

**An Exploration of the Intercultural Competence
and the Cross-Cultural Experiences of
Educational Psychologists in the United
Kingdom**

Submitted by Aaron Anderson to the University of Exeter as a
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Abstract

The United Kingdom (UK) is becoming increasingly diverse (Office for National Statistics, 2013). Educational psychologists in the UK will need to feel competent in providing services to an increasingly multicultural population. This research study used a mixed method, two-phase, sequential, explanatory study design to explore the self-perceived intercultural competence of UK educational psychologists and trainee educational psychologists (EP/Ts). The study also explored EP/Ts experiences of working with culturally diverse populations. The first phase of this research study used an online adapted version of the MCCTS-R (Holcomb-McCoy & Myers, 1999; Munoz, 2009), and the second phase built upon the first phase with follow-up semi-structured interviews, analysed using Braun & Clarke's (2006) thematic analysis.

The results of this research study present a breadth and depth of information. EP/Ts generally perceived themselves to be competent to work cross-culturally with particular areas of competence including knowledge of assessment bias, poverty effects, and positive attitudes towards diverse cultures. EP/Ts also reported areas of lower competence including theories of racial/ethnic identity development, limited experiences of community work and limited knowledge of community resources. However, EP/Ts perceptions about development needs depended upon their awareness. The process of participating in the study raised awareness of gaps in knowledge and

limitations in practice. The study concludes with a discussion of implications for the practice of EP/Ts.

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Dedication

I dedicate this thesis to my parents Imani Lorna Anderson and Arthur Anderson for your continuous love, support, and belief in me over this process and my life.

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Chapter 1: Introduction

1.1 Introduction to the Thesis

This research study explores the self-perceived intercultural competence of UK educational psychologists and trainee educational psychologists (EP/Ts) and their experiences of working with culturally diverse populations. The studies main objectives were; to investigate the areas EP/Ts perceive themselves to be most and least competent in when practising cross-culturally, the demographic factors associated with perceived intercultural competence, how client culture can affect the practice of EP/Ts, and the experiences that influence multicultural development. The study is based upon a mixed method study design and draws upon cross-discipline literature.

This section of the research study will present and discuss some of the key statistics and literature related to cultural differences and inequalities in education and healthcare provision in the UK, and then relate it to the role of the educational psychologists. This will establish the foundations of this research study by presenting information that illustrates why EPs need to be competent to practice with an increasingly multicultural population.

For clarity, when referring to educational psychologists and trainee educational psychologists together the acronym EP/T will be used, while educational psychologists alone will be referred to as EPs and trainee educational psychologists alone will be referred to as TEPs.

1.2 The United Kingdom's Changing Demographics

In last decade ethnic minority populations In the United Kingdom (UK) have nearly doubled, while White British populations have remained relatively constant (Office for National Statistics, 2013). The White British ethnic group accounted for 94.1% in 1991, 91.3% in 2001, and 86% in 2011 (Office for National Statistics, 2013). The UK is becoming increasingly diverse, with numbers of self-identified Black African people increasing rapidly as a distinct ethnic group, whilst the population of people of mixed ethnicity are rapidly increasing as a non-distinct ethnic minority group (Office for National Statistics, 2013). Ethnic minorities represent 5% of over-60 population while 25% of the under-10 population (Office for National Statistics, 2013). Further, in the last 20 years large numbers of asylum seekers and refugees have arrived in the UK (Blinder, 2013), with the largest number of applications for asylum coming from nationals of Iran, Pakistan, Iraq, Afghanistan and Bangladesh (Home Office, 2017). Immigration statistics undoubtedly affect the languages spoken in England. In 2016, one in five primary school children are using English as an additional language (EAL) (Department for Education, 2016). A look at ethnicity demographics by location indicates significant geographical differences, with the White British ethnic group being 97.2% of the population in Northumberland 91.8% in South West England and only 44.9% in London and 66% in the West Midlands (Office for National Statistics, 2013).

Family backgrounds are likely to become an increasingly important consideration for psychologists and educationalists, as classrooms across the country will undoubtedly reflect the substantial change in UK demographics. With this classroom change, diversity, race, ethnicity and culture are likely to become important considerations for education and healthcare practitioners, as they will need to be able to provide culturally competent services.

1.3 Disparities in Education

Despite demographic change in the UK, achievement differences between minorities and their White British peers has been a long-standing concern in education. Research as early as the 1980s from the local authorities indicated significant differences in the attainment of minorities in primary school (Scarr, Capando, Ferdman, Tower, & Caplan, 1983), secondary school and further education (Tomlinson, 2008). This achievement difference has continued throughout time, and although it has narrowed significantly for groups such as Black Caribbean, Mixed White and Black Caribbean, and Pakistani, it still remains an issue today (Gillborn, 2013; Tomlinson, 2008). Differences in education do not stop at attainment as groups such as students with Black Caribbean descent are near three times more likely to be permanently excluded from school, more likely to be in pupil referral units and have proportionately higher numbers recorded as having special educational needs compared to White students (Bhattacharyya, Ison, & Blair, 2003). Further, Travellers of Irish heritage and Black Caribbean pupils have higher proportions

of pupils with statements and Education Health and Care Plans (EHCP) than any other ethnic group (4.7% and 4.2% respectively) (Department for Education, 2016).

It is clear that not only is ethnicity a factor in the attainment of students but also in experience (Ogbu, 1990). Rollock (2007, p. 285) researched staff discourse and found that for Black male students their appearance (physicality) and ethnicity “evoke fear in female member of staff” and create tension. Another significant factor, related to Rollock's (2007) findings, is implicit bias. Implicit bias refers to unconscious influence on information processes, which can manifest into a stereotype (Brewer, 1996). Some minorities such as East Asian students are often positively stereotyped that their intellectual performance will be high, whereas other groups such as Black and Bangladeshi students are often negatively stereotyped that their intelligence may be inferior to other groups (Steele, 1997). These implicit biases can affect the expected outcomes and behaviour of teachers and practitioners (Podell & Soodak, 1993; Sekaquaptewa, Espinoza, Thompson, Vargas, & von Hippel, 2003; Siegle, 2001).

This section presents information that illustrates the cultural inequalities in the UK education system that educationalists and healthcare practitioners need to be aware of if they are intent on challenging ethnically based inequality in UK education systems.

1.4 Why Certain Minority Groups Underperform

Understanding the differences in attainment and school experiences has traditionally been focused on systems and structures or individual and cultural differences (Rollock, 2007). Structuralists have focussed on understanding education policy and teaching practice (Gillborn, Rollock, Vincent, & Ball, 2012; Tomlinson, 2008), while culturists have focused on individual students and family roles in attainment (Osborne, 2007; Sewell, 2000; Spencer, Logel, & Davies, 2016).

Research into educational systems and teaching practice has uncovered system explanations for gaps in attainment (Gillborn, 2013; Tomlinson, 2008). Research literature has provided evidence that minority groups also experience unequal teaching practice in the classroom (Podell & Soodak, 1993; Rollock, 2007). Groups such as Black Caribbean students experience systematically lower expected outcomes even when prior attainment, socio-economic variables, and other family, school, and location factors are considered (Strand, 2012). Groups such as Black Caribbean students have been found to experience “heightened disciplinary scrutiny and criticism” irrespective of social class background (Gillborn et al., 2012, p. 122). Further, increasingly pressurising government led targets may be leading to less inclusive ways of working (Rollock, 2007).

Although the achievement gap has reduced considerably in recent years recent statistics suggest it may persist if not worsen with the change in UK

school structures (Gillborn et al., 2012). Traditionally the education system in England has been under the responsibility of local authorities. Funding is dispatched to local authorities from the government in the form of grants, but this format is changing. First introduced by a Labour government in 2000 under the Learning and Skills Act 2000 school academies were established to improve pupil performances and reduce the effects of teacher low expectations and provide an equitable approach to disadvantaged children (Gillborn et al., 2012). Academies are state funded schools independent of local authority responsibility, free from local democratic control and have more control over their curriculum (Tomlinson, 2008). While academies were originally seen to be a solution for socioeconomically disadvantaged areas the recent 2010 Conservative and Liberal Democrat coalition has seen rapid increases in the number of academy schools around the country. This has continued under the Conservative government (www.parliament.uk, 2015). The significance of these changes is that government data suggests black students are not drawing “equitable rewards from attending academy schools” (Gillborn, 2013, p. 483). While White British and ‘Asian’ students are 1% more likely to attain benchmark grades in academies, Black students are 3.9% less likely to (Gillborn, 2013).

This section highlights key changes to the UK education system, which may further increase the margins of inequality in the UK over the next few years.

This furthers the case for educationalists and practitioners to become proactive with ethnic and cultural inequalities in the UK.

1.5 The Role of the Educational Psychologist

According to the Division of Educational and Child Psychology, EPs in the UK, “are concerned to support and promote the proper development of young people” (The British Psychological Society & Division of Educational and Child Psychology, 2002, p. 4). EPs collaborate with children and young people, parents, care providers, education providers, local authorities and other voluntary organisations to “promote welfare of their clients” (The British Psychological Society & Division of Educational and Child Psychology, 2002, p. 4). The work of EPs is extensive, however it is primarily concerned with applying psychological theory and research to practice across areas of; cognitive development and learning, language and communication, social emotional development, behaviour, mental health, physical and sensory development, literacy and numeracy learning, pedagogic practices, psychological assessment and formulation, and psychological intervention and evaluation (The British Psychological Society & Division of Educational and Child Psychology, 2002).

1.5.1 Assessment and Culture Bias

Psychologists in schools are often faced with multiple cultural issues when providing services to multicultural families and schools (Ortiz, Flanagan, & Dynda, 2002), with one of the more prominent problems relating to

assessment and cultural bias (Reynolds & Suzuki, 2012). One of the fundamental roles of EPs is to psychologically assess the needs of young people (The British Psychological Society & Division of Educational and Child Psychology, 2002). In order to do this effectively EPs need to be aware of problems with cultural bias in psychological assessment tools and the potential unconscious bias which may influence their perceptions (Reynolds & Lowe, 2009).

Problems of cultural bias in psychological testing and measurement have been a recurring issue in psychology (Reynolds & Lowe, 2009). Cultural bias in psychological testing can be defined as “whether or not there is systematic error in the measurement of a psychological attribute as a function of membership in one or another cultural or racial subgroup.” (Sternberg & Kaufman, 2011, p. 278). Systematic, cultural, socioeconomic, race, and ethnic differences on standardised psychometric tests have been investigated for a number of years in psychology (Jensen, 1980; Miele, 1979; Poortinga, 1995). Harrington (1975) challenged psychometric test assumptions and concluded that tests normed with a majority population cannot have the same predictive validity on a minority population.

Psychometric tests are based mostly upon majority populations and thus have differential validity when applied to diverse minority populations (Greenlaw & Jensen, 1996). Some psychologists have questioned the applicability of some psychological tests and raise problems relating to; inappropriate content

(Bond, 1987), examiners' and language bias (Emerling, 1990; Lambert, 1973), inequitable social consequences (Payne & Payne, 1991), measurement of different constructs (Bond, 1987), differential predictive validity (Reynolds & Gutkin, 1982), and qualitatively distinct minority and majority aptitude and personality (Helms, 1992). However, the debate in psychometric test bias is controversial and not straightforward as researchers have also argued that systematic differences reflect differences in genetic based intellectual differences (Lynn, 2006). EPs need to be aware of cultural difference in psychometric tests in order to ensure assessments are valid, appropriate, and sensitive to various cultural and linguistic differences (Rogers & Lopez, 2002). There is likely a fine line between whether a psychometric test is appropriate or inappropriate given the cultural experience of a student (Reynolds & Gutkin, 1982), therefore EPs need to have an awareness and knowledge of cultural difference in order to make the most informed decisions possible.

1.5.2 Counselling the Culturally Diverse

Children and Adolescent Mental Health Services (CAMHS) are struggling to meet the demands of children and young people (CYP) with reported mental health problems in the UK (Department of Health & Department for Education, 2017; Stallard, Udwin, Goddard, & Hibbert, 2007). A consequence of this is that schools play an important role in meeting the mental health needs of children as 20% of CYP are reported to have a mental health need in the UK (Meltzer, Gatward, Goodman, & Ford, 2000). EPs in the UK are increasingly

playing a key role in therapeutic interventions for children with mental health needs (Atkinson, Bragg, Squires, Wasilewski, & Muscutt, 2012). The UK government has released a green paper to propose a transformation of the mental health provision of schools in the UK and has named EPs as one of the services schools should work closely with to support the mental health of young people (Department of Health & Department for Education, 2017).

EPs are currently engaging with a range of therapeutic interventions with service users including; solution focused brief therapy, cognitive behavioural therapy, personal construct psychology, motivational interviewing, narrative therapy, therapeutic stories, art and play therapy and much more (Atkinson, Bragg, Squires, Wasilewski, & Muscutt, 2012). Sue and Sue (2012) studied counselling of diverse cultures and reported that school service professionals have the potential to cause harm if culture is not considered. Sue and Sue (2012, p. 8) reported that “counselling and psychotherapy have done great harm to culturally diverse groups by invalidating their life experiences, by defining their culture values or differences as deviant and pathological, and by denying them culturally appropriate care, and by imposing the values of the dominant culture upon them”.

In conclusion, EPs need to be aware of the cultural differences between therapist and client, while appreciating that interventions may be culturally bound (Rogers & Lopez, 2002). The interventions that EPs employ need to be able to address the needs of a diverse population (Nastasi, 2017).

Thus far this introduction has described; the culturally changing demographic of the UK, described some of the disparities affecting culturally different groups, described the role of EPs, discussed assessment and the problem of cultural bias, discussed EPs role in delivering therapeutic interventions, and the associated need for EPs to consider culture in their practice. The next sections will present the position of UK guidelines on the considerations of culture, and present literature exploring the competence of psychologists for working cross-culturally.

1.6 UK Guidelines on Considering Difference

The Division of Educational and Child Psychology (DECP) and the British Psychological Society (BPS) highlight that it is EPs duty to “reflect an awareness of how factors such as disability, race, religion, nationality, gender, social standing, sexual preference and political belief can affect access to education and educational experience” (The British Psychological Society & Division of Educational and Child Psychology, 2002, p. 4). Similarly, the standards for the accreditation of educational psychology training in England, Northern Ireland and Wales (guidance document for training programs in the UK) outlines that EPs should be aware of, and demonstrate knowledge and understanding of diversity in culture and ethnicity (The British Psychological Society & Division of Educational and Child Psychology, 2002, p. 15). More recently the BPS published practice guidelines, which emphasise that psychologists are committed to equality of opportunity and need to be able to

prevent discrimination against protected characteristics including race, religion and beliefs (The British Psychological Society, 2017). In the recent practice guidelines, the BPS also emphasise that psychologists need to “have the necessary skills and abilities to work with all sections of the community” (The British Psychological Society, 2017, p. 32) and include a section detailing how psychologists must be able to consider the differing life situations and experiences of clients. Further, the Health and Care Professional Council (HCPC) (UK-wide regulatory body for health and care professionals) asserts in its standards of proficiency that psychologists *must* “be aware of the impact of culture, equality and diversity on practice” and understand how ethnicity, culture and religion affect psychological wellbeing and behaviour (Health and care professions council, 2015, p. 8).

The positions of the DECP, the BPS, and the HCPC, which guide the practice of EPs in the UK are clear, EPs *must* consider culturally related differences in their work in order to maintain ethical and good practice.

1.7 The Need for Psychologists to Consider Culture

Theorists have emphasised the importance for psychologists in schools to understand the cultural impact on; learning, development, identity formation and family systems (Bronfenbrenner & Morris, 2007; Flanagan & Miranda, 1995; Holcomb-McCoy & Bryan, 2010; Kearns, 2002; Portera, 2014). Theorists such as, Abreu, Chung, and Atkinson (2000) Kearns (2002), Nastasi (2017), Reynolds and Lowe (2009), Rogers and Lopez (2002) and Sue and

Sue (2012) have all emphasised the need for practitioners to consider cultural difference and cultural bias in assessment, training, diagnostic tools and supervision. Further, Meyer and Zane (2013) studied client perspectives on mental health therapy and concluded that when race and ethnicity considerations are not included in therapy, clients are less satisfied with therapeutic outcomes.

Despite these culturally related requirements, the knowledge, skill and attitude (otherwise known as intercultural competence) of EPs for working with diverse cultures remains unclear. Johnson, Bahr, and Navarro (2017, p. 1) investigated the concept of cultural competence in policy documents and service delivery and concluded, "a stronger focus is needed on the centrality of cultural competence in school psychology training and practice is needed to improve outcomes for increasingly diverse children and families". Bolton and M'gadzah (1999) studied the perception of London TEPs on their confidence to challenge inequality and found low feelings of confidence to challenge ethnically based inequality. Bolton and M'gadzah (1999) concluded that TEPs did not feel that they had appropriate training regarding challenging racism and cultural knowledge of ethnic minorities, however the study was restricted to TEPs in London. Munoz (2009) studied the self-evaluated multicultural competence of school psychologists and concluded that school psychologists had areas for development to enable them to better service

culturally diverse groups, however the study was restricted to school psychologists in Arizona and Wisconsin.

1.8 Concluding Comments - Introduction

There are a large number of culturally diverse CYP in the education system in the UK, and UK EPs need to ensure that they are knowledgeable, skilled and have the right attitude to provide interculturally competent services to these children and their families. There is a distinct lack of quantitative and qualitative research into the intercultural competence of UK EPs. A research study that explores the cultural competence of UK EPs has yet to be conducted and may represent a meaningful discovery for the field of educational psychology.

The purpose of this study is to contribute to, enhance the knowledge base and fill a gap in the literature by exploring aspects of intercultural competence and intercultural experience that are associated with the practice of EP/Ts in the UK. More specifically, this study aims to; explore areas that EPs perceive themselves to be most and least competent when practising cross-culturally, explore how demographic factors affect perceived intercultural competence, explore how the culture of clients can affect the practice of EP/Ts, and explore the experiences that influence multicultural development.

Chapter 2: Literature review

2.1 Introduction to Chapter

The purpose of this literature review is to discuss key literature relating to inter-group psychology, the concept of cultural competence, and cross-cultural considerations for the field of educational psychology. Inter-group psychology will be discussed because it provides a basis for understanding the human tendency to identify with and classify others into groups. Particular attention will be focused upon reviewing literature defining and conceptualising culture and cultural competence. Other key terms used to classify groups of people will also be briefly discussed for clarity. The concept of cultural competence will be discussed more extensively because it provides a useful framework to understand the capacity to practice cross-culturally.

2.2 Literature Search Procedure

To identify literature for this review, I initially conducted searches using key search terms 'culture', 'cultural competence', 'culturally competent', 'intercultural competence', 'multicultural competence', 'developmental model of intercultural sensitivity', and 'process model of intercultural competence', 'educational psychology', 'educational psychologist' and 'role of the educational psychologist'. Second, I conducted searches using key words 'race', 'ethnicity', 'class', 'socioeconomic status', 'racial identity theory', 'ethnic identity theory', 'ethnic interaction patterns' and 'racial interaction patterns' in order to define supporting concepts. The databases I used were Taylor and

Francis Online, Google Scholar, PsycARTICLES, and Education Resources Information Centre (ERIC) which are host services facilitating access to a further selection of online journals. The search engine 'Google' was used to access relevant websites and central and local government publications. I initially restricted my search to the most recent literature then referred to older literature that seemed particularly relevant to this review.

As I reviewed literature relating to cultural competence, I filtered out some literature that seemed less relevant. For example, there is much literature relating to cultural competence within the field of nursing, business, and social work. While some of these papers were useful in developing understanding of the concept I focused on including literature relating to the profession of educational psychology and school psychology. Similarly, there was also literature concerning cultural competence related to fields such as anthropology, and counselling, which was useful in defining and conceptualising cultural competence.

2.3 Psychology of Groups

In this part of the review, I will discuss some of the key literature exploring the role of groups, inter-group contact and inter-group relations. This is necessary in advancing the reader's understanding of the human tendency to identify with and categorise others into groups. This section will also explore some of the key literature discussing how inter-group contact can influence thoughts, feelings and behaviour. This branch of psychology is particularly relevant to

this research study because it presents a theoretical basis for understanding why intergroup contact can present challenges for healthcare practitioners.

Social psychology is a branch of psychology that is concerned with thoughts, feelings and behaviours and how they are influenced by social interactions and the general presence of others (Jones, 1985; McGarty & Haslam, 1997). Much of the literature exploring contact between groups that differ suggests that it can often be a difficult experience (Hogg, Abrams, & Brewer, 2017).

Tajfel & Turner's (1979) social identity theory explains that an individual's sense of self is in part based upon their membership of social groups. According to Tajfel (2010), membership with groups give us a sense of identity and belonging. It makes sense that psychologists are interested in groups and group behaviours as it is considered one of the most significant factors in developing our sense of who we are (Hogg et al., 2017; Jenkins, 2014; Sedikides & Brewer, 2015; Sedikides, Gaertner, & O'Mara, 2011; Tajfel, 2010; Tyler, Kramer, & John, 2014). As emphasised by Brewer & Brown (1998), individuals classifying themselves into groups is a natural part of human experiences with people grouping themselves at the micro (e.g. family, friends) and macro level (e.g. nationality, religion, ethnicity, political stance). Categorising others into groups has different purposes, one of which allows one to make overly simplistic assumptions about the behaviours and beliefs of others (stereotyping), which can preserve cognitive resources (Wigboldus, Sherman, Franzese, & Knippenberg, 2004). However, there are also negative

effects of stereotyping where individuals foster preconceived oversimplified negative attitudes about certain groups (prejudice) (Mackie & Hamilton, 2014). Stereotypes can be implicit and explicit. Implicit stereotypes are automatic attitudes and thoughts that individuals are not aware of, while explicit stereotypes are the conscious thoughts and beliefs about others that individuals are aware of (Cunningham, Nezlek, & Banaji, 2004). Implicit and explicit stereotype and bias are important considerations as they are intricately linked with the human tendency to group people and can affect the behaviour, thoughts and beliefs of individuals (Podell & Soodak, 1993; Sekaquaptewa, Espinoza, Thompson, Vargas, & von Hippel, 2003; Siegle, 2001). Healthcare providers particularly need to be aware of stereotype and bias as stereotypical attitudes can affect quality of care and lead to unequal care between different groups (Spencer & Grace, 2016).

Associated with automatic categorisation of people into groups and the thoughts and feelings that arise from interacting with those from other groups, is the anxiety people experience when they come into contact with different groups (Page, 2008). Numerous studies into intergroup contact theory assert that the more an individual comes into contact with individuals from other groups, the less anxious and more empathic the individual will be resulting in reduced negative attitudes toward the different group and increased feelings of trust and forgiveness of past transgressions (Christ et al., 2014; Pettigrew & Tropp, 2006; Pettigrew, Tropp, Wagner, & Christ, 2011). In other words the

more an individual comes into contact with someone from a different group the less they may worry about how to interact with them, and thus the person is likely to feel more comfortable. While individuals that come into contact with diverse cultures less frequently (potentially in less diverse populations) may feel more anxious and uncertain. However, a criticism of this approach is that it is plausible that if intergroup contacts are repeatedly negative experiences then it is likely that precisely the opposite will occur with the individual becoming more anxious and less empathetic towards the different group. Schwab (2017) investigated the relationship between contact and attitude to peers with special educational needs and found no effect with potential negative effects on attitudes, which suggests that improving intergroup relations via contact is not straightforward. A limitation of many of the studies into intergroup contact that do not have control groups and show correlations between attitudes and contact rather than cause and effect, therefore directional causality often can not be posited (Schwab, 2017).

This section has described some of the reasons why humans categorise themselves and others, while also highlighting some of the challenges of interacting with different groups. UK EPs are a relatively homogenous group (Fagan & Wise, 2000) and with the population of the UK becoming increasingly diverse then it can be presumed that the frequency of intercultural contact between EPs and diverse clients may continue to increase, which may mean further challenge for EPs. Furthermore, the literature illustrated in this section

also suggests that there may be differences in thoughts and feelings depending upon frequency of contact, which has implications for individuals working in diverse and non-diverse populations. This is supported by Munoz's (2009) study into the multicultural competence of school psychologists in Arizona and Wisconsin. Munoz (2009) compared school psychologists from Arizona (which is a relatively diverse state) with school psychologists from Wisconsin (which is a relatively non-diverse state) and concluded that school psychologists from Arizona reported higher scores in providing the appropriate assessments and interventions to diverse clients. This has implications for EP/Ts in the UK because it suggests that EP/Ts in areas that are not particularly diverse may not feel as competent to provide multicultural services as those in culturally diverse parts of the UK.

2.4 Race, Ethnicity, Socioeconomic Status, Culture and Class

This section of the review will briefly outline some of the key terms used to group populations of people, with a brief discussion about how the concepts relate to culture. Clarification of 'race', 'ethnicity' and 'culture' are necessary to support the reader's understanding of the subsequent review, as they are a focus of this study. Further, 'social economic status' and 'class' are terms which must be considered and discussed as they are terms which are associated with race, ethnicity and culture and can influence perceptions of culture (Moya & Fiske, 2017; Spencer & Castano, 2007).

Definitions of 'culture' will be more extensively discussed, as it is a term central to understanding the concept of cultural competence. It is a pertinent point to mention that the terms 'race', 'ethnicity', 'socioeconomic status', 'class', and 'culture' are terms which are not socially fixed ways of categorising people, however these terms can provide a useful basis of which difference amongst populations and perspectives can be explored.

2.4.1 Socioeconomic Status

A significant factor that is seen to contribute to the differences between ethnic minority groups and White ethnic groups is socioeconomic status (SES) (Williams, Priest, & Anderson, 2016). SES relates to family income, parental education and occupational status (Bradley & Corwyn, 2002). SES is an approximate term that can be used to understand the economic situation of an individual or a group of people, which has significant implications for certain minority populations in the UK (Bradley & Corwyn, 2002). SES is a term important to mention for the purposes of discussing ethnicity and culture because it has been found to impact culturally diverse groups in a number of ways (Bhattacharyya, Ison, & Blair, 2003; Bradley & Corwyn, 2002; Williams, Mohammed, Leavell, & Collins, 2010). Low SES, including poverty, can affect executive functioning including working memory and planning (Hackman, Gallop, Evans, & Farah, 2015), brain development (Hair, Hanson, Wolfe, & Pollak, 2015), and academic achievement (Lam, 2014) and thus is an important consideration for practitioners considering cultural differences.

Further, it is plausible that an individual may attribute group differences to a difference in culture where in fact the differences may be best attributed to a difference in SES (Spencer & Castano, 2007). Therefore, SES may be a variable that needs to be considered when discussing cultural differences.

2.4.2 Social Class

Similar to SES, social class is also a significant factor to consider when discussing culture. Similar to SES and also difficult to define, social class refers to the social and economic status of a population (Liberatos, Link, & Kelsey, 1988; Savage et al., 2013). Social class has been found to be a significant factor for health (Artazcoz, Benach, Borrell, & Cortès, 2004; Blane, 1995; Liberatos et al., 1988), employment (Arber, 1987; Savage et al., 2013) and language (Hall, 2005). Social class can also affect patterns of educational attainment such as the amount of learning opportunities a child has (Burkam, Ready, Lee, & LoGerfo, 2004), the educational choices a young person makes (Ball, Davies, David, & Reay, 2002) and the general physical health and wellbeing of people (Agrigoroaei, 2015). Social class is seen to have a significant influence upon the social and economic resources of people and is an important consideration for practitioners concerned with the cultural context of a client (Ebert & Zavarzadeh, 2015).

2.4.3 Race and Ethnicity

The terms race and ethnicity are socially constructed ways of categorising populations of people based upon common characteristics (Goldberg, 1992;

Isajiw, 1993). Traditionally race was used to categorise populations based upon observable biological traits such as skin tone and other phenotypes while ethnicity is used to categorise populations by cultural traits such as history, language, religious tradition, and ancestry (Goldberg, 1992). Although these concepts seem straightforward, they are not. Perceptions of race and ethnicity continuously change so comparing groups is difficult and not without limitation, however these constructs still largely “describe groups that have been treated in similar ways based upon presumed biological characteristics” (Caprio et al., 2008, p. 2211). Ethnicity and culture are seen to be linked, however not synonymous with each other (Rupasinha, 2014). Frederickson (2009, p. 6) acknowledged Thomas (1994) and defined ethnicity as:

a label that reflects perceived membership of, and a sense of belonging to, a distinctive social group. The crucial distinguishing features of an ethnic group vary between different contexts and change over time. They may include physical appearance, first language, religious beliefs and practices, national allegiance, family structure and occupation (Thomas, 1994). A person’s ethnic identity may be their own categorisation of themselves or by how others see them. (p. 6).

For the purposes of this study, the definition of ethnicity given by Frederickson (2009, p. 6) will be used. However, I acknowledge that this definition represents only one conceptualisation of ethnicity, with potential for the term to differ interpersonally.

2.4.4 Culture

Culture is a fundamental concept guiding this research study. This section will provide key definitions of culture in order to advance the readers understanding of what the term means broadly and specifically.

'Culture' is a term difficult to define. Theorists have explored the meaning of culture for a number of years with a number of different definitions existing for the concept (Spencer-Oatey & Franklin, 2009). Kroeber and Kluckhohn (1952, p. 181) wrote a monograph, which included over 160 definitions of culture, and concluded, "culture consists of patterns, explicit and implicit... culture consists of traditional ideas and especially their attached values". Bornstein (1995) described the term culture as the shared beliefs and customs of a group of people, which serves to provide a context for which meaning is derived from activity. Culture exists socially and enables groups to communicate in mutually interpretable ways (Caprio et al., 2008). Similarly, Geertz (1973) highlighted the interpretive nature of humans in search of meaning. In addition, Matsumoto (2009) emphasised the shared attitudes, values, beliefs and behaviours between groups of people are different for each individual and transferred from generation to generation, of which the function is to derive meaning from life. Further, Hannerz (1992, pp. 3–4) stated that "to study culture is to study ideas, experiences, feelings as well as the external forms that such internalities take as they are made public, available to the senses

and thus truly social” and further emphasises interpretations that people make to create meaning for themselves.

Nieto (2015, p. 48) further described culture as “the ever-changing values, tradition, social and political relationships, and worldview created, shared and transformed by a group of people”. Lustig and Koester (2012) described culture as comprising of *beliefs*, *values*, *norms* and *social practices*. According to Lustig and Koester (2012, p. 26), *beliefs* can be defined as what a group of people believe the world is like and what is true or false about the world, *values* can be defined as what a group of people regard as important, *norms* can be defined as the rules which guide appropriate behaviour, which in turn “provide the expectations people have of one another and of themselves”, and *social practices* can be described as the patterns of behaviour that a cultural group typically follow.

Kumaravadivelu (2008, p. 10) described culture as offering individuals “a rationale for their behaviour, a prism through which to see it, a measurement by which to evaluate it”. This description indicates that culture can be perceived as a lens through which people can explain and understand thoughts and behaviour. Referring to Kumaravadivelu (2008), Nieto and Zoller Booth (2010, p. 408) described culture as being a fundamental component of culture that “reflects and shapes reality”. If language is a “primary means of transmitting information about beliefs and cultural traditions” (Santiago-Rivera & Altarriba, 2002, p. 30) then culture and language are inextricably linked, or

as Hall (1959, p. 169) describes it “Culture is communication and communication is culture”.

From definitions it can be inferred that culture involves social groups, however individuals within the same group may have different cultural characteristics (Spencer-Oatey & Franklin, 2009). Culture also involves constructing meaning through interactions, sharing beliefs, values, attitudes and behaviours, and is transferred through generations (Nieto, 2015). It seems likely that culture is a social construct and refers to complex sets of phenomena and practices, differently conceptualised by different groups and different individuals (Chiu, Gelfand, Yamagishi, Shteynberg, & Wan, 2010; Jahoda, 2012). One way of conceptualising culture is by considering the existence of culture at multiple levels (Chiu & Hong, 2013). Operating at the ‘supra-individual level’ culture exists in the form of tangible representations such as art, texts and advertising (Morling & Lamoreaux, 2008). Another level culture exists is at the individual level, which involves perceptions of self, attitudes, feelings and other individual characteristics (Hannerz, 1992). At the intermediate level culture exists in the form of the shared perceptions of culture, beliefs, values and traditions (Chiu et al., 2010; Lustig & Koester, 2012).

