Reflective review article
Jain, Reno, Cohen, Bassey & Master (2019)	Not linked closely enough to the review question or area of focus – children and youth services
Jones, Begay, Nakagawa, Cevasco & Sit (2016)	Quantitative data
Li, Ni & Stoianov (2015)	Evaluative report
Lopez & Bursztyn (2013)	Reflective review article
McKenney, Mann, Brown & Jewell (2017)	Quantitative data
Mogge, Martinez-Alba & Cruzado-Guerrero (2017)	Not linked closely enough to the review question or area of focus – no direct link with consultation processes
Neely, Gann, Castro-Villarreal & Villarreal (2020)	Quantitative data
Santhanam-Martin, Fraser, Jenkins & Tuncer (2017)	Not linked closely enough to the review question or area of focus – transcultural psychiatry
Schuerman (2019)	Not linked closely enough to the review question or area of focus – Culturally Responsive School Counselling
Schulz, Hurt & Lindo (2014)	Evaluative report and not linked closely enough to the review question or area of focus – teaching practices
Shriberg, Brooks, Castillo, Clinton, Goforth, Mueller & Newman (2018)	Evaluative report

Appendix D: Flow chart – Search strategy

Initial scoping searches for "culturally responsive" OR "multicultural" AND "consultation" identified 8601 papers which were associated to the topic area. Although some of these papers related to the research question, many were irrelevant for the purposes for this systematic review and articles often referred to only one of the identified terms. Duplicates were also included within these initial figures.

Due to the large number of returns, search terms were refined further to increase the focus on the topic area. I used the advance search function to apply filters such as: Date, publication type, subject areas, and method (See Appendix B) for more detailed search terms

ProQuest (APA PsycArticles):

34

Web of Science:

51

ERIC:

14

Science Direct:

28

(9) Articles identified through hand searching but not included

Articles found from the searches (N=136) were then screened for abstract/titles. Duplicates (N=7) were also removed (N=129)

(112) articles excluded using the inclusion/exclusion criteria

The full text of (17) articles were assessed for inclusion through reading and reviewing the inclusion/exclusion criteria

(13) full text articles excluded using the inclusion/exclusion criteria

(4) Articles to be included and reviewed

Appendix E: Data extraction					
Study	**Participant characteristics**	**Setting**	**Research questions/aims**	**Study design and measures**	**Key findings/themes**
A) Newman and Ingraham (2020)	88 'Consultants in training' (CIT) – 32 year 1, 31 year 2, 25 year 3 university students	University training course in School Psychology and schools across regions in America	*What is the role of CITs' self-awareness, identity, and values in learning about multi-cultural school consultation (MSC) through the Cross-university dialogue (CUD)?* *How does the CUD support the learning and development of cultural competence/responsiveness?* *What role does the CUD interaction/partnership have in the learning process?* *How do CITs think the CUD will inform their future work as school consultants?* *What role does the CUD activity have in CIT conceptual change?*	Constructivist grounded theory, using semi-structured data from CIT reflection papers, along with individual and combined tables	**Theme 1: establishing self-awareness and professional identity** - Explicitly naming identity and values - Describing training program big ideas - Personalizing the training program big ideas - Individual approach to case **Theme 2: CUD interactions: making sense of multiple perspectives** - Identities, values and CUD interactions - Comparing programs and program big ideas - Negotiating differences in perspectives - Blending multiple perspectives **Theme 3: learning outcomes** - Learning from partners - Combined tables - Future application **Theme 4: cross-cutting ecological perspectives** - Ecological perspective: self in context - Ecological perspective: self-interacting with others - Ecological perspective: self and larger society

B) Parker Castillo, Sabnis, Daye & Hanson (2020)	15 School Psychologists	School-based psychologists who engaged in consultation in states across America	*What strategies and methods do school psychologists report using when providing culturally responsive consultation?* *What barriers do school psychologists face when using various strategies and methods to provide culturally responsive consultation?*	Constructivist paradigm, using constant comparative analysis and semi-structured interviews as the primary method of data collection	**Theme 1: involve others** - Barrier: parental involvement **Theme 2: educate/teach** - Barrier: teacher resistance to change **Theme 3: demonstrate support** - Supporting teachers - Supporting parents - Supporting students - Systems-level interventions - Barrier: systems-level interventions **Theme 4: engage in ongoing learning** - Barrier: seek guidance from cultural guides **Theme 5: contextual and power influences** - Cultural minimization - Lack of administrative support
C) Castro-Villarreal & Rodriguez (2017)	8 general education teachers and 4 graduate student consultants	A small, urban high school located in southwest Texas. This school was for students who had been expelled or previously dropped out of school.	*What are teachers' attitudes and perceptions about consultee-centred behavioural problem-solving consultation with school psychology graduate student consultants in training?* *What consultation processes, aspects, and behaviours are particularly salient to teacher consultees working in contemporary school settings?*	Mixed methods, using a grounded theory approach and data collection through structured interviews. An AB quasi-experimental single-case design was used to triangulate the data.	**Theme 1: Teachers' Preference for a Collaborative and Cooperative Approach** **Theme 2: Teachers' Descriptions and Understanding of CCC: Unfamiliar yet Receptive** **Theme 3: Teachers' Perception of School Culture on CCC and Student Behaviour: Culture Matters** **Theme 4: Teachers' Perception of Successful Problem Resolution: a Solution-Focused Preference**

			What reservations and misperceptions, if any, do teachers have about consulting with school psychologists in training and what cultural and contextual factors do teachers perceive to impact consultation effectiveness? *Is there a functional relationship between consultee-centred behavioural problem-solving and students' on-task behaviour?*		**Theme 5: Teachers' Mistrust of the Consultant and Process** **Theme 6: Teachers' Recommendations for Future Work in their School: Viewing School Consultants as Direct Service Providers** **Theme 7: Teachers' Perceptions of Effectiveness and Overall Satisfaction with CCC** **AB Quasi-Single-Case Experimental Design Results?**
D) Knotek (2012)	2 'change facilitators', 12 members of the IC team, and 6 teachers	Piedmont Elementary School, located in a rural county.	*No specific research questions listed, but aims included:* *This study investigates the process of the initial implementation of the IC-Teams innovation in a rural school that was located in a community of predominantly Lumbee Native American families.* *The focus was to observe and understand how the administrators' culturally responsive consultation impacted the implementation of the IC-Teams innovation during the 3 years of the study.*	A micro ethnography study, using audio-taped interviews, direct observation, consultation documents, team meeting minutes, reports and training materials.	**Cultural Responsiveness and the IC-Teams** **Innovation Implementation** **Program-Centred Administrative Approaches** **Consultee-Centred Administrative Approaches** - Elements of incongruence. - Assumptions in consultation. - Local norms. **Family in School** **Relational Problem-Solving**

Appendix F: WoE A, CASP checklist outcomes

Author(s)	Was there a clear statement of aims?	Is a qualitative methodology appropriate?	Was the research design appropriate?	Was the recruitment strategy appropriate?	Was the data collected in a way that addressed the research issue?	Has the relationship between researcher and participants been adequately considered?	Have ethical issues been taken into consideration?	Was the data analysis sufficiently rigorous?	Is there a clear statement of findings?	Is the research valuable? (Covered in WoE B & C)
A) Newman and Ingraham (2020)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	/
B) Parker Castillo, Sabnis, Daye & Hanson (2020)	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	/
C) Castro-Villarreal & Rodriguez (2017)	Yes	Yes	Yes	Can't tell	Yes	Can't tell	Can't tell	Yes	Yes	/
D) Knotek, 2012	Yes	Yes	Yes	Yes	Can't tell	Can't tell	No	Yes	Can't tell	/

WoE A – Trustworthiness of result	WoE B – Appropriateness of design/method of the study to review question	WoE C – Appropriateness of focus of the study to review question
High - A clear statement of aims, appropriate qualitative methodology and research design and a clear recruitment strategy whereby the data was collected in a way that addressed the research issue. A statement of reflexivity and consideration of ethical issues. Sufficiently rigorous data analysis with a clear statement of findings **Medium –** A statement of aims, appropriate qualitative methods and research design with a clear recruitment strategy. A recognition of the researcher and acknowledgement of subjectivity, with a statement of findings following data analysis. **Low** – A statement of aims with the use of qualitative methods, little recognition of the relationship between the researcher and participants and no ethical considerations. Unclear statement of findings.	**High –** Use of a qualitative method, including excerpts of discourse to support analysis. The use of grounded theory as a method. Data gathered should relate to the experiences of school staff or children and young people (CYP). Participants more than N=10. The use of a framework to provide a theoretical underpinning. **Medium –** The use of a qualitative method, including excerpts of discourse to support analysis. (any analysis used). Data gathered should relate to the experiences of any highlighted in the inclusion criteria. Participants more than N=5. **Low –** Use of quantitative methods without excerpts to support with analysis. Data presented with little relevance to the experiences of individuals in inclusion criteria. Participants N=1.	**High –** Relates to culturally responsive or multicultural consultation practices in school settings, relating to experiences of school staff, psychologists and CYP. Studies based in the UK and involving Educational Psychologists. **Medium –** A clear emphasis on culturally responsive or multicultural consultation, addressing a range of experiences and perspectives. Studies based in any country and involving psychologists working in or with schools. **Low** – Links to cultural responsiveness but with limited participant range, considering limited interactions.

Metaethnography - Concepts / Interpretations.

Hnotech - acceptance of approach. → willingness ②
Understanding of the setting ③ fitting with School culture.
School as a family
problem - solving ④
Commitment to home / School experiences ① ⑤
Complexity of schools as organisations ②

Gaher et al - problem ⑤? - solving processes ④ (eco-behavioural model) ⑥
    facilitating connections between 'key adults' ①
    Issues with parental involvement. - multiple perspectives
③? Acknowledgement / Increasing awareness of cultural background.
    Use of questions, / modelling ④
    Consultation to address behavioural difficulties.
            Develop empathy
③ And school system.
    Resistence to change.
    Supporting key adults. (teachers / parents) ①
    Reframing / → reminding of backgrounds
            advocating for the student. ④?5
    professional development and ongoing learning
    power influences - cultural universalisation
    lack of support from school / administration ⑥
    (organise structures) - As barrier. ② challenging structures of power.

Villarreal / Rodriquez - collaboration problem - solving.
    lack of understanding consultation processes / purpose. ⑤?
    Schools culture to facilitate consultation processes ④
③ A more developed understanding of school setting ⑥
    more training → schools responding better when
⑤ consultant trained culturally + contextually. ⑥
            embedded in the system

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- Collaborative, solution-oriented processes ④ ⑥ / relationships
- Direct questioning ④
+ Establishing trust + getting to know the 'system' ③

Neuman/inspiration - Awareness of identity and values ⑤
    Collaboration, problem-solving, ecological model ⑥
                        No problem child, just problem situation
) Between consultees/consultant —> power of conversation
⑦ +Collaboration — access programmes
    Busy, open to new perspectives
⑥ Ecological perspective - self in context /
                            interacting with others
    Macro-level culture + / school culture - wider society ②
    Continual development + self-awareness /
                        professional identity ⑤

Initial interpretations

2 - A commitment to supporting 'key adults'.
   - Macro-level culture to support with consultation processes.
3 - 'Relationships matter' - a developed understanding of settings
4 - Gotto problem-solving processes.   + school systems
      and questioning - developing empathy
5 - Continual development of professional identity / values.
① - Collaboration - between consultants/psychologists + consultees
6 - Ecological perspective - viewing self in context,
7 -

<u>Reflexivity prior to the RTA process:</u>

05.02.23: Thinking about how my personal positions have shaped how I experience the world (personal reflexivity)

These social positions shape how I experience the world and I acknowledge my social privilege. Throughout my life, I have been in a position which has afforded me opportunities that others may not have. In particular, I have reflected on my experiences of education and the education system and the chances I have had being brought up in a white, middle class community. I was brought up in a house where both parents had stable jobs and have often taken this for granted, and perhaps not been aware of the impact this has had on my response to education and feelings of safety, knowing that if I came across a stumbling block I was always protected and had parental support and encouragement.

I have also reflected on my experiences at school, I was labelled as 'good at the creative subjects' and 'bad at maths' early on in childhood and I have considered how this has shaped my belief system around my abilities and interests. I feel that although this has pushed me in some directions for the better, I always had a sense of wanting to 'prove myself' and after feelings of failure in a grammar school system which didn't always appreciate creativity as a form of intelligence. I also feel I have built up feelings of frustration as a response to this and wanting to show myself and others that I can achieve things that may not have been expected of me. Whilst writing this, though, I appreciate that I am coming from a point of privilege, being a white, middle class, non-disabled individual who hasn't experienced marginalisation and has been extremely well supported throughout life.

Using the 'Social Identity Map': A Reflexive Tool for Practicing Explicit Positionality (Jacobson & Mustafa, 2019)

I initially found completing this activity uncomfortable, as I was able to clearly identify my social privilege within society which can almost feel upsetting. Acknowledging the advantages I have been offered, which I often strive to push against (in the sense that I often feel ashamed about how privileged I am) makes me question 'who am I' to comment on the research I am carrying out, especially because of the research topic I have chosen, looking at cultural responsiveness. I do, however, feel like recognising my social positioning is a crucial part of the process, both within a research context in order to be reflexive and to carry out 'culturally responsive practice' and strive towards cultural competence (as I recognise I am constantly learning and am only at a starting point with this). – refer to equality toolkit. I have found it helpful to consider how my social privileges have shaped how I experience the world, how I view others and how they might view me. I have, in particular, considered how I am perceived in my role as a TEP, working alongside a community who may have not been afforded the same opportunities or working with marginalised groups of individuals and how I may be perceived within this.

I have reflected on my political commitments and how this may affect my research, both in the choosing of the subject and the analysis stages. I feel that it is difficult to carry out a job as a TEP without being political and recent changes in the political landscape have changed educational experiences for CYP. I tend to lean towards 'leftish' political orientations and aim to take critical standpoint towards socialism, feminism and humanism (Crotty, 1998). I have historically voted for the labour party and feel that their policies and values are more aligned with an inclusive and anti-oppressive view of the world. In particular, I feel it is important to reflect on my political commitments in terms of social values and systemic racism in light of my current research which aims to illuminate the impact of this on school systems. I want to challenge this within my role as a TEP and feel the choice of research topic has inherent political underpinnings and has been chosen as a

response to a system which doesn't cater towards many individuals. I am non-religious but have considered the importance of religion for many people and how spirituality can guide belief systems and cultures in families that I may work alongside.

10.02.23: Thinking about myself in relation to knowledge, scholarship and research practice (functional and disciplinary reflexivity – Wilkinson, 1988)

I have considered the methods and approaches I am drawn to when carrying out research and the reason for this. In conversation with my cohort, it seems to be that when carrying out undergraduate psychology research there is a preference for students to carry out quantitative studies, but without real reflection about what this mean in terms of the ontological and epistemological assumptions attached to it. In my undergraduate course I remember asking whether it would be possible to carry out qualitative research looking at individuals experiences of autism and creativity, but this wasn't deemed possible. I was interested in finding out about people experiences, something I still feel passionate about.

Having the opportunity to critically discuss ontological positions within postgraduate study has opened my eyes up to the kind if research I was seeking to take part in, and have been afforded the opportunity to make this come to life. I feel that I have always had a view of the world that there is not objective 'truth' to be uncovered and am aligned with the social constructionist epistemology seeking to uncover individual experience and focussing on how we use language to construct our reality. I feel that in year one of my postgraduate study, I have had the view that within educational psychology 'good quality' research is qualitative in nature and seeks to explore individual experience within the context they live (I also have an interest in the transformative paradigm, but feel my research doesn't align with this paradigm as I am only speaking with other EPs). I would like to do more in terms of feeling I am 'making a difference' and use qualitative research to capture the truth of people's lives and experiences further.

I am aware that I have a 'fear' that my research doesn't truly capture the experiences of minoritised or oppressed individuals and is focussed on the thoughts of EPs who are in a position of power and social privilege. I have had conversations with others about this worry, and how it does/doesn't reflect my values as a TEP, which may limit my hopes and expectations for the outcomes of the study and impact it may have. Although there isn't necessarily an answer about how to change this, I think it's important to reflect on my thoughts about how the research feel 'surface level' and potentially has issues in terms of power dynamics and privilege.

10.02.23: Thinking about my identity and life experiences and how these relate to my topic

I have struggled with the idea of reflexivity when it comes to where I am positioned in relation to my chosen topic as I feel, again, 'who am I' to comment on cultural responsiveness. I feel very much an 'outsider researcher' in the sense that I am not from a minoritised or oppressed community and am commenting on issues I haven't necessarily experienced myself. I have considered the risks and potential choice of participants and feeling unsure about how to define 'cultural responsiveness' and what I actually mean by this term. I have thought about how this has shaped the research in terms of access and recruitment, developing trust and rapport with participants, the questions I have asked and how this may affect the analysis stages. For example, my positioning may affect what I latch onto as 'important' in participant's accounts and what I might miss in responses. I have thought about the 'professional relationship' I have with participants and how this might affect what they choose to speak about, or information they might withhold.

I have considered the assumptions I may have about my topic, based on my experiences within in education and political commitments. I have chosen this topic for many reasons but have developed an awareness of working in schools with a 'mono-cultural' view of education and perhaps not considering cultural diversity, or inadvertently carrying out oppressive practices. I feel this is very

relevant to the EP role currently as assessment of need appears to be the focus, rather than working with schools as systems to improve the environment for many CYP. Working within a service which prioritises consultation and collaborative problem solving, without the use of potentially oppressive assessment techniques such as psychometric tests has influenced which I have chosen to study and I hope this illuminates the importance of a strength-based, collaborative approach when working with schools and families. I am, aware, however, about the assumptions I hold and the impact of being an 'outside researcher', having not experienced oppression within education and wider society.

<u>Reflexivity throughout the RTA process:</u>

25.02.23: Familiarisation stage

I found it really helpful to go through the process of familiarisation to support me to fully immerse myself in the data. This allowed me to gain a deeper understanding of both semantic and latent meaning and begin the process of noticing similarities and differences between responses and make inferences. Initial themes were recorded so I could make reference once final themes were constructed. During this stage, I took note of own thought processes in response to the data to ensure I was accounting for subjectivity and personal views of what the data might mean. For example, I reflected on how I tended to focus on the barriers when delivering consultation and felt frustration in myself, as the service is going through pressures associated with the number of EHC requests and other service demands. I made sure to make note of this and consider how it may influence the analysis. I also reflected on my own responses during the interviews and how I may be influencing the participant's responses through the way I responded to their comments. This was an interesting process and made me consider how VIG may be used to improve EP reflexivity. At times, I felt that my responses were either too detailed or not detailed enough, but I was conscious at the time to not project too much of my own assumptions and bias when reflecting back.

05.03.23: Coding

Initial coding - this process involved going through each of the transcripts individually and making note of what I felt was important in relation to the research questions. In order to carry this out, I used the comments function in word and highlighted sections of text, noting areas of interest and relevance. I found this a lengthy but interesting stage and allowed me to familiarise myself with the data further, whilst systematically coding data. I did however find that I was coding large sections of text as I didn't want to miss anything and found most of what participants were saying interesting and relevant in some form. This process took some time and I found that duplicate codes came up both within and across data. As I went through the transcripts I was able to be more focussed on what I wanted to find and present as codes. Initially, the coding was very fine grained and so I looked for ways to broaden my codes, viewing them as building blocks for later analysis. At the time of coding, it was the Easter holidays and I had stayed in wales away from the business of life. I found that this really helped in focussing my attention, however, I really had to bear in mind Braun and Clarke's suggestion that everything takes so much longer than you initially plan for (a lesson learnt throughout the whole research project....).

10.03.23: Further coding and code clusters

Once this initial coding process had taken place, another round of coding allowed me to be more focussed and systematic in my approach, looking across all data sets and merging duplicate codes. I was then able to use the find function in word and transfer the quotes which fell under codes for each of the transcripts, some emerging more frequently than others. As suggested by Braun and Clarke, I mixed up the order of coding to disrupt the familiar flow and so I didn't double up extra depth of insight to reduce the risk of an unevenly coded dataset. Again, this was a lengthy process which was at times frustrating as some codes were more difficult to define and were less distinct than others. Some quotes were difficult to separate out and appeared to have multiple meanings. I was aware

that the coding process can 'never be completed' and I aimed to reach the point of knowing I'd done a 'good enough' job and was prepared for the next phase. I knew this because I had gone through the data set thoroughly a couple of times and had refined and finalised the code labels which were checked for consistency and thoroughness. The final process of coding involved me putting each code into a table according to the research question and using PowerPoint to put each code into a text box ready to be transferred to a thematic map.