It is clear that amongst theorists the conceptualisation of *where* and *what* culture is differs, some believe culture to exist internally in the mind (Cole & Parker, 2011; Geertz, 1973) while others believe it to exist both externally and internally, in the internal mind and in the material world (Chiu & Hong, 2013;

Jahoda, 2012). Lang (1997, p. 389) concluded that “attempts at defining culture in a definitive way are futile”, however the term culture is still an important way of grouping and describing populations and their presumed characteristics. It is also important to mention that culture is not limited to ethnicity differences in its description of social groups as it is also used to describe the beliefs, values, norms, and behaviours of other groups including SES differences, sexuality differences and those who have disabilities (Garran & Rozas, 2013; Lee & Aurolyn, 2013; Spencer & Castano, 2007).

For the purposes of this research study, the term 'culture' will be employed in a manner which accepts that it exists on the multiple levels (Chiu & Hong, 2013), and exists in the mind and in the material world (Jahoda, 2012). Culture, race, ethnicity, social class and SES are terms difficult to define with precision, however they are useful terms to use for the purposes of categorisation and for this study. Race, ethnicity and culture provide common but different ways of grouping/describing populations and their presumed characteristics and beliefs. Furthermore, despite a focus upon ethnicity this study it will not be restricted to ethnicity as participants' perceptions of culture will be explored.

2.4.5 Culture and Psychology

For a long time in psychology it has been known that culture significantly influences our lives in complex ways (Bornstein, 1995). Culture has been found to influence our perception of mental health (Akyeampong, Hill, & Kleinman, 2015; Uzzell, Ponton, & Ardila, 2013), sense of self (Belk, 1984),

social perception (Zhu, Zhang, Fan, & Han, 2007), childhood and adult experiences, parenting styles, personality, motivation, relationships, and physical health (Heine, 2015). Many studies in psychology such as; Chopik, O'Brien, and Konrath, (2017), Levine, Norenzayan, and Philbrick, (2001), and Seo, Kim, Tam, and Rozin, (2016) have focused on looking at people from different countries to ascertain the influence of culture, however there is also extensive evidence of cultural differences amongst individuals born in the same country (Portes, 1996).

Diverse cultures can experience barriers to services such as culturally biased tests, diagnostic tools, assessments (Kapantzoglou, Restrepo, & Thompson, 2012), and professionals who do not understand diverse populations (Fleckman, Dal Corso, Ramirez, Begaliev, & Johnson, 2015). This situation may be amplified by an ethnically non-representative health and education service in an increasingly diverse population (Bullen & Hughes, 2016; Lin et al., 2015).

Portes (1996) has further argued that educational psychology has mostly treated ethnicity and culture as control variables and has thus become limited in understanding how the mind, culture, ethnicity and development interact. However theorists such as Bronfenbrenner (2009) have emphasised the importance of conceptualising how human development is shaped by interrelated environmental surroundings including culture. Psychology as a whole remains a discipline where cultural understanding is largely

understudied and sometimes not considered (Portes, 1996), which one can speculate may be due to the ethnically unrepresentative demographic of practitioners in the field (Fagan & Wise, 2000).

2.4.6 Racial and Ethnic Identity Theory and Interaction Patterns

Researchers such as Root (1990) and Hud-Aleem and Countryman (2008) have emphasised the role race can play in the identity development of people. Phinney's (1990) model of adolescent ethnic identity development describes how an individual's sense of identity can develop from 'ethnic identity diffusion', characterised by pre-exploration of ethnicity to 'ethnic identity achievement', where the individual is psychologically secure with their membership in an ethnic group. Atkinson, Morten, and Sue's (1989) five-stage model of racial and cultural identity development is a commonly referenced conceptualisation used by a variety of racial and ethnic identity development theories. Atkinson, Morten, and Sue's (1989) model describes the process an individual can experience when defining their racial identity. Atkinson, Morten, & Sue's (1989) five stage model describes how an individual develops through stages of 'conformity' (identifying with White culture), 'dissonance' (beginning interest in own racial / ethnic group), 'resistance' (exploring own race and ethnicity to define new identity), 'introspection' (seeking to integrate redefined identity into dominant culture), and finally 'synergetic articulation and awareness' where the individual is able to appreciate other cultures and understand their own heritage. These theories of identity development provide

conceptualisations of how an individual's perceptions of race and ethnicity can affect development, which may need to be considered by EPs working with multicultural young people and families.

Theorists have also emphasised how ethnicity can play a part in classroom interactions. Tennant (2004) examined the classroom interaction patterns between teachers and pupils of different ethnicities and found that African Caribbean children were interacting with teachers for disciplinary reasons more frequently than children from other ethnicities. Perrenet and Terwel, (1997) explored how gender, ethnicity, and ability in the classroom can affect small-group interactions and concluded that gender in combination with ethnicity affects interactions more so than pupil ability regarding group participation. Further, Wolfe (2000) examined how gender and ethnicity interact with classroom discourse and found that White males participated in classroom discussions more frequently than White women and any other ethnic group. Wolfe (2000) concluded that the frequency of classroom interactions differed depending upon gender and ethnicity combined. These studies demonstrate how race and ethnicity are variables that can affect the functioning of young people in the classroom. EPs need to be aware of how interaction patterns can influence the participation of ethnic minorities in the classroom as it may make a difference to the development of racially and ethnically diverse children.

2.5 Cultural Competence

The goal of cultural competence is to improve intercultural interactions by improving cultural understanding (Rathje, 2007). More broadly, cultural competence is an initiative which promotes and emphasises that minorities are important, multicultural issues are real and relevant for psychologists working in schools, cultural differences must be accommodated in the thinking and practice of psychologists, and the profession values diverse cultures in achieving positive outcomes (Frisby, 2009). Cultural competency may be an important consideration for UK service providers where understanding diverse client perspectives are important (Portera, 2014). See Appendix A for a brief summary of the history of the concept of cultural competence.

2.5.1 Definitions

Cultural competence is a term often referred to using similar terms such as intercultural competence (Lustig & Koester, 2012), cross-cultural competence (Lynch & Hanson, 1992) and multicultural competence (Huang & Gibbs, 1992). Further terms that are also associated with cultural competence are cultural sensitivity, culturally responsive services, cultural awareness and culturally congruent practices (Frisby, 2009).

Cultural competency is a construct difficult to define perhaps because culture itself is difficult to define (Jahoda, 2012; Moeller & Nugent, 2014; Rathje, 2007), however there is some consensus as to what *being* culturally competent might mean. Cultural competency refers to cross-cultural capacity as defined by attitudes, practice, policy, and structure for working across

cultures (Mason, 1995). Deardorff (2006, p. 247) conducted a survey of intercultural scholars and similarly to Mason (1995) concluded that intercultural competency refers to “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills and attitudes”. In addition, Sinicrope, Norris, and Watanabe (2007) described intercultural competence as the ability an individual has to appropriately and effectively interact with other individuals from culturally different backgrounds. Similarly, Byram (1997) states that when an individual has cultural competency they have knowledge of cultures and social identities, whilst having the capacity to relate to new people from different contexts in the absence of specific preparation. Keesing (1974, p. 89) described a person with cultural competence as someone who can act on the “theory of what his fellows know, believe, and mean, his theory of the code being followed, the game being played, in the society into which he was born”. Further, intercultural competency refers to the notion that some people are more efficient in intercultural situations than other people (Rathje, 2007). In addition to knowledge about others’ culture, Kirmayer (2012) emphasised the importance of client self-knowledge as a component of cultural competence. This is a notion shared by other theorists such as who emphasised the importance of *awareness (including self-awareness), knowledge, and skill* in developing multicultural competence in counselling (Arredondo et al., 1996; Roysircar, 2004). Additionally LeBaron, Pillay, Arai, Carstarphen, and

Bhango (2006) emphasised curiosity to learn about other cultures and openness to other perspectives and worldviews, which can be roughly categorised as the 'attitudes' towards different cultures that Mason (1995) and Byram (1997) described as fundamental characteristics for becoming culturally competent.

From the above definitions it can be deduced that key components related to cultural competence fall into three broad categories; *knowledge*, *skill*, and *attitudes*. '*Knowledge*' represents knowledge and awareness of other cultures and cultural self-knowledge, '*skill*' represents the ability to communicate effectively and understand other cultures, and '*attitude*' represents the internal thoughts and feelings of cultural difference (see Table 1 below).

Table 1

Table Illustrating Knowledge, Skills and Attitudes

Knowledge	Skill	Attitude (Internal/external outcome)
Knowledge of culture differences including context, roles, identity formation, traditions, family systems, beliefs, values, and impact of	Skills in communicative and linguistic ability with different cultures.	Acceptance, empathy and congruence.

Knowledge	Skill	Attitude (Internal/external outcome)
perspective and other worldviews.		
Knowledge of verbal-linguistic, non-verbal and para-verbal knowledge.	Skills in observation, analysis, interpretation and formulation where culture difference is considered.	Flexibility, sensitivity and curiosity relating to different cultures.
Cultural Self Knowledge including identity and worldview.	Abilities relating to building and maintain relationships, including collaboration.	Respect and openness to new and different cultures.
Understanding global issues, trends and implications for culturally diverse.	Mediation and conflict management.	Patience, discovery (tolerating ambiguity) and motivation with different cultures.

Note. Adapted from Portera (2014)

Throughout the remainder of this research study, the terms 'cultural competence' and 'intercultural competence' will be used interchangeably and will refer to one's ability (knowledge, skill and attitude) to practice cross-

culturally. The term 'multicultural competence' will also be used and will refer to one's ability (knowledge, skill and attitude) to practice cross-culturally with multiple different cultures.

2.5.2 Theories and Models

Unsurprisingly, between theorists there remain differences in the theoretical understanding of the construct of cultural competence and its measurement. This section does not purport to be exhaustive as that is beyond the scope of this review as there are a number of cultural competence models (Arasaratnam, 2008; Fantini & Tirmizi, 2006; Milhouse, 1993; Portera, 2014; Precht & Lund, 2007). However, two of the most commonly referred to developmental models of cultural competency which are well defined, comprehensive and fit for the purpose of this study, are the developmental model of intercultural sensitivity (DMIS) (Bennett & Bennett, 1993), and the process model of intercultural competence (Deardorff, 2006, 2009). A focus on developmental models is useful because they conceptualise cultural competence as a process of development where an individual can become increasingly culturally competent over time (Bennett & Bennett, 1993; Deardorff, 2006, 2009; Lantz, 2014).

2.5.3 Developmental Model of Intercultural Sensitivity

The DMIS created by Bennett and Bennett (1993) explains that intercultural understanding is an individual process, which involves a continuum with ethnocentrism at one extreme and ethnorelativism at the other. Ethnocentrism

refers to the state of an individual who is in denial and defence against intercultural sensitivity, while ethnorelativism is the opposite state where an individual is open and accepting of intercultural sensitivity (Bennett and Bennett, 1993). The hypothesis of intercultural sensitivity is that the more sensitive and interested an individual is with other cultures the more likely they are to “modify their behaviour as an indication of respect” (Bhawuk & Brislin, 1992, p. 416) and thus able to practice in interculturally appropriate ways (Hammer, Bennett, & Wiseman, 2003). The DMIS was developed to explain how people interpret cultural difference (Hammer et al., 2003) and describes six phases people move through in pursuit of intercultural competence from *denial* (complete denial of different ways of human existence) to *integration* (absorbing and integrating aspects of one’s own culture with other cultures).

The DMIS provides a systematic and useful way of conceptualising the development of intercultural sensitivity. The different stages are plausible and well defined (Zafar, Sandhu, & Khan, 2013) descriptions of what Hammer et al., (2003, p. 423) describe as people’s “cultural worldview” changing upon understanding and experiencing cultural differences. However the well-defined and specific stages of developing intercultural competence can also be criticised for being a too simplistic way of conceptualising human change, which Zafar et al. (2013) concluded adds difficulty when transferring the model into practice. Liddicoat, Papademetre, Scarino, and Kohler (2003) criticise the DMIS for assuming a linear and unidirectional process of change and

unrealistic in its assumption of linear movement over short periods rather than longer periods. The DMIS provides a plausible conceptualisation of why experiences with new cultures can be difficult and complex as the unidirectional movement from ethnocentrism to ethnorelativism fosters “more issues to be resolved” (Hammer et al., 2003, p. 423).

2.5.4 Process Model of Intercultural Competence

The process model of intercultural competence (PMIC) was developed by Deardorff (2006, 2009) and built upon Byram's (1997) multidimensional model of intercultural competence. It is a framework for understanding intercultural competence, which was derived using grounded research methods to detail criteria needed for different cultures to interact effectively and appropriately. According to Deardorff (2006, 2009) the three key components of intercultural competence are *knowledge*, *skills*, *internal outcomes*, and *external outcomes*. *Knowledge* refers to cultural self-awareness (understanding how culture has affected world-view and identity development), and culture-specific knowledge such as; other worldviews, sociolinguistic awareness and culturally different perspectives. *Skills* refer to abilities relating to observation, listening, interpretation, and evaluation and the use of these skills during intercultural contact. *Internal outcomes* refer to internal process relating to flexibility, ethnorelative perspective, empathy, and adaptability because of gained attitudes, knowledge and skill following intercultural learning. *External*

outcomes refer to the behavioural outcomes relating to communication in an intercultural situation.

The PMIC is an evidence-based framework for conceptualising the processes involved with developing intercultural competence. The model describes intercultural competence as an on-going and cyclical process of development where reflection is an integral supporting tool. Further, the PMIC assumes that ultimate cultural competence cannot be achieved as cultural competence is a “continual process” (Deardorff, 2006, p. 257), which contradicts the DMIS concept of cultural competence being a more linear continuum toward ethno-relativism. The PMIC explains why an individual possesses the requisite attitudes for working interculturally whilst maintaining ineffectiveness or inappropriateness in communication and behaviour. Another strength of this framework is that it considers both internal and external consequences of intercultural development. A limitation of the PMIC is that it does not purport to consider all variables that may influence cultural competence but just the most prominent variables. For example the PMIC neglects to consider language differences, which have been found to make a significant difference to intercultural competence (Dunn & Andrews, 2015). Byram (1997) asserted the importance of language in his model of intercultural competence having been a languages teacher prior to his research. Another limitation of the PMIC is that the concept is based upon western perspectives, which is ironic considering that one of the outcomes of cultural competence is to understand

culturally different perspectives. Therefore, a non-western perspective on cultural competence may be different.

2.5.5 Construct Criticism

Despite some agreement amongst theorists, there still exists disagreements regarding definitions of cultural competence. Cunningham, Foster, and Henggeler (2002) conducted a study using agreement statistics with participants deemed to have expertise and experience in cultural competence to examine the composition of constructs relating to cultural competency and found limited agreement with only “small subsets of items relevant to culturally competent practice with African Americans.” Davis, (2003, p. 220) used concept mapping methods to examine models of cultural competency from the context of children’s mental health systems of care and similarly concluded “assessing cultural competence is a difficult task when the concept under study remains elusive to the researcher”.

Theorists have also criticised cultural competency for its similarities to social competence and questioned cultural competence as a distinguishable concept. In nursing, Dreher and Macnaughton (2002) argued that cultural competence is unhelpful due to the variance of people within the same cultural group, and further argue that nursing competence (which has facets of social competence) subsumes cultural competence. However, other theorists have argued that social competence and cultural competence may be similar constructs that overlap but each are distinctively different. Behring and

Ingraham (1998, p. 57) argued the importance of culture and the contextual differences in meaning for psychological consultation and stated, “consultation theory, research, practice and training be examined and understood in the context of culture”. It seems likely that aspects of cultural competence may be related to social competence, as it is difficult to imagine a person who is culturally competent but not socially competent. However, studies into cultural competency without discussion of its relation to social competence assume two distinctively different constructs and thus “impairs the field’s ability to evaluate whether CC [cultural competence] is indeed an original construct” (Frisby, 2009, p. 866).

2.5.6 Measurement

Disagreements amongst theorists about frameworks, models and definitions of cultural competence have contributed to difficulties in measurement (Frisby, 2009; Lantz, 2014). However, leading theorists have emphasised that cultural competence can indeed be measured and should be measured using mixed methods (Deardorff, 2009). Most assessment methods available are self-report Likert scale surveys, with acknowledgement from theorists for other methods to be developed such as interviews and observations (Deardorff, 2009; Ponterotto & Potere, 2003). There exists a multitude of measures of cultural competence in nursing (Loftin et al., 2013), counselling (Ponterotto & Potere, 2003; Sheu & Lent, 2007) and the health professions (Gozu et al., 2007), including checklists for school psychologists (Goode, 2002; Rogers &

Ponterotto, 1997), however at the time of writing this there exists no self-assessment measure of cultural competence specific to the role of the EPs in the UK. One of the most widely used and rigorously tested instruments is the intercultural development inventory (IDI) (Hammer et al., 2003), however the price of using the IDI is unfeasible for the purposes of this study. Munoz (2009) conducted an assessment into the multicultural competence of school psychologists using a revised version of the Multicultural Counselling Competence and Training Survey (Holcomb-McCoy, 2001) and found areas practitioners did not feel competent in providing culturally competent services. However, Munoz (2009) can be criticised for only using one method of data collection.

Cultural competency assessment tools have been criticised for not addressing problems related to social desirability (Constantine & Ladany, 2000). In other words, participants may be more inclined to rate themselves in line with social norms or rate themselves more favourably due to personal bias. Constantine and Ladany (2000) conducted a study analysing the relationship between four multicultural competency measures and an index of social desirability and found that self-report competence scales did not relate to case conceptualisation ability. This study as well as others suggests that high self-efficacy scores may relate to desire for cultural competence or exaggerations of cultural competence rather than *actual competence*. More recently Larson and Bradshaw (2017) conducted a systematic review of cultural competence

and its correlation with social desirability and found a positive relationship between cultural competence and social desirability bias, however the strength of the relationship varied instrument to instrument. Further, Larson and Bradshaw (2017) suggested that discussing social desirability bias with the use of cultural competence scales may promote more reliable responses.

2.6 Concluding Comments - Literature Review

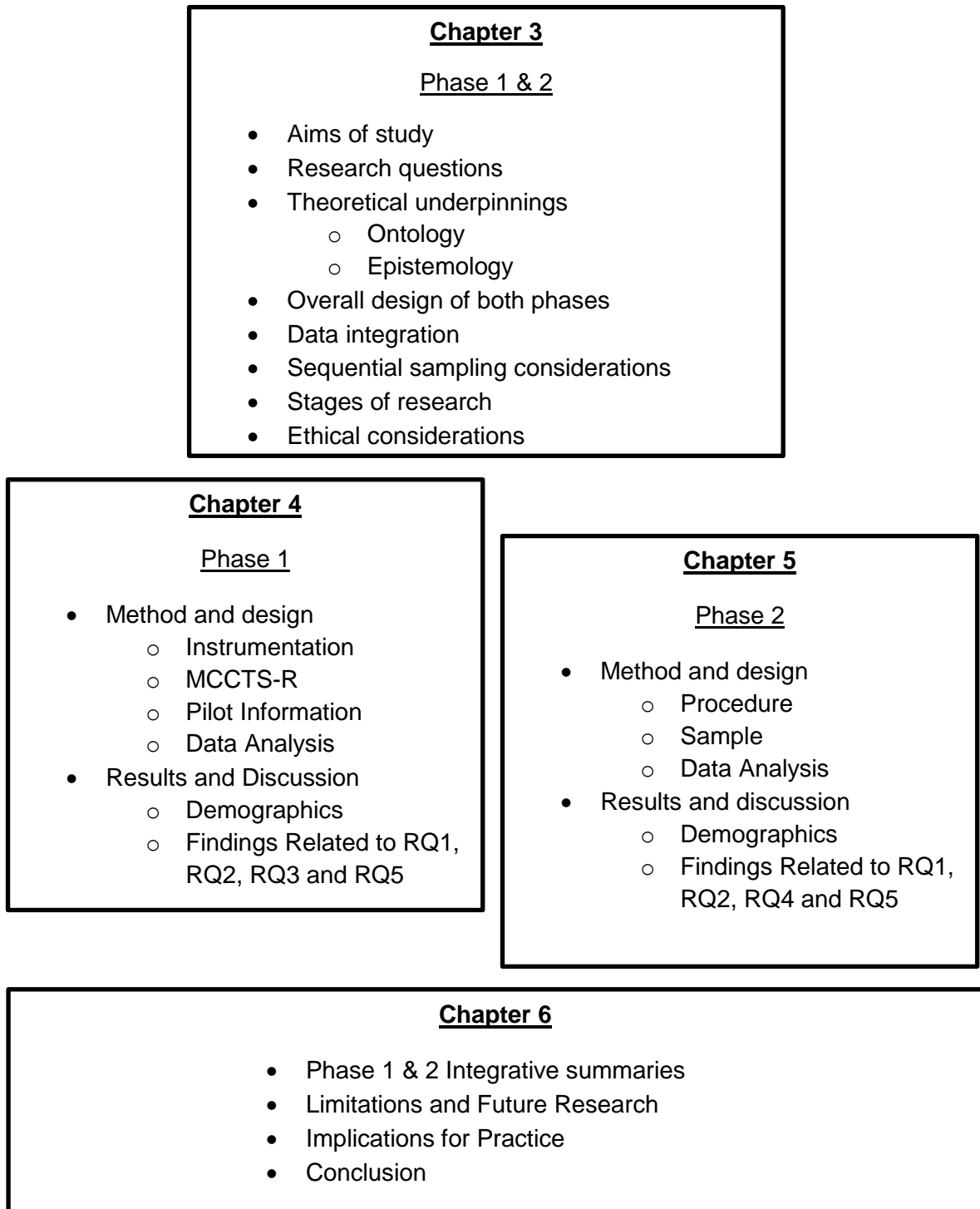
The literature discussing cultural competence is extensive in fields such as nursing and counselling psychology (Loftin et al., 2013; Ponterotto & Potere, 2003; Sheu & Lent, 2007), and most of the research has been conducted in America (Frisby, 2009). The body of literature specific to the assessment of cultural competency for EPs or school psychologists is small, with at the time of writing this no current literature specifically examining the intercultural competence of EPs in the UK. This study attempts to fill gaps in the literature by exploring the intercultural competence of EP/Ts in the UK using quantitative and qualitative methods. This study's findings may contribute to help uncover areas of need for EP/Ts working with multicultural populations while also benefitting service users themselves. It may also raise awareness of cultural differences and aid EP/Ts understanding of service user contexts.

Chapter 3: Methodology (overall)

3.1 Introduction

This chapter presents the methodological considerations and methods employed for the present study, which aimed to explore the perceived intercultural competence and the intercultural experiences of EP/Ts in the UK. This chapter reviews the overall aims of the study and research questions that guided the current study. The chapter describes the philosophical stance concerning the ontological and epistemological assumptions adopted by the researcher and addresses the use of the metaparadigm dialectical pluralism. The selection and explanation for employing a mixed method sequential explanatory design will be discussed. The chapter also describes the studies' design considerations including study sample, instruments used, data collection methods, data analysis methods, and will conclude with ethical considerations. See Figure 1 below for graphical representation of Chapters 3 – 6.

Figure 1

Figure Illustrating Chapters 3 – 6

3.2 Research Questions

In order to restate the aims of the study from a general level to a more specific level, the aims of the study were operationalised into research questions. Research questions were formulated in order to focus the study, help determine the methodological design and guide the process of inquiry and analysis (Creswell & Poth, 2017). The research study was designed to explore the following research questions (RQ):

- RQ1: In what areas do educational psychologists in the United Kingdom perceive themselves to be culturally competent in providing services to culturally diverse clients?
- RQ2: In what areas do educational psychologists in the United Kingdom feel they need (i) knowledge (ii) skills (iii) training to provide competent multicultural services?
- RQ3: Is there a relationship between selected demographic factors (e.g. local authority region, professional position, years of experience) and multicultural competence in educational psychologists?
- RQ4: How does the culture of children, young people and families affect the practice of educational psychologists in the United Kingdom?
- RQ5: What personal/professional experiences do educational psychologists believe have influenced their multicultural development most, and how have these experiences affected their competence (knowledge, skills, attitudes) for working with diverse cultures?

Literature surrounding the psychology of groups and attitudes towards different cultures is not straightforward. Exploring EP's personal/professional experiences may contribute to our understanding of how intercultural competence develops for individuals generally but critically how these experiences have influenced the practice of EP's working with cultures different to their own.

3.3 Theoretical Underpinnings: Ontological and epistemological assumptions

In order to explain the process of research inquiry the theoretical underpinnings had to be considered (Cohen, Manion, & Morrison, 2007). The ontological and epistemological assumptions were fundamental in supporting the understanding of the researcher concerning the nature of reality, the reality of truths, and the underlying theories of knowledge (Johnson, 2017). The literature review guided the researcher's initial thinking, which in turn influenced the ontological assumptions and epistemological assumptions, which guided the methodological considerations (strategy, plan, design), and these in turn supported decisions concerning; procedures, instrumentation, data collection and analysis (Hitchcock & Hughes, 1995).

This section will describe how the literature influenced the ontological and epistemological assumptions made by the researcher. This section will also describe the ontological and epistemological assumptions of the researcher in

order to support the reader's understanding of the researcher's philosophical assumptions that guided this study.

After a review of the literature, it appeared clear that the most common method of exploring cultural competence was self-report Likert scale questionnaires. However Deardorff (2006, 2009) emphasised that where possible mixed methods of data collection should be employed in order to; assess multiple components and aspects of intercultural competence and "measure other aspects of the participants and their cultural and organisational context more extensively to establish their associations with intercultural competence" (Deardorff, 2009, p. 413). In addition, another fundamental purpose for considering mixed or multiple method designs was to improve the external validity of the findings by gaining a breadth of information that indicated commonalities amongst EPs, while gaining in-depth understanding of EPs' individual interpretations. The researcher also wanted to employ a process that considered what Deardorff (2009, p. 464) described as including the "learner in the evaluation process" by exploring what could be learnt from self-evaluation, reflection and feedback aspects in the assessment process. The researcher believed it would be valuable to do this because of the literature implications that indicated value in collecting self-assessment data (Gozu et al., 2007; Lantz, 2014; Loftin et al., 2013; Munoz, 2009; Rogers & Ponterotto, 1997) and reflective thoughts regarding intercultural competence (Deardorff, 2009; Goode, 2002; Lantz, 2014).

Further, at time of writing, a study into the intercultural competence of EPs in the UK did not exist. Studies exploring the intercultural competence of school psychologists in the USA existed, however highlighted challenges of assessing the broad field of intercultural competence (Munoz, 2009; Rogers & Lopez, 2002; Rogers & Ponterotto, 1997). The gaps in literature regarding the intercultural competence of EPs and the challenges of exploring intercultural competence (Frisby, 2009; Lantz, 2014) influenced the researcher in the direction of adopting philosophical standpoints that enabled a flexible and reactive interpretation of potentially unexpected results.

3.3.1 Ontology and Epistemology

The researcher's philosophical standpoint was guided by the metaparadigm 'dialectical pluralism' described by Johnson (2017). Dialectical pluralism is an approach that built upon mixed method research work by Greene (2007) and can be described as a metaparadigm or "process philosophy" (Johnson, 2017, p. 157). Dialectical pluralism functions as a framework with sets of concepts that can be applied to ontological and epistemological conceptualisations. Dialectical pluralism refers to being able to "carefully, systematically, and thoughtfully listen, understand, appreciate, and learn from multiple paradigms, disciplines, values, methodologies, standpoints, ethnicities, and perspectives" (Johnson, 2017). The term 'pluralism' refers to the acceptance of different "realm[s] of inquiry", whilst 'dialectical' refers to logical discussion of ideas and concepts (Johnson, 2017, p. 156). A key principle of dialectical pluralism is

that the nature of reality and the nature of knowledge are able to and should be conceptualised in different ways to form “workable wholes while, concurrently, thriving on differences and intellectual tensions” (Johnson, 2017, p. 156). The researcher believes that adopting a dialectical pluralist approach would support the integration and respect of different paradigms, in order to produce a broader and deeper understanding of intercultural competence within the field of educational psychology.

Another approach at the forefront of the researcher’s philosophical worldview that supports the approach of dialectical pluralism was pragmatism. Pragmatism is a paradigm first stated by Charles Sanders Peirce and was further developed by William James, John Dewey and Jane Addams (Shields, 1998). Pragmatism can be described as an approach that focuses upon meaning and truth as being ‘what works’ and concerns itself with practical consequences (Shields, 1998; Tashakkori & Teddlie, 2010). In other words, pragmatism assumes the view that something is true or meaningful insofar as it works or produces practical consequences (Johnson & Onwuegbuzie, 2004; Robson, 2002). Pragmatism is an approach which endorses eclecticism and pluralism, that is conflicting theories and views can be useful and asserts that “research approaches should be mixed in ways that offer the best opportunities for answering important research questions” (Johnson & Onwuegbuzie, 2004, p. 16). By adopting a pragmatic approach to the complex field of cultural competence, the researcher assumes that “useful points of

connection” (Morgan, 2007, p. 71) between quantitative and qualitative methodologies can be discovered. Cultural competence is a concept that theorists disagree upon in terms of definitions, components, and measurements (see chapter 2). The researcher is aware that a perfect conceptualisation of cultural competence may not exist, however by adopting a pragmatic approach to the concept the researcher was able to construct an informed working conceptualisation of cultural competence that could be measured using practical means.

The following sections will describe how the researcher’s philosophical stance allowed for the researcher to bring different philosophical world views together in pursuit of a “workable whole” (Johnson, 2017, p. 156) in order to explore the field of multicultural competence and EPs in the UK.

3.3.2 Ontology

The term ‘ontology’ refers to the philosophical question: What is the nature of reality? Or, what can be considered as truth? (Pasian, 2016). In other words, ontology is the philosophical assumptions concerned with the nature of ‘being’ and whether reality is “objective in nature” or “result of individual cognition” (Cohen et al., 2007, p. 7).

This study was based upon an ontological perspective concurrent with the metaparadigm dialectical pluralism, which proposes that reality can be conceptualised in multiple ways because multiple truth statements can be

made about the nature of reality (Johnson, 2017). The researcher assumes that there is a reality that exists independent of individuals (objectivism), while also assuming that there is a reality which is constructed by individuals (constructivism) (Cohen et al., 2007).

The researcher believes that aspects of cultural competence are real, objective, can be generalised across populations and can be measured using nomothetic means of inquiry. This is concurrent with an objectivist orientation, which asserts that there is a reality that exists independent of human cognition, can be determined by virtue of reason and logic and indicates that shared commonalities or consensus between people exist (Elkind, 2005).

The researcher also believes that aspects of cultural competence and intercultural experiences are subjective, influenced by the social conceptualisation of individuals', and can be measured using idiographic means of inquiry, which suggests that aspects of reality can only be understood from the constructed perspective of participants' (Todd, 2004). This is concurrent with a constructivist orientation, which asserts that there may be a reality that exists independent of human cognition, however knowledge of this reality is a social construction (Elkind, 2005).

Nomothetic means of inquiry would allow for a broad understanding of cultural competence and intercultural experience, while employing idiographic means of inquiry would allow for a deeper understanding of cultural competence and

the intercultural experiences of EPs. The researcher assumes that by accepting and embracing different ontologies, the production of a holistic conceptualisation of the phenomena of cultural competence may be possible and “combine ideas into a new broader/thicker viewpoint” (Johnson, 2017, p. 159).

3.3.3 Epistemology

Epistemology is a branch of philosophy concerned with the philosophic question: What is the nature of knowledge? Or what can be considered as knowledge? And can be defined as the theory of knowledge and justification (O'Brien & Audi, 2010).

Concurrent with a dialectical pluralist approach to the nature of knowledge, this study is based on the assumption that multiple epistemological perspectives can be employed (Johnson, 2017). Concurrent with pragmatism, this study is based on the assumption that the nature of knowledge is fallible and agrees with Sosa (2017, p. 56) that “even a true belief based on excellent reason may thus fall short of knowledge”. In other words, the researcher assumes that knowledge and meaning should be viewed as provisional as it changes over time. Therefore, this study is concerned with approaching the topic of cultural competence and EPs' experiences from multiple standpoints in order to corroborate findings and gain a breadth and depth of understanding.

The researcher believes that some knowledge such as educational psychologist demographic information and educational psychologist cultural competence beliefs will be quantifiable and able to be collected and interpreted with objective means. This aspect of the study is concurrent with a positivist approach to the nature of knowledge, which suggests that objective reality exists independent of individual subjective experiences (Hesse-Biber, 2010).

The researcher also believes that multiple subjective realities exist and should be part of the knowledge building processes. Therefore, EPs' experiences and attitudes regarding cultural competence should be considered and used as part of the process to explore and interpret quantitative data using qualitative means of inquiry. This aspect of the study is concurrent with an interpretivist approach, which suggests that multiple subjective realities exist that are constructed by individuals (Hesse-Biber, 2010).

3.4 Phase 1 and 2 Ethical Considerations

The research study was granted ethical approval by The University of Exeter, College of Social Sciences and International Studies Ethics Committee on the 10th of February 2017 (see Appendix B).

The nature of participation in both phases of research was voluntary. All participants for this study were professional adults (over the age of 18). All participants entered the research willingly and had been fully informed of the

study, the research process and understood what they were agreeing to (see Appendix C and D for the Information and consent sheets that were agreed online or signed by participants). See Appendix E for full ethical considerations relating to Phase 1 and 2 of this research study.

3.5 Phase 1 and 2: Design of Both Phases

For this study a mixed, sequential, explanatory study design described by Creswell, Plano Clark, Gutmann, and Hanson (2003) was employed to explore the cultural competence and intercultural experiences of EPs. Quantitative data from a revised version of the Multicultural Counselling Competence and Training Survey (MCCTS-R) of EP/Ts was obtained, and then followed up with interviews of EP/Ts purposely selected to: explore results in more depth and explore additional cultural competence components and experiences.

Mixed methods in research can be described as research designs where both quantitative and qualitative data are used to answer a particular research question (Hesse-Biber, 2010). Johnson and Onwuegbuzie (2004, p. 17) define mixed method research as “the class of research where the researcher mixes or combines quantitative and qualitative research techniques, methods, approaches, concepts, or language into a single study.” The term mixed method also refers to the integration of data and the interpretation of results (Johnson & Onwuegbuzie, 2004). Justification for choosing a mixed-methods sequential explanatory design was as follows:

There is a lack of research into the cultural competence of EPs in the UK. Approaching the research problem/question with quantitative means (survey) would allow for a general understanding of the problem, while the qualitative data (interview transcripts) and analysis would support the explanation of the quantitative findings and explore participants' views in further depth (Fetters, Curry, & Creswell, 2013; Ivankova, 2014; Ivankova, Creswell, & Stick, 2006; Tashakkori & Teddlie, 2010). This supports what Johnson and Onwuegbuzie (2004) describe as 'expansion' and 'complementarity', where the use of different methods may extend the breadth and depth of enquiry while also helping to enhance and elaborate upon findings.

The use of a mixed methods design in this research also supports what Greene, Caracelli, and Graham (1989) describe as 'development', where the results from one method (survey) will inform aspects of another method, such as sample and implementation.

Researchers have questioned the appropriateness of structured questionnaires and surveys for studying phenomena such as participant attitudes (Tomlinson, 1989), which Portera (2014) described as a key component of cultural competence. Incorporating participant interviews into the study design may enable a more appropriate way of gaining EP's perspectives and attitudes regarding cultural competence.

The lack of previous research into the cultural competence of EPs may have raised results unexpected to the researcher. By using a sequential explanatory design the researcher would be able to explore and analyse any unexpected results through the process of what Morse (1991) describes as 'sequential triangulation'. Sequential triangulation can be described as using at least two methods to explore the same research question, where a single method may be inadequate (Morse, 1991). By employing Sequential triangulation, the researcher will be able to establish validity by verifying the findings from the different methods of inquiry. This also supports Deardorff's (2009) suggestions that cultural competence should be measured using mixed methods in order to better understand aspects of the cultural competence but also the cultural context of participants. Please see the following

Table 2, which relates to how the data collection methods relate to research questions.

Table 2

How Data Collection Methods Relate to Research Questions

	Phase Quantitative phase – EP/T survey	1: Phase Qualitative phase – EP/T interview	2:
RQ1: Areas EP/Ts perceive themselves to be culturally competent.	*		*
RQ2: Knowledge, skill, training needs.	*		*
RQ3: Demographic differences.	*		
RQ4: How culture affects EP/T practice.			*
RQ5: Experiences that have influenced cultural competence development.	*		*

3.6 Phase 1 and 2: Data Integration

This study integrated data at two stages. At the first integration stage, the quantitative data from Phase 1 of the study was used to inform the qualitative Phase 2 of the study. During the first integration stage the data analysis from the quantitative Phase 1 was connected with the qualitative Phase 2 to “build into the second data set” (Creswell, 2013, p. 281). At the first integration stage

the results from the Phase 1 quantitative study informed the data collection method of the Phase 2 qualitative phase and represented what Creswell et al., (2011, p. 27) termed “building”. The participants from the qualitative phase were selected from the population of participants who responded to the Phase 1 quantitative phase. This represents what Creswell et al., (2011, p. 27) term “connecting” as the data from Phase 1 was linked with the sampling frame of Phase 2. At the second (final) stage of data integration the researcher ‘merged’ the two datasets together for analysis and discussion in the Phase 2 discussions and in the final discussions section (Creswell et al., 2011; Fetters et al., 2013).

3.7 Phase 1 and 2: Sequential Explanatory Sampling Considerations

Sample selection is seen as an important procedure in mixed method research as it plays an integral part in study design (Creswell, 2013; Ivankova, 2014; Todd, 2004). Typically the sample size during the quantitative phase of a study is larger than the qualitative size, which Creswell (2013) concludes is appropriate if participants have participated in both phases of a study. In this study a sequential explanatory design was employed where the quantitative phase was conducted prior to the qualitative phase.

The sample of the qualitative phase was therefore dependent upon the sample and the data of the quantitative phase of the study. The Phase 2 qualitative sample was purposely selected from the quantitative sample in order to

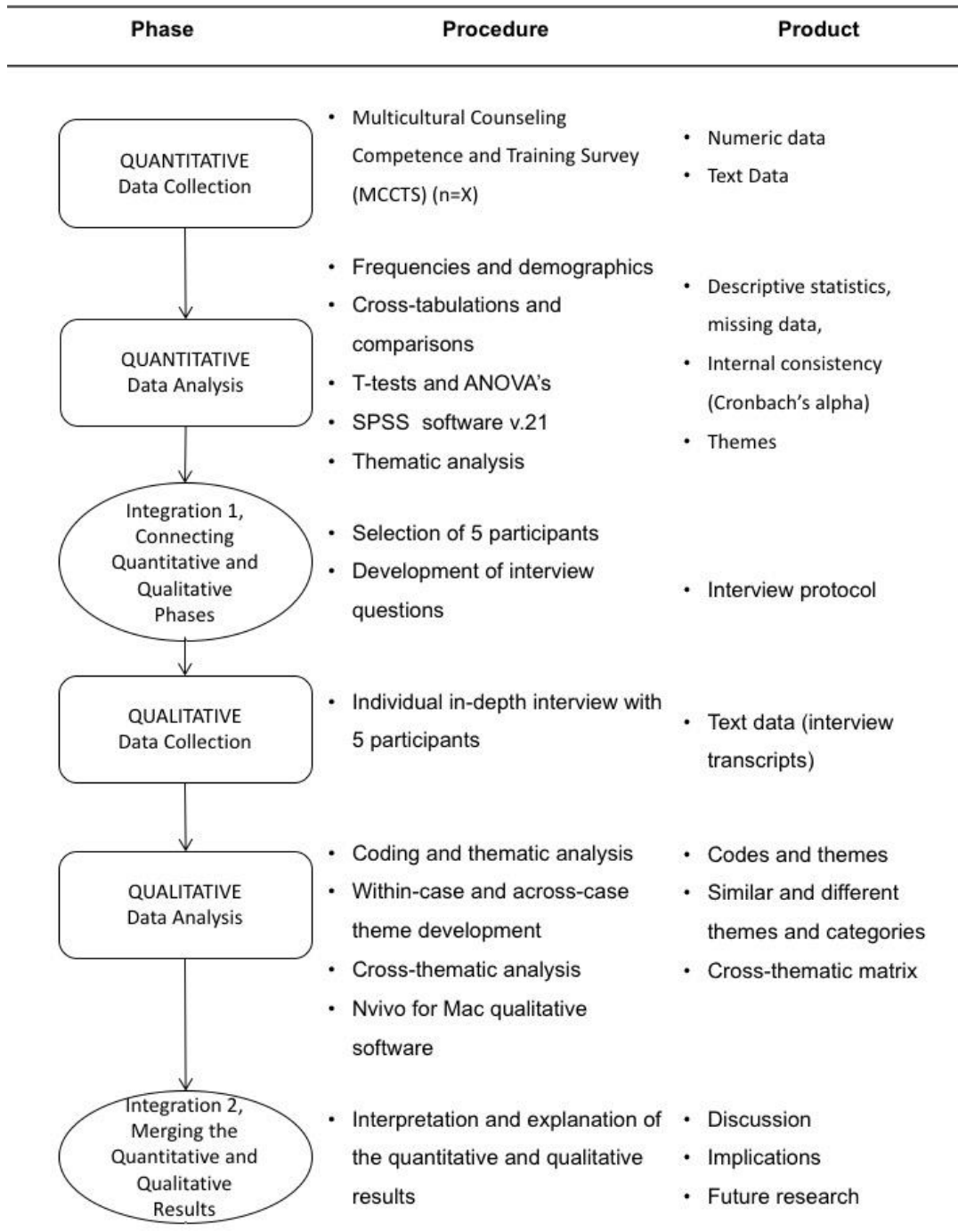
provide data which best explained and expanded upon the quantitative results (Creswell, 2013; Ivankova, 2014).

3.8 Phase 1 and 2: Stages of Research

The study included two main waves of data collection. The first wave of data collection gathered quantitative data from EPs and TEPs from July 2017 to September 2017. The second wave of data collection gathered qualitative data from a small selection of study participants from November 2017 to January 2018. In order to support the comprehension of the multistage format of this study, a visual model graphically representing the mixed-methods procedures of this study was produced. Visual models of procedures have been reported as beneficial and valuable in mixed-methods literature because they can support the researcher's and reader's conceptualisation of methods (Creswell, 2013; Ivankova, 2014; Ivankova et al., 2006), see Figure 2 below.

Figure 2

Visual Model for Mixed-Methods Sequential Design Procedures



Note: Adapted from Ivankova et al., (2006)

The specific details regarding the methodologies employed in Phase 1 and Phase 2 of this study will be presented separately, at the beginning of Chapter 4 (Phase 1: Method and Design) and at the beginning of Chapter 5 (Phase 2: Method and Design).

Chapter 4: Phase 1

4.1 Phase 1: Method and Design

In order to explore RQ1, RQ2, RQ3, and RQ5, nomothetic means of data collection were employed using an adapted version of the MCCTS-R distributed to a population of EP/Ts. The survey was distributed to; 24 educational psychology services across the UK, 8 of the 12 universities that participate in the educational psychology training scheme, and a forum dedicated to the field of educational psychology (EP NET) on two occasions (7.10.2017 and 7.11.2017). The sample was recruited on a voluntary basis, where EP/Ts self-selected into Phase 1 of the study.

4.1.1 Phase 1: Instrumentation

The instrument used to collect data in this phase of the study was an adapted version of the Multicultural Counselling Competence and Training Survey-Revised (MCCTS-R).

There exist a multitude of cultural competence related assessment tools across different disciplines (Deardorff, 2009; Spencer-Oatey & Franklin, 2009). Spencer-Oatey & Franklin (2009) reported over 77 different assessment tools. Due to the number of instruments that were readily available, the researcher reviewed the appropriateness of instruments specific to the field. The researcher wanted to consider instruments that were theoretically based on a model of cultural competence that considered

knowledge (including awareness) and skills as key components, in line with the literature mentioned in the previous chapter. The researcher also wanted an instrument that was readily available, cost effective and appropriate for adaptation. Further, the researcher wanted an instrument that was appropriate as a “starting point for a process of reflection, introspection and learning” (Spencer-Oatey & Franklin, 2009, p. 177). After a review of instruments, the researcher narrowed down potential choices of instruments by eliminating instruments that were inappropriate for the role of EPs. A self-report, assessment instrument specific to the role of UK EPs did not exist, however Munoz (2009) adapted a version of (Holcomb-McCoy & Myers, 1999) Multicultural Counselling and Training Survey-Revised (MCCTS-R) for use with school psychologists in America.

To aid selection of an appropriate tool, guidance adapted from Deardorff's (2006) study into appropriate assessment methods was used. The MCCTS-R was modified in a number of ways to improve the appropriateness of the measure for the purposes of the study, see Appendix F for detailed explanations of the modifications and justifications for these changes. The adapted version of the MCCTS-R (Munoz, 2009) was eventually chosen for the following reasons:

The MCCTS-R was compatible with the aims and goals of this research. The MCCTS-R was designed to assess the perceived cultural competence (awareness, knowledge, and skill) of practitioners (Holcomb-McCoy, 2001),

which suited the purpose of this study. The MCCTS-R did not need extensive modifications for use with UK EPs, however where changes were required the MCCTS-R could also be tailored for use with UK EPs by modifying terminology. The researcher could also include additional questions to support the studies purposes. Further, as mentioned in the previous chapter, this study was focussed upon cultural competence relating to ethnicity and race, however was not restricted to ethnicity and race. However, the researcher recognised that the item wording in the MCCTS-R would likely influence participants to consider racial, ethnic, and socioeconomic differences most and thus would reduce the likelihood of participants discussing other forms of cultural difference.

The MCCTS-R is grounded in theory, has been used multiple times, and has fostered valuable results for the field of counselling. The MCCTS-R is an instrument which is theoretically based on a framework, which identifies awareness, knowledge, and skills as key components of cultural competence, as mentioned in the previous chapter (Sue, Arredondo, & McDavis, 1992). Versions of this instrument have also been used multiple times, and have been useful in uncovering cultural competence related differences and issues (Holcomb-McCoy, 2001, 2005; Holcomb-McCoy & Myers, 1999; Munoz, 2009).

The use of the MCCTS-R improves the overall assessment plan. Using the MCCTS-R as the first phase of data collection is appropriate for gathering an

initial breadth of information on the cultural competence of EPs for further in-depth inquiry in Phase 2.

The MCCTS-R has been useful for assessing school psychologists in America, a profession equivalent to that of EPs in the UK. The MCCTS-R has been used to explore the cultural competence of school psychologists in Arizona and Wisconsin (Munoz, 2009), a profession comparable to that of EPs in the UK (“What is an Educational Psychologist?,” n.d). Despite some limitations of the study related to study design, the implementation of the instrument fostered valuable findings (Munoz, 2009).

The MCCTS-R was logistically feasible. The MCCTS-R was readily available, free to use, and could be easily converted to an online survey instrument for distribution across a wide geographic area of the UK.

4.1.2 The Adapted Multicultural Counselling Competence and Training Survey-Revised

The adapted version of the MCCTS-R self-report instrument employed by Munoz (2009) contained 27 items, including demographic information of the responder. Modifications were made to adapt the survey instrument to reflect the terminology and role of EPs in the UK, and to support the studies aims. For instance, ‘highest formal educational psychology training’ was used rather than ‘highest degree earned’. The final version used was a 31-item survey instrument.

The final version of the survey included three parts:

- i. *Demographic information* – Information such as; EP training type, current professional position, years of experience, local authority region, current role were included in the survey instrument as different demographic characteristics have been found to be relevant to the perceived cultural competence of practitioners (Holcomb-McCoy, 2005; Munoz, 2009).
- ii. *Likert-scale questions - section 1* - Participants were required to assess their multicultural competence for each item by using a 5-point Likert-style format. This section of the instrument consisted of 13 items behaviourally based statements assessing awareness, knowledge, and skills (e.g. “I can discuss how culture influences parents’ discipline and parenting practices”). Participants were required to assess their multicultural competence for each item by using a 5-point scale: (1) = Strongly Disagree, (2) = Disagree, (3) = Unsure, (4) = Agree, (5) = Strongly Agree.
- iii. *Likert-scale questions – section 2* - Participants were required to assess their behaviour in practice using a different 5-point scale: (1) = Never, (2) = Sometimes, (3) = Unsure, (4) = Often, (5) = Always. This section consisted of three behaviourally based statements such as; “I use culturally appropriate instruments and procedures when I assess students.”

- iv. *Open-ended questions* – Participants were required to detail information to indicate the professional development training they had undertaken regarding cultural competence. Participants were also required to detail experiences that have influenced their responses to questions and reflections of completing the survey itself.

Please see Appendix F for comparisons between the survey instrument used by Munoz (2009) and the adapted survey instrument used in this study.

4.1.3 Phase 1: Pilot Procedures

To pilot the adapted MCCTS-R with a similar population to the planned participants of this study, as suggested by De Vaus (2013), an opportunity sample of five EP/Ts were recruited. The researcher distributed an email to three EPs and two TEPs containing an invitation to participate in the pilot for this study. When participants agreed to take part in the pilot the researcher asked participants to read the information and consent form and agree to give their consent to take part in the study.

The EP/Ts involved in the pilot phase of Phase 1 were required to complete the adapted version of the MCCTS-R online and comment on the quality of the survey instrument. Participants were asked to provide feedback on the layout of the online survey and the items contained within the survey.

4.1.4 Phase 1: Pilot Amendments

Reviewing the feedback provided by EP/Ts involved with the pilot of the survey instrument raised the following issues:

Current professional position change: One pilot participant noticed that ‘full-time EP’ was a specified option while ‘part-time EP’ was not. As a result, the researcher added ‘please choose the closest full-time equivalent’ and an option for ‘University faculty full-time’.

Format change: One EP reported that they would have preferred if they could track their progress through the survey and explained that the addition of numbered questions would be helpful. The researcher numbered questions as a result.

Item 25 change: Two pilot participants reported difficulties answering the open-ended question for item 25 (‘Can you describe the context where these questions came to mind?’). One participant reported, “Not sure of what this question refers to/what it means” and the other participant reported, “I don’t understand the question”. As a result, the researcher rephrased the question to read ‘Can you describe a time, situation, or context where some of these questions came to mind?’

4.1.5 Phase 1: Data Analysis

Prior to any statistical analysis was conducted, exploratory techniques were used to check and 'tidy' the full data set (Wickham, 2014). The data was checked for input errors, outliers, other unusual occurrences, normal distribution, and homogeneity of variance.

Data analysis was conducted using SPSS v24. Data from the surveys were manually entered into SPSS and analysed using descriptive statistical analysis, frequencies analysis, and percentages for responses to each survey item. Item means and variances were reported. The researcher added a column to the data set named 'Total MCC', which represented the sum of the Likert scale responses for each survey participant. Alone, the total MCC figure is an arbitrary number, however a total score for multicultural competence allowed the researcher a means of comparing groups. Demographic information such as; Current professional position, years of experience and local authority region provided a means for cross-tabulations of responses amongst participants.

In order to analyse and report on the patterns, themes and categories within the open-ended questions of items 8b, 25, 26, 27, 28, 29, 30, and 31, thematic analysis guided by Braun & Clarke (2006) was conducted by the researcher. For this phase, thematic analysis was employed in an 'inductive', 'semantic' and 'realist' way. The 'inductive approach' meant that coding and themes were directed by the content of the data (Braun & Clarke, 2006). The 'semantic

approach' meant that coding and themes reflected the "explicit or surface meanings of the data" (Braun & Clarke, 2006, p. 84). The 'realist approach' meant that there was a focus on reporting the assumed reality evident in the data (Braun & Clarke, 2006).

The researcher employed thematic analysis because the method was deemed appropriate to uncover important themes and patterns within items, report on the "experiences, meanings and reality" (Braun & Clarke, 2006, p. 81) of EP/Ts but also because the researcher was competent in employing this method due to previous experiences conducting this method of analysis.

4.1.6 Phase 1: Validity and Reliability

In order to evaluate the representativeness of the Phase 1 findings, the demographics of the participants who completed the survey will be discussed in relation to the most recent survey EP/Ts (Truong & Ellam, 2014).

Considering that the MCCTS-R was modified for the purposes of this study, no previous measures of validity and reliability were documented in this study; however, the survey was piloted with EP/Ts (section 4.1.3) and described as having face validity.

Because cultural competency assessment tools have been criticised for not addressing problems related to social desirability (Constantine & Ladany, 2000), I will discuss social desirability in the Phase 1 information and consent

sheet to raise participant's awareness of the bias as suggested by Larson and Bradshaw (2017).

In order to assess the internal consistency of the items of the survey, Cronbach's alpha was conducted on the sample of 85 EP/Ts and revealed a coefficient of 0.805, which indicated a high level of internal consistency for the scale (Sekaran & Bougie, 2016). A principal components factor analysis was also conducted upon the 16 MCCTS-R items, which yielded four factors explaining 63.232% of the variance for the entire set of variables (see Table 22 and Figure 10 in Appendix G). The results of the factor analysis provide evidence that the principal component underlying the results of the study is likely multicultural practice knowledge as component one explained 39.3% of the variance.

4.2 Phase 1: Results and Discussion

This following section will present and discuss the results of Phase 1 of this study. This section is intended to report and discuss the findings of adapted MCCTS-R used in this phase of the study. This section will also detail the key demographic information of the participants who completed Phase 1 of the study in accordance with Sifers, Puddy, Warren, and Roberts (2002), who emphasise the importance of reporting key demographic variables.

The Phase 1 results and discussion section are divided into the following sections:

- Demographic information of participants
- Findings related to research question 1: Areas of EP/T competence
- Findings related to research question 2: EP/T Development needs
- Findings related to research question 3: Demographic differences
- Findings related to research question 5: Cultural development

4.2.1 Demographic Information of Participants

The administration of the survey resulted in 85 total participants. The sample of participants included male (n=9, 10.6%) and female (n=76, 89.4%) participants across 11 regions in the UK. In terms of the gender of participants, the difference between male and females is comparable to that of the population of EPs in the UK, with the majority of participants identifying as female (Truong & Ellam, 2014).

Of the 85 survey participants 65.9% (n=56) of participants were EPs qualified to practise in the UK, while 34.1% (n=29) of participants were TEPs who were participating in professional training in a BPS accredited educational psychology training scheme in the UK. Of the 29 TEP participants who completed the survey, 17.2% (n=5) were first year TEPs, 48.3% (n=14) were second year TEPs, and 34.5% (n=10) were third year TEPs.

Regarding the highest formal training completed by participants, 28.2% (n=24) of participants reported that they were still in training, 52.9% (n=45) reported that their highest formal training was a doctorate in educational psychology, 17.6% (n=15) reported that their highest formal training was a master's degree in educational psychology, and 1.2% (n=1) reported that their highest formal training was a masters of philosophy.

Regarding the years of experience of the 56 qualified EPs, 19.6% (n=11) reported 0-1 years of experience, 26.8% (n=15) reported 2-5 years of experience, 16.1% (n=9) reported 6-10 years of experience, 21.4% (n=12) reported 11-14 years of experience, and 16.1% (n=9) reported 15+ years of experience.

Regarding ethnicity, the demographics of participants in Phase 1 of this study was comparable to the population of EP/Ts in the UK, where in 2011 79.2% of successful doctoral candidates identified as being White (Children's Workforce Development Council, 2011). In this study, 80% (n=68) of participants self-

identified as being White (English / British / Welsh / Scottish / Northern Irish), 4.7% (n=4) self-identified as being White Other, 3.5% (n=3) identified as Black Caribbean, 3.5% (n=3) preferred 'not to say', 2.4% (n=2) self-identified as Indian, 2.4% (n=2) self-identified as Pakistani, 1.2% (n=1) self-identified as Black British, 1.2% (n=1) self-identified as Black African, and 1.2% (n=1) self-identified as Chinese.

Regarding region in the UK, 25.9% (n=22) reported working in the West Midlands, 27.1% (n=23) reported working in the South West England, 14.1% (n=12) reported working in London, 10.6% (n=9) reported working in South East England, 9.4% (n=8) reported working in North West England, 3.5% (n=3) reported working in Yorkshire and Humberside, 2.4% (n=2) reported working in East England, 2.4% (n= 2) reported working in Wales, 1.2% reported working in East Midlands, 1.2% (n=1) reported working in the Republic of Ireland, 1.2% (n=1) reported working in Northern Ireland, and 1.2% (n=1) reported working in no specific region. 96.5% (n=82) of participants reported working in their aforementioned region for more than six months, while 3.5% (n=3) of participants reported working in the region for less than six months. See Table 3 below for demographic information regarding participants for Phase 1. Recent, UK demographics regarding the frequency of EP/Ts by location does not exist, however it is likely that the responses in this study were skewed towards the South West of England, the West

Midlands and London, as there was a significant amount of responses in these locations compared with any other.

Table 3

Demographic information of participants

Demographic		Count (N)	Sub table %
Current position	TEP	29	34.1%
	EP	56	65.9%
Gender	Male	9	10.6%
	Female	76	89.4%
Years of experience as EP	0 Years (in training)	29	34.1%
	0-1 Years	11	12.9%
	2-5 Years	15	17.6%
	6-10 Years	9	10.6%
	11-14 Years	12	14.1%
	15+ Years	9	10.6%
Region	East England	2	2.4%
	The West Midlands	22	25.9%
	East Midlands	1	1.2%
	London	12	14.1%
	South West England	23	27.1%
	South East England	9	10.6%
	North West England	8	9.4%
	Yorkshire and Humberside	3	3.5%
	Wales	2	2.4%
	Republic of Ireland	1	1.2%
	Northern Ireland	1	1.2%
	No specific region	1	1.2%
	Ethnicity	White	68
White Other		4	4.7%
Black Caribbean		3	3.5%

Demographic	Count (N)	Sub table %
Black British	1	1.2%
Black African	1	1.2%
Chinese	1	1.2%
Indian	2	2.4%
Pakistani	2	2.4%
Prefer not to say	3	3.5%

Note. Count represents the number of participants in each sub-group. The number of participants in each demographic sub group equals 85.

4.2.2 Therapeutic Practice Information

Regarding therapeutic intervention conducted by EP/Ts, 63.5% (n=54) of participants reported having conducted a therapeutic intervention in the past year, while 31% (n=31) of participants reported that they had not conducted a therapeutic intervention in the past year. In an open-comment section, participants were required to specify the type of intervention they had conducted. The researcher then grouped responses into categorical groups. Some participants specified more than one therapeutic approach, therefore the total number of therapeutic approaches was larger than the total number of participants who reported they had used a therapeutic approach. See Table 4 below for the therapeutic approaches reported by participants in this study.

Table 4

Therapeutic Approaches Reported by Participants

Therapeutic Approach	Frequency
Cognitive Behavioural Therapy (CBT)	39
Narrative Therapy	8
Personal Construct Psychology (PCP)	7
Solution Focused Therapy	7
Motivational Interviewing	6
Therapeutic Story Writing	3
Counselling	2
Play Therapy	2
Video Interaction Guidance (VIG)	2
Acceptance and Commitment Therapy	1

Therapeutic Approach	Frequency
Dyadic Developmental Psychotherapy (DDP)	1
Mindfulness	1
Psychodynamic Therapy	1
Restorative Practice	1
Social Thinking	1
Systemic	1
Theraplay	1
The Zones of Regulation	1

These findings indicate that EP/Ts continue to play a key role in therapeutic interventions with CYP in the UK. This is consistent with findings from Atkinson et al. (2012) and Atkinson, Corban, and Templeton's (2011) findings that showed EP/Ts in the UK are a therapeutic resource for CYP in the UK. This finding emphasises the importance of EP/Ts considering their competence for working with diverse cultures, which Sue and Sue (2012) assert is an ethical necessity in maintaining safe therapeutic practice with culturally diverse clients.

4.2.3 Findings Related to Research Question 1: Areas of EP/T Competence

This section will discuss the results of the Phase 1 survey in relation to the research question: 'In what areas do educational psychologists in the United Kingdom perceive themselves to be culturally competent in providing services

to culturally diverse clients?’ This section will consider the areas of cultural competence indicated by the Likert-scale responses.

Areas of cultural competence indicated by Likert-scale responses

For the first section of Likert-style questions, participants were required to assess their multicultural competence by answering 13 questions using a 5-point Likert-style (1 = Strongly Disagree to 5 = Strongly Agree). The mean scores for each question indicates how culturally competent participants perceived themselves to be, with higher means representing higher perceptions of competence (see Figure 15 to Figure 30 in Appendix G for Likert-scale bar charts for each question). The most common response to these set of questions was “Agree” (4), which suggests that overall EP/Ts perceived themselves to be competent to work with different cultures (see Table 5 below).

Table 5

Multicultural competencies of UK EP/Ts (Strongly Disagree to Strongly Agree)

Questions	S D (1)	D (2)	U (3)	A (4)	S A (5)	Mean
9) I am able to discuss theories of racial and/or ethnic identity development.	11 12.90%	33 38.80%	27 31.80%	10 11.80%	4 4.70%	2.56
10) I have assessed my own racial and ethnic identity.	6 7.10%	13 15.30%	16 18.80%	30 35.30%	20 23.50%	3.53
11) I can identify racist aspects of educational institutions.	0 0	7 8.20%	24 28.20%	40 47.10%	14 16.50%	3.72
12) I can discuss how culture affects the help-seeking behaviours of students.	4 4.70%	9 10.60%	25 29.40%	36 42.40%	11 12.90%	3.48
13) I can discuss how environmental factors such as poverty can influence the academic achievement of students.	0 0	1 1.20%	4 4.70%	35 41.20%	45 52.90%	4.46
14) I can identify unfair policies that discriminate against students of culturally different backgrounds.	0 0	7 8.20%	23 27.10%	40 47.10%	15 17.60%	3.74
15) I can discuss the potential bias of assessment instruments.	0 0	2 2.40%	10 11.80%	33 38.80%	40 47.10%	4.31
16) I can explain test information to parents of different cultures.	0 0	8 9.40%	17 20.00%	41 48.20%	19 22.40%	3.84
17) I can discuss how culture influences parents' discipline and parenting practices.	0 0	7 8.20%	27 31.80%	36 42.40%	15 17.60%	3.69
18) I can work with community leaders and other community members to assist with student and family concerns of diverse learners.	4 4.70%	17 20.00%	27 31.80%	26 30.60%	11 12.90%	3.27

Questions	S D (1)	D (2)	U (3)	A (4)	S A (5)	Mean
19) I am aware of community resources available for students and families of diverse backgrounds.	7 8.20%	40 47.10%	22 25.90%	13 15.30%	3 3.50%	2.59
20) I am able to discuss interaction patterns that might influence ethnic minority students' perceptions of inclusion in the school community.	5 5.90%	25 29.40%	30 35.30%	21 24.70%	4 4.70%	2.93
21) I can discuss theories of second language acquisition.	6 7.10%	10 11.80%	17 20.00%	34 40.00%	18 21.20%	3.56

Note. The above table reports the frequencies, percentages and means for the first section of Likert scale questions (Q9-Q21) exploring the multicultural competence of EP/Ts. S D (1) = Strongly Disagree, D (2) = Disagree, U (3) = Unsure, A (4) = Agree, S A (5) = Strongly Agree.

Of the competencies addressed in the survey, overall, participants reported the most competence ($M = 4.46$, $SD = 0.65$) in discussing how environmental factors such as poverty can influence the academic achievements of students (strongly agree, 52.9% and 41.2% agree). This finding is similar to what was found by Munoz (2009), and suggests that discussing the effects of poverty is an area of particular competence for EP/Ts. The findings suggest that EP/Ts are likely to have knowledge of the effects of poverty and low SES on academic achievement. It is possible that because low SES and poverty have been found to be such significant factors in the academic functioning of CYP (Hackman et al. (2015); Hair et al. (2015); Lam, 2014) that EP/Ts may have received training to provide services to these groups. Considering that 9 in 30 children or 30% of children in the UK live in poverty (Department for Work and

Pensions, 2018) it is also likely that EP/Ts have had practical experiences with families that live in poverty. Thus, EP/Ts may feel competent due to the knowledge and skills they have gained from their training and practice experiences with low SES groups, however, at this stage, reasoning explaining these findings is speculative and requires further investigation in Phase 2 of this study.