20.03.23: Themes and write up

Initially, I was concerned that I was just summarising a topic, rather than a shared meaning or idea. I had to re-focus and look back at the codes to consider which told the story behind the data. Once I was happy with my themes, I started the write up and reflected on my use of language. For example:

10.04.23: When writing about anti-racism, I often feel I'm not placing enough emphasis on this with regards to cultural responsiveness, particularly as this was the instigator to much of the development work carried out in the service. By broadening out the term to align with different levels of intersectionality and marginalised groups, I often feel I am discounting the impact of racism on individuals which has been a challenge when writing this study. As many of the EPs I spoke to have referred to this during the process of providing culturally responsive services to schools, I hope that comes through in the analysis, although I have found it difficult to know how much emphasis to place on racism and minoritised groups when referring to culture and assumptions made about groups of individuals, whether this be systemic racism or oppressive practice in other forms.

15.04.23: When considering the term 'culture' initially, I think I had placed focus on the 'subjective' term used, rather than the objective. This is interesting because I thought the focus would be placed on how EPs respond to individuals and individual contexts. This shows how much I have learnt through the process of data collection and analysis and how my practice will be influenced. I am very much aware of the importance of placing focus on the systems, rather than individual children. Firstly, to reach a wider ranging number of CYP, but also, to move away from pathologising of need and placing focus or blame on children. I did have considered my research to fall under the 'transformative' paradigm but have reflected on how not speaking with service users has really limited my research in terms of actual change or transformation and felt it was better placed under social constructionism.

12.05.23: I am increasingly aware of my use of language through the process of writing up this thesis, perhaps as the focus during the interviews was very my interlinked with use of language and the impact this has on individuals. I have considered changing certain words within the literature review which may come across as 'othering'. For example the use of 'accommodating' for cultural difference implies a sense of tolerance which has negative connotations. I have also considered the use of 'not from a majority' instead of 'minoritised' and reflected on how individuals from different communities or cultures may feel after being named as a 'minority'. This also came to light after the data collection as some EPs used this language. In addition, some EPs spoke about the 'murder' of George Floyd, naming what actually happened rather than just 'death', which has influenced my way of thinking.

14.05.23: The current situation in schools and teacher strike action is making me reflect on teacher wellbeing and how schools as systems are struggling at the moment. This is reflected in my other role working as a TEP and I am aware of the increasing pressures. This period has been quite difficult as I feel I am not doing enough in either of my roles and feel like I don't have the time to do the job I would like to. It has been hard writing up a thesis which related to these pressures and to remove myself from them when writing, trying to not place and bias or assumptions on comments made in the write up.

1. **Introduction:**

- *Introduce myself as a Trainee Educational Psychologist; explain my dual role as a trainee practitioner and a researcher. Explain I am working in a researcher capacity during this interview.*

2. Aims and rationale of research:

- *Explain that the study aims to explore how Educational Psychologist's respond to culture within practice, specifically focussing on the use of consultation.*
- *The research aims to make a distinct contribution by exploring the work and development of the practice of Educational Psychologists (EPs) whilst aiming to enable EPs to reflect on and improve current practice.*

3. Data collection:

- *Data will be collected via semi-structured interviews that will be audio recorded and last up to one hour. You will be asked some questions about your role and the wider context, as well as exploring a specific case. The direction the interview takes will be guided by the discussion. You have the right to not answer some questions without needing to justify why.*

4. Ethical considerations:

- *Data will be stored securely, and full transcripts will not be included in the thesis.*
- *Anonymity will be ensured, including using pseudonym names within the thesis and the anonymised storage of audio-recording, transcripts, observation notes and any personal thoughts or feelings shared during the interview.*
- *In the instance of safeguarding concerns arising, regarding the participants or others, participant's rights to confidentiality will be overridden by the professional duty to protect and safeguard children, young people, professionals and other adults from harm. Such information will be shared with the schools safeguarding lead and reported and recorded following the EPS's safeguarding procedures.*
- *You have the right to withdraw from the research up until the point the researcher has begun to process your data. You will not be expected to justify or explain your decision, your data will be destroyed, with no negative consequence occurring as a result of their withdrawal.*
- *Mention that, at the end of the interview, they will be debriefed and provided opportunity for reflection and to ask any questions. I will provide my contact details and a point of contact should you have further queries or questions.*
- *Interviews will be terminated if it is felt you may be feeling anxious or distressed. You can also terminate the interview in the unlikely event of this happening.*

5. Do you have any questions?

6. Go through consent form and if the participant is happy to volunteer to take part, receive their written informed consent.

7. Ask the participant to state their role and years of experience once the recording starts. Remind them to not to mention their name, the names of colleagues or the name of the school.

Going quite broad – then more specific around a case

1) **What does cultural responsiveness mean for you, in particular, in the context of the consultative model of service delivery?**

- How do you understand the terms 'culture' and 'consultation'?

- These are some key definitions (E.G…………) – only use these if participants need prompting (as leading them otherwise)

- *Difficult construct to define - complex and multidimensional (Urdan & Bruchmann, 2018, p. 124) and can influence behavioural responses, thoughts, and feelings.*

- *Has been said to be associated with…social norms, beliefs, values and traditions that influence behaviours (King et al, 2015 – p.1032)*

- *It has been argued that within educational psychology research, broadened forms of culture should be examined beyond nation, ethnicity and race (King, McInerney & Pitliya, 2018). Whilst this review aims to use the term 'culture', the dynamic nature of the phraseology is recognised and it is acknowledged that each individual experience and perspective will shape the definition (Kumar, Zusho & Bondia, 2018).*

- *Consultation…as a form of culturally responsive assessment*

- *In the field of educational psychology, consultation is a key means of service delivery and forms the basis of many interactions with stakeholders. Gutkin & Conoley (1990) describe consultation as a problem-solving relationship between professionals and specify that it is about empowering the consultee rather than giving advice.*

How do you identify with these terms? – Only if prompt if needed

Prompts throughout: 'when you say….I'm wondering what that means to you? And 'what does that look like in practice'

2) **How does your role as an EP relate to the terms 'culture' and 'consultation'?**

- Within your role, how do you use consultation to deliver services to schools?

- What is the EP role in responding to culture?

- How have you adapted your practice to become culturally responsive? How long for?

3) **How does culturally responsive consultation fit in your role as an EP?**

- How do you feel the opportunities to discuss culture and reflect on practice during CPD sessions has impacted on how you respond to culture?

- How do you use supervision sessions to reflect on responding to culture?

- Is there anything different in your involvement with culturally responsive consultation to other involvements you have as part of your role?

More about the wider context…

4) **How, if at all, has your role as an EP changed/is changing in relation to cultural responsiveness?**

- How do you feel your awareness has changed based on the current socio-political landscape?

- Have any changes in legislation and school policies impacted on your role as an EP?

Case study example – more specific involvement

5) **Think back to a consultation with a school in relation to responding to culture, what was your involvement?**

- Please describe the background, the process and give further details (e.g., what was the main concern? Who did you work with? Were you familiar with the school/family? How long were you involved for?)

6) **What aspects of your involvement went well?**

- What did you find helpful in your involvement? How? Why?

- What skills do you feel helped you in your involvement?

7) **What are the individual, systemic and contextual factors that influenced in your involvement?**

8) **How was this involvement similar or different to other involvements you have had?**

- In which ways did you structure your consultation differently (if at all)? What supported you to do so?

- How did you apply your knowledge and skills to guide the consultation?

9) **What did you find hindering in your involvement? How? Why?**

- Is there anything you would have liked to change in your involvement?

- Were there any individual, systemic and contextual factors that became a barrier in your involvement?

10) From all the areas and factors we have covered, which are the most important to you?

<u>Closing statements/questions</u>

- Have we missed anything? Is there anything you would like to add?

- Is there anything you would like to clarify?

- Do you have any questions? Any final comments?

Ending (thanks for answering – how to withdraw consent) – **debrief -** will send you updates on the project, timeline etc.

The University of Nottingham

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53/tp

Ref: **51428**

Tuesday 17th May 2022

Dear Holly Marriott and Sarah Godwin,

Ethics Committee Review

Thank you for submitting an account of your proposed research 'An exploration of how

Educational Psychologist's (EPs) engage in culturally responsive practice through the

consultative model of service delivery'

That proposal has now been reviewed and we are pleased to tell you it has met with the Committee's approval.

However:
Please note the following comments from our reviewers;

Reviewer One:
- The researchers should consider and amend:
- There is a conflict in your right to withdraw language in the information sheet and consent form. The information sheet says before or during the study, whereas the consent form says at any point. Ensure these are consistent and consider whether withdrawal of data is possible up until the point after which transcription has been anonymized (as is standard practice in many interview studies).
- The consent form also has the standard statement about sharing of data if it is anonymized. Yet, you also state elsewhere in your study documents that your data will not be shared with third parties. Consider whether this is needed in your study and if so, be clearer to participants on the ways it might be shared for your PhD and any resulting publications (e.g., in open science repository or at request of researchers explicitly).
- Your data is personal data, therefore it needs to be stored in a GDPR compliant manner. Check with our IT/GDPR team but this might involve using OneDrive, rather than just a secured password protected computer.
- Consider a password protected audio recorder and have a protocol for uploading the data onto your secure folder and deleting it immediately from the audio recorder.
- You say interviews will be transcribed with the help of software and that data will not be shared with third parties. Seek advice from IT/GDPR teams to ensure your transcription software is GDPR compliant and it does not retain copies or store/share the data in ways that you may not initially expect.

Reviewer Two:

- The number of interviews should be specified ahead of starting research, even if this is approximate or a target range.
- Please ensure that the Guidance on Debrief Procedures is not presented to participants, this is unnecessary.
- Within the debrief statement, the tense of the writing changes which would be confusing for participants. Please state what you did do rather than what you might do (section on Design and Dependent measures).
- It is stated that the debrief will signpost participants to people and organisations they could contact if they have further questions or need further support but this is not currently included.

Final responsibility for ethical conduct of your research rests with you or your supervisor. The Codes of Practice setting out these responsibilities have been published by the British Psychological Society and the University Research Ethics Committee. If you have any concerns whatever during the conduct of your research then you should consult those Codes of Practice. The Committee should be informed immediately should any participant complaints or adverse events arise during the study.

Independently of the Ethics Committee procedures, supervisors also have responsibilities for the risk assessment of projects as detailed in the safety pages of the University web site. Ethics Committee approval does not alter, replace, or remove those responsibilities, nor does it certify that they have been met.