Participants also reported relatively high competence ($M = 4.31$, $SD = 0.77$) discussing the potential bias of assessment instruments (strongly agree, 47.1% and 38.8% agree). This finding suggest that the assessment bias associated with assessment instruments is an area of particular competence for EP/Ts. This finding indicates that EP/Ts are likely to have knowledge and awareness of how bias can affect assessment instruments to the extent that they can discuss the topic with others. Bias in assessment has been a long lasting problem faced by psychologists (Hambleton, Merenda, & Spielberger, 2004; Reynolds & Lowe, 2009) and considering that a core role for EP/Ts is to assess the needs of CYP, it is perhaps less surprising that EP/Ts feel knowledgeable enough to discuss assessment bias. It is probable that part of EP/T training involves learning about assessment bias, which would explain why EP/Ts feel knowledgeable.

Although slightly lower than the high rated competencies above, participants also reported relatively high competence ($M = 3.84$, $SD = 0.88$) regarding explaining test information to parents of different cultures (agree 48.2%,

strongly agree 22.4%). Communication skills has been highlighted as a key area of competence for healthcare practitioners when interacting with clients from different cultural and linguistic backgrounds (Deardorff, 2006, 2009; McCabe & Timmins, 2013; Portera, 2014). The finding from the Likert-scale survey indicates that EP/Ts feel they have the necessary knowledge and associated skills including communication skills to explain test information to parents of different cultures. EP/Ts relatively high feelings of competence regarding explaining test information to parents of different cultures may reflect their feelings of competence when communicating with different cultures in the majority of their practice. It is unclear which culturally different groups EP/Ts had in mind when answering this question, thus there may be groups such as clients from low socioeconomic backgrounds that EP/Ts feel more competent in communicating with in comparison to other groups. Further investigation is needed to provide more in-depth information regarding the specific groups that EP/Ts feel the most and least competent with when communicating test information.

For the second section of Likert-style questions, participants were required to assess their behaviour in practice using a slightly different 5-point Likert-style (1 = Never to 5 = Always). Participants most frequently reported that they "Often" used culturally appropriate instruments and procedures when assessing student's perceptions of inclusion in the school community (58%) ($M = 3.79$, $SD = 0.83$), and "Often" used culturally appropriate interventions

(51%) ($M = 3.76$, $SD = 0.88$), see Table 6 below. This suggests that most EP/Ts feel that the instruments and procedures they use and the interventions they conduct are culturally appropriate. However, a caveat to this suggestion is that “Often” culturally appropriate may not represent how competent EP/Ts feel their practice is with diverse cultures specifically.

Table 6

Multicultural Competencies of UK EP/Ts (Never to Always)

Questions	N (1)	S (2)	U (3)	O (4)	A (5)	Mean
22) I use culturally appropriate instruments and procedures when I assess students	1 1%	6 7%	16 19%	49 58%	13 15%	3.79
23) I use culturally appropriate interventions (i.e., academic, behavioural, etc.) with students	2 2%	4 5%	21 25%	43 51%	15 18%	3.76
24) I participate in continuing professional development training regarding multicultural issues	11 13%	27 32%	14 16%	23 27%	10 12%	2.93

Note. The above table reports the frequencies, percentages and means for the second section of Likert scale questions (Q22-Q24) exploring the multicultural competence of EP/Ts. N (1) = Never, S (2) = Sometimes, U (3) = Unsure, O (4) = Often, A (5) = Always.

The lowest mean within the second-section of Likert scales competencies referred to whether EP/Ts participated in professional development training regarding multicultural issues ($M = 2.93$, $SD = 1.26$). Most participants (32%), reported that they “Sometimes” participate in continuing professional development training regarding multicultural issues and 27% reported that

they “Often” participated in multicultural development training ($M = 2.93$, $SD = 1.26$).

4.2.4 Findings Related to Research Question 2: EP/T Development Needs

This section will discuss the results of the Phase 1 survey in relation to the research question: ‘In what areas do educational psychologists in the United Kingdom feel they need (i) knowledge (ii) skills (iii) training to provide competent multicultural services?’ This section will firstly consider the areas of development need indicated by the Likert-scale questions and secondly use participant’s responses to the open-ended questions to answer this research question.

Areas of development need indicated by the Likert-scale responses

Similar to the section above, the mean scores for each question indicates how culturally competent participants perceived themselves to be in particular areas, however the lower means represent lower perceptions of competence. Overall, participants perceived themselves to be least competent (disagree, 38.8% and unsure 31.8%) with discussing theories of racial and/or ethnic identity development ($M = 2.56$, $SD = 1.02$) (see

Table 5 above). This suggests that either EP/Ts do not feel knowledgeable regarding racial and/or ethnic identity development theories or they do not have the skills to discuss them. This finding is consistent with Munoz's (2009) and Holcomb-McCoy and Myers (1999) findings that showed that school psychologists and counsellors did not feel competent discussing theories of racial and/or ethnic identity development. Researchers such as Coleman and Carter (2007), Lusk, Taylor, Nanney, and Austin (2010) and Root (1990) have evidenced the importance of considering the racial and ethnic identity development of clients. Root (1990) suggested a number of strategies for practitioners to consider in supporting the mental health of biracial individuals. Coleman and Carter (2007) highlighted the protective factors associated with biracial identity development. Lusk, Taylor, Nanney, and Austin (2010) also found protective factors associated with biracial identity development and assert the importance for practitioners to consider the multiracial process of identity development for clients as it is key to how multiracial clients understand themselves, and thus contributes to their psychological functioning. This finding suggests that racial and ethnic identity development may be an area of knowledge development for UK EP/Ts, which may improve practice with diverse cultures and particularly multiracial individuals.

Participants also reported relatively low competence regarding their awareness of community resources available for students and families of diverse backgrounds ($M = 2.59$, $SD = 0.97$), with 47.1% of participants

reporting that they “disagree” to being aware (see Table 5 above). These findings are consistent with Munoz's (2009) study which showed that school psychologists in Arizona and Wisconsin did not feel knowledgeable regarding community resources for diverse cultures. This indicates either that EP/Ts feel unaware of community resources available for families of diverse backgrounds generally or that they feel unaware regarding the resources available to families of specific diverse backgrounds. It is probable that community resource knowledge would be gained through EP/T experiences in local communities or through in-service training, and the low feelings of competence reported by EP/Ts may indicate a lack of community experiences or/and in-service training. Researchers such as MacKay (2006) and Pillay (2003) have emphasised that EP practice should continue to widen from individual assessments to communities and wider societies in order to ensure that the profession remains pioneering and influential. However, the results from Phase 1 of this study provides a contrast to the assertions of Farrell et al., (2006) that indicate UK EPs have detailed knowledge of community contexts. This finding suggests that local community resource knowledge may be an area for UK EP/T's knowledge development.

Further, participants reported that they felt most “unsure” (35.3%) discussing interaction patterns that might influence ethnic minorities ($M = 2.93$, $SD = 0.99$). This suggests that EP/Ts either feel they have knowledge that they are mostly unsure about, or they feel they do not have enough knowledge to be

able to discuss the area competently, or the EP/Ts have uncertainties specific to certain ethnic minorities.

Surprisingly, regarding the use of culturally appropriate instruments and procedures for the second section of Likert scale questions, one participant (1%) reported “Never”, six participants (7%) reported “Sometimes” and 16 participants (19%) reported that they were “Unsure”. The nature of these responses is difficult to determine as it may suggest that a small portion of participants either do not perceive their use of instruments and procedures as culturally appropriate, or that they are not aware or do not know how to determine if the instruments and procedures that they are using are culturally appropriate (see Table 6). This may indicate an area of training need for at least a small number of EP/Ts who do not feel sure if the instruments and or procedures they are using are culturally appropriate.

Similarly, regarding the use of culturally appropriate interventions, two participants (2%) reported to “Never” using culturally appropriate interventions, four participants (5%) reported “Sometimes” and 21 participants (25%) reported that they were “Unsure”. The nature of these responses was difficult to determine because participants may have reported that they “Never”, “Sometimes”, or were “Unsure” about interventions because they do not conduct interventions in their practice. Examination of the raw data revealed that the two participants who reported “Never” also had not conducted a therapeutic approach in the last year, and perhaps they had not conducted

any other intervention. However, three of the four participants who reported “Sometimes” had conducted a therapeutic intervention in the past year with one participant reporting a lack of confidence in the area. This may indicate an area of training need for at least a small number of EP/Ts who do not feel sure that their interventions are culturally appropriate.

Areas of development need according to open-comments

In addition to the Likert scale questions, participants also reported areas they felt they needed more training to better service diverse cultures in an open comment section. Some participants reported more than one area, so the number of responses exceeded the number of participants who responded to the question. In result, 13 categories or ‘themes’ were found. ‘Interventions and prevention’ as an area of need was mentioned the most frequently (N = 31), followed by more training in ‘All areas’ (N = 28), ‘consultation’ (N = 17), ‘assessment’ (N = 17), ‘cultural views and practices’ (N = 9), and more knowledge and skills regarding specific groups and populations such as English as an additional language (EAL) clients, and refugees (N = 6) (see Table 7 below).

Table 7

Open-comment question regarding areas of training need

Themes	Frequency (N)
Interventions and prevention	31
All areas	28
Consultation	17
Assessment	17

Themes	Frequency (N)
Cultural views and practices	9
General training	9
Specific populations (EAL, Refugees, Eastern European culture)	6
Community services	4
Not needed	3
Not sure	3
Other	3
More practical experiences with different cultures	2
Cultural identity development	2

This finding suggests that EP/Ts feel they would benefit from more training in interventions and prevention, consultation, assessment and knowledge on how views and practices can differ culturally to better service populations such as EAL clients and refugees.

In order to answer this question further, participants were required to answer open comment questions that asked, 'In this section could you share some of your thoughts, feelings and reflections having completed this survey?' This gave participants an opportunity to report on any thoughts or reflections after completing the survey. Participants gave a number of responses, which the researcher then categorised into 'themes', guided by Braun and Clarke's (2006) thematic analysis. As a result of the thematic analysis, the following four main themes were generated from participant responses:

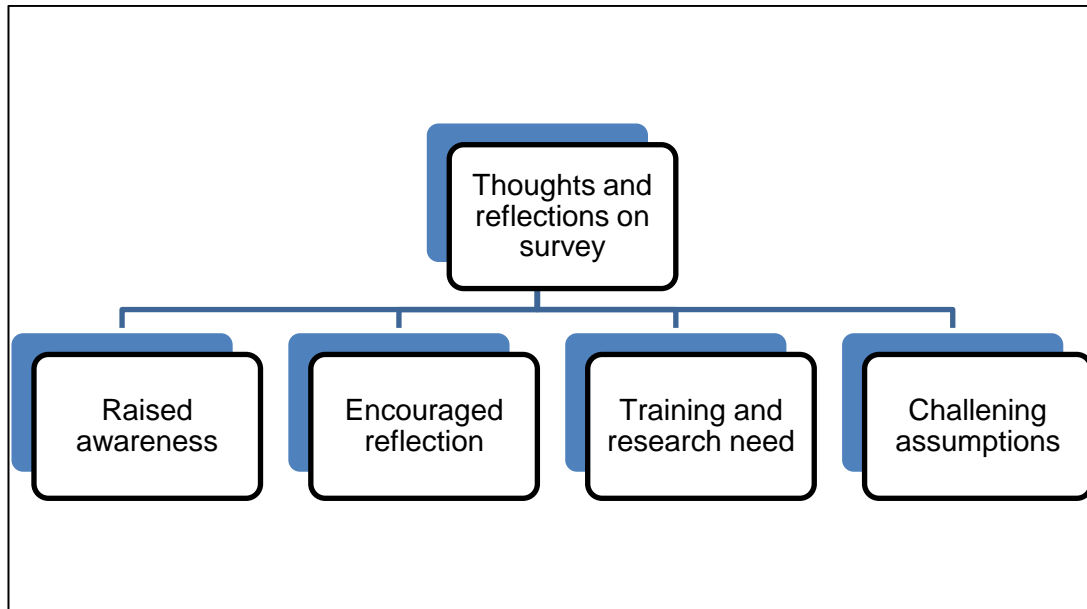
- Theme 1: Raised awareness
- Theme 2: Encouraged reflection
- Theme 3: Training and research need

- Theme 4: Challenging assumptions

See Figure 3 below, which presents an overview of the themes discussed within this section.

Figure 3

Thematic Map Displaying Participant Thoughts and Reflections on the MCCTS-R



Theme 1: Raised awareness

This identified theme was a predominant theme, in that participants (n=14) shared the view that the process of completing the survey raised their awareness of limitations in their practice but also features of their practice that they were not actively considering:

“This has emphasised my lack of up to date knowledge about culture, ethnicity and diversity...” (Participant 69)

Participant 23 explains how she was aware of cultural considerations for assessment but less aware of cultural considerations for interventions:

“I am well aware of cultural bias in assessment but had not really considered cultural aspects of interventions.” (Participant 23)

Participant 30 reported how completing the survey highlighted gaps in her training:

“This survey has highlighted to me the areas of my training which are so far under-addressed.” (Participant 30)

Participants expressed that completing the survey raised their awareness of gaps in their knowledge. Participants also reflected upon working in areas of limited ethnic diversity as a reason for less opportunity to challenge their cross-cultural practice:

“It has highlighted gaps in my knowledge that I am now keen to work towards building upon. Working within a local authority that is predominantly white British I have not been challenged to consider these issues as much as I would want to.” (Participant 58)

Participants reflected upon the need to continually develop their awareness of cultural differences in order to consider cultural difference but also work in an anti-oppressive way:

“The survey has made me consider the importance of 'not knowing what I don't know'. Although I strive to work in an empowering and anti-oppressive way, it is naive to think that I am not missing things... need

[to] ensure that I am continually broadening and deepening my understanding and awareness” (Participant 58)

Participants reported a general increase in self-awareness regarding multicultural issues but also an increase in awareness regarding specific gaps in their knowledge. This finding suggests that self-assessment can be a useful tool in raising the cultural awareness of individuals. This finding is consistent with previous research that asserts that cultural self-assessment tools can improve the intercultural competence of psychological practitioners through raising cultural self-awareness (Roysircar, 2004). This finding suggests that EP/Ts may benefit from training or other tools aimed at raising their self-awareness regarding limitations of their practice (knowledge and skills) but also awareness of issues that may affect particular groups. These findings also indicate that the demographics of the areas EP/Ts work in may influence how often EP/Ts are “challenged” (Participant 58, Participant 40) to consider cultural differences in their practice. This is perhaps predictable considering that intergroup contact theory asserts that the more intercultural experiences an individual has the more they are likely to consider cultural differences (Christ et al., 2014; Pettigrew, Tropp, Wagner, & Christ, 2011).

Theme 2: Encouraged reflection

This theme closely relates to the theme addressed above (raised awareness) and refers to participant's (n= 12) reports that the process of completing the survey encouraged them to reflect upon their practice:

"I've found this survey an opportunity to reflect upon my own practice and my decisions in assessing children and young people." (Participant 10)

Participants were encouraged to question their knowledge, skill, and consequential practice with culturally diverse groups:

"Feeling reflective, questioning my skill level, wondering if I really do all I can." (Participant 84)

Participants expressed that completing the survey enabled them to reflect upon areas of their practice that they could improve:

"Good reflection exercise and enabled me to think of points that I could work on in the future." (Participant 32)

Participants reported that completing the survey had encouraged a reflective process, which then raised their awareness of limitations in their cross-cultural practice. This finding is consistent with previous research which emphasises that reflective practice can increase learning from experiences and identify learning needs (Philip, 2006; Wagner, 2006). This finding indicates that

reflexivity may be a valuable tool that can encourage EP/Ts to evaluate their practice (knowledge, skills and attitude) regarding diverse cultures.

Theme 3: Training and research need

This theme refers to the comments of participants (n= 16) that reported a need for general training and research concerning practice with clients from diverse cultural backgrounds:

“I would benefit from further training (in-house, or external CPD) in this area. I am unsure whether I fully appreciate / take account of diverse cultural backgrounds on my work” (Participant 67)

Participants reflected upon their lack of training experiences as a reason for limited knowledge concerning their cross-cultural practice:

“I do not think we are provided with enough training, information and discussion in regards to diverse cultures.” (Participant 78)

Participants indicated that the process of completing the survey encouraged them to reflect upon their practice and raised their awareness of limitations in their practice and consequential areas of training need:

“It made me reflect on how I am approaching work with diverse populations and raised my awareness that I do need more specific training (rather than making it up as I go along).” (Participant 60)

This finding is consistent with the findings shown in Table 7 (table representing open comments for areas of training need) and indicates that EP/Ts believe that their practice with diverse cultures could be enhanced by multicultural training. This finding supports Munoz's (2009) and Bolton and M'gadzah's (1999) findings that showed a need for multicultural training and knowledge development for practitioner psychologists. This finding also supports research from other professions such as counselling, where Chao (2013) found that school counsellors had lower multicultural counselling scores when they had limited multicultural training. Similarly, Majumdar, Browne, Roberts, and Carpio, (2004) examined the effects of cultural sensitivity training on healthcare providers and found that it improved cultural knowledge, cultural attitudes and improved patient outcomes. A look at findings thus far suggest that multicultural training which encourages reflective practice may in-turn raise EP/Ts awareness of cultural differences and raise their awareness of their cross-cultural development needs. It perhaps makes sense that reflecting upon cross-cultural experiences is an important and necessary first step in identifying cross-cultural limitations, and training that encourages these processes may be beneficial to UK EP/Ts. This is consistent with previous psychological, counselling and healthcare research that emphasise the importance of self-reflection in highlighting areas for development and training (Castillo, Brossart, Reyes, Conoley, & Phoummarath, 2007; Deardorff, 2009; Rogers & Lopez, 2002; Tervalon & Murray-Garcia, 1998; Ziegler, 2006).

Theme 5: Challenging assumptions

This theme refers to participant (n= 5) comments regarding the important need to challenge their own assumptions and biases for effective cross-cultural working:

“I am aware that as a White British Psychologist who has spent their whole working life in the UK I need to be particularly reflective about my cultural biases and assumptions...” (Participant 18)

Participant 29 emphasised the difficulties associated with understanding culturally different participants, and asserted the importance in assuming similar life experiences:

“We can really never fully understand a person’s story, their culture, their position in the world and I think the more different from ourselves the harder it can be. However just as we see someone as being similar to us, we cannot assume they have the same experiences.” (Participant 29)

Participant 52 emphasised the importance in checking assumptions in order test hypothesis:

“Probably the best advice given as a young EP was to check out assumptions - check back with clients about understandings and hypotheses.” (Participant 52)

These findings indicate that challenging biases and assumptions is an important process in providing culturally competent services. This finding is consistent with previous research that emphasises the importance of recognising bias in order to mitigate the effects of bias in practice with diverse groups (Castillo, Brossart, Reyes, Conoley, & Phoummarath, 2007; Devine, Forscher, Austin, & Cox, 2012; Ross, 2008). Tools that aim to challenge culturally related assumptions may be a useful means of improving the cross-cultural practice of UK EP/Ts, and thus is an area that may benefit from development. Further investigation in Phase 2 is needed to further explore how challenging assumptions may specifically improve EP/T's practice with diverse groups.

4.2.5 Findings Related to Research Question 3: Demographic Differences

This section will discuss the results of the Phase 1 survey in relation to research question: Is there a relationship between selected demographic factors (location, professional position, years of experience) and multicultural competence in educational psychologists? This section will compare groups (years of experience, professional position, location) using group average total MCC scores.

Regarding years of experience

A one-way between groups analysis of variance (ANOVA) was conducted to investigate the influence of participants' years of experience (In training, 0-1, 2-5 years, 6-10 years, 11-14 years, 15+ years) on their total multicultural competence (MCC) score.

Inspection of the skewness, kurtosis and Shapiro-Wilk statistics indicated that the assumption of normality was supported for each of the six conditions (Allen & Bennett, 2010) (see Table 23 in Appendix G). Levene's statistic was non-significant, $F(5, 79) = .593, p = .705$, and thus the assumption of homogeneity of variance was not violated.

It was concluded that there was no statistically significant difference in mean MCC scores due to years of experience as the ANOVA was not statistically significant ($F(5, 79) = 0.22, p = .961$), see Table 8 below.

Table 8

Years of Experience ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	95.451	5	19.090	.202	.961
Within Groups	7468.125	79	94.533		
Total	7563.576	84			

Note. df = Degrees freedom, F = F-ratio, and 'Sig.' indicates the likelihood of an F-ratio this large occurring by chance.

Total MCC scores were on average highest for EPs who had over 15 years of experience ($M = 58.67$), and lowest for EPs who had between 2-5 years of

experience ($M = 54.67$), which is perhaps a surprise considering it was expected that the participants with the least years of experience would have reported the lowest average total MCC (see Table 9 below).

Table 9

Total MCC Means by Years of Experience

	N	Mean	Std. Deviation	Std. Error
0 Years (in training)	29	55.83	10.121	1.879
0-1 Years	11	56.27	9.737	2.936
2-5 Years	15	54.67	10.390	2.683
6-10 Years	9	56.22	8.012	2.671
11-14 Years	12	56.58	9.885	2.854
15+ Years	9	58.67	8.307	2.769
Total	85	56.13	9.489	1.029

Note. N = number of participants, Mean = Average MCC score, Std. Deviation = Standard Deviation, and Std. Error = Standard Error

However, a look at the overall trend in mean MCC scores indicates that the more experience an EP/T has the more competent they perceive themselves to be for working with different cultures. This is perhaps an expected trend as it is likely that the more cross-cultural experiences and general practice experiences an individual has the higher they are likely to perceive their competence (Li, Lee, & Solmon, 2005; Sadowsky, Taffe, & Gutkin, 1991). However further investigation in Phase 2 is needed to uncover the specific experiences that influence EP/T multicultural development.

Regarding professional position

A one-way between groups ANOVA was conducted to investigate the influence of participant's current professional position (TEP year 1/2/3 or qualified EP) on their total MCC score.

Inspection of the skewness, kurtosis and Shapiro-Wilk statistics indicated that the assumption of normality was supported for each of the four conditions (Allen & Bennett, 2010) (see Table 23 in Appendix G). Levene's statistic was non-significant, $F(3, 81) = .305, p = .822$, and thus the assumption of homogeneity of variance was not violated.

It was concluded that there was no statistically significant difference in mean MCC scores due to professional position as the ANOVA was not statistically significant ($F(3,81) = .910, p = 0.903$), see Table 10 below.

Table 10

Professional position ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	52.891	3	17.630	.190	.903
Within Groups	7510.686	81	92.725		
Total	7563.576	84			

Note. df = Degrees freedom, F = F-ratio, and 'Sig.' indicates the likelihood of an F-ratio this large occurring by chance.

The largest difference in MCC scores occurred between Year 1 TEPs (M = 53.0) and Year 3 TEPs (M = 56.6), see Table 11 below.

Table 11

Total MCC Means by Current Professional Position

	N	Mean	Std. Deviation	Std. Error
TEP Year 1	5	53.00	10.677	4.775
TEP Year 2	14	56.29	9.667	2.584
TEP Year 3	10	56.60	11.296	3.572
EP	56	56.29	9.236	1.234
Total	85	56.13	9.489	1.029

Note. N = number of participants, Mean = Average MCC score, Std. Deviation = Standard Deviation, and Std. Error = Standard Error

A look at the overall trend in mean MCC scores indicates that the more training a TEP has the more competent they perceive themselves to be for working with different cultures. The largest differences in mean MCC was found between TEP year 1s (53) and every other group (TEP year 2s (56.29), TEP year 3s (56.60) and EPs (56.29)). This difference is likely due to the relatively limited EP practical experiences of TEP year 1s compared with other groups. TEP year 1s spend most of their time studying full-time, while TEP year 2s and 3s are required to work as trainees and provide EP services (Association of Educational Psychologists, 2018).

EPs reported a slightly lower mean MCC score than year 3 TEPs. This is perhaps surprising that mean MCC scores are comparable, as one might have expected EPs to have more intercultural practice experiences and thus feel more competent. The difference between means is small and is likely because

of low samples in each of the TEP groups and variation in the experience of EPs.

Regarding location

A one-way between groups ANOVA was conducted to investigate how the location a participant practices in influences their total MCC score.

Inspection of the skewness, kurtosis and Shapiro-Wilk statistics indicated that the assumption of normality was supported for each of the eight conditions (Allen & Bennett, 2010) (see Table 23 in Appendix G). Levene's statistic was non-significant, $F(11, 73) = .435$, $p = .877$, and thus the assumption of homogeneity of variance was not violated.

It was concluded that there was no statistically significant difference in mean MCC scores due to the region participants practiced in as the ANOVA was not statistically significant ($F(11,73) = 0.22$, $p = .584$), see Table 12 below.

Table 12

Location of Participant ANOVA

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	866.259	11	78.751	.858	.584
Within Groups	6697.317	73	91.744		
Total	7563.576	84			

Note. df = Degrees freedom, F = F-ratio, and 'Sig.' indicates the likelihood of an F-ratio this large occurring by chance.

A look at the participant numbers according to location shows considerable variability and thus post hoc comparisons could not be completed because at least one group had fewer than two cases (see Table 13 below).

Table 13

Mean MCC Totals According to Location of Participant's

	N	Mean	Std. Deviation	Std. Error
East England	2	64.00	4.243	3.000
The West Midlands	22	56.36	9.570	2.040
London	12	61.08	8.628	2.491
South West England	23	53.74	9.536	1.988
South East England	9	54.67	9.631	3.210
North West England	8	54.88	10.134	3.583
Yorkshire and Humberside	3	51.00	10.817	6.245
Wales	2	65.00	15.556	11.000
East Midlands	1	60.00	.	.
Republic of Ireland	1	51.00	.	.
Northern Ireland	1	54.00	.	.
No specific region	1	55.00	.	.
Total	85	56.13	9.489	1.029

Note. N = number of participants, Mean = Average MCC score, Std. Deviation

= Standard Deviation, and Std. Error = Standard Error

However, independent samples *t* tests were used to compare the mean MCC totals for each location with more than five participants. The only *t* test that was statistically significant, was between the groups of participants in South

West England (M = 53.74, SD = 9.53) and London (M = 61.08, SD = 8.62), with London participants reporting a significantly higher total MCC competence score than participants in the South West of England, $t(33) = -2.23$, $p = .033$, two-tailed, $d = -0.776$ (see Table 14 below).

Table 14

Independent Samples t-test for South West England and London

	Levene's Test for Equality of Variance		t-test for Equality of Means				
	F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
Equal variances assumed	0.212	0.648	-2.231	33	0.033	-7.344	3.292
Equal variances not assumed			-2.304	24.51	0.03	-7.344	3.187

Note. df = Degrees freedom, F = F-ratio, t = Test value, and 'Sig.' indicates the likelihood of an F-ratio this large occurring by chance.

This finding indicates that the location EP/Ts practice in could potentially influence how competent they feel in providing services to culturally diverse clients. This finding is consistent with Munoz's (2009) study that showed school psychologists in Arizona reported higher MCC scores than school psychologists in Wisconsin, suggesting that the more diverse the location the more practitioners are experienced in providing services to a culturally diverse client group. Another possible explanation for these results could be that due to the different cultural demographics of London compared with the South West of England, EP/Ts in London may also have had more training related to

servicing culturally diverse clients. Further exploration of the specific experiences of EP/Ts that has influenced multicultural development is presented in the section below.

4.2.6 Findings Related to Research Question 5: Multicultural Development Experiences

This section will discuss the results of the Phase 1 survey in relation to research question: 'What personal/professional experiences do EPs' believe have influenced their multicultural development most, and how have these experiences affected their competence (knowledge, skills, attitudes) for working with diverse cultures?'

In order to answer this question participants were required to answer open comment questions that asked, 'What particular experiences have you had that have influenced your responses to questions in this survey most?' and 'Can you describe a time, situation, or context where some of these questions came to mind?'. These questions gave participants an opportunity to report on the experiences that may have influenced their thinking, and responses to questions. The responses to this question indicated the types of experiences that may have influenced the multicultural development of participants for further discussion in the Phase 2 follow up interviews. Participants gave a number of responses, which the researcher then reduced to 'themes', guided by Braun and Clarke's (2006) thematic analysis.

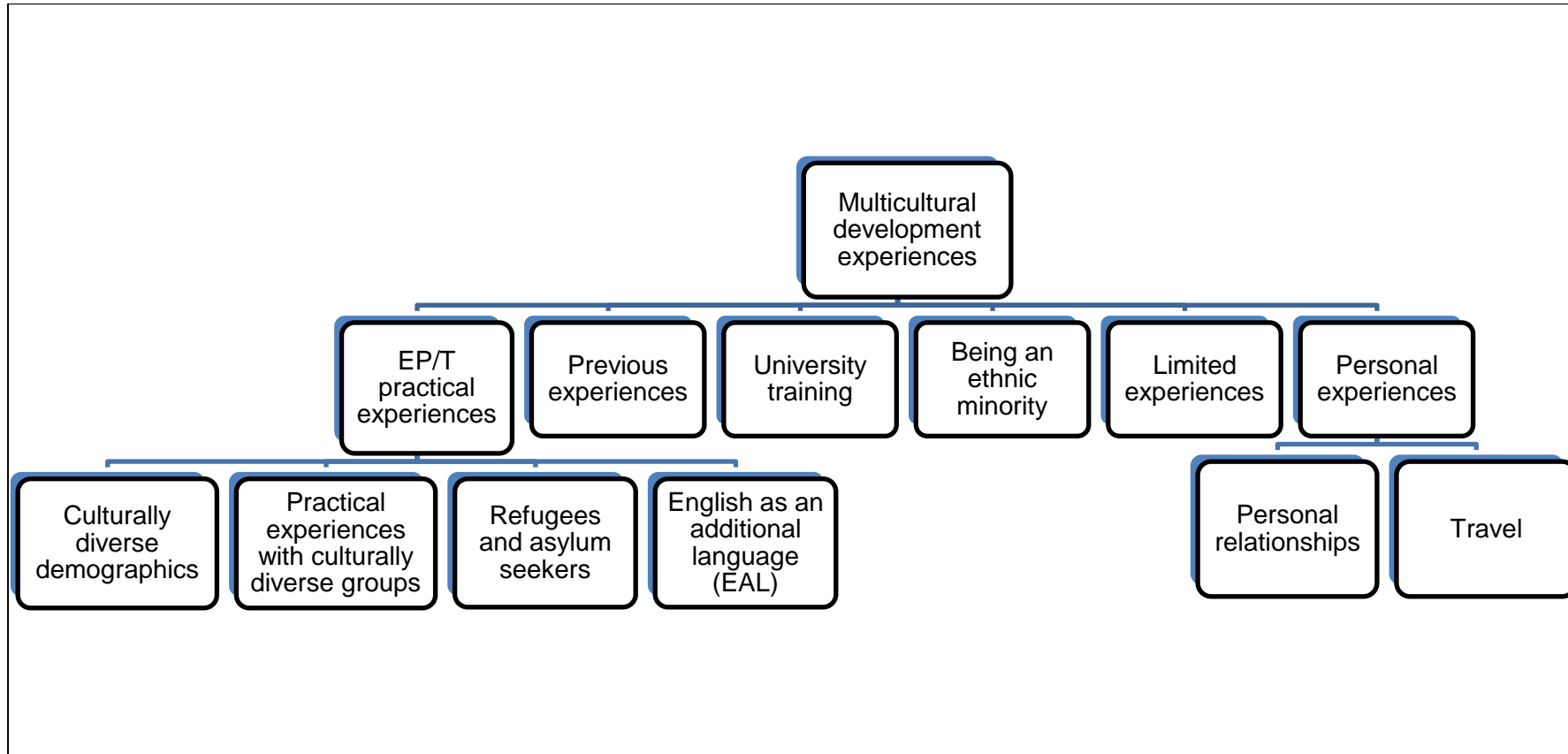
As a result of the thematic analysis, the following six main themes were generated from participant responses:

- Theme 1: EP/T practical experiences
- Theme 2: Previous experiences
- Theme 3: University training
- Theme 4: Being an ethnic minority
- Theme 5: Limited experiences
- Theme 6: Personal experiences

See Figure 4 below, which presents an overview of the themes discussed within this section.