Yours sincerely

Professor Stephen Jackson
Chair, Ethics Committee

School of Psychology
Information Sheet

The University of
Nottingham
UNITED KINGDOM · CHINA · MALAYSIA

Title of Project: 'An exploration of how Educational Psychologist's (EPs) engage in culturally responsive practice through the consultative model of service delivery'

Insert Ethics Approval Number or Taught Project Archive Number

Researchers: Holly Sara Marriott

Supervisors: Sarah Godwin

Contact Details: holly.marriott@nottingham.ac.uk

This is an invitation to take part in a research study exploring Educational Psychologist's (EPs) experiences of carrying out culturally responsive consultation with the aim of exploring what features of cultural responsiveness are most pertinent to EPs. Before you decide if you wish to take part, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully.

If you participate in the study, you will be asked to participate in a semi-structured interview with the researcher, during which you will be asked to share your experiences of working in a multicultural society and discuss how you respond to culture through the use of consultation delivered to schools. The interviews will be recorded using a digital voice recorder and will then be transcribed by the researcher with the help of a software system.

The information collected, including any references to children and young people, will be anonymised and stored securely. Only the research team will have access to it. All of your answers are confidential and will not be shared with anybody unless it is felt that you or somebody else is at risk of harm, on which occasion the researcher will follow the Educational Psychology Service's safeguarding procedures. The findings will be collated and will form my thesis, which will be read by examiners. All names and identifying data will be changed and in case of future publication any

traces will be removed. Participants will have the option to read a summary of the findings or the full thesis once complete. I may also draw on the data to create resources for services. Participants may contact me if they wish to be given a summary of the findings or read the full thesis once complete. Participation in this research project is voluntary and participants may withdraw at any stage (including the right to withdraw any unprocessed data previously supplied).

The whole procedure will last around 1 hour. Participation in this study is totally voluntary and you are under no obligation to take part. You are free to withdraw at any point before or during the study. All data collected will be kept confidential as described above and used for research purposes only. It will be stored in compliance with the Data Protection Act. If you have any questions or concerns please don't hesitate to ask now. We can also be contacted after your participation at the above address.

<div align="center">

If you have any complaints about the study, please contact:

Stephen Jackson (Chair of Ethics Committee)

stephen.jackson@nottingham.ac.uk
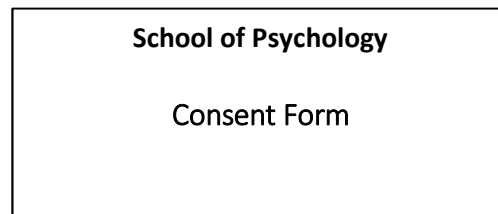
</div>

School of Psychology

Consent Form

University of Nottingham
UK | CHINA | MALAYSIA

Title of Project: *'An exploration of how Educational Psychologist's (EPs) engage in culturally responsive practice through the consultative model of service delivery'*

Ethics Approval Number or Taught Project Archive Number:

Researcher: Holly Marriott – holly.marriott@nottingham.ac.uk

Supervisor: Sarah Godwin – sarah.godwin@nottingham.ac.uk

The participant should answer these questions independently:

- Have you read and understood the Information Sheet?   YES/NO

- Have you had the opportunity to ask questions about the study?   YES/NO

- Have all your questions been answered satisfactorily (if applicable)? YES/NO
- Do you understand that you are free to withdraw from the study?   YES/NO
  (at any time and without giving a reason)

- I give permission for my data from this study to be shared with other researchers provided that my anonymity is completely protected.   YES/NO

- Do you agree to take part in the study?   YES/NO

"This study has been explained to me to my satisfaction, and I agree to take part. I understand that I am free to withdraw at any time."

Signature of the Participant: Date:

Name (in block capitals)

I have explained the study to the above participant and he/she has agreed to take part.

Signature of researcher: Date:

Research into Culturally Responsive EP Consultation – opportunity to reflect and contribute to a framework for practice

Dear all, thank you for taking the time to read this.

My name is Holly Marriott and I am a Trainee Educational Psychologist studying the Doctorate Programme in Applied Educational Psychology at Nottingham University. As part of my course I am carrying out research which aims to explore how Educational Psychologists can be culturally responsive in their practice, in particular, looking at consultation processes.

I aim to recruit EPs who perceive themselves to engage in culturally responsive practice and who meet one of the following criteria:

- EPs who have worked with at least 5 children and young people and their families from culturally diverse backgrounds
- EPs who have had at least one years' experience working in a culturally diverse area
- EPs who have had either training or Continued Professional Development input on culture and diversity within the past two years

Participants will take part in a semi-structured interview which will take no longer than 60 minutes each. The interviews will be completed from July-September and participants will have the option to read a summary of the findings or the full thesis once complete. I aim to draw on the data to create resources for services.

I have felt inspired by the continual discussions within the service around adapting practice be become culturally responsive and the openness to educate ourselves. I hope that my research will support the EP profession to further reflect on practice to consider how EPs can best serve the

culturally diverse populations we work with. If you wish to participate in this research, please contact me via email: Holly.Marriott@nottingham.ac.uk

Thank you for your time.

Best wishes, Holly Marriott, Trainee Educational Psychologist

Feedback points	Action taken
Emotional experience: How did it feel to be interviewed?	
'It felt fine, it may help to feel more at ease if the questions were given at the beginning of the interview'	The schedule was sent to participants in advance of the interview taking place to help them feel more prepared and consider cases they may want to expand on
Saying 'that's really helpful' was reassuring	The researcher engaged in a supportive and encouraging role, validating the points made and helping the participant to feel comfortable
Saying 'is there anything else' and reflecting back helped me to expand on the points made	It was ensured that throughout, the researcher enabled the participant to feel at ease and expand on any points they made
Cognitive experience: Did you feel there was a question missing? Did you expect me to ask a question that I didn't? Are there any questions you'd prefer to not be included or reworded?	
'it may help to be more clear about the terms being used'	When re-introducing the study, the researcher adapted the term 'culturally responsive consultation' to 'I'm interested in EPs approached to consultation and how being culturally responsive fits into this' to provide clarity about what 'culturally responsive consultation' is for those who were less familiar with the terms Definitions were provided in relation to both 'culture' and 'consultation' if the participant felt unsure how to respond. E.G. 'these are some key definitions'…
Suggestion to give the 'MSC' framework out following the interview	Framework provided within the debrief sheet
'it may be helpful to have more information about the 'case study' section prior to the interview'	The researcher provided information about the two sections and the questions were sent in advance so the participant could reflect on a case beforehand
Specific changes to any questions	
Q. Is there anything different in your involvement with culturally responsive	'what did you do differently when you were responding to culture' – 'trying to pull out skills

consultation to other involvements you have as part of your role?	or knowledge you might use in a context where you might have different cultural frames of reference – how are you being sensitive?'
Q. From all the areas and factors we have covered, which are the most important to you?	What's resonated with you?
Q. is there anything you'd like to add?	Have we missed anything? Is there anything you would like to add? Is there anything you would like to clarify? Do you have any questions? Any final comments?

0:3:7.10 --> 0:3:23.790
Participant 4
Yeah. I think for me, ==I see sort of consultation as like UM, a problem solving approach where sort of you know you're gonna have some body of time with another professional maybe more than one. Where you sort of consider.
Something that they might be stuck with a situation where they might need support and you sort of help them think about that situation.==

Consultation to facilitate problem-solving

Involving multiple professionals

0:3:36.630 --> 0:3:37.120
Holly Marriott
Mm-hmm.

0:3:36.830 --> 0:3:47.820
Participant 4
Uh, and I see it as ==sort of something that you would do like, collaboratively as much as possible. So not just sort of giving the answers away, but.
Getting them to the sort of think about what might work as well, although I will say that is an ongoing thing that I feel like I'm always still developing because I feel like with consultation, schools want you to give them the answer.==
And sometimes you know, they will come.
==With sort of notebooks and things like that to write notes and in my head I'm sort of thinking okay, it's not necessarily going to be that kind of discussion.
And so I think sometimes it's also about having conversations with them about what they think consultation means. And generally I think in Nottinghamshire consultation means sort of quite similar things.==

Collaborative approach

Schools perception of the EP role as 'expert'

Supporting schools to understand the consultative approach

0:4:48.540 --> 0:4:49.240
Holly Marriott
Yeah.

0:4:34.30 --> 0:5:0.330
Participant 4
==A lot of staff seemed to understand sort of the problem solving approach and collaborative, but there still seems to be the odd couple that sort of are expecting something and like positioning you within the expert roles. So I still find that I have to have conversations about consultation and also supervision as well in terms of like my ELSA hat.==
Yeah.

0:5:23.50 --> 0:5:31.60
Holly Marriott
Yeah, that's really helpful. I think, yes, it gonna speak more now about sort of your role and how you use consultation, so.
And how you use consultation to deliver services to schools. So you've spoken a little bit about how you might approach it initially. And so yeah, what does that look like when you're working schools?

Initial prominent messages during the familiarisation stage of analysis
- Building cultural competence
- Reflecting alongside colleagues and continuous professional development
- Active listening, wondering, being curious
- Working alongside families, promoting parent voice and consideration of dynamics
- Challenging assumptions
- Statutory work as a barrier
- Current socio-economic circumstances

Appendix R: Semantic and latent initial codes

Semantic

Latent

- Difficulty defining both culture and consultation
- Culture encompassing traditions, roles and beliefs influencing how they think, interact and see the world
- Culture as a broad, complex and highly nuanced term
- Consultation as a collaborative process involving key adults within a system
- Sharing understanding and concerns to consider steps forward in a unified way
- Next steps helpful to everyone
- Facilitative and non-directive
- Consultation as a form of cultural responsive assessment
- Acknowledging and valuing diversity
- Skills in building and strengthening relationships between families and school staff
- Skills in reflexivity, cultural competence and acknowledging unconscious biases
- Using interpersonal skills to support and navigate relationships of consultees
- Valuing voice, showing genuine curiosity and respect
- Culturally responsive in use of language
- Worries around using sensitive language to support different cultures
- Voicing barriers and differences in contrasting views or hopes
- Practicing according to service values
- Showing empathy, curiosity and respect
- EP role development guided by core values and service priorities
- Continuous personal and professional development to being culturally responsive
- Acknowledging becoming culturally responsive as a journey and dynamic in nature
- Feelings of inadequacy related to being culturally responsive
- Consultation as embedded in model of service delivery to schools
- Impact of relationship and communication between EPS and schools
- EPS identity
- Consultation as a starting point to lead to systemic or wider school development work
- Consultation as primary model of service delivery to build a network of support around CYP
- Importance of bringing people together and drawing out individual voices
- Consultation to empower and support people to share
- Consultation to resolve conflict and repair relationships
- Advocacy as a key feature of consultation and to being culturally responsive
- Affirming and encouraging voices which may have otherwise been overshadowed
- EP responsibility to acknowledge own cultural identity and the impact this has on interactions with others
- Responding to culture in relation to family background and context
- Responding to culture in relation to school culture
- Responsibility to be prioritise cultural awareness and show curiosity
- Responsibility to be brave and ask challenging questions
- Emphasising the importance of cultural responsiveness to schools
- Using consultation to question thinking, challenge beliefs and how they might differ to others
- Learning about cultural responsive practice in EP training
- Prioritising cultural responsiveness
- Socio-political shift following BLM movement and impact on training and practice
- Impact of BLM movement on cultural competence and awareness of privilege