Figure 4

Thematic Map Displaying Participant Multicultural Development Experiences of EP/Ts



Theme 1: EP/TEP practical experiences

This identified theme was a predominant theme, in that 53 participants made references relating to the influence of their practical experiences as an EP/T on their responses to the survey. This theme primarily refers to the practical experiences of EP/Ts with clients that they perceived as being from culturally diverse groups. This theme comprised of five sub-themes:

- 1.1 Culturally diverse demographics
- 1.2 Practical experiences with culturally diverse groups
- 1.3 Refugees and asylum seekers
- 1.4 English as an additional language (EAL)

1.1 Culturally diverse demographics

Participants (n= 13) made frequent references to working in areas of particular ethnic diversity as a key element in influencing their responses to the survey. EP/Ts reported working in culturally and ethnically diverse areas, such as London and the West Midlands as an influence on their responses to the survey:

“Working in [West Midlands] LA [local authority] with a diverse population over the last 23 years” (Participant 11)

“9 years teaching in multicultural schools in London” (Participant 16)

“Working in a diverse inner London borough” (Participant 29)

“Working as an EP in an area of high ethnic diversity” (Participant 17)

Participants also spoke about their experiences working in culturally diverse and inner-city schools:

*“I cover a patch of schools that has a diverse cultural population”
(Participant 12)*

“I have worked in a number of inner city schools where there is an ethnically diverse student and family population.” (Participant 19)

This finding suggests that the larger the multicultural population, the more intercultural experiences EP/Ts have had and therefore working in a culturally diverse area can influence the multicultural development of EP/Ts. This provides a possible explanation for the significant difference in means between EP/Ts in the South West of England and those in London. This finding is consistent with previous research that suggests that intercultural contact can influence multicultural development (Christ et al., 2014; Munoz, 2009; Pettigrew & Tropp, 2006).

1.2 Practical experiences with culturally diverse groups

Synonymous with the above sub-theme, 24 participants reported on their practical experiences working with culturally, ethnically and socioeconomically diverse groups as a key influence on their responses to the survey:

“I have worked with children and families who come from a range of backgrounds, including who were born in different parts of the world.”

(Participant 5)

Participants also referred to experiences with cultures that differed socioeconomically:

“working with other Services and working as an EP in a variety of schools and with families that come from very different socioeconomic areas and cultures.” (Participant 70)

Participant 69 emphasised how experiences working within a deaf Pakistani community has developed her knowledge of how culture can affect educational values, perceptions of special educational needs (SEN) and the roles of minority parents:

“specific work I have undertaken in the more specialist work I have completed within the deaf Pakistani community as this is a significant demographic within the LA I work within and the work here as taught me a lot about the impact of culture on educational values, deafness and the role of parents in such minority groups.” (Participant 69)

Participants reported both general experiences with different cultures but also referred to experiences that are more specific with groups that they perceived as culturally or ethnically diverse. Amongst some of the groups were families from different countries, Pakistani families, travellers, and a family from

Angola. This finding suggests that intercultural contact with culturally diverse clients can influence the multicultural development of EP/Ts. This finding supports the significant difference in MCC scores between the South West of England and London and suggests that the opportunity to work interculturally can influence the multicultural development of EP/Ts. This finding is consistent with previous literature that suggests that intercultural experiences can influence the cultural competence of practitioners through the development of knowledge (Christ et al., 2014; Munoz, 2009; Pettigrew & Tropp, 2006). Further exploration in Phase 2 is needed to uncover the specific knowledge that EP/Ts have gained in their practice, which has influenced their multicultural development. Further exploration is also needed to uncover how intercultural experiences can influence the skills and attitudes of EP/s.

1.3 Refugees and asylum seekers

Participants (n= 6) referred to their practical experiences with refugees and asylum seekers as being an influence upon their responses to the survey, with some participants highlighting their practice with this group as an area of development need:

“Working with newly arrived families from war zones has made us reflect upon our role and practices. This needs to be an area of continuing professional development in response to local issues and changes.” (Participant 13)

“A lot of EP work with refugee/immigrant children.” (Participant 16)

Participants 37 highlighted her experience of negative attitudes towards the integration of Syrian refugees in an “all-white village”, which perhaps demonstrates her raised awareness of other people’s negative attitudes towards integration with particular groups:

“...in part to recent negative experiences of the reception given to Syrian refugees in a largely all-white village.” (Participant 37)

Refugees and asylum seekers are groups defined by their status as victims of oppression rather than any particular culture, faith or origin (Burnett & Peel, 2001). The movement of refugees to the UK usually depends upon political climates around the world, particularly the middle east (Home Office, 2017). However, the findings of this phase indicate that refugees and asylum seekers may be particular groups that EP/T perceive as culturally different. This is consistent with past research that highlights cultural competency needs as being an important consideration for practitioners in international cross-cultural interactions (Carhill, Suárez-Orozco, & Páez, 2008; Gershberg, Danenberg, & Sánchez, 2006; Lee, 2005). This finding also suggests that international cross-cultural interactions can influence the multicultural awareness of EP/Ts, particularly their awareness of the attitudes of others towards integration with immigrants.

1.4 English as an additional language (EAL)

Participants (n= 5) referred to their practice experiences with children and families who have English as an additional language (EAL) as being an influence upon their answers to the survey.

Participants reported differences in the presentations of children who have EAL:

“EAL learners needs that crop up in nurseries and schools that appear ‘ASD’” (Participant 3)

“Working with YP [young people] who come from families who speak English as an additional language (or indeed speak very little English at all)” (Participant 67)

Participants reported experiences with EAL families and their difficulties adjusting to UK systems:

“I have had a lot of experience with early years work with families from other cultures and who have EAL, who often struggle to understand the systems within the UK around SEN.” (Participant 42)

Participants highlighted the communication difficulties for EAL groups and how it can affect their experiences of the education system and how EAL children can be misunderstood as having additional needs. This finding indicates that EP and TEP experiences with EAL families may have influenced their multicultural development. This sub-theme perhaps highlights a group where

cultural knowledge and cross-cultural communication skills are necessary in supporting the work of EP/Ts. This finding is consistent with previous research that has emphasised EAL groups as one of the most salient groups where cultural differences particularly communication differences should be considered by practitioners (Figueroa, Sandoval, & Merino, 1984; Rogers & Lopez, 2002).

Theme 2: Previous experiences

This identified theme refers to the work experiences of 16 participants prior to EP training as an influence on their responses to the survey. This theme primarily refers to the practice of participants prior to their EP training with cultures that they regarded as culturally and ethnically diverse:

“Before I trained as an EP I worked as a teacher initially in London in an area of wide cultural diversity.” (Participant 40)

Participants referred to experiences prior to their EP training, working in culturally diverse areas but also compared their experiences in culturally diverse areas with more current experiences in less culturally diverse areas:

“Previous experience in an ethnically diverse London authority (worlds apart from work now in the leafy shires)” (Participant 72)

Some participants also reported a lack of resources and training in areas that were less culturally and ethnically diverse and one participant reported that she had “lost some previous skill in the area” (Participant 35):

“Having trained and worked previously in more culturally diverse areas than currently working, I feel that I observe a lack of resources / training in my current area (at a wider organisational area).” (Participant 23)

“I have previously worked in a culturally diverse area (West Midlands) and am very aware that I have 'lost' some previous skill in this area.” (Participant 23)

These results indicate that participants’ work experiences with diverse cultures prior to EP training may influence their cultural competence for working cross-culturally as an EP/T. Another suggestion is that in areas that are not particularly culturally diverse, EP/Ts may feel less culturally competent due to fewer experiences with culturally diverse populations. These findings suggest that EP/T’s experiences prior to EP training can influence their competence for working with diverse cultures. These findings are perhaps unsurprising and provide part of the explanation for why statistically significant differences in MCC were not found when comparing years of EP experience and professional position, as experiences before EP training is likely a variable that can influence how interculturally competent EP/Ts perceive themselves to be.

Theme 3: University training

Participants (n= 10) referred to university training experiences associated with multicultural differences as being an influence on their responses to questions:

“Experiences on my doctoral training course.” (Participant 84)

“University led sessions.” (Participant 63)

“Training on the doctorate course.” (Participant 80)

Participant 58 reflected upon an inner-city experience with diverse cultures during training as an opportunity to consider cultural differences:

“Within my first year of training we visited some nurseries in central Newcastle that allowed me to consider some of the issues around working with culturally diverse populations however I feel that this was not expanded or built upon in a meaningful way.” (Participant 58)

These findings indicate that university training experiences can influence the multicultural competence of EP/Ts. This finding also indicates that university training courses may have content on their training programs, which are designed to develop the multicultural competence of their trainees. Participant 58 reported visiting a more culturally diverse area in Newcastle during EP training and reported that the experience helped her consider issues that affect culturally diverse populations. This indicates that multicultural development can be influenced by EP training but also by increased exposure with diverse cultures in training. This finding indicates that multicultural development

training may be useful when experiencing cultural differences first-hand rather than just classroom teaching. Further work is needed to explore the training experiences EP/Ts find most useful in developing their cultural competence, and how the experiences specifically influence their knowledge, skills and attitudes for working with culturally diverse clients.

Theme 4: Being an ethnic minority

Participants (n= 9) reported upon their own experiences emigrating from countries outside of the UK, having English as second language, having multicultural families, or coming from low socioeconomic status families as an influence on their multicultural development. Participants reflected upon experiences of discrimination and feeling different due to their cultural background:

“My own personal experiences of growing up in a multi-cultural family, my own experience of growing up in a family of a 'low socioeconomic status' and the discrimination this can lead to.” (Participant 62)

Participants particularly emphasised how their first-hand experiences of being treated differently but also feeling different influenced their multicultural awareness:

“My own experience of coming to England as someone with English as a second language and being from a different culture and how people treat you when you're not from here.” (Participant 19)

Participant 61 further emphasised the difficult feelings associated with feeling like a minority during her experiences of acculturation and suggested that her own difficult experiences being a minority has influenced her motivation to help other children who may have similar experiences:

“I came to the country as a child and still remember the feeling of being the 'other' I experienced a period of shock and silence and can still reflect on the processes of acculturation. The struggles of understanding and accepting my own diverse identity still helps me to want to make the experience better for all children in a similar situation.”

(Participant 61)

These findings indicate that difficult experiences associated with feeling like a minority can influence practitioners' awareness of the issues that may face minority groups. These findings also indicate that first-hand experiences can influence practitioner's feelings of empathy and potentially insight into the perspective of other cultural minorities. Consequentially, the empathy EP/Ts felt due to first-hand experiences provided EP/Ts with motivation to help others who may have similar experiences. This theme was not expected; however, it indicates that ethnic minority EP/Ts including EAL practitioners may have insight into the issues that face ethnic minority clients. This finding provides further evidence that ethnicity can relate to higher levels of perceived competence (Holcomb-McCoy & Myers, 1999), as ethnic minorities may perceive themselves to have higher cultural competence due to their

awareness of the experiences and feelings associated with feeling like ethnic/cultural minority.

Theme 5: Limited experiences

Some participants (n= 10) reported a lack of culturally diverse experiences as a particular influence on their responses to questions:

“I have little experience of working with a diverse population in terms of race and culture. This is probably representative of the population in the area I work in.” (Participant 51)

Participants also highlighted that working in areas that were not particularly diverse meant that multicultural training was not high on the agenda of services due to the narrow application of knowledge:

“I have not worked in ethnically diverse areas, which has meant my skills have not been developed with these particular groups. Furthermore, it has not been a priority for CPD [continuing professional development], given that the application of the knowledge would then be extremely limited.” (Participant 2)

This theme provides some evidence for how area demographics and consequential cross-cultural exposure can influence the perceived cultural competence of EP/Ts. This finding indicates that practical experiences with diverse cultures can make a difference to the perceived cultural competence

of EP/Ts. EP/Ts practising in less culturally diverse areas may not feel as competent to work cross-culturally due to their limited cross-cultural practice opportunities. This is perhaps an expected finding as it makes sense that if EP/Ts are evaluating their competence to work cross-culturally but they have limited experiences to draw from then they are likely to feel less competent than others who have had more cross-cultural experiences. This finding is consistent with intergroup contact theory, which asserts that the more cross-cultural contact an individual has the more they will feel competent (knowledgeable and skilled) to engage with different cultures (Pettigrew & Tropp, 2008). This theme also suggests that EP/Ts in areas that are not particularly diverse may not receive as much multicultural training as EP/Ts do in multicultural areas.

Theme 6: Personal experiences

A number of participants (n= 9) referred to various personal experiences that have influenced their responses to the survey. Two sub-themes within this main emerged referring to participant's personal relationships and participant experiences travelling, living or working abroad.

6.1 Personal relationships and interactions

Participants (n= 5) referred to personal relationships and personal interactions with different cultures as being an influence on their multicultural development. Participants particularly referenced their experiences and discussion with

friends from different ethnic backgrounds including friends who have immigrated to the UK:

“...my friendships with Vietnamese and Ugandan Asian refugees on the council estate where I lived...” (Participant 37)

“...discussions with friends from different backgrounds about institutional racism.” (Participant 62)

“My own family including an ethnically Chinese daughter.” (Participant 36)

“Years as host family to overseas adults.” (Participant 16)

Participants drew from personal cross-cultural experiences living and working abroad or general encounters with culturally diverse groups including personal relationships. This finding indicates that personal experiences related to increased cross-cultural exposure and cultural discussions can influence EP/Ts multicultural development. This finding is also consistent with intergroup contact theory and the PMIC, which asserts that cross-cultural contact and friendships can influence cultural knowledge development but also foster empathy for other cultures (Deardorff, 2006, 2009; Pettigrew & Tropp, 2008).

6.2 Travelling

Participants (n= 4) referred to their experiences travelling, living and working abroad as an influence on their multicultural development:

“Working abroad.” (Participant 43)

“International travel.” (Participant 21)

“I think I may take for granted that I know a lot about other communities and cultures having travelled a lot...” (Participant 74)

Participants also reported difficult feelings associated with being a minority in other countries as an influence on their multicultural development:

“I have lived overseas and experienced being in a minority culture and relatively powerless.” (Participant 52)

Similar to the theme ‘being a minority’ found earlier in this section, participants drew from their experiences feeling like a minority via their travelling experiences as an influence on their multicultural development. This finding further indicates that experiences associated with feeling like a minority can influence practitioners’ awareness of the issues and difficult feelings that may face minority groups. Travelling experiences and working abroad potentially enabled participants to gain knowledge of cultural differences, which may have encouraged reflection about their cultural self. These findings indicate that personal experiences abroad can influence the cross-cultural development of EP/Ts. These findings are consistent with previous research that suggest that time abroad can provide opportunity for experiential learning due to social and cultural interaction in contexts abroad (Nyaupane, Teye, & Paris, 2008; Paris, Nyaupane, & Teye, 2014). These findings may also support Deardorff’s (2006,

2009) PMIC, which emphasises that reflexivity is an integral supporting tool in developing interculturality. Further exploration in Phase 2 is needed to uncover the specific knowledge that participants gained via travelling and how that has influenced their practice and attitude for working with culturally diverse clients.

Cultural training results

In an open-comment section, participants reported the types of training they have had in the areas of assessment, prevention and intervention, and consultation for diverse cultures. The researcher categorised the responses into categories for each question. Some participants reported more than one area and some participants did not record a response, so the number of responses did not equate to the total number of participants in Phase 1 of this study.

Concerning the training EP/Ts had received in assessments for diverse cultures, 12 themes were developed from the participants responses (see Table 15 below).

Table 15

Open-comments for Cultural Differences Training in Assessments

Themes	Frequency
University training	47
None or very little	18
Other training workshops	13
Consulting with other professionals	10
Practice experiences	8
In-service training	7

Themes	Frequency
Literature reading	7
Own research	6
Psychological supervision	2
Regional CPD	2
Other	6

The main themes developed were, university training, none or very little training, other training workshops, consulting with other professionals, practice experiences, in-service training, literature reading, participant's own research in the area, psychological supervision, and regional continuing professional development (CPD) training. The majority EP/Ts reported that they had received most their training during their university training (N = 47), while the second most frequent response was none or very little training (N = 18). This suggests that university training is the primary source of training for EP/Ts regarding assessment for diverse cultures, however there are also a relatively large number EP/Ts who feel as though they have not had much training in the area.

Concerning the training EP/Ts had received regarding preventions and interventions for diverse cultures, 11 themes were developed from the participants' responses, see Table 16 below.

Table 16

Open-comments for Cultural Differences Training in Preventions and Interventions

Themes	Frequency
None or very little	38
University training	22
Other training workshops	13
In-service training	4
Literature reading	3
Psychological supervision	3
Consulting with other professionals	2
Informal training	2
Own research	2
Online training	1
Practical experiences	1

The main themes developed were, none or very little training, university training, other training workshops, in-service training, literature reading, psychological supervision, consulting with other professionals, various informal training, participants own research in the area, online training, and practical experiences. The data suggests that university is the primary provider of training in prevention and intervention for diverse cultures as it was the most frequently reported training provider (N = 22), however most participants reported that they had not had much training in the area (N = 38). This indicates that many EP/Ts have either not received training in prevention and intervention regarding diverse cultures or they are not aware that the training they have received has further prepared them for prevention and intervention work concerning culturally diverse clients.

With regards to the training EP/Ts had received concerning consultations for diverse cultures, ten themes were developed from the participants' responses, see Table 17 below.

Table 17

Open-comments for Cultural Differences Training in Consultations

Themes	Frequency
None or very little	41
University training	21
Other training workshops	4
Practical experiences	4
Consulting with other professionals	3
Not needed	3
Literature reading	2
In-service training	1
Own interests	1
Psychological supervision	1

The main themes developed were, none or very little training, university training, other training workshops, practical experiences, consulting with other professionals, literature reading, in-service training, participant's own interests and psychological supervision. A small number of participants (N = 3) also reported that they did not feel that specific consultation training was needed to better service diverse cultures. The data suggests that university is the primary provider of training consultation for diverse cultures as it was the most frequently reported training provider (N = 21), however nearly double the number of participants reported that they have not had much training in the area (N = 41). This indicates that EP/Ts have either not received training in

consultation concerning diverse cultures or the training they had received has not prepared them for consultations with diverse cultures.

In summary, many participants referred to their university as the primary source of training regarding assessment, interventions and consultations concerning multicultural working. However, a large number of participants also reported that they had received no training or very little training. This is consistent with Munoz's (2009) and Bolton and M'gadzah's (1999) findings that suggests that university training is the leading provider of training regarding servicing culturally diverse clients, however many EP/Ts still believe that they have generally received little training specific to providing services to culturally diverse clients, particularly with regards to consultation and intervention and prevention.

Chapter 5: Phase 2

5.1 Phase 2: Method and Design

Subsequent to the collection and analysis of the quantitative data from Phase 1 of the study, the second, qualitative phase was conducted. The qualitative phase was used to explore, explain and enrich the quantitative phase of the study by providing a fuller picture of the phenomenon (Creswell, Plano Clark, Gutmann, & Hanson, 2003; Ivankova, 2014), while also answering additional research questions related to the individual experiences and attitudes of selected participants. Integration with the Phase 1 findings was also conducted at this stage where Phase 2 findings were discussed in relation to the similarities and differences to the findings of Phase 1.

Phase 2 aimed to specifically answer RQ4: 'To what extent do educational psychologists in the United Kingdom experience working with diverse cultures as different, what the differences are, and if so how have they dealt with the differences?' While also adding depth and explanations to our understanding of the answers from RQ1, RQ2, and RQ5. The researcher employed idiographic means of data collection and analysis with in-depth semi-structured interviews of EP/Ts who had completed the adapted MCCTS-R employed in Phase 1 of the study.

5.1.1 Phase 2: Semi-structured Interview Development

Semi-structured in-depth interviews allow the researcher to maintain consistency regarding the areas to be covered in the interviews, while also

allowing the researcher some freedom to follow topical trajectories as they arise during conversations (Miles & Gilbert, 2005). In this study, a hierarchical focusing method described by Tomlinson (1989), was employed to guide the interview schedule construction. Hierarchical focusing as a research interview strategy is a systematic approach to conducting and analysing interviews (Tomlinson, 1989). Researchers emphasise that interviewing in research is complex and problematic with the possibilities of misinterpretation, tensions, and competing agendas between interviewer and interviewee (Nunkoosing, 2005; Randall & Phoenix, 2009). Tomlinson (1989, p. 155) proposed hierarchical focusing as a method of interviewing, which attempts to manage these tensions by attempting to 'have it both ways' by attempting to achieve a balance between "emergence of the interviewees perspectives" and the researcher's own agenda. Tomlinson (1989) described five general processes of hierarchical focussing that includes, initial analysis of domain, selection of research interview subdomain, visual portrayal of agenda, construction of interview agenda, interview procedure, and data analysis protocol. See Table 18 below for processes, description of processes and the action implemented at each stage by the researcher.

Table 18

Table Illustrating Hierarchical Focussing Interview Strategy

Process	Description	Action
1) Initial analysis of domain	Outlining the content of the research domain as construed by the researcher.	Conducted a review of the literature and generated own construal of domain then used Phase 1 survey data to inform the researcher's understanding of the domain within the context of the study's participants.
2) Selection of research interview subdomain	Decide upon research focus by identifying aspects of the phenomena to be explored from conceptual (open/general) to contextual (closed/specific).	Used research questions as initial domains then used Phase 1 preliminary analysis to inform the development of subdomains and

Process	Description	Action
		verbal prompts (see Appendix H).
3) Construction of interview agenda	Construct visual representation of the hierarchical agenda of questions to explore key aspects in a gradually progressive way.	Constructed visual representation of interview agenda.
4) Interview procedure	Undertake interviews using above strategies, while audio recording.	Conducted interviews using interview agenda as a guide.
5) Data analysis	Transcribe and analyse.	Transcribed data.

Note. Adapted from Tomlinson (1989)

The domains explored were the three broad components of cultural competence identified in the PMIC explained in chapter 2 – (i) knowledge and awareness of other cultures and cultural self-knowledge, (ii) skill in communicating and understanding other cultures, and (iii) internal thoughts and feelings of cultural difference (attitudes). In this way, data from the interview phase will contribute to answering the research questions identified earlier in this section. Further I began each interview with open questions about culture to ascertain participant perspectives to add richness to the data

by allowing participants to describe their reality (Baxter & Jack, 2008). Each section contained core questions and suggested supplementary questions and prompts (see Appendix H for interview schedule).

5.1.2 Phase 2: Connecting Phase 1 Findings to Phase 2 Interview Schedule

As described in Table 18 above, the preliminary analysis of the Phase 1 results was used to inform the development of the Phase 2 interview schedule. Key quantitative findings and themes found in Phase 1 were used as interview subdomains and prompts.

Experiences which have influenced multicultural development

Both professional and personal experiences were found to be influences on EP/T multicultural development (see Section 4.2.6) and were used as subdomains to prompt participants (see Appendix H). Within the professional subdomain, prominent themes such as; university training, practice experiences with culturally diverse clients, practice experiences with EAL clients, and practice experiences with refugees were used as further prompts for participants (see Appendix H). Within the personal subdomain, prominent themes such as; participant's own cultural background and travelling experiences were used as subsequent prompts for participants (see Appendix H, Prompt 2).

The extent that EP/Ts experience working with diverse cultures as different

Consultation, assessment and intervention were used as initial subdomain prompts because they are core functions of EP/Ts (The British Psychological Society & Division of Educational and Child Psychology, 2002). Subsequently, within the consultation subdomain, communication with families with EAL, associated challenges using interpreters, and culturally different views on special educational needs (SEN) were predominant themes that arose from the Phase 1 survey (see Figure 4), which were then used as subsequent prompts for participants (see Appendix H). Within the assessment subdomain, selecting appropriate assessment instruments was used as a prompt considering that EP/Ts reported that they “often” did this (see Table 6), while distinguishing between EAL and SEN was a notable point for discussion mentioned by EPs (see section 4.2.6) and so was also used as an interview prompt for participants (see Appendix H).

Areas of higher competence

In Phase 1 of the study, it was found that EP/Ts perceived themselves to be most competent in discussing how poverty influences academic achievement, bias of assessment instruments and explaining test info to parents of different cultures (see Table 5), and so these areas were used as prompts in the Phase 2 interview schedule (see Appendix H).

Areas of lower competence

In Phase 1 of the study, it was found that EP/Ts perceived themselves to be least competent with theories of racial / ethnic identity development, interactions patterns that might influence minorities' perceptions of inclusion, working in the community, and knowledge of community resources (see Table 5), and so these areas were used as Phase 2 interview prompts (see Appendix H).

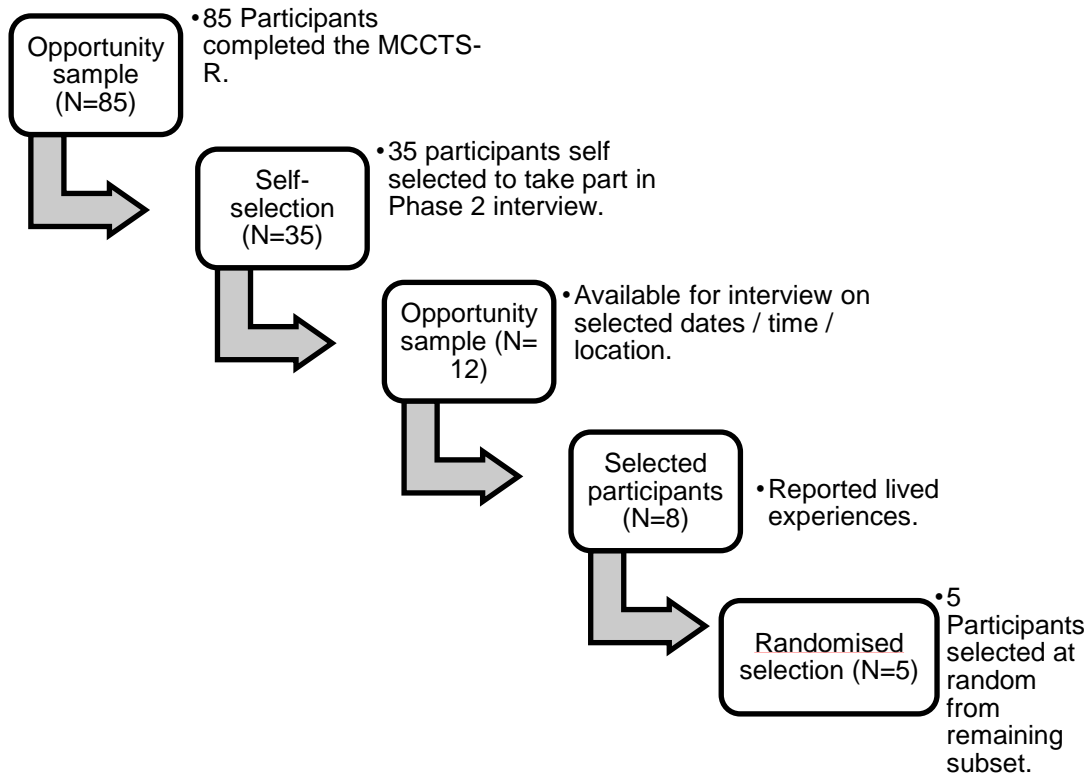
Areas of development need

Intervention and prevention, consultation and assessment were found to be areas of training need (see Table 7) and so were used as subdomain prompts in the interview schedule (see Appendix H). It was also found that generally cultural views and practices and practice with populations such as EAL and migrant clients were areas of training need and so were used as interview prompts (see Appendix H).

5.1.3 Phase 2: Sample Population

Phase 2 of this study used a combination of opportunity sampling, selective sampling and random sampling of the EP/Ts who completed the Phase 1 MCCTS-R and self-selected themselves for the Phase 2 semi-structured interview. See Figure 5 below for graphical representation of Phase 2 sampling procedure.

Figure 5

Graphical Representation of Phase 2 Sampling Procedure

A total of 85 participants completed the Phase 1 MCCTS-R and 35 participants self-selected themselves to interview for Phase 2. Of the 35 participants that self-selected themselves to be involved in the Phase 2 interview, 12 participants were available for interview on the dates identified by the researcher. Of the 12 participants who were available for interview, the researcher selected participants appropriate for interview based on the reasoning that they lived experiences in the domain of research rather than relied upon hypothetical examples. The researcher believed that participants who had lived experiences would possess the most potential to add depth to Phase 1 findings. The researcher identified eight participants who met the

aforementioned criteria, randomised the remaining sample and chose five participants to interview. Five participants were selected on the basis that the sample size was “small enough to manage the material” (Fugard & Potts, 2015, p. 670) but large enough to provide “a new and richly textured understanding of experience” (Sandelowski, 1995, p. 183). The researcher was aware that deciding upon the upper limit to interview was still largely dependent upon subjective judgment so the researcher decided to interview participants until ‘theoretical saturation’ was achieved (Glaser, 1965). The researcher interviewed five people, which evidence has shown can be a sample size that can be sufficient in developing meaningful themes and interpretations (Francis et al., 2010; Guest, Bunce, & Johnson, 2006).

For the five participants selected for interview, pseudonyms were used. See Table 19 below for participants included in the Phase 2 follow up interviews and their demographic information.

Table 19

Table of Interview Participants and Demographics

Participant Name (pseudonym)	Demographics
Rachel	<ul style="list-style-type: none"> • Female • TEP year 3 • South West England • White British
Laura	<ul style="list-style-type: none"> • Female

Participant Name (pseudonym)	Demographics
Sarah	<ul style="list-style-type: none"> • EP • The West Midlands • 11-14 years of experience as EP • White British
Kate	<ul style="list-style-type: none"> • Female • EP • The West Midlands • 11-14 years of experience as EP • White British
Sabrina	<ul style="list-style-type: none"> • Female • EP • The West Midlands • 15 + years of experience as EP • White British
	<ul style="list-style-type: none"> • Female • EP • The West Midlands • 0-1 years of experience as EP • Black African

5.1.4 Phase 2: Data Analysis

All interviews were transcribed and the method of data analysis used was the Braun and Clarke (2006) approach to thematic analysis. Thematic analysis is a method of analysing, interpreting and identifying patterns and meaning within a data set (Braun & Clarke, 2006). Braun and Clarke (2006) developed a systematic six-phase process for conducting thematic analysis. See Table 20 below, which represents the six-phase process of thematic analysis and the action completed by the researcher at each phase.

Table 20

Table illustrating Thematic Analysis Method

Process	Description	Action
1) Familiarisation with the data	Reading and re-reading the data to become familiar with content.	The researcher read each transcript while re-listening to audio recordings and wrote down initial thoughts.
2) Coding	Generating labels that identify the important features of the data set.	The researcher searched through each transcript 'chunking' data into coherent labels.
3) Searching for themes	Collating codes into significant broader themes.	The researcher collated codes into potential themes and noted interesting

Process	Description	Action
4) Reviewing themes	Themes are refined and checked to see whether they answer research questions.	features of the themes. The researcher reviewed themes and respective codes, created subordinate themes within main themes and created notes of how themes related to research questions.
5) Defining and naming themes	Analysing themes and generating informative names for themes.	The researcher renamed and refined themes and generated clear definitions for themes.
6) Writing up	Analysis of themes in relation to research questions and literature.	The researcher analysed themes closely in relation to research questions using literature to create a report of the analysis.

Note. Adapted from (Braun & Clarke, 2006)

For this phase, thematic analysis was approached in an 'inductive', 'latent' and 'realist' way. The 'inductive approach' meant that coding and themes were directed by the content of the data (Braun & Clarke, 2006). The 'latent approach' meant that coding and themes reflected the "underlying idea, assumptions and conceptualisations... that are theorised as shaping the semantic content of the data" (Braun & Clarke, 2006, p. 84). The 'realist approach' meant that there was a focus on reporting the assumed reality evident in the data (Braun & Clarke, 2006). The researcher employed thematic analysis in Phase 2 for similar reasons reported in the Phase 1 method, and additionally because Braun and Clarke's (2006) approach to thematic analysis offered a systematic and flexible procedure for analysing data.

5.1.5 Phase 2: Credibility and Dependability

In order to further support the credibility and dependability of this phase aside from sequential triangulation explained in the methodology section and the sampling considerations discussed in section 5.1.3, Yardley's (2000) evaluative criteria for qualitative research was considered as a general guide to evaluating the credibility and dependability of the research study. Yardley (2000) emphasised flexible principles such as; being sensitive to context, rigour and transparency with analysis, and considering the impact and importance of findings as important considerations for supporting the quality of quantitative inquiry.