- Experiences of minority groups brought to light following socio-cultural shift
- Whole-service training events on anti-oppressive practice impacting service delivery
- Challenges with prioritising cultural responsiveness and self-reflection due to EP role constraints
- Impact of working collaboratively with colleagues and prioritising cultural responsiveness as area of development
- Changes in thinking and confidence levels following group reflection
- Ability to articulate thoughts related to sensitive topics following EP group reflection
- Impact of reflecting alongside colleagues on delivery of consultation and cultural responsive practice
- Ongoing professional development
- EPS identity and embedding service priorities to impact practice
- Importance of challenging thinking and responsibility to question biases
- Sitting with feelings of discomfort
- Supervision to support reflection and cultural responsiveness using a framework
- Wanting to embed and integrate into practice
- Trusting relationship with colleagues and supervisor
- Supervision as support mechanism to enhance knowledge, skills and confidence
- Service values aligning with culturally responsive consultation
- Upholding values and principles
- Being more intentional about showing curiosity and empathy with questioning
- Using interpreters to support families when there may be a language barrier
- An opportunity to be heard and supporting communication between home and school
- Acknowledging difficulties and showing respect for parent views and experiences
- Personal journey and an individual and professional journey as a collective
- Using tools to support reflexivity and positioning
- Wanting to do more to develop practice
- Developing confidence
- Acknowledging lack of knowledge and need for growth
- Feelings of ignorance and being open to change
- Behaviour policies leaving little room for flexibility and recognition of difference
- Difficulties working with secondary schools
- Systemic barriers to supporting CYP in relation to policies and CYP at risk of exclusion
- Not placing blame on the individuals within a system
- Supporting families who have recently arrived in the UK
- Helping schools to understand the family context when addressing needs presenting in school
- Schools feeling de-skilled
- Issues with reduced timetables and schools feeling unable to support CYP with C and I needs
- Working collaboratively with colleagues to support understanding
- Moving away from needs-focus to considering school systems and inclusion within the school
- Concerns with inclusion
- Giving parents the space to express views and enhancing parent voice
- Listening and offering emotional support, acknowledging wider contextual difficulties and opportunities to share this with school to build empathy
- Supporting parental mental health and wellbeing
- Supporting parents to feel safe to share using sensitive questioning and validating their experiences
- Supporting parents to understand systems
- Barriers within the system for newly arrived families

- Maintaining awareness of unknown information and not making assumptions
- Genuine empathy and care
- Telling parents stories and keeping records to validate experiences
- Building on strengths that are culturally different to priorities in education and schools
- Systemic barriers associated with part time timetables and inclusion
- Requiring the individuals who can implement change in schools to be part of the consultation
- Power dynamics
- Difficulty shifting embedded school culture
- Confidence to highlight and confront oppressive practice in schools
- Core values of inclusion guiding work within schools
- Limited resources in schools
- Frustration at oppressive systems
- Consultation led by parent and parent voice
- Giving parents space, listening and supporting them to feel safe to share
- Asking clarifying questions
- Careful consideration of language barriers and using inclusive language
- systemic barriers associated with resistance to change
- EP role constraints and difficulty engaging in prolonged involvement
- Clear action plan to support with reviews
- Casework leading to working systemically in schools to create cultural change
- Importance of having the space to reflect on what worked well and the barriers to support change
- Further opportunities to reflect on culturally responsive skills
- Demands of the EP role and time constraints
- using consultation to give space to individuals to tell their story

RQ 1 - **How do EPs view their role in relation to responding to culture?**

Overarching theme	Theme	Subtheme	Codes	Data extracts (examples)
EP responsibility	Continuously developing	Broad and complex	Encompassing traditions, beliefs and values	P2 Think about culture in terms of, uh, kind of traditions, roles, beliefs, social norms that uh, people may hold. That might influence the way they think the way they interact with other people, the way they behave and see the world, their world view, if you like.
			Group thinking and behaviour	P5 I think it's something about it being collectively. Collectively, collective unspoken rules, principles, traditions, that define a group of people.
			Beyond race and religion	P5 And I think that it's not. It's not just racially dictated or dictated in terms of religion, and I think it can be dictated in terms of class and. Just geographic location and it can be in and it also can be dictated just in sort of smaller family groups. I think that you can reflect on like the culture within a particular family or even within a particular workplace.
			Individual cultural narratives	P3 It's, it's kind of about when I talk about narrative and I'm thinking about kind of the values and the themes the, I guess the kind of the memories it's. It's breaking it down to even things like the stories, the, the, the family stories, the cultural stories more widely.
			Culture is complex, dynamic and interacting	P1 That the culture may shape the experience of the group in the culture, and that the people in the group might influence the culture. So I think it's a dynamic interactive thing that's going round and round. So it's a very dynamic thing. It's not something that's stands still.
			Difficulty defining culture	P2 Culture can be a really broad term feels like its highly nuanced and highly complex and. So I think there's a lot of different. Uh, facets of levels to the term culture that are important to consider.

		Engaging in reflexivity	**Building cultural competence**	*P7 I think first and foremost for me it's thinking about my own culture, my own background experience, values, those kind of things and then knowing them, Being aware of them, being conscious of them then helps me think about how do they influence the way I go about well-being a human.*
			Acknowledging unconscious biases	*P3 The more I become aware of and try to note in my head, if you like, those cultural narratives in the room as much as you can, and I think it's really hard to do that because you have a bias towards your own and it's really hard.*
			Acknowledging social positioning and privilege	*P6 It's made me realize that. EPS and I suppose. White middle class women like me perhaps have a bit of an obligation to do something. Not just to ourselves, but for just, you know, society, really, we can't. We can't just keep sitting on the fence and going. Yeah, that's not good, is it? They are not. That's not a good thing.*
			Being open to challenge and change	*P2 Yeah, I really want to develop and and grow in and I I want to acknowledge my kind of. Yeah, my lack of knowledge. What you know, ignorance and in many cases, and to be open to and. Yeah. Yeah. And to to learning and to changing, basically, that's what it comes down to. I think it's change based on, yeah, what we what we learn.*
			Challenging own assumptions and beliefs	*P7 If I'm going down the road of stereotypes of, I'm making assumptions about people because there's some particular demographic or they live in a certain area or any other factor. And it's just noticing that and thinking if I am making assumptions about people, then they could be wrong and then if they're wrong then that might influence the way I treat them and respond to them and the service they get from me is an EP.*
			Terminology to support understanding	*P4 But definitely I sort of knew what that meant. And obviously, you know, it was more so just putting a label on it for me in*

				terms of you know this is the definition of cultural competence and this is what it means. And you know, this is what it does mean. This is what it doesn't mean.
			Developing knowledge and skills	*P2 So no, no. Yeah, I think, yeah, there's there's so much in that term, isn't there? And I, I suppose I would want to acknowledge that I feel very much at the beginning of this process of this. Yeah, I've. I've, yeah, my my practice. But also and my my own, yeah. Yeah, intrapersonal awareness, I suppose, yeah.*
			Personal and professional journey	*P8 Yeah. And like I say, it's not something that I think I you know, I've just by the nature of my own experiences, I know this really well. I don't at all. In fact, I think all of us should be thinking about this and constantly developing our thinking and our questioning ourselves.*
	Aligned with core values		**Core values underpinning practice**	*P1 And it's linked back to your kind of values and your beliefs. Because if you feel that discomfort, something's not sitting easy with you. Then you've got to really question yourself about what is it that's making me feel this way. And unpicking that with yourself. It's that kind of self-reflection.*
			Service values and principles	*P1 Things don't always turn out as you've planned, so, but having those principles of what I have in my mind going back to those to inform how to respond in those moments.*
			Guided by political stance	*P5 I'm I think that I've always had an interest in social justice. I think that that was a big motivator behind me becoming an EP and I think if you're interested in social justice, then you can't help but be interested in culture. I feel like Those things are very intertwined for me*
			EPs well placed	*P6 I think educational psychologists are people who Are well placed champion to inclusion. We keep some say, fighting that battle. We keep working with people to try and make that happen. And to me, responding to culture is about. Inclusion,*

				really. Inclusion in capitals, but rather than in. However, people use the word to mean all sorts of different things. People belonging and feeling included and being able to contribute and do the things they need to do.
			Prioritising cultural responsiveness	*P1 And something that you need to do a lot more of, you know. Is. Having that responsiveness to culture. Throughout everything we do. and I didn't really think I'd got permission to have that. To have that discussion have that kind of, Permission to have that opportunity to explore it within the role, but more and more there is opportunity.*
			Intrinsic to role	*P4 So it was more just sort of putting a label on the term. And I think probably intrinsically I sort of did that anyway.*
			Supporting schools to acknowledge and respond to culture	*P4 It's been sort of trying to think about sort of how, not only as an EPS, can we sort of understand this, but also like how can I get my schools, my family of schools, to really understand these issues? And because for me, without them really even understanding anti-racism they're not really going to understand different cultures and not going to really have necessarily respect for different cultures. And so for me it's sort of all comes hand in hand.*
			Frustration around lack of priority	*P8 But you also feel a bit frustrated that ohh, you're kind of you've. You've been there, you've kind of somewhere else and compared to your peers perhaps but. But I welcome the discussion and yeah, yeah.*
			Feelings of shame	*P5 Somebody said anything on that and there was silence and I was like, ohh shameful nobody has anything to say. Come on. One of us must have something to say. And I mean, I couldn't think of anything either. So I wasn't necessarily being like shaming on everyone else. But I just thought come on, it's been 4 weeks since her last team meeting. We it can't be that nobody has anything to contribute*

			Wanting to do more	*P8 Yeah, I think we need to have more conversation. We need to have more. We need to question ourselves more and we need to think about our profession more in. In the development of this work*
	Responding to the cultural context	**Anti-racist practice**	**Responding to marginalised and minority groups**	*P6 But that doesn't make it terribly fair for people who perhaps you know, bit different bits of culture that perhaps I'm just not as a aware of or as experienced in working with so.*
			Impact of socio-political landscape	*P2 But I would say that it was in my second year of training and In the the June time with the death of George Floyd that it felt like there was that kind of socio cultural shift that that meant that it felt quite different in our training. The priorities of our discussions, our conversations were changing. I think there was.*
			Anti-racism as the motivator	*P6 And racism and being anti-racist rather than just, absence of racism.*
		Beyond within-child thinking	**Responding to the environment**	*P5 her life experiences had been really, really challenging. And she was she was, you know, very vulnerable adult. And who was further marginalized by a school culture which denigrated her culture, her, experience, what her life had looked like. They didn't value education because education didn't get them anywhere, didn't care about them*
			Working beyond identification of SEN	*P1 Because it's difficult because we work with special educational needs and I don't really it see as a special educational need. And it having to come into conversations about special educational needs. But because of this whole intersectionality, it's hard to pull apart sometimes.*
			Impact of personal experiences	*P4 I'm someone that comes from a different culture anyway. So I've got a good understanding to me what culture means and sort of how it impacts my life. And so I think for me being part of that sort of SPG group, I perhaps came from it from a perspective of kind of I guess, of already having had that some of those experiences.*

Overarching theme	Theme	Subtheme	Codes	Data extracts
			Personal and professional roles	*P8 Yeah, yeah, absolutely. And the, you know, the way that you would ask questions, you know it wouldn't be. As *** who's just having a chat with a family. You would be ***, in the role of an educational psychologist who has to apply educational psychology frameworks to her work. Whilst I can't disregard my culture and cultural experience, but I have to bring the two together and make sure that especially the personal doesn't dominate and that is accounted for and yeah, yeah.*

RQ 2 - **How do EPs use consultation to respond to culture?**

Overarching theme	Theme	Subtheme	Codes	Data extracts
Consultation processes	**Collaboration to create change**	**Shifting perceptions**	**Non-expert, collaborative approach**	*P1 And consultation. Is that kind of collaborative facilitative approach to solution focused discussions, I would say it's more of a structure to that and it's not an expert model of consultation as I understand it would be very collaborative model.*
			Strength based and solution focussed approaches	*P5 and try to draw on. What is, what strength is already present and kind of pull out and solutions from the people who are. Yeah, like I say, best place to actually implement them.*
			Facilitating those 'best placed' to problem solve	*P2 So I see my role in in consultation as a facilitator and I see my role as. Nondirective in terms of. The kind of. Some of the information or sharing of strategies, but I see it as bringing us together*
			Slowing down thinking	*P1 I would use it. I'd say it right throughout any discussion. Really. And always trying to encourage that, that space, slow things down.*
			Shifting attributions	*P6 I think I needed to persist with trying to understand how the school was seeing the family as well as the child. And I don't think I did that very much to start with. I think I went in on. Ohh yeah, this is what you're*

				asking me. This is what you're stuck with. So this is what the focus will be. Whereas actually as I as I sort of was involved, I started to. I suppose question how a couple of the key adults in the school were seeing the family,
		Interpersonal skills	**Active listening and open questions**	*P8 Um, so the skills would be reflecting back, you know, kind of ohh wondering, thinking so I think active listening is a skill that we all,, that skill is just a given, isn't it? And then really helping explore from that active listening. So you don't just active listening going ohh, right. Because, you know, you've got my attention. But active listening with appropriate questioning. That is the skill.*
			Interpersonal and group skills	*P3 And what is my awareness of the relationships between other people and how I Support and navigate that.*
			Empowering consultees and building confidence	*P1 Reflection and again. As I referred to in the first question is to empower all there to be a part of the process.*
		Form of assessment and intervention	**EP and service identity**	*P7 Yeah. And so I guess it's a model of service delivery and in the service I work in and in my practice, it's something that I would go to a lot. It would be a framework that I would use consistently and have used consistently. And it's to me, it's a very broad way of working.*
			Good starting point	*P5 it is a really good starting point. It's a place and sometimes that it's also the finish point depending on how the consultation goes and what they're kind of outcomes of it are.*
			Distinctive approach	*P4 But I don't think I do for me personally because I think sometimes there are some things that we do which are more sort of expert almost so like something like a joint consultation for the EHC information gathering process.*
			Consultation as form of intervention	*P5 And sometimes it's then, moves into solutions and then that's the end of the piece of work. You know, sometimes it is.*

				to create change	That is the whole piece of casework, is a single consultation because the school come up with solutions which they then go and implement and then they contact me and say actually that worked really well and we don't need you anymore. And that and that's, that's great when that happens.
				Leading to systemic work	P7 Yeah, and I guess it's part of that as in our service, that process would also enable the EP to identify, me if I'm doing it, to identify, is there anything else that I could offer or is there anything that I more I want to find out, so it might be about further information gathering, it might be about CPD. And or it might be about making suggestions of things that they want to try in terms of interventions or strategies or approaches as well. So sometimes it's about that
				Form of culturally responsive assessment	P7 whereas in a consultation because of the nature of a consultation being dynamic as a process, being a joint process. With somebody and it not being that expert model it being a let's explore together. Maybe there is more scope for being culturally responsive within a consultation than. In other involvements
Culturally responsive consultation	Exploring individual lived experience	//		Lived experiences and wider context	P1 Yeah. I think to be aware that the consultation isn't happening in a vacuum and it's in a context and it's. Everybody's unique and it's that. Curiosity about the culture of, for example, a young person and actually broadening it out to the school beyond kind of the child has this. To kind of The context that they're living in and their experiences and their values and their lived experience especially I think trying to really. Help schools to resonate with that
				CYP perspective and voice	P6 From the child, from the individual child point of view. I was just looking at the context for him and he obviously had some. Big difficulties to do with communication, but then the context of having to move quite a lot meant that I thought that trauma was quite relevant for him. Unintentional trauma, I guess, but. It would be very, very confusing for him.

			Investing time and showing persistence	*P6 I think what I probably did from the school's point of view was spend more time with them, so they felt that I really understood how hard it was because they were struggling to keep staff safe with him and keep him safe,*
			Use of narrative approaches to tell individual stories	*P1 Trying to make schools aware of the. Young person is not in a vacuum and they lived experiences really important and you can't take that out of their story for it to make sense and to make a difference.*
			Moving away from within-child thinking and using ecosystemic frameworks	*P5 I think I like. I like to flip it around because I think that often when you bring up culture as an issue 'issue' and as a thing, as a factor, people want to talk about the culture of the, of the child, of the family. And whereas I think it's, it's interesting to flip it and talk about the culture of the people, about the culture of everybody else. And kind of. Highlight the fact that they are being othered by. By the context that they're that they're existing within rather than kind of placing the blame on them for, for othering themselves*
			Not making assumptions	*P4 And so I think for me it was sort of I wanted it to be clear that it wasn't just sort of like a superficial understanding and you know that actually rather than make assumptions about different people from different groups from the same culture, you know, why don't we ask them questions and find out, you know, what is their experience or what's their views about this or what's their experience of that. So I think for me generally it was, you know, trying to.*
			Moving away from medical model and pathologising of need	*P1 Intersectionality as a word which I quite like because sometimes I think there's just they've got ADHD. But actually that bisects with a lot of. Other things as well. So really opening out. An individual, I think, or a situation.*
			Acknowledging and	*P1 And. Speaking to the. Parent to try and understand the story of this young person*

			validating experiences of racism	*and their experience and the parents experience and. What the parent had felt was a constant battle and experiences of racism and in the community. And. That perception that that was having an influence on the situation as well. And that intersectionality with other risk factors.*
			Exploring identity of minority culture	*P7 And so because I had that information, then as part of my EHC information gathering, I did explore it with the parent carer. As well, because I thought it was relevant to his identity and some of the ways that he saw himself. I'm so it definitely can be used in other parts of the role for sure.*
			Culturally responsive language and questions	*P6 Yeah, more open questions and then you can be inquisitive in whichever direction that takes. And some families really want to talk about that. And some don't. So, you know, that's fair enough. And isn't it really?*
	Building relationships and connections	**Showing and building empathy**	**Building empathy in staff**	*P1 And to get that kind of. Try and get some perspective taking and empathy in that.*
			Showing genuine curiosity, empathy and respect	*P2 and I think yeah they those skills in consultation if I try and. Operationalize them, what do they actually look like? I think a lot of it probably comes down to for me. how I practice valuing. other people, valuing voice, how I how I share a genuine. Umm. Curiosity respect.*
			Acknowledging and validating difficulties	*P2 So I think maybe how is that different? And there was a sense of wanting to acknowledge. Wanting to acknowledge that and wanting to show and you know the the right empathy and and. Yeah. Respect for her views and to to give those light. So I don't know necessarily different, but I wonder if there's something about the. The way in which they're manifested.*
			Collaboratively constructing language	*P7 And then some terminology that you use. People might disagree with. You know, people should be asked how they identify or how they want. And do they think that this is something that is relevant to how*

					the young person's needs are presenting? So it would have to be a bigger conversation. *So it just was quite pivotal for me, I guess.*
				Building home-school relationships and communication	*P6 And the parents might have disagreed with some of the approaches of the school. But like ohh, so you do care about my child. So I think for quite a long time they felt quite pushed out. So I think that's probably in terms of consultation and then that overlapping of the two systems that we sometimes need to do is EPs. I think that was helpful and it got to the point where they could actually communicate about stuff usefully, at least for a while anyway. Things all kind of calm down a bit. The meetings were less fraught, didn't have to do half an hour mop up with staff afterwards. It was just actually that was quite useful. OK, see you next time.*
				Balancing and joining perspectives	*P2 And people who may have differing agendas, differing views, different ideas, so that we can move in a in a kind of unified way together with some next steps that feel helpful to everyone.*
				Building a network around CYP	*P3 That in that case, that is that was very, very true. And it took quite a while, took a few meetings to be able to get the team around him, to really get to know him*
			Creating safe spaces	**Building trust and rapport with families**	*P3 I think building that relationship, listening to the Grandma, it broke down those barriers that had been built up by all this. Negative stereotyping that had gone on.*
				Flexible and non-prescriptive approach	*P1 Uh, I would see it as Almost moving along Continuum as to how. Direct or non-direct consultation might be so again, that's a very dynamic thing.*
				Reflection and careful questioning in a safe way	*P1 So it's how do we come in in a way that. Doesn't get defensiveness a straight away like we're not. We're not racist. We're not, you know. So I think it was maybe. More thought around how do we go in a safe way, but we need a way in to start this. Conversation. And to get some. Empathy*