Regarding sensitivity to context, I had conducted a thorough literature review regarding the topic of cultural competence and was aware and knowledgeable regarding the complexities of the field. I was also knowledgeable regarding the role of the EP having also examined literature related to EP practice and experienced two years of training on a BPS accredited training course. This knowledge provided me with the necessary requisites to understand the context from which participants were answering questions, and enabled me to conduct a meaningful and insightful analysis. Yardley (2000) also asserted that researchers should consider how their behaviour and characteristics may influence the balance of power in a quantitative research process. Subsequently, I considered that simply being perceived as an ethnic minority may influence participant responses, and although this was a variable that could not be controlled I assured each participant that their confidentiality and anonymity would be completely protected (see section 6.6 for further discussion).

In order to support the rigour of this research phase, I employed multiple coding strategies and maintained reflective practice throughout the research project. Multiple coding is a strategy that can strengthen the rigour of a research study, which involves cross-checking qualitative coding strategies (Barbour, 2001). In order to support the credibility of the data analysis process, coding strategies, themes and interpretations of data were independently reviewed by two peer researchers. Themes and associated quotations were

also reviewed and cross-checked by two research supervisors and discussed in multiple supervision sessions. The cross-checking processes were useful in refining codes and themes but also useful in discussing the content of themes and uncovering insights and challenging concepts. In order to further support the rigour of the research process, I maintained reflective practice throughout the research project. Reflexivity has been found to support the researcher to maintain critical self-awareness throughout research processes (Jootun, McGhee, & Marland, 2009; Probst, 2015). Throughout the course of the research study and particularly during Phase 2 of this study, I engaged in psychological supervision to encourage reflexive processes concerning my potential biases. I used psychological supervision to help maintain awareness of my own biases that may affect my interpretations and explored my preconceptions and my conceptual lens.

In order to support the transparency of the research methods for Phase 2, all relevant aspects of the data collection and analysis processes have been discussed with detail within this chapter. Further, excerpts from the raw data have been presented in the appendix (see Appendix I, Appendix J and Appendix K) to provide exemplars of quotations, how they were coded and subsequently grouped into themes.

In order to consider what Yardley (2000, p. 223) describes as “impact and importance” the usefulness of the research findings will be discussed in relation to the implications for the practice of EP/Ts in section 6.7. This section

will discuss the practical and theoretical utility of the findings from the findings of this research study.

5.2 Results and Discussion

This following section presents and discusses the results of the thematic analysis for follow-up semi-structured interviews used in Phase 2 of this study. This section considers themes that were inductively identified in relation to the research questions previously discussed and reflects upon existing literature by comparing findings. The final phase of thematic analysis described by Braun and Clarke (2006) relates to writing up findings. Due to the potential complexity of the findings this section will include graphical representations of themes and quotes from the interviews to present a “coherent, logical, non-repetitive and interesting account of the story the data tell[s]” (Braun & Clarke, 2006, p. 23).

The Phase 2 results and discussion section are divided into the following sections:

- Findings related to research question 1: Areas of EP/T competence
- Findings related to research question 2: EP/T Development needs
- Findings related to research question 4: Cultural differences in practice
- Findings related to research question 5: Cultural development experiences

5.2.1 Findings Related to Research Question 1: Areas of EP/T Competence

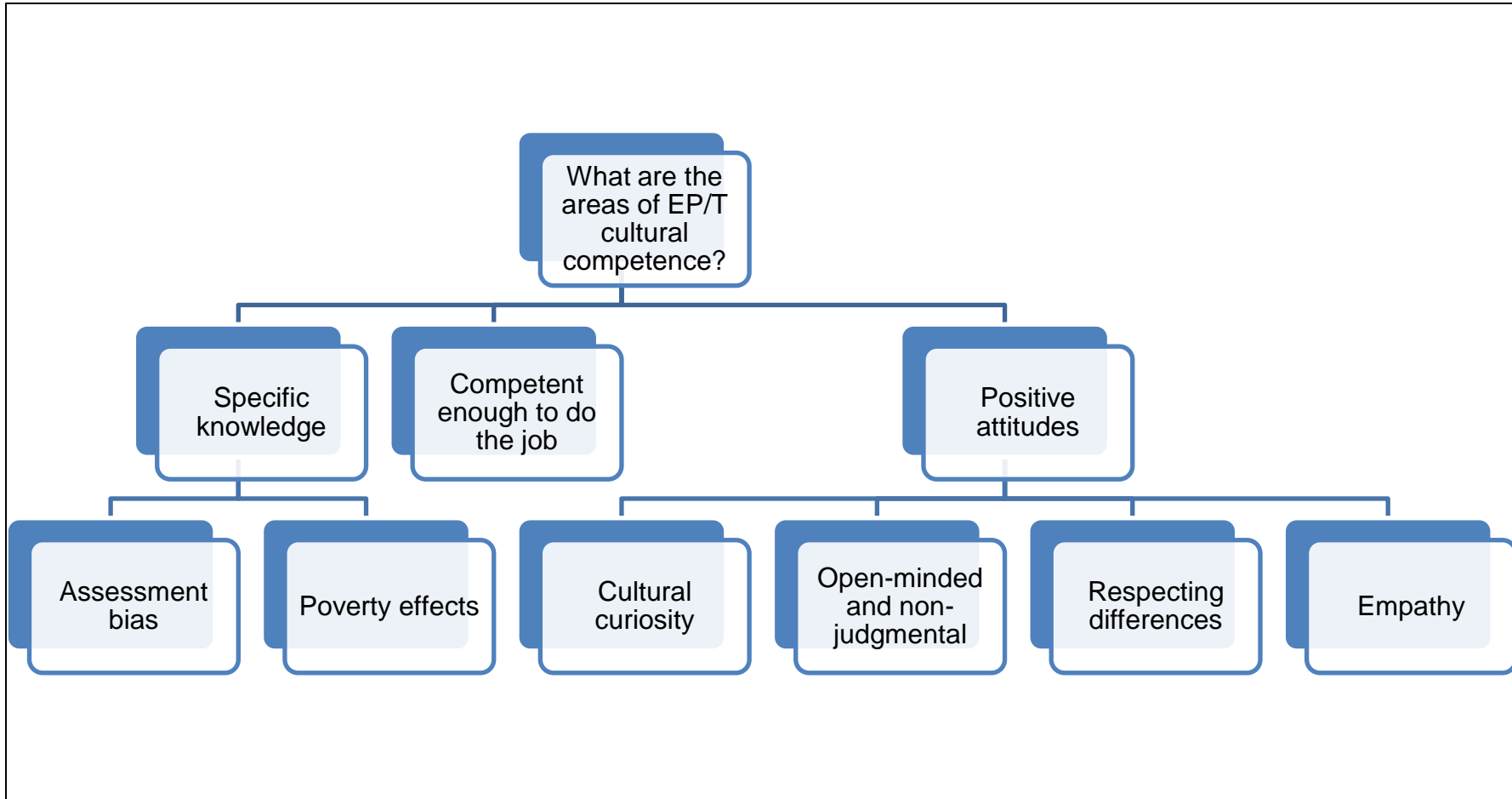
This section will discuss the results of the Phase 2 interview in relation to the research question: 'In what areas do educational psychologists in the United Kingdom perceive themselves to be culturally competent in providing services to culturally diverse clients?' Participants reported general competence regarding servicing culturally diverse groups but also reported areas of particular knowledge. Participants also reflected positive attitudes for working with culturally diverse groups. As a result of the thematic analysis, the following three main themes were generated from participant responses:

- Theme 1: Specific knowledge
- Theme 2: Competent enough to do the job
- Theme 3: Positive attitudes

See Figure 6 for themes and sub-themes related to research question 1.

Figure 6

Thematic Map Displaying Areas of EP/T Cultural Competence



Theme 1: Specific knowledge

This theme relates to specific knowledge that participants referred to as area of strength. Participants spoke about experiences where they have drawn from their knowledge of assessment bias and the effects of poverty to support their understanding and decisions with children and families. This theme comprised of two sub-themes:

- Sub-theme: Assessment bias
- Sub-theme: Poverty effects

1.1 Assessment bias

Participants (n= 4) spoke confidently about their knowledge of assessment bias and the limited usefulness of cognitive tests for groups that differed culturally including groups that had limited English:

“I would feel pretty confident to say no I'm not doing a cognitive assessment-I'm not going to do a language assessment on a child that is either significantly experiencing difficulties or is from a different culture or they have limited English.” (Rachel)

Participants reflected upon the differential validity of particular cognitive tests:

“I think they're biased a- they're biased as well towards, you know, in – well, I heard one EP once say, like, well, [chuckles] the [cognitive test] is just a test of middle classness.” (Kate)

Participants also spoke about the importance of considering the bias of assessment tools in case formulations and planning:

“I would do that [consider the appropriateness of cognitive tests] as part and parcel of my formulation and planning around every case I- I pick up. So, in terms of my feelings of competency, I guess I would feel quite competent in terms of those [assessment bias].” (Sarah)

Rachel spoke about her confidence in her reasoning behind why she would deem a cognitive assessment as inappropriate for particular groups, while Kate spoke about the class bias of some cognitive assessments. These findings support the Phase 1 findings by providing further evidence that EP/Ts have competent knowledge of how assessments can be biased towards culturally different groups. The findings provide evidence that EP/Ts may have particular knowledge regarding standardised assessments and their implications for culturally diverse groups. This is consistent with Frisby's (2009) assertions that psychologists in schools excel in ensuring multicultural sensitivity regarding the fairness of cognitive testing.

1.2 Poverty effects

When talking about the effects of poverty on academic achievement, participants (n= 4) drew from their knowledge and experiences with families living in poor conditions:

“Oh, that’s massive. I mean, I’ve seen that. I’ve seen – I- I was really shocked by some of the families and the homes that I went into when I- when I worked in [Anonymous area]... I’ve been in family homes

where there's no carpet and- and there's literally nothing in the cupboards." (Laura)

Sarah drew from her theoretical knowledge of Maslow's (1943) hierarchy of needs to inform her thinking regarding the effects of poverty:

"I mean, there's always things linked to Maslow's Hierarchy, if you're thinking about pov- you know? A-and therefore, you have your breakfast clubs, are they well fed? Are they warm? Have you got basic needs met?" (Sarah)

These findings support the Phase 1 and Munoz's (2009) findings by providing further evidence that EP/Ts feel they have competent knowledge regarding the effects of poverty on the academic functioning of young people. These findings provide evidence that EP/Ts have supporting theoretical knowledge regarding the effects of poverty such as Maslow's (1943) hierarchy of needs. The findings also suggest that EP/Ts have a range of practical experiences with families living in poverty, which have provided them with first hand experiences and knowledge of how low incomes can affect families. These findings indicate that EP/Ts are well experienced and potentially well theoretically equipped to assess the effects of poverty on the development of young people.

Theme 2: Competent enough to do the job

EP/Ts (n= 4) that completed the interview reported that they felt generally competent enough to provide services to diverse cultures:

I think I feel competent... but I think there's always room for – even without feeling there's al-ways room for progress or excelle- g-greater level of, sort of, excellence. (Kate)

Sabrina explained that she felt competent rather than confident and further explained that she felt that her practice was “Okay” rather than innovative:

“I think competence is, like, just okay enough. But confidence is – yeah, I'm leading the way and doing some, like, really innovative practice [chuckles]. I'm competent.” (Sabrina)

Laura seemed to echo Sabrina's feelings of competence rather than confidence by explaining that she feels that her practice is safe enough and “good enough” to service culturally diverse groups:

“I wouldn't say I feel competent about any of them specifically, but I suppose I must- I must to a certain extent feel that I am. But I wouldn't be going out, would I? Cos that's quite, you know, HCPC and conditions that you go out and you- you don't practice beyond your competency. And so, I must, on another level, think that what I'm doing is good enough [chuckles].” (Laura)

Laura reflected upon her intercultural competence and despite surface level doubts asserted that she must feel competent enough and referenced HCPC standards of proficiency. Sabrina clarified her understanding of the term 'competence' and indicated that she felt competent rather than 'confident' in servicing culturally diverse clients. These findings support the Phase 1 and Munoz's (2009) findings by providing further evidence that EP/Ts generally feel competent enough to provide a service to culturally diverse groups. Participants particularly reflected feeling that their practice was ethically safe and could provide value to culturally diverse clients, however participants also acknowledged that their practice could be improved. This finding suggests that generally speaking, EP/Ts feel culturally competent enough to provide services to culturally diverse clients and therefore improving EP/T's intercultural competence may be best viewed as a means of *improving* educational psychology services for diverse cultures.

Theme 3: Positive attitudes

This theme relates to the positive attitudes participants (n= 5) reflected when discussing practice with culturally diverse families. Participants discussed their feelings of curiosity and empathy for other cultures, and the importance of remaining open, non-judgemental and respecting the traditions of others. This theme comprised of four sub-themes:

- Sub-theme: Cultural curiosity

- Sub-theme: Open-minded and non-judgmental
- Sub-theme: Respecting differences
- Sub-theme: Empathy

3.1 Cultural curiosity

Participants (n= 4) reflected their curiosity to learn about different cultures as being an influence on their motivation to service culturally diverse clients.

“Yeah, so, I am curious about different people and their different experiences and culture as part of that.” (Kate)

Rachel reflected on her curiosities regarding the needs of asylum seekers as a foundation for her motivation to support those “most in need” of educational psychology support:

“...it has always been something that I'm really inherently interested in it's really difficult to pinpoint why. Um... I think I just think I'm quite a nosey person, I'm quite curious about people... I guess psychological curiosity but also, we want to help the children who are most in need so I guess following it on to being an EP... It's made me want to work... I'm just thinking about my own experiences with unaccompanied asylum seekers... that's what's made me really want to work with those groups of children.” (Rachel)

Sabrina reflected upon her curiosities regarding Bengali culture as a means of better understanding a friendship group:

“I have got Bengali friends, but I never understood that side of the culture. So, I was curious to find out a little bit more.” (Sabrina)

According to theorists, a curious attitude is necessary for servicing culturally diverse clients respectfully (Kodjo, 2009; LeBaron, Pillay, Arai, Carstarphen, & Bhangoo, 2006; Portera, 2014). Deardorff (2006) identified curiosity as an important requisite that enabled practitioners to tolerate ambiguity and uncertain situations in the PMIC. This sub-theme indicates that some EP/Ts are curious to learn about diverse cultures to the extent that they may be motivated to understand the social context of culturally diverse groups. The cultural curiosity EP/Ts reflected in the interview phase could be regarded as an area of competence. However, the specific groups that EP/Ts are curious about may be dependent upon the experiences of the EP/Ts themselves, rather than a general curiosity for culturally different groups. Further investigation is needed to uncover whether there are particular groups that EP/Ts are particularly curious about and how their experiences have shaped their curiosities.

3.2 Open-minded and non-judgmental

Participants (n= 2) reported the importance of remaining open-minded and non-judgmental when working with culturally diverse clients:

“I don’t form opinions really ve-very easily [chuckles]. In fact, I- that’s- that didn’t come out quite right. But I don’t form opinions, sort of, one way or the other. I’m a bit of a fence sitter until I have a lot of knowledge [chuckles] if that makes sense... I can almost, like, neutrally collect the information rather than form an opinion.” (Sarah)

Sabrina reflected upon an experience with a culturally different client and emphasised how remaining non-judgemental enabled her to empathise with a parent and build a relationship:

“I just had to keep being there and not judging her and accepting that she wasn’t ready. And I think my role then was not so much to identify the SEN need, but to develop a relationship and to build the information-gather the information ready for when she was ready... Yes. I didn’t judge them. Even though I felt like judging them, I didn’t. I think it was really helpful... just being non-judgmental, explaining, building relationships and being empathetic, I think helps.” (Sabrina)

Deardorff (2006) and Portera (2014) have highlighted the importance of practitioners remaining non-judgemental and open-minded in their cross-cultural interactions. Deardorff (2006) and Portera (2014) argue that open-mindedness and reserving judgement provide the foundation for successful cross-cultural interactions. These findings suggest that EP/Ts are aware of the value in remaining open-minded and non-judgmental when managing

relationships with culturally different clients. This can be seen as a strength because it indicates that some EP/Ts may have the attitudinal prerequisites for building positive relationships with culturally diverse groups.

3.3 Respecting differences

Participants (n= 3) spoke about the importance of respecting the cultural differences of families:

“I think just communicating to them that you respect, you know, their beliefs and their religion...” (Sarah)

Laura reflected upon how family structure and parenting style can differ culturally and remain successful, and therefore should be respected:

“I suppose because you’re aware of how many times families from different ethnic backgrounds, different cultural approaches are not treated in a- in a way that is respectful and accommodates a varying range of family style, all of which is perfectly successful...” (Laura)

Sarah reflected upon remaining respectful as a means of forming a relationship with culturally different families:

“[If] I needed to find a new way of working with a family because of a particular cultural faith or- or whatever that may be, then- then I would look at doing that anyway as part of forming relationships, being an EP,

part of my role, and- and respecting the family that I'm working with."

(Sarah)

Theorists have emphasised the importance of respecting others regardless of culture, ethnicity, nationality or language for being crucial in appreciating and considering the social context of diverse cultures (Kodjo, 2009; Portera, 2014). Further, Bhawuk and Brislin (1992) assert that the more practitioners respect cultural differences the more they are willing to adjust their behaviour to accommodate cultural differences, which is also emphasised as an important internal outcome of cross-cultural learning experience by Deardorff (2006, 2009) in the PMIC. The findings from this phase of the study suggests that some EP/Ts are aware of the value of respecting cultural differences. If, as the data suggests, EP/Ts inherently value and respect cultural difference then EP/Ts may be willing to modify their practice in order to accommodate cultural differences in practice.

3.4 Empathy

One participant reflected upon her empathy for culturally diverse families as being important in supporting her understanding of the families but also helping to maintain a non-judgmental attitude to differences. Sabrina explained that finding cultural similarities with clients helps her to empathise and understand client perspectives:

“I think empathising with that family, a big part of that was seeing my own culture, like, my own culture reflected in theirs. And that helped me to not judge because I’ve been there, done that, got the t-shirt... Because from my background, it’s the exact same thing. Like, no-one wants their child to have an SEN need, know what I mean? It’s just not talked about. So, it helped me to be empathetic cos I understand... (Sabrina)

Theorists have emphasised the importance of developing empathy for culturally diverse clients in order to develop an understanding and appreciation of client social contexts (Kodjo, 2009; Portera, 2014). Pettigrew and Tropp, (2006), Ickes (2009) and Pedersen, Lonner, Draguns, Trimble, & Rio (2016) have asserted that when practitioners have empathy for their clients it can greatly enhance the cross-cultural relationship and the practitioner’s ability to infer clients thoughts and feelings. Further, Deardorff (2006, 2009) asserted the importance of empathy as an internal outcome from developing interculturality in the PMIC. The findings from this phase suggests that some EP/Ts may be aware of the value of empathising with clients to better connect with clients and understand their perspective. This finding also suggests that finding cultural similarities with clients can enhance practitioner’s capacity to empathise with clients. This is consistent with Preston and De Waal's (2002) theories, which emphasises the importance of similarities between observer and target in stimulating empathy.

5.2.2 Findings Related to Research Question 2: EP/T Development Needs

This section will discuss the results of the Phase 2 interview in relation to the research question: ‘In what areas do educational psychologists in the United Kingdom feel they need (i) knowledge (ii) skills (iii) training to provide competent multicultural services?’ Participants reported specific gaps in their knowledge, but also areas they felt less experienced. Participants also referred to gaps in their knowledge that they may not be aware of and highlighted this as a potential problem. Participants also spoke about potential outcomes of their multicultural development. As a result of the thematic analysis, the following six main themes were generated from the participant responses:

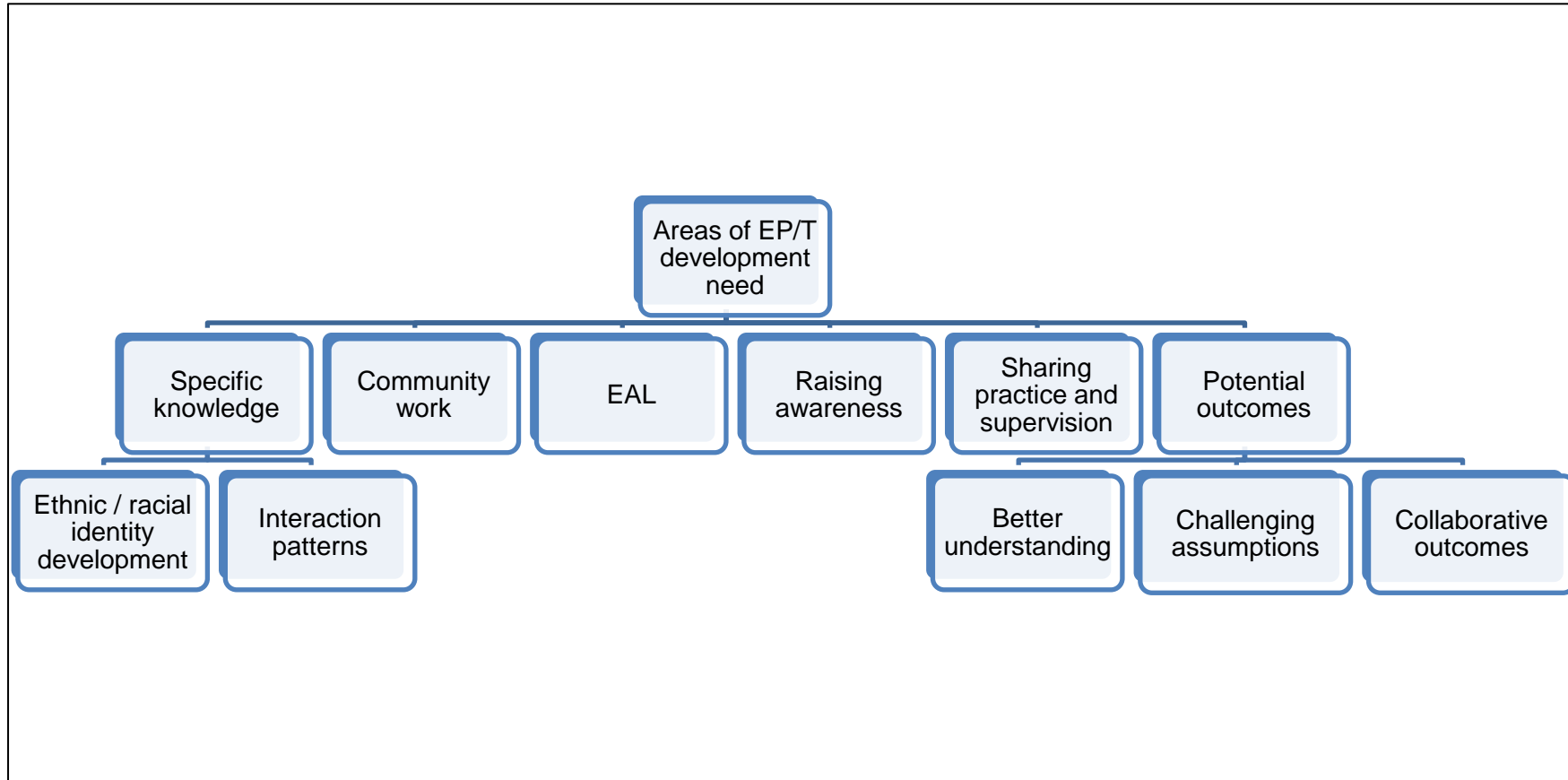
- Theme 1: Specific knowledge
- Theme 2: Community work
- Theme 3: Communicating with EAL families
- Theme 4: Raising awareness
- Theme 5: Sharing practice and supervision
- Theme 6: Potential outcomes

See Figure 7 below for themes and sub-themes related to research question

1.

Figure 7

Thematic Map Displaying Areas of EP/T Growth Need



Theme 1: Specific knowledge

This theme relates to specific knowledge that participants (n= 4) referred to as area of development need. Participants identified ethnic and racial identity development and interaction patterns that might influence minority students' perception of inclusion as specific gaps in their knowledge. See sub-themes below:

- Ethnic / racial identity development
- Interaction patterns

Sub-theme: Ethnic / racial identity development

Participants were asked (n= 4) about their knowledge of ethnic and racial identity development theories and whether these theories could make a difference to their practice. Participants reported a distinct lack of knowledge of theories regarding ethnic and racial identity development:

"I don't know very much about that." (Rachel)

"No, not really theories... I don't feel competent particularly to use that at all." (Laura)

"Hmm, yeah. I haven't got any – [laughs] I haven't got any knowledge around those at all, if I'm honest. So, I mean, that wo- that would definitely be an area to look at." (Sarah)

"Hmm, probably not s- because I haven't done any s- probably specific reading around that." (Kate)

When participants were asked whether ethnic and racial identity knowledge would make a difference to their practice, participants hypothesised that theories would likely be useful, however participants acknowledged it was difficult for them to determine due to their lack of knowledge:

“Yeah-yeah definitely, but it's not something I know much about.”

(Rachel)

“... and it would make a difference, yeah.” (Laura)

“I don't know enough about it to say whether it could or not [chuckles] if I'm honest. Because my knowledge is that poor...” (Sarah)

“I think it would... research based, kind of, information around that would be really- really useful, actually.” (Kate)

These findings support the Phase 1 findings by providing further evidence that theory of ethnic and racial identity development is an area of development for EP/Ts. This finding is consistent with Munoz's (2009) findings that showed school psychologists in Arizona and Wisconsin also did not feel knowledgeable regarding ethnic and racial identity development. This finding is also consistent with the findings of Holcomb-McCoy and Myers (1999), which found that counsellors reported low levels of competence regarding knowledge of racial identity development. The distinct lack of ethnic/racial identity development knowledge that EP/Ts reflected in their interviews provides an explanation for why EP/Ts generally reported low levels of

competence in the MCCTS-R. It makes sense that if EP/Ts do not have theories of racial/ethnic identity development then they would not feel competent enough to discuss them. The EP/Ts suspected that racial/ethnic identity theories might enhance their practice with culturally diverse groups however their thoughts were hypothetical and perhaps representative of an area of development that they had not previously considered.

Sub-theme: Interaction patterns

Participants (n= 4) reported a distinct lack of knowledge regarding interaction patterns that might influence ethnic minority student's perception of inclusion:

"No that's not something I know much about. Maybe, I'm not very competent (nervous laugh)." (Rachel)

*"I haven't done any reading around that. I'd – not specifically, at all."
(Kate)*

Laura and Sarah shared that interaction patterns that might influence ethnic minority student's perception of inclusion was not an area of knowledge that they were aware of:

"Not particularly competent, I wouldn't say. I wouldn't say I've got an awareness..." (Laura)

“No, yeah, I haven’t got [laughs] – got any competence around that, I don’t think. Yeah, I don’t know. I’ve never thought about that, if I’m honest.” (Sarah)

When participants were asked whether knowledge regarding interaction patterns would make a difference, participants hypothesised about situations where theory would be useful:

“I mean, if we’re talking about interact- you know, a youngster might interact in a different in a classroom to a, you know, for example, to authority, to di-different role models, to other youngster- yeah, that- I mean, absolutely. (Kate)

“I mean, possibly... I went to an all-girls school... there was a lot of girls there that came from Muslim families. So, there is something about single sex schools and there’s been something on the news, hasn’t there? Around inclusion, segregating boys and girls... so possibly having more knowledge around that, to see how it impacts.” (Sarah)

These findings support the Phase 1 findings by providing further evidence that knowledge surrounding interaction patterns that influence ethnic minority student’s perception of inclusion is an area of development for EP/Ts. The lack of knowledge regarding ethnic minorities, interaction patterns and perceptions of inclusion that EP/Ts reflected in their interviews provides an explanation for why EP/Ts generally reported low levels of competence in the MCCTS-R. It

makes sense that if EP/Ts do not have theories of how interaction patterns may affect ethnic minorities then they would not feel competent enough to discuss them. The EP/Ts also suspected that theories of interaction patterns regarding ethnic minorities might enhance their practice with culturally diverse groups however their thoughts were again hypothetical and perhaps representative of an area of development that they had not considered before.

Theme 2: Community work

When asked about their competence for working in the community, participants (n= 4) reported a lack of experiences working in the community but also a lack of knowledge regarding the communities of their schools:

“...in [region] that wouldn't happen [community work] (nervous laugh), I've got to be honest. We don't encounter those particular situations in [region], so I find it quite difficult to answer that question... we do very little community work...” (Rachel)

Kate shared that she did not feel that she had knowledge of the communities of the schools she regularly works in:

“...if I go back to my early practice as an EP where I got to know the school really well... it felt more, kind of, explicit, to really get to know the setting and who the setting served, who is the community of the setting, for the setting... looking at how I would p- improve my practice,

I still feel quite new to my schools and- and would like to understand the communities better, actually.” (Kate)

Participants also hypothesised about the difference that having a better understanding of their school communities would make. Participants spoke about improving their school’s understanding of the needs of their communities but also improving their collaboration with parents and having knowledge of resources to offer families:

“...knowing how to best suppor- best support the- the community to- in supporting their young- youngsters... part of that is also understanding what support- what community support there is, what cultural support... Just knowing local knowledge as well...” (Kate)

In contrast to the other participants, Sabrina reported that she did have some understanding of her school communities and this has enabled her to be able to offer families a system of support:

“I’ve had to go and look at some research just to- to- to understand what’s available or what support is available in- in the community, like, charities and things, before I go. So, I feel like I’ve got something to offer the family...” (Sabrina)

These findings support the Phase 1 findings by providing further evidence that knowledge and experiences working in the community are areas of development need for EP/Ts. These findings are also consistent with Munoz’s

(2009) study which showed that school psychologists in Arizona and Wisconsin did not feel knowledgeable regarding community resources for diverse cultures. These findings suggest that EP/Ts may not regularly be working in communities and they may not have knowledge of community resources. Community resources can function as a system of support, particularly regarding ethnic groups as they can provide affirmation, a sense of belonging and familiarities such as language and customs (Cutrona, Russell, Hessling, Brown, & Murry, 2000; Moritsugu, Vera, Wong, & Duffy, 2015). The results of the Phase 2 interviews suggest that EP/Ts may benefit from more knowledge of community resources as well as more knowledge of the communities of their schools. Added knowledge of community resources may enhance EP/Ts provisions for culturally diverse clients by being able to signpost community resources. Added knowledge of school communities may also broaden the focus of EP/Ts to work more systemically and adopt a broader focus (Pillay, 2003).

Theme 3: Communicating with EAL families

Communicating with families who have English as an additional language was highlighted as a challenge for EP/Ts. Participants (n= 2) reported concerns regarding how their language is interpreted by EAL families and further concerns regarding the use of interpreters in practice. Participants reported concerns regarding the interpretation of their language in consultations but also in written reports:

“...the terminology. Saying the right thing... I just don't wanna cause people harm. And as a psychologist, everything you say carries so much weight. And sometimes even the reports we write, sometimes, if you don't explain that they can be negative... sometimes I feel slightly less competent where I'm not able to explain the- the subtleties or psychological theory and the impact of- on our behaviours with somebody, or having to do it via an interpreter... Because I know you have your blurb that you say this assessment is this, but I mean, again, I think it'd be a little bit difficult to explain to a family who don't have English.” (Sabrina)

These findings suggest that communicating with EAL families and working with interpreters may be an area of development need for EP/Ts. This finding perhaps provides contrasting information to the Phase 1 findings that suggested that EP/Ts feel relatively competent in explaining test information to parents of different cultures. An integration of the findings from Phase 1 and the findings of this phase perhaps highlight that EP/T's competence for discussing test information depends upon client proficiency with English. This finding supports past research findings that international cross-cultural interactions can present unique challenges for applied psychologists, particularly due to the differences in language (Biever et al., 2002; Santiago-Rivera & Altarriba, 2002). This finding supports Rogers and Lopez's (2002) findings that working with interpreters including translation procedures,

techniques of interpretation, interpersonal aspects of translation process, and ethical issues may need to be addressed in school psychology training sessions.