					for lived experience of some of the individuals in there.
				Showing caution and responding sensitively	*P3 I didn't want to put it in terms of their cultural expectations because I think that could end up making them feel a bit othered. So I was just saying maybe listen to the member of staff, just maybe let's listen to the family and try and understand why they were approaching the sleeping in this way. Before we go in and give them kind of the sleep therapy team or whatever they're called, you know, let's not dive straight in with that. Let's try and work out what's going on 1st and what their motivation is and their understanding is. Yeah. And maybe once we know that it might make complete sense what they're doing. Do you know what I mean?*
				Active listening	*P2 Yeah, helping her to feel, you know, comfortable enough to share and cause. It's still a really a really difficult situation, you know, potentially for people coming into a school setting that's not familiar to you and with, you know, a language barrier having to communicate through an interpreter. Maybe a really unfamiliar to some people.*
				Responding to non-verbal cues and body language	*P4 One of the limitations I guess of virtual consultations anyway is that you know, it's quite hard sometimes to have sort of rich and in-depth discussions. So sometimes when I'm in person, I can sort of find out, you know, what someone's experience has been. UM, but and I find that easier, but sometimes when it's virtual, I find that bit more difficult because you're trying to ask them quite big questions, sometimes about things that could potentially, you know, upset them or, you know, make them think of quite challenging and difficult times and you haven't got, you're not in person to ask them those questions. So I do find that that's a bit of a limiting factor sometimes. So I do prefer in person. For that very reason, because actually I can sort of read their body language, their nonverbals as well. So even if they might have said no, you know, you can sort of get a gauge of if*

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				you know actually that's just what they're saying. And also I think sometimes it's about not having these discussions when school are there because.
	Advocating for families	**Challenging and reframing**	**Acknowledging power dynamics**	*P3 It would. She relaxed a little bit when the SENCo left the room briefly, but it was really hard to get her views in the in the consultation because it was online and I wished I was. I was in the room with her because. I'm my, My sense was that she wasn't feeling very powerful sitting that room and the SENCo's voice was louder than hers.*
			Challenging systems and school culture	*P1 I probably what always check out how it would work in the context of the school for example, but I think maybe more so. In a way that can be safe yet effective to start challenging the culture within the school.*
			Challenging assumptions and beliefs	*P2 Because I think you know so, so much of what we do is and what it feels like. It's to, to listen, but also to ask questions and my hope would be that it would be via that, like question asking that. Yeah, people would become aware of the importance of of culture, but also their own beliefs, they're holding, how they. might be different from others, yeah.*
			Challenging unconscious biases	*P1 I think voice. And hearing. And sharing. And. Bringing things into people's awareness. That are perhaps not conscious.*
			Avoiding collusion	*P3 And I guess when, what I tend to do when I hear complexities around culture like that Because I'm still feel like I'm on maybe slightly shaky ground myself and I don't wanna get drawn into some of those. Those narratives at the school staff are referring to I don't wanna get drawn into them there and then I tend to just note it, try and sort of actively listen to what they're telling me*
			Wondering alongside to challenge thinking	*P3 It's sometimes just not that, yeah, challenging, but not in, not in a direct challenge way, but just kind of musing that over and sometimes I say overtly and say*

				'as a culture we do tend to think that this about a family or that about a family'.
			Reframing dominant cultural narratives	*P3 I think we make a lot of cultural assumptions around say like family. So we tend to have this dominant cultural narrative that a family should be a nuclear for example. And that seems to have been around for quite a long time. So where Sometimes you've, I find that school staff or other professionals can automatically come in and think there's gonna it's gonna be problematic where the family is not nuclear and it's not automatically gonna be you know I just think it's sometimes just.*
			Questioning majority culture expectations	*P3 And the language that we've we've used around that, it's been so challenging to shift people forward just to even just to say birth mom instead of real mom. So there's been a lot of real mum talking about birth mum. And actually that's obviously affected mum and so and that to me that's cultural because. Our culture makes an assumption about families and the language we use around families can cause problems. So sometimes it's just loosening that it's just loosening that. To me.*
			Highlighting systemic racism and racial trauma	*P4 But I think that there was sort of a bit of a blindness I guess in terms of the impact of her culture. And so for me, I felt that that was sort of something that I really needed to kind of talk about at length. So I did spend quite a lot of time discussing it. Whereas again, I think maybe another circumstance that I wouldn't have spent that much time focusing on, you know, her cultural sort of experiences. Yeah, definitely.*
		Promoting difference or strengths	**Empowering parents and parent voice**	*P1 Because one of my questions was do you feel the parent feels heard? Has anybody sat and listened? To kind of her story, not just the ADHD story, her experiences of life. And they said no, so I felt that was an opportunity.*
			Celebrating strengths and	*P1 actually was and the other things that had also happened that might be part of*

			promoting difference	*their story as to where they are today, but also you know some of the strengths*
			Valuing diversity and cultural heritage	*P2 I think those two go and really closely together because I think naturally when we we meet together, it might be. A school and a family together, it might be, you know, many school staff together. I think there are. There's a richness of diversity that we want to acknowledge and to to recognize but also really value.*

RQ3 - **What helping and hindering factors do EPs face when providing culturally responsive consultation?**

Overarching theme	Theme	Subtheme	Codes	Data extracts
Barriers	**Systems**	**Current landscape**	**Socio-economic impact on vulnerable communities**	*P1 Now, living through a cost of living crisis. And. Perhaps again, seeing the most vulnerable. Like with COVID.*
			Wider governmental policies and national agendas	*P5 I think that we need to go up the river. And respond further up. I'm but it's in terms of like the systemic stuff. I always go in that direction like. I just, I find it difficult to go down to the individual. It's beyond just the trust and you know, I think that the way that. The DFA and the government kind of position us. And our colleagues in schools makes it really difficult for them to do it the way that we might like them to.*
			Academisation	*P1 And as more schools convert to academies. Umm. I wouldn't say it's becoming any easier.*
			Polarisation and impact of the news	*P3 I don't know whether the Internet. Well, maybe it's just the Internet I access. I don't know what it all seems very American and. And to sort of developed country kind of, I don't know, maybe, maybe I'm not. Maybe I need to actively try and find stuff that's not.*
			Dominant cultural	*P3 It can become a block and it can. It can create problems, so school staff might*

			narratives and expectations	*have that.In their heads and they're meeting, a family who aren't. Applying that for whatever reason, and that becomes a block automatically because it's a 'should'.*
			Concerns related to oppressive systems	*P8 It is getting more constrained in the system and especially like you said, socio-political systems. And so how can we then Keep our Inner voices and keep being disruptors without it being, so out there we can't even get you to be part of the discussion.*
		School systems	**Pressures on school staff and assessment methods**	*P1 I just think the whole way assessment happens as well. And puts a lot of pressure. On. Schools and young people. And. Isn't fair.*
			Limited resources and time constraints	*P4 So it's trying to get your foot in the door, but that's sometimes really difficult and like an ongoing process because they're so busy. Within their settings that it's actually really difficult to sort of get access to the people that you need to sort of have those conversations about*
			Hierarchy and power in schools	*P2 A systemic factor that was a real barrier and very challenging to. To try and challenge, I think you know my reflection was. With that final meeting. The Senco wasn't able to come and. The senco. Yeah. On the SLT. And I think you know that that felt. That challenge so, you know*
			Lack of awareness	*P4 I again it's about sort of trying to talk about things where it's not even on the staffs awareness or radar. You know as again something that they need to know about.*
			Embedded mono-cultural standpoint	*P2 Think I'm aware of how sensitive sometimes that is when it feels like a school. Part of a school climate that feels embedded, it's really difficult to shift. But I think that situation required. Yeah, at a level of challenging confrontation. And that was, yeah, really difficult.*

			Resistance to change	*P3 Yeah, it is, I still found quite a lot of resistance to it though it is, and it's almost like people. If you name it. My experience is.*
			Lack of representation	*P1 And you know how do you move a whole school culture on where there are no, all staff for white*
			Understanding of systemic racism	*P4 And because for me, without them really even understanding anti-racism they're not really going to understand different cultures and not going to really have necessarily respect for different cultures. And so for me it's sort of all comes hand in hand.*
			Unconscious bias and micro aggression	*P1 Perhaps because I'd also been told by some staff they felt, there was perhaps some bias in there. From staff, which was obviously. A very kind of unsettling thing to sit with*
			Classist attitudes	*P3 Yeah, yeah, I think it's a very I think it's a very middle. I think it's very middle class model of work assuming that you do a 9 to 5 Like I don't know, maybe not middle class maybe. Higher working class I don't know, but you know, it's kind of, it's that level, isn't it?*
			Behaviour policies	*P2 Yeah, I think I mean you know. Yeah, I thinking about school policies. It's sometimes feels as though. I'm thinking particularly about some behaviour policies of secondary schools that I've worked with. Sometimes it feels as though. That the policy leaves very little recognition or flexibility for difference in in any level you know in in on a behavioural level but but also on any other level. And I think that's that that feels challenging is when.*
			Inclusion and exclusion	*P1 Ironically, despite all that work, I don't think they made the link that the boys being put in the at the. Small. Minority group they had, or all either being excluded or put into alternative provisions. I'm not sure. I don't want to assume that they made the link that that*

				was happening made me wonder what they do with their data.
	EP role	Limited Capacity	Time constraints	*P2 Yeah, the the importance is how I keep that. That journey, a priority in the busyness of, you know, practice now how, how, how do we keep that self-reflection you know and. On culturally responsive skills, as as EPS as a as a priority. So that, yeah, that feels a challenge.*
			Statutory assessments	*P3 And as I say, just the demand on the EHCP demand on us for EHCP's at the moment, it probably, I think it limits your thinking sometimes cause you just focused on that.*
			Narrowed use of EP skills	*P5 The ability to be slow and thoughtful, is something that we are losing and I think that we need to really think about that and think about what that means for who we are as EPS and this is, this is the kind of work that we should be doing. This is psychology. And proper psychology not needs assessments. It's not. It's not good use of. The huge skill that we bring, not to be big headed, but we, you know, we have a lot to offer and that is. Making use of the tiniest. Point of all of our skill set and not even making good use of that point of skill set.*
			Frustration around missed opportunities	*P3 I think definitely been involved with the anti-racism work. I was very frustrated earlier this month that I couldn't get to the update meeting because of this stupid EHCP Deadline so I couldn't get that, but I do like to,*
			Working virtually	*P6 I think we were hampered by not being able to be in the same room.*
		Confidence	Confidence to clarify and challenge	*P1 Wanting to be brave. Or more brave. Umm but feeling. Umm, challenging something on this kind of scale, which is isn't what school had called me in to do. And. Umm, so I think I would have liked to have been. Braver. At the same time, sensitive but more brave.*