Theme 4: Raising awareness

A prevalent theme that arose from the interview phase relates to participants' awareness regarding cross-cultural considerations. Participants (n= 4) reported how the process of completing the MCCTS-R and the interview raised their awareness. Participants reported a raised awareness of gaps in their knowledge but also raised awareness of ways they may have tried to accommodate culture implicitly. In other words, prior to completing the survey and the interview participants "*didn't know what they didn't know*" (Rachel) but also did not have full awareness of what they did know:

"Sounds like I need a little bit more than I thought judging by your questions (laughs)... I guess the theory informs practice, so I guess there is quite a lot of theory that I'm unaware of like the Johari window idea isn't it. I don't know what I don't know... It's difficult for me to tell you how that would affect consultation because maybe I'm not quite sure what I don't know." (Rachel)

Sabrina emphasised the importance of EP/Ts being aware of limitations in their knowledge:

“...I didn’t know. And not knowing is okay, as long as you’re aware you don’t know. What’s really bad is when you don’t know and you’re not aware...” (Sabrina)

Sarah reflected upon whether she implicitly considered aspects of culture in her practice rather than explicitly thinking about culture:

“I’m wondering if I don’t do it a little bit subconsciously too, in that I’d- in that, you know, I understand maybe some of the cases, some of the family cultures, I just take it in my stride, rather than explicitly, sort of, thinking about it and planning for it... I’m hypothesising now, aren’t I? [Laughs].” (Sarah)

“... as I’ve been talking – you know, things have cropped up as I’ve been talking, in my head, you know, little lightbulb moments [chuckles] where I’ve gone, ‘oh, yes, and there was this, and there was that” (Sarah)

These findings indicate that EP/Ts may have limitations in their practice that they are not aware of. EP/Ts may have gaps in their knowledge, limitations in their skills and potentially attitudes that left unchallenged could hinder their cross-cultural practice. These findings are consistent with theorists’ assertions that developing cultural self-awareness is an integral part of becoming increasingly culturally competent (Deardorff, 2009; Rogers & Lopez, 2002; Ziegler, 2006). These findings suggest that developing cultural self-awareness

may be a useful and important way to encourage the multicultural development of EP/Ts. This is consistent with the PMIC, which asserts that developing cultural self-awareness is an important component in become increasingly interculturally competent (Deardorff, 2006, 2009). Findings suggest that EP/Ts may implicitly consider culture in their practice, however the extent that EP/Ts implicitly consider culture is questionable and would need further study.

Theme 5: Sharing practice and supervision

The need to share practice and discuss cross-cultural cases in supervision was a theme that ran throughout the interviews. Participants (n= 3) shared that discussing cross-cultural cases either as a service, group supervision or within individual supervision may be a useful way to develop their multicultural competence.

Kate explained that sharing practice with other EPs might help to challenge assumptions but also fine tune practice and learn from cross-culturally diverse groups:

“I think I’d be supported in, kind of- kind of, having a- a broader conversation as part of our service, actually. Thinking about it, just to scrutinise practice, scrutinise assumptions and- and I- and learn from what’s out there.” (Kate)

Laura suggested that EP/Ts sharing case studies would be helpful in developing practice:

“I think it would be really helpful to have examples of- of EP practice...”

(Laura)

Sarah asserted that regularly discussing cross-cultural cases in supervision might enhance educational psychology service provisions for culturally diverse groups:

“...there’s probably s- an argument to say that actually, we should be thinking about that [assessing culturally diverse groups] and growing a little bit more of a service and maybe having some regular – unless the service feels that it should come into supervision. So, it could be that we make – I mean, we- we started to put some specific things into supervision...” (Sarah)

These findings suggest that discussing cross-cultural cases with colleagues may be a useful way to support the multicultural development of EP/Ts. Although this theme does not indicate a particular area of development need for EP/Ts, it suggests two methods of improving the cross-cultural practice of EP/Ts; discussing cross-cultural cases in supervision and sharing cross-cultural practice experiences with colleagues. Psychological supervision has been found to be a useful way of developing the knowledge and skills of supervisors and supervisees (Carrington, 2004). However it is important to

mention that the extent that supervision can develop the knowledge and skills of the supervisor are dependent upon the supervisors openness and willingness to learn and the nature of the supervisor-supervisee relationship (Carrington, 2004). Considering the findings of this phase of the study, it is plausible that supervision may be a useful way that EP/Ts can develop their knowledge and skills for working cross-culturally. It is also plausible that sharing cross-cultural practice either within EP services or across EP services may be useful in developing multicultural practice amongst EP/Ts.

Theme 6: Potential outcomes

During the interviews, participants (n= 5) hypothesised about the potential outcomes that becoming increasingly culturally competent could make to their practice. The potential outcomes that EP/Ts mentioned were categorised into three sub-themes by the researcher:

- 6.1 Better understanding of clients
- 6.2 Challenging assumptions
- 6.3 Client benefits

6.1 Better understanding of clients

This sub-theme relates to participant's (n= 5) suggestions that further cultural learning would support their understanding of culturally diverse groups in practice. Participants hypothesised that further cultural learning would support

their case formulation, hypotheses making and understanding of client perspectives:

“...ensuring that my formulation is well f-founded and I’m right, you know?” (Kate)

Sabrina asserted the importance for cross-cultural practice to remain evidence based and guided by theory:

“It helps you understand behaviour, and as psychologists, that’s what we’re meant to do. But if you’re not guided by theory, then what are you actually basing your assessment and intervention – what’s your hypothesis?” (Sabrina)

Laura hypothesised that cross-cultural learning would support her understanding of culturally diverse clients’ aspirations via better understanding of client perspectives:

“...knowing more about wh-where people come from and what their priorities are and what their hopes and dreams are, and perspectives are all helps...” (Laura)

Johnstone (2011) and the HCPC standards of proficiency (Health and care professions council, 2015) have asserted the importance for professionals to consider cultural perspectives and cultural factors in their formulations. This finding suggests that EP/Ts may benefit from cultural learning because it may

support case formulation, hypotheses making and general understanding of cultural perspectives.

6.2 Challenging assumptions

A reoccurring theme throughout the interview phase related to participants (n= 5) awareness of the importance in continuously challenging their own cultural assumptions and the cultural assumptions of others. Participants gave examples of when others stereotyped and made assumptions of groups, which were unhelpful. Participants also hypothesised that further cultural learning would raise their awareness of their assumptions about culturally diverse groups:

“I’d just be more aware of, maybe, assump- any assumptions that I’m making [chuckles] and it would help me surf-surface... Use questioning in a- in a- an appropriate, helpful way [chuckles]... (Kate)

Kate emphasised the need for her to check the validity of her assumptions with clients:

“...it’s just talking out assumptions really and checking out that any assumptions that I’m making were- you know, how – I’ve- if I’m on the mark or not, you know?” (Kate)

Laura emphasised the importance of questioning the stereotypical views of others, and asserted the need to seek individual views within cultures:

"I think what happens is people think, 'oh, I've been on [inaudible, 27:08] I know about Sikhism, I know about that' or – but actually, you don't know anything, do you? You just know general terms about it, don't you? You don't know what this family's going to be like, do you? Or that family, or how they interpret, you know, the Koran, or what their view is." (Laura)

Kate also raised the point that EPs are trained to question assumptions via reflective practice, however she raised concerns regarding EP workloads and how that had potential to hinder the reflective process:

"...you've always got to be on guard of your own assumptions, I think. And I think we do this as psychologists anyway. We're professionals who are, kind of, trained to really dig deep. But then when we're working at a rate, you c- some things can kind of get a bit lost." (Kate)

This finding suggests that EP/Ts are aware of the importance in challenging their own assumptions and the assumptions of others, however it seems that this may be an area of continuous improvement. Deardorff (2009) emphasised that identifying values and assumptions of participants' own culture and identifying the values and assumptions of client culture(s) are fundamental learning points of cross-cultural training. This perhaps highlights that challenging assumptions of EP/Ts and their clients may be a key development need for the profession of educational psychology.

Another suggestion from these findings is that perhaps EPs are to an extent constrained by their workloads, which has in-turn influenced EPs to streamline their practice to cope with demands. Increased workloads and pressures for EP/Ts in traded service delivery models has been concluded in previous studies (Islam, 2013; Lee & Woods, 2017) and perhaps this streamlining has reduced EPs opportunities for reflexivity. However, this finding would need to be explored in further study.

6.3 Collaborative outcomes

Participants (n= 3) spoke about the importance of collaborative outcomes and hypothesised that further cultural learning may support their ability to collaborate with culturally diverse clients and create outcomes that were more mutually agreeable:

“...outcomes should potentially be not just school driven I guess, like what is an outcome? We need to be thinking about the outcomes we are making should be collaborative with parents... will parents agree with that? If not, what can we do to help that process be more collaborative...” (Rachel)

Sarah emphasised the importance of negotiating outcomes with families by finding common ground:

“There’s something about coming to a joint understanding to accommodate, isn’t there? So, even if views are very different, as long

as we ca- [chuckles] we can reach a- a midway point somewhere around an intervention and whatever that might be..." (Sarah)

This finding suggests that EP/Ts believe that creating collaborative outcomes with culturally diverse groups may be an area of improvement for EP/Ts and further cultural learning may help to develop this area of EP/T practice. With the recent introduction of education health and care plans (EHCPs), the SEND code of practice (Division of Educational and Child Psychology, 2015) emphasises that EPs need to collaborate with children, young people and their families in order to incorporate their views and pursue desirable and joint agreed outcomes. It is plausible that cultural learning for practitioners may help them to understand the views of culturally diverse clients better, which is consistent with the assertions of Sue, Zane, Nagayama Hall, and Berger, (2009), and thus improve the collaboration between practitioners and culturally diverse children and families. This finding suggests that more collaborative outcomes between EP/Ts and culturally diverse clients may be an area of development for the profession of educational psychology that may ensure best practice in accordance with the SEND code of practice (Department for Education & Department of Health, 2014).

5.2.3 Findings Related to Research Question 4: Cultural Differences

This section will discuss the results of the Phase 2 interview in relation to the research question: 'To what extent have educational psychologists in the United Kingdom experienced working with diverse cultures as different, and

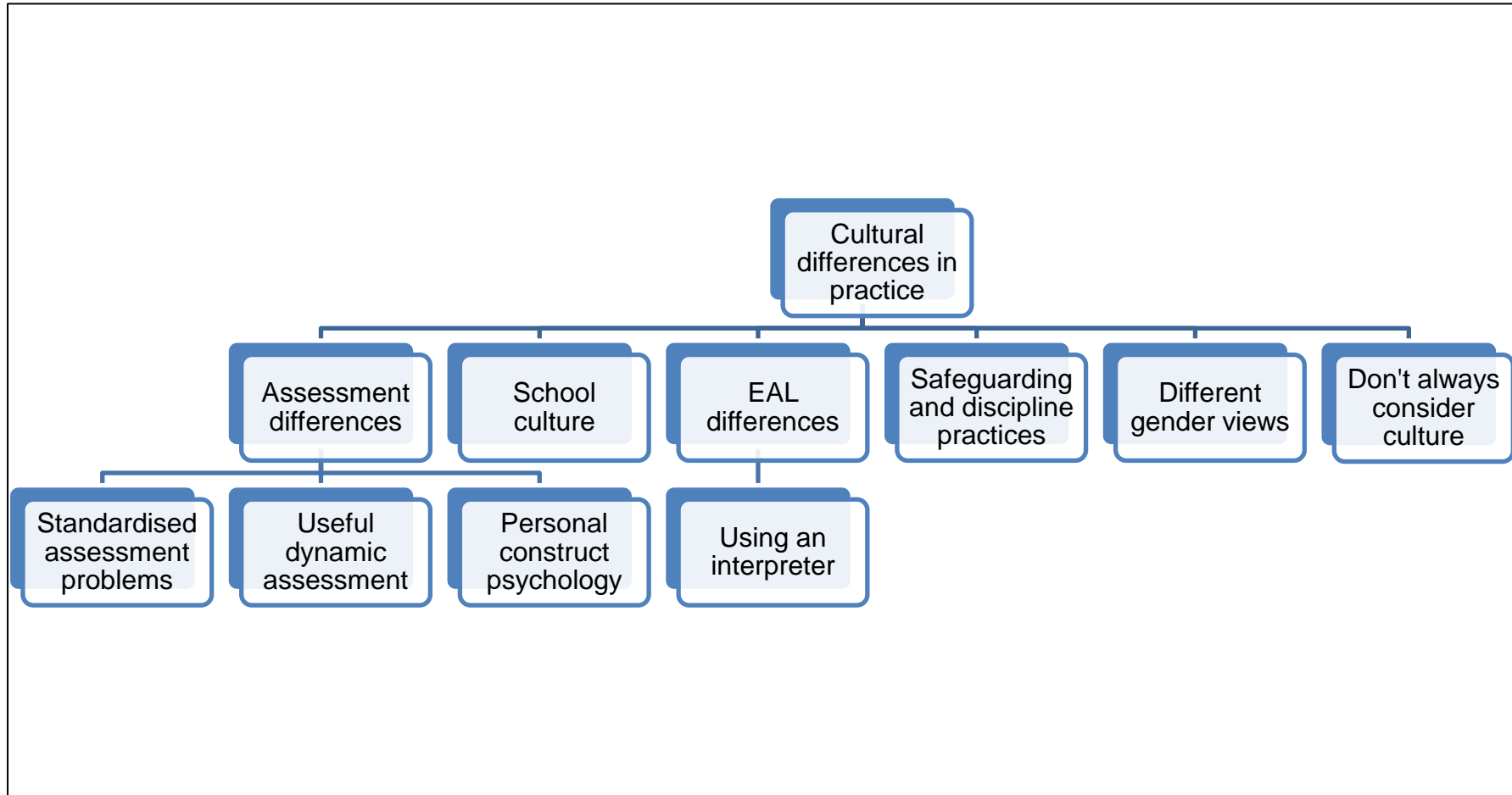
how have they adapted their practice?' Participant responses varied, however six main themes were found as a result of thematic analysis.

- Theme 1: Assessment differences
- Theme 2: School culture
- Theme 3: EAL differences
- Theme 4: Safeguarding and discipline practices
- Theme 5: Different gender views
- Theme 6: Don't always consider culture

See Figure 8 below for themes and sub-themes related to research question 4.

Figure 8

Thematic Map Displaying Cultural Differences in Practice



Theme 1: Assessment differences

A theme that ran throughout the interview phase was the assessment differences associated with culturally diverse groups. Participants (n= 5) made numerous statements regarding the inappropriateness of cognitive tests for children who they deemed as culturally diverse and suggested that dynamic assessment and personal construct psychology (PCP) were more appropriate.

See below for the three sub-themes:

- 1.1 Standardised assessment problems
- 1.2 Useful dynamic assessment
- 1.3 Personal construct psychology (PCP)

1.1 Standardised assessment problems

Participants (n= 5) made various statements about the inappropriateness of cognitive assessments for culturally diverse children. Participants particularly referred to the standardisation of cognitive tests and the cultural norms represented in cognitive tests, which render many cognitive assessments biased against culturally and linguistically diverse groups. Participants generally agreed that caution was needed when considering the use of cognitive tests for culturally diverse groups, while others suggested using alternative assessments:

“I am mindful that there are cultural differences between cognitive assessment tools and they are not necessarily-this idea of intelligence testing is not something I feel completely comfortable with and I don't think they are standardised for different cultures.” (Rachel)

Sabrina emphasised the standardisation and norm comparison problems of cognitive assessments for culturally diverse children, particularly children who have migrated from outside of England:

“So, if you are new to England and I do a [cognitive assessment] on you, then I’m not comparing that to your cu- your norm. That is not your norm. So, I would make sure that the tool is culturally sensitive in the sense of it’s actually assessing what I’m saying it’s assessing, that it’s representative of your own background.” (Sabrina)

Sarah emphasised that she would adapt her practice by avoiding cognitive assessments and using an alternative assessment instead:

I would definitely accommodate by not using the cognitive assessment and something else. (Sarah)

This finding suggests that EP/Ts are aware of the problems of standardised tests for use with culturally and linguistically diverse groups. This finding also suggests that EP/Ts recognise the need for alternative assessments when assessing the needs of CYP who are culturally diverse. This finding supports the findings of Rogers and Lopez (2002) that cross-culturally skilled psychologists in schools should have knowledge regarding assessment bias, and understand the need for culturally sensitive assessment methods. This finding suggests that a young person’s culture can potentially affect the validity

of cognitive tests due to standardisation problems and therefore EP/Ts need to be aware of this and have alternative means of assessment.

1.2 Useful dynamic assessment

Participants (n= 4) agreed that an alternative to standardised assessments for culturally diverse groups was dynamic assessment. Participants spoke about the usefulness of examining the process of learning for culturally diverse children, particularly how they respond to mediation:

“I might go for something more neutral like dynamic assessment... I wouldn't use cognitive assessment [chuckles] because actually, it's standardised so, you – which is why I'd go to something like a dynamic assessment.” (Sarah)

Sabrina emphasised the importance of assessing learning processes and learning potential via the use of dynamic assessment:

“And I might look at di-different ways of assessing you, more like dy-dynamic methods. Looking at the process of learning rather than a score or a number.” (Sabrina)

Kate highlighted the support benefits of discovering useful mediation techniques for children via the use of dynamic assessment:

“...being more dynamic within assessments and seeing what mediation will support a- a youngster in making the next step for them.” (Kate)

These findings indicate that dynamic assessment can be a useful and appropriate alternative to standardised testing on culturally diverse groups. Lidz (1997) suggested that dynamic assessment can provide useful means of ascertaining instructional important information for culturally diverse learners, while Shabani (2016) asserted that dynamic assessment can help practitioners pursue ethical means of assessing EAL learners. These findings suggest that dynamic assessment can be considered an alternative means of assessing culturally diverse clients, especially when EP/Ts are unsure about the appropriateness of cognitive tests. The results of this study provide evidence that EP/Ts adapt their practice to accommodate cultural difference by assessing learning potential and discovering instructional important information.

1.3 Personal construct psychology (PCP)

Participants (n= 2) spoke about the importance of gaining the unique perspectives of culturally diverse groups and referred to PCP as an appropriate and useful approach for understanding the views of culturally diverse clients:

“...as a psychologist and a person, I always would come back to using personal psy- cons- constructs psychology as my reference tool... I prefer the more content free test or, you know, tests or approaches

where you're able to en-encourage the child to generate [what] they know of. That- that's why I've very drawn to PCP in my work..." (Laura)

PCP, pioneered by Kelly (1955) is an approach in psychology that asserts that people construct personal 'constructs' about the world that differ person to person (Winter & Reed, 2015). PCP invites practitioners to try and understand the constructs of clients and thus understand client's personal perspectives about the world (Winter & Reed, 2015). The findings from this phase suggests that gaining the unique perspectives and views of clients is an important consideration for EP/Ts and by employing PCP, EP/Ts can adjust their practice to accommodate culturally diverse groups by learning how they construct the world. This finding is consistent with the work of Hadley (1996) which showed evidence that PCP can help bridge the cross-cultural gap between culturally diverse and EAL students and educational practitioners.

Theme 2: School culture

The culture of schools was seen as an important consideration of EP/Ts. Participants (n= 3) explained that school culture determined views on inclusion, their ethos, and their social constructions. Participants described how having an understanding of school culture was a necessity for understanding school populations and working at an organisational level:

Kate emphasised how the culture of a school can influence staff views, language and their practice:

“...working at an organisational level where you always think about i-if I’m working at that level, then I would always take into account, actually, the culture of the school and this is what we do around here and- and the language that contributes to that culture and the social constructionism.” (Kate)

Sabrina drew from her experience working in rural schools as a challenge due her limited experiences working in rural areas compared with her inner city urban school experiences. Sabrina also emphasised how parental occupation, particularly military occupation can influence the culture of school staff and children within schools:

“I support lots of village schools [chuckles] which again has been really challenging because I’ve kind of only worked in busy inner city, like, schools. To go to a school with, like, a hundred children, it’s really strange. And, like, the culture isn’t so much their faith or even their ethnicity, it’s their job. So, they’re all, like, military kids. Some of the kids, like – it’s a different culture. Like, something I’m totally not aware of.” (Sabrina)

From participant reports, school culture can differ and influence topics that influence the role of EP/Ts such as perception of SEN and inclusion. Fullan (2007) described the culture of schools as the attitudes, guiding beliefs and values that influence the ways schools function. EP/Ts emphasised that

school culture can particularly differ depending on how densely populated the area schools are in, and this can challenge EP/Ts who have experiences in rural areas rather than urban areas and vice versa. The findings from this phase suggest that school culture is an important consideration for EP/Ts, particularly if EP/Ts hope to work at organisational levels within schools. This finding is consistent with previous literature that show relationships between school culture, teachers' attitudes and perspectives on SEN (Carrington, 1999; Lashley, 2017). Findings suggest that school culture can affect the practice of EP/Ts because the views and attitudes of settings affects their functioning and influences their views regarding topics that concern EP/Ts such as inclusion and perceptions of SEN.

Theme 3: EAL differences

A theme that ran throughout all of the Phase 2 interviews relates to EP/T practice differences with EAL families. Participants (n= 5) repeatedly drew from their own experiences working with children and families who had English as an additional language. Participants expressed additional challenges of communicating with EAL families particularly regarding their own use of language and challenges of communicating with interpreters. Linguistic barriers were seen as a factor that could significantly affect consultation processes, assessment processes, and the interpretation of written reports. Participants also reflected upon their considerations regarding use of language including body language.

Rachel explained that she would feel the need to adapt her approach when working with EAL children by using “visual based approaches” and considering her language to ensure that she behaves respectfully:

“I would change my approach more if it was a child with English as an additional language. I would use more visual based approaches um... breaking down my language... trying to be as respectful as I can um, in the language I use, my body language as well...” (Rachel)

Kate reported that language differences can challenge her practice and reflected upon whether she felt she accommodated language differences enough:

“The thing that I feel most difficult about is language. Sometimes language barriers. And I think I don’t always accommodate well enough around that.” (Kate)

Sarah explained the problems associated with translating reports into different languages and communicating with EAL clients, and particularly emphasised the problems associated with word meanings changing:

“...we can get our- our reports translated into another language to enable the families to access it. But sometimes it’s about whether you want that language in your reports. So, sometimes when you translate it, it’s not written quite as nicely as you would like it to be written. Maybe the wordings change as well when you translate it. And- and- and I think

we've always got to be mindful of that, actually... I've probably become more mindful around my communication around English as an addition-additional language. (Sarah)

These findings suggest that linguistic factors such as the client's proficiency with English can considerably affect EP/T processes such as consultation, assessment and the interpretation of reports. A primary concern reflected in this theme relates to the challenge EP/Ts experience when communicating with EAL children and families. Rogers and Lopez (2002) found that cross-culturally skilled school psychologists should have knowledge and skills communicating (verbal and non-verbal) with EAL children and families. The findings from this theme suggests that the language proficiency of children and families can affect EP/Ts ability to communicate sensitive information verbally and in reports.

3.1 Using an interpreter

A sub-theme within this theme relates to EP/T practice with interpreters. Participants (n= 4) referred to experiences when using an interpreter to support their communication with EAL families in consultations. Participants referred to the use of interpreters as a means of helping EAL families express their views with the competence of the interpreter making a difference to the quality of communication and the satisfaction of the families.

Rachel reflected upon a positive experience using an interpreter where she commended the competence of the interpreter, particularly the interpreter's translation techniques and sensitivity:

I think that in the case with the father the father felt heard, he felt happy... it enabled him to give um... give his views and the translator was really good and sensitive as well and he was very much included in the conversation so... where giving time to the translator to be able to um.. speak to him about what we were talking about..." (Rachel)

In contrast, Sarah reported a less positive experience using an interpreter, where the interpreter was perhaps not proficient enough to translate language associated with cognitive assessments:

"...when I was trying to report back some of my cognitive assessments, the interpreter didn't understand it, to be able to interpret it [chuckles]. So, I think there might be something around [chuckles] the language as well, of maybe some of that, some of what we're trying to feedback around the cognitive element of it, and- and how it translates into other languages." (Sarah)

These findings perhaps highlight how the proficiency of translators can make a difference to the consultation process between EP/T and EAL families. Participant's perceptions of the quality of consultations that utilised an interpreter depended upon the adequacy of the interpreter's language skills,

translation techniques and ability to convey sensitiveness. This finding further supports Rogers and Lopez's (2002) findings that working with interpreters can be considered as a key competency for psychologists working in schools as the proficiency of interpreters can greatly affect EP/Ts ability to communicate with EAL families.

Theme 4: Safeguarding concerns

This theme reoccurred throughout the interview phase and refers to participant's (n= 3) experiences working with culturally diverse families and the safeguarding concerns that arose due to discipline practices.

Kate reflected upon an experience working with an ex-travelling family, where safeguarding concerns were raised concerning the discipline practices of the parents:

“when it leads over into safeguarding issues. So, I’ll- I’ll work with, like, well, they’re an ex-traveller family... And when you spoke to mum, like, their form of consequences for him were very, very extreme when he was very little. And then actually, that becomes, yes, that might be part of your culture and how you manage your children within that culture, but you have to make sure that actually that doesn’t then lead over into huge safeguarding issues as well.” (Kate)

Rachel suggested that safeguarding concerns can arise due to cultural differences in views regarding parental discipline:

“I think there are some safeguarding concerns sometimes with different cultures as well and we've got to be mindful as professionals, I mean that's our own-that's our own views that we are opposing on another culture...” (Rachel)

This finding suggests that the discipline practices can differ culturally and sometimes present safeguarding concerns for EP/Ts. This supports the findings of past research that asserts that parental discipline behaviour can differ culturally as culturally diverse parents can evaluate the extent of their punishment differently to other cultures (Ellonen, Jernbro, Janson, Tindberg, & Lucas, 2014; Gershoff et al., 2010; Korbin, 2003). The findings of this theme supports research that cultural difference regarding parental punishment can present dilemmas for professionals (Durrant, 2008).

Theme 6: Different gender views

Culturally different views on gender was a theme throughout the interviews and refers to participant's (n= 3) experiences with non-western cultures that seemed to have different cultural norms regarding gender roles.

Rachel reflected upon experiences with young people from non-western backgrounds and how she adjusted her choice of clothing to accommodate the potentially different views concerning the way women should dress:

“I have been working with unaccompanied boys... it's in their culture women are seen in a very different way. So, for example one of the

boys I've been working with is from Sudan... and in Sudan um gender equality doesn't exist as in there is huge differences and in Eritrea it's exactly the same... so I would be very careful about the way I dress.”
(Rachel)

Laura reflected upon an experience with an Islamic family and hypothesised about their faith and traditions and how that may have influenced the behaviour of the females in the family towards the young boy with SEN in the family. Laura reflected an understanding of the family's different views regarding gender, which was important in helping her convey respect, which then allowed her to negotiate a solution:

“...Particularly predominantly Muslim families. The approach to male children and, you know, how they quite often treat them like a little prince... [perhaps] a lovely way to love and- and, you know, respect your little boy is to perhaps get him on his legs [chuckles] cos he's developmentally quite a way behind now. So, we could just do both.”
(Laura)

This finding suggests that the culture of a family can affect perceptions regarding gender roles, which in turn can affect the role of the EP/T. Past literature suggests that views and attitudes regarding gender can differ culturally, with particular differences occurring between western, non-western, Arab and non-Arab beliefs (Neculaesei, 2015). The findings of this phase

provide evidence that culturally different views regarding gender can affect the practice of EP/Ts. The EP/Ts in this study demonstrated an awareness of culturally different views and attitudes concerning gender and gender equality, which allowed them to consider and alter their practice to try to convey a respectful attitude. The respectful attitude that EP/Ts attempted to reflect to non-western families may have helped them to maintain relationships and respectfully negotiate suggestions. Respecting and understanding different views despite personal views has been emphasised as a key requisite of cross-cultural working (Bhawuk & Brislin, 1992; Deardorff, 2009; Portera, 2014), which in the examples of this section supported EP/Ts to maintain relationships and negotiate suggestions with families.

Theme 7: Don't always consider culture

Participants (n= 3) did not always feel that culture needed to be considered in their practice with culturally diverse groups. Participants reported that they felt aspects of child development were culture free while others explained that unless faced with culturally related problems culture did not always need to be considered.

Sarah expressed that she may only consider culture if she noticed a culturally related issue:

“...unless there’s a huge issue, I wouldn’t necessarily look into, you know, a particular culture or religion in order to inform my practice.”

(Sarah)

Rachel expressed that often she did not feel that she needed to adjust her practice or consider culture, particularly if she felt that a young person has spent considerable time in the UK:

“I wouldn’t say it massively does... I would say it more based on the experience with that child so I think culture-you can have a particular culture growing up in the UK um... therefore in some ways I don’t feel that in that instance I don’t think you necessarily need to adapt your approach massively... um... because most likely that young person has grown up and gone to school in the UK and is probably some ways adapted” (Rachel)

This finding indicates that EP/Ts do not always feel that culture needs to be considered in their practice. From reports, the more culturally similar clients appeared to be the less EP/Ts felt that they needed to consider culture. This was perhaps an expected finding as it makes sense that if EP/Ts consider clients culturally similar to themselves then they are less likely to feel the need to consider cultural differences. EP/Ts also reflected a need to consider individual differences rather than cultural differences. Leung and Cohen (2011) emphasise that regarding human behaviour, there are differences in

behaviour between cultures and individual differences within cultures and it is important to consider both. Leung and Cohen (2011) further argue that those who study individual difference often pay less attention to cultural variation, while those who study cultural differences pay less attention to individual differences. It is difficult to distinguish whether participants of this phase pay more attention to cultural variation or individual differences, however the results in this theme alone suggest the latter. Participants referred to experiences where they have considered cultural differences and adapted their practice, however they have also contrasted these views with statements that suggest they often do not feel that culture needs to be considered. Perhaps EP/T approaches to culturally diverse groups differ depending upon the practitioner and the case in question, with situations where cultural competence needs are more salient in some contexts and less so in others.

5.2.4 Findings Related to Research Question 5: Multicultural Development Experiences

This section will discuss the results of the Phase 2 interview in relation to the research question: 'What personal/professional experiences do EP/Ts' believe have influenced their multicultural development most, and how have these experiences affected their competence (knowledge, skills, attitudes) for working with diverse cultures?' Participants reported a variety of personal and professional experiences, which the researcher related to four main themes.

Theme 1: Professional intercultural experiences

Theme 2: Travelling and working abroad

Theme 3: Personal experiences

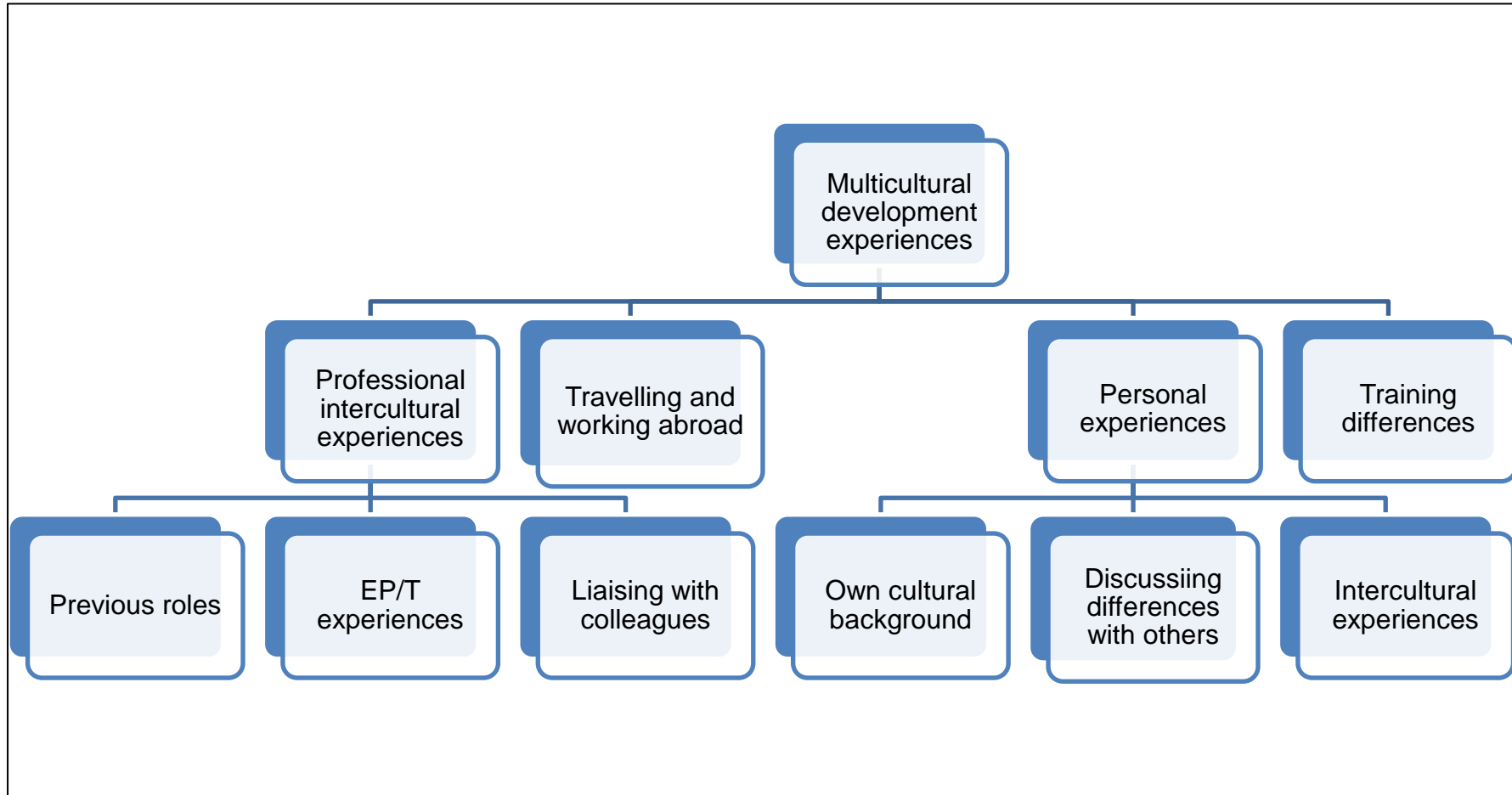
Theme 4: Training differences

See Figure 9 below for themes and sub-themes related to research question

5.