			Challenging less overt racism	P6 Yeah. It's hard to challenge when it's a little comment here and it was a little comment a year ago and another little comment three years ago that actually. We do that whole. It's not overt racism that's easy to spot, and so something that's not easy to deal with necessarily, but you can, it's. You're not thinking, am I just making something out of nothing here?
			Apprehension	P1 Be curious and educate ourselves about different cultures Going beyond what is it safe familiar culture to us? Perhaps. And not something to be scared of.
			Knowing what to say	P1 And having more confidence to do that and. Name what that would be.
Supportive factors	Relationships	//	Trusting relationships	P1 Was actually heard. But yes, perhaps was some credibility in that I have relationships with these people.
			Knowledge of school systems	P1 I think my knowledge of the. The system of staff. Expressing to me their concerns about some bias, perhaps in the system. And that
			Working collaboratively with other professionals	P1 Yeah, I think my links with the tech team. Because some guy from there did a presentation and again that resonated and that that did. Do you think that influence my practice and I've had a lot more links with them since then Yeah. And if I want to kind of check something out in a safe way.
	Opportunities to learn and reflect	//	National context and service priorities	P1 And just the context or in. Nationally and globally as well, I think it's really raised the profile of. Being culturally responsive. Umm so again. I guess my practices. Opened up a lot. In that. My questions go. Probably way beyond school.
			Reflecting with colleagues to develop practice	P2 I noticed that a change and in my in myself in terms of and I think this is still very much progressing, but in terms of. how you know, being able to articulate or being brave enough to to share

				something that feels potentially actually really quite sensitive.
			Team meetings and whole service days	*P2 You know, we had some. Some really, really helpful time as a as a team and in team sessions where it was. really put as a as a priority as a standing item, and I think that felt a really productive time in a a smaller maybe group, A smaller environment to to share views. So I think some of some of those times revolved around watching a video and reflecting on the the content together and other times it was thinking about a question together and I think.*
			Service working groups to develop thinking	*P3 And so yeah, I suppose it just trying to keep that momentum going. But fortunately for me, I'm in the SPG that are talking about that and thinking about that.*
			Labelling concepts to support understanding	*P4 But definitely I sort of knew what that meant. And obviously, you know, it was more so just putting a label on it for me in terms of you know this is the definition of cultural competence and this is what it means. And you know, this is what it does mean. This is what it doesn't mean. So it was more just sort of putting a label on the term.*
			Supervision to support reflection	*P2 I am, you know, setting up the kind of contract for supervision we explored About how we could begin this process of culturally responsive supervision. And so I'm yeah. New to the the service and so and that will look like on you know next supervision. We've got an exercise planned to enable culturally responsive supervision so that feels. Yeah, really, really good, really important and.*
	Systemic work in schools		**Working alongside specialist teams**	*P1 So that discussion with the tect team again helped to open it up further and then we both discussed with school. With the staff that we're concerned about some of the perhaps bias and what what should they do about that*

			Development work in schools	P1 You know, perhaps a good place to start and just to make it part of their systems. As a regular thing to build on, but as I say, not just as an hours training and that's done for the year. And it's not gonna be done with an hours inset one night.

Appendix T – Visual mapping tool using PowerPoint

Diagram 1

Socio-economic impact on vulnerable communities

Wider governmental policies and national agendas

Polarisation and impact of the news

Classist attitudes

Resistance to change

Mono-cultural standpoint

Hierarchy and power in schools

Low aspirations and assumptions

Embedded school culture

Difficulties with secondary settings

Staff wellbeing and work load

Academisation

Socio-political landscape

Concerns related to oppressive systems

Limited resources and time constraints

Barriers in systems and exclusions

Systemic barriers

Unconscious bias and micro aggression

Impact of COVID-19

Behaviour policies

Schools understanding of consultation

RQ3 - What helping and hindering factors do EPs face when providing culturally responsive consultation?

Focus on SEN

Schools feeling deskilled

Dominant cultural narratives and expectations

Understanding of systemic racism

Frustration around missed opportunities

Narrowed use of EP skills

Confidence

Lack of awareness

Impact on training and newly qualified

Challenging less overt racism

Apprehension

Working virtually

Statutory assessments

Lack of representation

Defensiveness

Confidence to clarify and challenge

Statutory assessments

Pressures on schools and assessment methods

EP role constraints

Limited capacity and time constraints

Knowing what to say

Disconnect between school and community

Diagram 2

Knowledge of school systems

Service priorities

National context

Trusting relationships with colleagues

Working collaboratively with other professionals

Trusting relationships with school staff

Relationships with schools and staff

Current socio-political context

Relationships with colleagues

RQ3 - What helping and hindering factors do EPs face when providing culturally responsive consultation?

Working alongside specialist teams at a strategic level

Working at a systems level

Opportunities to learn and reflect

Reflecting with colleagues to develop practice

Service working groups to develop thinking

Team meetings and whole service days to raise awareness

Development work in schools

Further reflection needed to embed

Supervision to support reflection

Opportunities in training

Labelling concepts to support understanding

RQ1

Omitted or merged	Adapted names
RQ1	
Awareness of biases held	*Aligned with core values – own theme*
Tools to support reflexivity	*Awareness – changed to 'responding to'*
Impact of socio-political landscape	
Narrative approaches to support understanding	
EP responsibility to be culturally responsive	
Ethical and moral responsibility	
Highlighting importance to schools	
RQ2	
Difficulty defining processes	*Theme two – knowledge and skills – changed to subtheme and 'interpersonal skills'*
Resolving conflict and repairing relationships	*Validating and building empathy*
Avoiding blame and shame – merged	*'to create a shared understanding' – non expert approach*
Advocating for CYP and families	*'slowing down thinking'*
Consideration of family background and experiences	*'perceptions'*
Supporting parent understanding of systems	*Safe space to share – active listening*
Being non-judgmental and showing respect for parent choice	*Normalising differences between cultures - Promoting difference*
Triangulating information gathered	*Promoting difference – promoting strength?*
Validating and containing school concerns	
Application of community psychology	

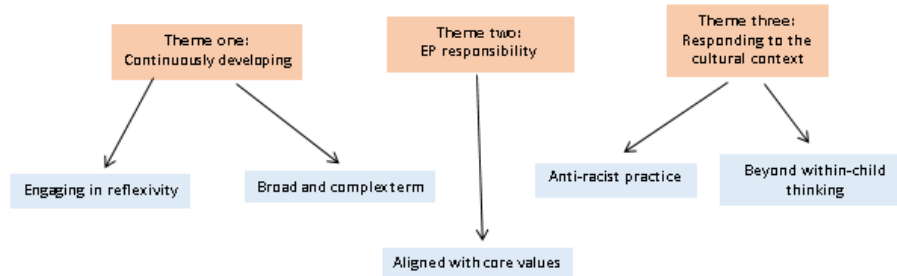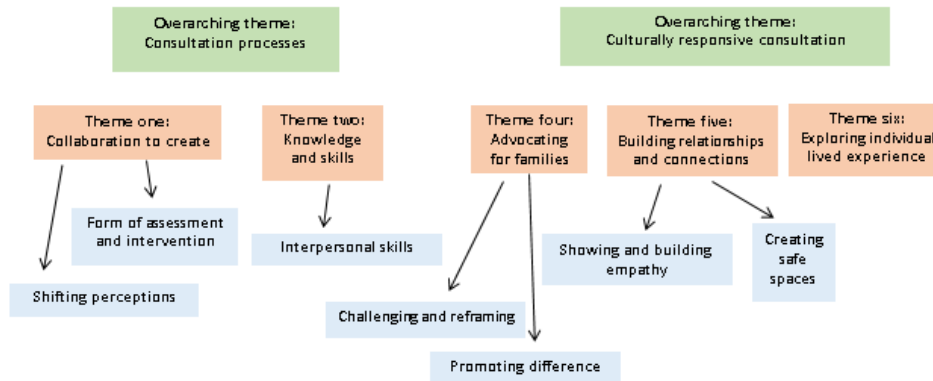|	
Inclusion and supporting needs to be met in school	
Impact of racism on families	
Trauma frameworks	
Upskilling school staff	
Use of interpreters	
Guided by core values	
Time needed to reflect	
Indiscrete and integrated into practice	
Personal experiences	
Supporting newly arrived families	
RQ3	
Impact of COVID-19	*Barriers in systems and exclusions – inclusion and exclusion*
Defensiveness	*School systems – schools as institutions*
Difficulties with secondary settings	*Embedded school culture – embedded mono-cultural standpoint*
Schools feeling deskilled	*Limited capacity – time constraints*
Taken out 'mono-cultural standpoint'	
Focus on SEN	
Low aspirations and assumptions	
Disconnect between school and community	
Schools understanding of consultation	
Impact on training and newly qualified	
Trusting relationships with staff and colleagues	
Opportunities in training	

Appendix V – Initial themes

RQ 1 - **How do EP's view their role in relation to responding to culture?**

Theme one:
Continuously developing

Theme two:
EP responsibility

Theme three:
Responding to the cultural context

Engaging in reflexivity

Broad and complex term

Anti-racist practice

Beyond within-child thinking

Aligned with core values

RQ 2 - **How do EP's use consultation to respond to culture?**

Overarching theme:
Consultation processes

Overarching theme:
Culturally responsive consultation

Theme one:
Collaboration to create

Theme two:
Knowledge and skills

Theme four:
Advocating for families

Theme five:
Building relationships and connections

Theme six:
Exploring individual lived experience

Form of assessment and intervention

Interpersonal skills

Showing and building empathy

Creating safe spaces

Shifting perceptions

Challenging and reframing

Promoting difference

RQ3 - **What helping and hindering factors do EP's face when providing culturally responsive consultation?**

Theme one:
Systemic barriers

Theme two:
EP role

Current socio-political landscape

Mono-cultural standpoint

Limited capacity

Confidence

School systems

Theme one:
Relationships

Theme two:
Opportunities to learn and reflect

Theme three:
Systemic work in schools

With staff

With colleagues

Supervision