Figure 9

Thematic Map Displaying Multicultural Development Experiences



Theme 1: Professional intercultural experiences

When participants spoke about professional experiences that have influenced their multicultural development participants (n= 5) spoke about intercultural experiences in the UK but also abroad and referred to their roles as an EP/T but also various roles prior to EP training. Participants also spoke about the significance of learning about different cultures through the discussions regarding the casework of their supervisees. See sub-themes below:

- 1.1 Previous roles
- 1.2 EP/T experiences
- 1.3 Liaising with colleagues

1.1 Previous roles

Participants (n= 3) referred to various professional cross-cultural experiences prior to their EP training as an influence on their multicultural development with culturally diverse groups. Participants spoke about their experiences with families from non-western backgrounds in various teaching roles and indicated that they gained knowledge of cultural differences but also positive attitudes towards cultural differences.

Kate spoke about an experience working with a Hindi family and more general working experiences with different cultures in working class areas:

...I did some second language work when I was at college, just as a kind of – so, I got to visit a Hin-Hindi family and I had to work with a mum – well, this is taking me way, way back, this is. So- so, I got those- some of those experiences... I was up in Hull, uh-huh. So, a very

different, kind of, working class, sort of, culture... there were kids from lots of different cultures that I experienced in primary teaching. (Kate)

This finding supports the Phase 1 findings that suggest EP/Ts multicultural knowledge, skill and attitude development may be influenced by intercultural work experiences prior to their EP training. This finding is perhaps unsurprising and provides further evidence that cross-cultural life experiences can influence the multicultural development of practitioners (Pettigrew & Tropp, 2006). Participants particularly reflected upon previous work experiences with families from non-western backgrounds, which suggests that cultural competence needs may be salient in the context of western to non-western interactions. The terms Western and non-western are difficult concepts to define, however theorists have emphasised that non-western (Afrocentric, Asiatic and Arab-centric) cultural and communication traditions can differ notably with western (English speaking and European) culture or vice versa (Miike, 2017). It is plausible that British and non-western cross-cultural interactions present salient examples of differences in culture and language, which presents EP/Ts with experiences that can develop their cross-cultural knowledge and skills.

1.2 EP/T experiences

Participants (n= 4) referred to intercultural experiences during their time as EP/Ts as an influence on their multicultural development. Participants spoke

about their experiences with families from non-western backgrounds but also how their intercultural experiences differed working in inner-city, rural, and faith schools. Participants also spoke about experiencing different cultural practices in family homes and learning how perspectives and family roles can differ culturally:

“I worked in [Anonymised] and [Anonymised] area. That was my patch of schools... So, I worked with a- a really wide range of families. It was brilliant. I really, really loved doing it [chuckles]. I missed it.” (Laura)

Sabrina reflected upon her EP/T experiences practising in urban and culturally diverse areas, but also her personal challenges practising in white working-class areas, which she explained was culturally diverse to her as she comes from a Black African background:

“Professional – working in an inner-city background, having a diverse patch really helps. So, some of my schools were ninety percent Muslim, some of my schools were – I was the only non-white person who went in there. And for me, actually, having a patch that’s a mono-culture, like, a white working-class mono-culture is- will challenge my own cultural awareness cos it’s a different culture t-to mine.” (Sabrina)

These finding supports the Phase 1 finding that EP/T experiences with diverse cultures in homes and schools can influence the multicultural knowledge and attitude of EP/Ts for working with culturally diverse groups. These findings

suggest that having a culturally diverse patch of schools can influence EP/Ts feelings of multicultural competence. These findings also emphasise that the term 'culturally diverse' differs between people, which indicates that EP/Ts from backgrounds different to the White British majority in the UK may benefit from considering their cultural competence when working with White British groups.

1.3 Liaising with colleagues

Participants (n= 2) perceived liaising with colleagues as an influence on their multicultural knowledge development. Participants reported discussions with fellow EPs in supervision who were from culturally diverse backgrounds, but also general discussions with colleagues who were not EPs.

Sarah reflected upon her experiences discussing cultural differences with a TEP from Poland and her experiences discussing cross-cultural cases in supervision:

“Something else that we had a discussion with in our service, which probably feeds into it as... [EP colleague] she comes from a Polish background, and also my supervision with [EP colleague] as well, who had a case of a little boy that'd come over from Italy, s- [sighs] and it really made me think about this [the translation of reports].” (Sarah)

Laura indicated that working and discussing culture differences with colleagues from different backgrounds influenced her knowledge of different cultures:

“...we worked alongside colleagues from a- you know, a wide range of backgrounds.” (Laura)

This finding suggests that sharing practice and discussing casework with colleagues can be useful in developing knowledge and skills for working with culturally diverse groups. Numerous studies have provided evidence that sharing practice can be useful in facilitating the professional development of health care providers (Knight, 2017; Reynolds, 2013; Valentino, LeBlanc, & Sellers, 2016). Knight (2017) emphasised that group supervision can expose practitioners to alternative points of view, which can facilitate learning. Valentino, LeBlanc, and Sellers (2016) explained that sharing practice in group supervision can provide practitioners with peer feedback and support, create opportunities for practitioners to teach and learn from each other, and create opportunities for observational learning, which can help practitioners to learn empathy. It is likely that EP/T's practice benefitted from liaising with colleagues for all of the aforementioned reasons.

Findings also suggest that supervision can be a useful tool in enhancing the knowledge and raising the awareness of culturally related difficulties in practice for both supervisors and supervisees. This supports Carrington's

(2004) findings by suggesting that supervision can function as a reciprocal learning process for supervisors and supervisees. These findings present an explanation for earlier findings in this study, which suggested that sharing practice, and discussing cross-cultural cases in supervision was a development need for EP/Ts, as EP/Ts have found supervision and sharing practice useful in developing their multicultural practice in the past. It perhaps makes sense that sharing practice in supervision can be a useful way of developing the multicultural competence of EP/Ts considering that supervision can offer psychologists a protected time to reflect upon “moment-to-moment practice” (Proctor, 2010, p. 23), which was highlighted in Phase 1 as a development need.

Theme 2: Travelling and working abroad

Experiences working and travelling abroad were highlighted as important influences on the multicultural development of EP/Ts. Participants (n= 3) spoke about their work and leisure experiences in different countries and reflected upon the knowledge they gained from the experiences. Participants reflected upon experiences where they felt like a cultural minority in foreign countries and how that affected their experiences.

Sarah reflected upon a trip to Barbados where she learnt about customs, practices and generally developed her knowledge of Bajan culture:

“I mean, our holiday was to Barbados this year for three weeks. We sort of threw ourselves into the whole culture of the place and the festivals that were going on and learnt a bit about what those were all about and why they have those festivals. So, personal experiences and learning experiences around different cultures often come- ha-have mostly come from the holidays... there was a certain amount of knowledge gained.” (Sarah)

Kate reflected upon her travelling experiences and feeling like a cultural minority living in different countries as an influence on her cultural sensitivity:

“I think I am interested in culture generally. I travelled quite a lot in my life. I’ve lived within – I’ve lived as a minority within, like, a different culture... I think I probably am fairly sensitive to, kind of, those issues around c- around culture.” (Kate)

These findings suggest that EP/Ts can gain cultural knowledge from their experiences travelling and working abroad that can support their practice with culturally diverse groups. These findings also suggest that travelling and immersing in other cultures can influence the attitude of EP/Ts. These findings support the Phase 1 findings by providing further evidence that immersing in other cultures abroad can provide cross-cultural experiences that can influence multicultural development. Consistent with the findings of Nyaupane, Teye, and Paris' (2008) and the assertions of Paige, Cohen, Kappler, Chi, and

Lassegard (2010), participants reflected upon their travelling experiences as an influence on their knowledge of different cultural practices, beliefs, traditions and contexts. Nyaupane, Teye, and Paris' (2008) study provided evidence that showed when individuals are open minded, travelling can develop knowledge of other cultures and improve attitudes when interactions are positive and based upon respect. Paige, Cohen, Kappler, Chi, and Lassegard (2010) asserted that culture-specific learning takes places most frequently when individuals become more knowledgeable due to time abroad with host cultures. Further, Paige (1993) explains that the degree that culture differs between people can influence the amount of psychological stress individuals feel. Therefore in light of Paige's (1993) explanation, it is plausible that 'feeling like a minority' via travelling can evoke psychological stress that can influence the empathy of practitioners when working with culturally diverse groups. It is also plausible that travelling abroad and immersing in other cultures open-mindedly can develop EP/Ts 'ethnocultural empathy', which can be described simply as empathy for culturally different groups (Peifer, Lawrence, Williams, & Leyton-Armakan, 2016). This finding provides contrary qualitative evidence to Hansen's (2010) quantitative findings that showed no significant effect of travelling abroad and ethnocultural empathy. It is probable that spending time abroad can affect ethnocultural empathy, however it is likely to depend upon variables such as the open-mindedness of the traveller and the hosts (Ziegler, 2006).

Theme 3: Personal experiences

Participants (n= 4) referred to various personal experiences that have influenced their multicultural development. Participants spoke about the significance of their own cultural background and upbringing but also intercultural experiences and discussing cultural differences with others. See sub-themes below:

- 3.1 Own cultural background
- 3.2 Discussing differences with others
- 3.3 Intercultural experiences

3.1 Own cultural background

Participants own cultural background was highlighted as an important influence on their multicultural development. Participants (n= 4) spoke about the significance of their upbringing on their values and beliefs but also times they felt like minorities and times they first encountered people from different cultural backgrounds. Participants indicated that having limited experiences with diverse cultures early in life influenced their motivations to engage with different cultures:

“I’d probably reflect a bit on my own culture. And that means, I suppose, the things that I was brought up to believe in, my values, and probably some of the practices, the actions, the celebrations and some of the things that I have in my life all link into that, probably. I think that’s

culture. And that's informed by – I- I've had a mum who came from Germany, a dad who's Austrian heritage, I was brought up in London... So, influences from that. Also, from second language. So, I kind of experienced a different feeling, feeling a little bit different, having a d-identifiably different name as well, I suppose. So, from first hand, I kind of get a bit of that. (Kate)

This finding supports previous research that suggests that cultural self-knowledge is a necessary prerequisite in understanding the cultural differences of others (Arredondo et al., 1996; Kirmayer, 2008; Roysircar, 2004). It perhaps makes sense that in order to understand the culture of others, one must first understand their own culture. Paige, Cohen, Kappler, Chi, and Lassegard (2010) emphasise that better understanding of one's own culture helps us to understand our own identity and thus provides the foundations necessary to recognise different cultural practices and prepare us for cross-cultural challenges. These findings suggest that EP/Ts own cultural development, particularly their own identity development can influence their knowledge and potential attitude for working cross-culturally. It is plausible that EP/Ts own cultural knowledge influences their ability to identify differences in culture, which can better prepare them for cross-cultural practice.

3.2 Discussing differences with others

When talking about experiences that have influenced multicultural development, participants (n= 2) referred to their experiences discussing cultural differences with family members. Rachel spoke about how naïve questions from her children encouraged her to think about differences that she may not have considered and highlighted the assumptions children can make regarding culture:

“I think probably, m-my most learning come from the questions that my children were asking, all the comments that my children made really, which gives you a good insight into how not only how children think, cos the-they can be quite – well, they just blurt out what they’re thinking, don’t they?... it also makes you think about how other people might potentially think around that too. So, yes. It’s fascinating going away with children [chuckles] cos actually, they ask you questions or they say things that you probably wouldn’t have considered.” (Sarah)

These findings indicate that discussing cultural differences with family members can be a means of influencing multicultural knowledge and possibly attitudes towards diverse cultures. These findings particularly suggest that discussing cultural differences with children can influence the cultural knowledge development of adults. Children often view the world with innocence, as they are relatively inexperienced beings. The relatively naïve questions that children can ask usually represents their inexperience and innocence, as they explore and try to develop their understanding of people

and the world (James & Seebach, 1982). It perhaps makes sense that naïve questions from children can encourage adults to reflect upon their own knowledge. These findings were perhaps surprising; however, they make plausible sense and suggest that discussing culture with family members, particularly children can influence an adult's multicultural development.

3.3 Intercultural experiences

Participants (n= 3) reflected upon their experiences with cultures they perceived as different to their own as an influence on their multicultural development. Participants spoke about their friendships with people from different cultures and their experiences of living in culturally different areas.

Kate referred to the cross-cultural friendships she has had in her life as an influence on her knowledge of different cultures:

"I mean, friendships as well. We've got friendships from different cult-different cultures now, through-throughout my life. So, that's, sort of, extended it [cultural knowledge] a little bit more." (Kate)

Kate also referred to past experiences living in Hull and described it as an experience where the working-class culture was very different to what she had previously been used to:

"I was up in Hull, uh-huh. So, a very different, kind of, working class, sort of, culture. That was quite- quite different for me." (Kate)

Rachel spoke more generally about her cross-cultural experiences due to the range of cultures the UK has to offer:

“I think in the UK although we have a range of cultures and... you know we don't in comparison to some countries we are very wealthy um... although there is huge rural deprivation as well...” (Rachel)

These findings support the Phase 1 findings by providing further evidence that cross-cultural contact can influence the multicultural development of individuals. It seems likely that cross-cultural relationships enable individuals to learn about different cultures from direct experiences, which can be a key influence on cultural knowledge development. This finding is consistent with intergroup contact theory and the PMIC which posits that cross-cultural contact can influence the cultural knowledge development of individuals (Deardorff, 2009; Pettigrew & Tropp, 2008).

Theme 4: Training differences

Participants (n= 5) reported differences in their training experiences regarding cultural differences. Differences in training related to whether participants felt they had received training or not and the content of their training. Laura and Sarah reported cultural training in their previous roles as teachers as an influence on their multicultural development:

“...where I learned the most was when I worked as the pre-school teacher for children with learning difficulties in- in [Anonymised area].

That was brilliant. We had a lot of in-service training a-about diversity, a-about bias, about ethnicity.” (Laura)

“Twenty years ago, I did a whole, sort of – but this was as a teacher, not as an EP. I did all- sort of, multicultural literacy training. So, looking at different stories from different cultures and feeding that into, sort of, literacy teaching with the children in the schools.” (Sarah)

Surprisingly, only Sarah referred to her EP training course as an influence on her multicultural development and referred to problem solving models and her knowledge of second language acquisition as being useful in her practice:

“I think it was difficult because I was training and therefore, my learning came in the form of the problem-solving model that I was doing and also finding out about English as an additional language and how to support that, and what the research was around that and the language development actually...” (Sarah)

While Sabrina and Rachel expressed that they had received training external to their EP course through their own endeavours as they had received little to no training via their EP course:

“No, nothing. Sorry. There- it just wasn’t something that was – it wasn’t something that was supported. To be fair, I- I went and I joined a... Interest group. An interest group with others, like, psychologists. So [chuckles] I’ve joined interest groups. So, I would go to London and

every term, would learn about how to support culturally diverse students. And I would – it's like cross-discipline ones. So, you'd be with clinical psychs., ed. psychs. And that really challenged my practice and kept me informed of the latest research.” (Sabrina)

These findings suggest that there may be differences in the culturally related training experiences of EP/Ts across the UK. Findings suggest that teacher training programs contain multicultural training that can support the multicultural knowledge development of EP/Ts. Surprisingly, EP training courses were only mentioned once as an influence on the multicultural development of EP/Ts in this phase of the study. Considering the findings from Phase 1, it seems most plausible that EP/Ts receive university training that can support cross-cultural practice. However, the extent that university training explicitly trains TEPs to practice cross-culturally is questionable. EP/Ts also attended various other culturally related development training, which influenced their multicultural development. However, attending specific cultural practice training depended upon the individual interests of the EP/T.

Chapter 6: Phase 1 and 2 Overall Discussion

In this study, I have sought to answer a number of research questions relating to an exploration of the self-perceived intercultural competence of UK EPs and their experiences of working with culturally diverse populations. The study was specifically designed to investigate the following:

- The areas that EP/Ts perceive themselves to be most and least competent in when practising cross-culturally.
- How demographic factors such as local authority region, professional position, and years of experience can affect the perceived intercultural competence of EP/Ts.
- How the culture of clients can affect the practice of EP/Ts.
- The personal and professional experiences that have influenced the multicultural development of EP/Ts.

By utilising a sequential explanatory mixed method approach, I was able to gain a breadth of information from the Phase 1 MCCTS-R survey that indicated commonalities amongst EP/Ts, while gaining in-depth understanding of EP/Ts' individual interpretations in the Phase 2 follow-up interviews. The analytical process applied to the quantitative phase of the study revealed commonalities amongst EP/Ts regarding; areas of perceived intercultural strengths in practice, development needs, and multicultural development experiences for EP/Ts. The analytical process applied to the qualitative phase gathered the perspectives of EP/Ts, which explained much of the Phase 1 findings and

uncovered new information regarding intercultural experiences. These findings were presented and discussed in relation to the relevant research and literature in the above sections.

The following sections will provide brief integrative summaries of the findings of this research in relation to the initial research questions, then present the conclusions and implications for practice from this study, and finally present the limitations of the study and suggestions for further research.

6.1 Integrative Summary - Research Question 1: In what areas do educational psychologists in the United Kingdom perceive themselves to be culturally competent in providing services to culturally diverse clients?

Overall, the EP/Ts in this study perceived themselves to be competent enough to practice with culturally diverse groups, which was similar to Munoz's (2009) findings regarding school psychologists in Arizona and Wisconsin. The particular areas of perceived competence related to knowledge of poverty on child development and the bias of assessment instruments. These areas of perceived competence likely represent the long-lasting problems psychologists have faced regarding assessment bias (Emerling, 1990; Jensen, 1980; Payne & Payne, 1991; Reynolds & Suzuki, 2012), the challenge of practicing with groups from low SES and poverty backgrounds (Lam, 2014) and the training EP/Ts have received in order to best challenge them.

Positive attitudes towards diverse cultures was also an area of strength that was uncovered in the interview phase. EP/Ts in this study reflected necessary prerequisites (Byram, 1997; Deardorff, 2006, 2009; LeBaron, Pillay, Arai, Carstarphen, & Bhangoo, 2006; Mason, 1995) for working cross-culturally such as, being curious about cultural difference while recognising the importance of remaining open-minded, non-judgemental and respecting difference.

6.2 Integrative Summary - Research Question 2: In what areas do educational psychologists in the United Kingdom feel they need (i) knowledge (ii) skills (iii) training to provide competent multicultural services?

The MCCTS-R and the interview employed in this study encouraged EP/Ts to reflect upon their cross-cultural practice and in turn raised their awareness of limitations in their practice that may not have been previously considered. This perhaps demonstrated that raising awareness of gaps in knowledge and limitations in skill are areas of particular training need and is consistent with Deardorff (2009), Rogers and Lopez (2002) and Ziegler's (2006) assertions that developing cultural self-awareness is an integral part of becoming increasingly culturally competent.

Consistent with the findings of Munoz's (2009) study, EP/Ts in this study generally did not feel competent with their knowledge regarding theories of racial and ethnic identity development or how interaction patterns may affect

ethnic minorities. Also consistent with Munoz's (2009) study, EP/Ts did not feel competent regarding their knowledge of community resources due to their limited experiences working in communities.

EP/Ts felt they needed general training on servicing culturally diverse groups particularly regarding intervention and prevention. EP/Ts felt that sharing practice via supervision or in-service discussion would be a useful means of improving cross-cultural practice.

Communicating with EAL families and working with interpreters was highlighted by EP/Ts as an area of concern and represents an area of EP/T practice that would benefit from knowledge and skill development. This was consistent with previous research that conclude that international cross-cultural interactions can present unique challenges for applied psychologists, particularly due to the differences in language (Biever et al., 2002; Santiago-Rivera & Altarriba, 2002).

The key outcomes of improving cross-cultural practice that was highlighted by EP/Ts were; better understanding of the perspectives and views of culturally diverse clients and increased capacity to challenge the assumptions of others and their own. These findings were consistent with previous research that assert that identifying values and assumptions of participants' own culture and identifying the values and assumptions of client culture(s) are fundamental learning points of cross-cultural training (Deardorff, 2009).

6.3 Integrative Summary - Research Question 3: Is there a relationship between selected demographic factors (e.g. local authority region, professional position, years of experience) and multicultural competence in educational psychologists?

Regarding years of practice experience, the results indicate that there is no statistically significant difference between the self-perceived multicultural competence of EP/Ts and the years they have been practising. However, a look at the overall trend in data suggested that the more cross-cultural experiences an EP/T has, the more competent they perceive themselves to be to work with different cultures, which is consistent with previous literature (Li, Lee, & Solmon, 2005; Sadowsky, Taffe, & Gutkin, 1991).

Regarding the professional position, the results indicate that the professional position of EP/Ts (TEP year 1/2/3 or EP) does not make a statistically significant difference to their self-perceived multicultural competence. However, the overall trend in data suggests that TEPs in year 1 feel less competent than TEPs in year 2, TEPs in year 3 and qualified EPs likely because TEPs in year 1 lack experiences in providing EP services in comparison to the other groups.

Regarding location, trends in data indicate that the location EP/Ts practice in could make a difference to their perceived MCC, which was consistent with Munoz's (2009) conclusions. A statistically significant difference in mean MCC was found between EP/Ts in the South West of England and the EP/Ts in

London and suggests that the more culturally diverse an area is the more multicultural practice experiences practitioners are likely to have and thus perceive themselves to be more multiculturally competent.

6.4 Integrative Summary - Research Question 4: How does the culture of clients affect the practice of educational psychologists in the United Kingdom?

Participants' responses varied, however six main themes were identified in the Phase 2 of the research. The themes identified were: 'Assessment differences', 'School culture', 'EAL differences', 'Safeguarding and discipline practices', 'Different gender views' and 'Don't always consider culture'. EP/Ts felt that culture did not always need be considered depending upon; how culturally similar clients were to the EP/T, and whether cultural difference presented a particular issue. However, EP/Ts in Phase 2 of the study did report the following:

EP/Ts reported concerns regarding the cultural bias of standardised assessment instruments when assessing culturally and linguistically different children, which supports Rogers and Lopez's (2002) conclusions that cross-culturally skilled psychologists in schools should understand the need for culturally sensitive assessment methods. Consequently, EP/Ts reported that they would use dynamic assessment and PCP as alternatives.

School culture was reported as an important consideration because it affected school staff attitudes towards topics such as inclusion and perceptions of SEN, which in turn directly affected the role of EP/Ts. This was consistent with Fullan's (2007) assertions that school culture (attitude, guiding beliefs and values) are important considerations for practitioners as they influence the ways schools function.

Clients' proficiency with English was reported as a variable that can considerably affect the consultation process, particularly the EP/T's ability to communicate sensitive information and the clients' ability to communicate their views. This was consistent with research that asserts that language differences between therapist and client can challenge assessment and therapeutic processes (Biever et al., 2002; Santiago-Rivera & Altarriba, 2002).

EP/Ts recognised that views about gender and views about punishment practices could differ culturally and EP/Ts needed to be aware of the differences particularly as they can present safeguarding concerns. This was consistent with previous research that suggests that parental discipline behaviour can differ culturally, and practitioners need to be aware of this in order to ensure children's rights are protected (Durrant, 2008; Ellonen, Jernbro, Janson, Tindberg, & Lucas, 2014; Gershoff et al., 2010).

6.5 Integrative Summary - Research Question 5: What personal/professional experiences do educational psychologists believe

have influenced their multicultural development most, and how have these experiences affected their competence (knowledge, skills, attitudes) for working with diverse cultures?

Intercultural contact experiences at a personal and professional capacity were seen as an influence on the knowledge, skill and attitude development of EP/Ts. EP/T practice experiences and experiences in previous roles provided EP/Ts with intercultural experiences that enabled them to develop knowledge of cultural differences. This was consistent with intergroup contact theory, which suggests that cross-cultural contact experiences influence multicultural development, specifically one's cultural knowledge and empathy for other cultures (Pettigrew & Tropp, 2008).

Experiences that encouraged EP/Ts to reflect upon their own culture and the culture of others such as; feeling like a cultural minority whether in the UK or abroad, or personal experiences growing up affected EP/T's awareness of cultural difference and empathy for those who may feel culturally different. This was consistent with previous research that asserts that feeling like a minority abroad can raise empathy for fellow groups (Hansen, 2010; Nyaupane, Teye, & Paris, 2008; Paige, Cohen, Kappler, Chi, & Lassegard, 2010). These findings were also consistent with theorists who emphasise that cultural self-knowledge is necessary in developing intercultural competence (Arredondo et al., 1996; Kirmayer, 2008; Roysircar, 2004).

Discussing cultural differences whether with family members or at a professional capacity via supervision or the sharing of casework also helped EP/Ts to develop knowledge about cultural differences. This was consistent with findings that emphasise that sharing practice with colleagues can facilitate the learning and development of practitioners (Knight, 2017; Reynolds, 2013; Valentino, LeBlanc, & Sellers, 2016).

Training experiences at university were highlighted as an influence on multicultural development in Phase 1 of the study, while in Phase 2 EP/Ts mostly highlighted multicultural teacher training and other training experiences. This perhaps highlighted that EP/Ts experiences of multicultural training is mixed as they draw from a range of training providers, which likely depends upon the cultural demographics of the area they practice in.

6.6 Limitations and Future Research

The aim of the study was to explore EP/Ts' perceptions of intercultural competence for working cross-culturally and explore EP/Ts cross-cultural practice experiences. The scope of the study was limited to exploring aspects of intercultural competence and intercultural experience that are associated with the practice of EP/Ts. The study was not intended to be an exhaustive attempt to measure and assess every conceivable aspect of intercultural competence but designed to explore the usefulness of the topic of intercultural competence for the profession of educational psychology. In light of this, it is important for the findings of this research to be interpreted within the context

of its scope and limitations. With that in mind, several potential limitations should be considered for this study.

A primary limitation relates to the self-report nature of the MCCTS-R and the interview phase. Participant responses may reflect their desires to seem competent rather than represent their true feelings of competence. The accuracy of the survey's findings to some extent depended upon the honesty of the participants and given that the topic of study is potentially sensitive, participants may have felt reluctant to be completely truthful. The accuracy of the survey's findings may also have depended upon the introspective ability of participants, particularly when participants were required to assess their competence in the absence of a lived cross-cultural practice experience.

One limitation of the research study relates to the number of participants who were interviewed in Phase 2. Braun & Clarke (2013) have recommended that around six to ten participants should be interviewed for 'small' research projects using thematic analysis. However, Braun & Clarke (2013) also assert that thematic analysis can be applied flexibly to suit a study's data and research questions. The researcher believed that the five interviews produced rich and meaningful data and theoretical saturation was beginning to be achieved.

Another primary limitation of this study relates to the study's measures. The areas of multicultural knowledge, skill and attitude were measured via self-

assessment instruments and thus reliant upon the subjective self-perceptions and awareness of participants. In essence, this study explored EP/Ts *self-perceived* intercultural competence rather than attempting to explore their *actual* cultural competence. Despite indications found in this study regarding how intercultural competence perceptions may affect actual cross-cultural encounters, the effects are not exhaustive or conclusive and would benefit from further study. Studies that attempt to use other types of instruments aimed at measuring the actual intercultural competence of EP/Ts would be interesting. For example, measuring the skill of EP/Ts working cross-culturally via observations or tests of cultural knowledge and awareness may both be viable means of exploring the cross-cultural practice of EP/Ts as suggested by Fantini (2009). In agreement with Kumas-Tan, Beagan, Loppie, MacLeod, and Frank (2007), further studies that attempt to assess the intercultural competence of EP/Ts regarding different aspects of culture such as age, gender, nationality, sexual orientation and religion would also be beneficial to the field of educational psychology.

Related to the self-report nature of this study, are the potential limitations of participant's responses that are associated with social desirability bias. Social desirability has been an ongoing challenge for researchers invested in measuring cultural competence, as cultural competence measures often correlate with social desirability bias (Larson & Bradshaw, 2017). Although social desirability bias was discussed in participant information sheets to

increase participant awareness as advised by Larson and Bradshaw (2017), the extent that social desirability affected participant responses cannot be ruled out. Further, it is hard to imagine EP/Ts who would admit to being not curious, interested or accepting of cultural differences when being interviewed by an ethnic minority researcher. It is likely that participants would have perceived the interviewer as an ethnic minority, in particular a person who identifies as a Black Afro-Caribbean and this in itself may have further increased social desirability bias in participant's responses to interview questions (Savage, 2016).

Another limitation relates to the self-selection nature of sampling for both phases of the study. Participants self-selected themselves to participate in both phases of this research study and it is a possible that participants may have had particular motivational reasons for choosing to participate in the study that were not controlled for by the researcher. For example, some participants may have chosen to participate to be helpful or because they are interested in the topic area. Therefore, the extent that the studies sample may be subject to self-selection bias cannot be ruled out. In light of this, it should be mentioned that most of the responses to the Phase 1 survey were from EP/Ts located in the South West, the West Midlands and London, and therefore may be a limitation of how representative the sample is of UK EP/Ts.

Related to the above limitation, is the problem of the relatively small sample sizes of the demographic groups. Comparing demographic variables such as

years of experience, location, and professional position were problematic due to low numbers of participant responses in each sub category, which meant that the study had relatively low statistical power when comparing groups, and thus reduced chance of detecting true effects. A recommendation for future research would be to replicate the Phase 1 of the study with a larger sample of EP/Ts if possible.

Another potential limitation relates to my own potential biases regarding cultural differences. There is potential that my own personal biases could have affected the qualitative data analysis process. My own personal experiences of being an ethnic minority in the UK have likely affected my interests in the proposed research topic, however I have employed ongoing reflective practice and ongoing peer discussions and engagement to help moderate this. I believe that these processes, not to mention my own values for open-mindedness and exploration have supported me to present accurate representations of the experiences of participants during interview and analysis.

One limitation of this study relates to the MCCTS-R used in Phase 1. I chose to use the MCCTS-R as a quantitative assessment tool because it was a developed instrument that suited the purposes of the study and had been used with psychologists before. However, the MCCTS-R is just one of many instruments that could have been adapted and used to measure the multicultural competence of EP/Ts. The MCCTS-R is a broad measure of

knowledge and skills that was useful in producing indications of multicultural competence, however other measures may be feasible for adaptation to produce more detailed assessments of knowledge, skill and perhaps attitude. Further, the MCCTS-R was adapted for use with UK EP/Ts and was not standardised, therefore the reliability of the survey can be questioned. However, the survey was piloted with five EP/Ts and checked for internal consistency, which revealed high internal consistency. A recommendation for future research would be to explore the use of different assessment instruments that aim to measure different components of intercultural competence such as building relationships, attitudes and developmental indicators of intercultural competence over time (Deardorff, 2009). Alternatively, other assessment instruments that aim to explore the knowledge and skill of EP/Ts in more depth may be useful.

6.7 Implications for Practice

The results of this study have several implications for the practice of educational psychologists, educational psychology training providers, educational psychology services and other healthcare providers who provide services for culturally diverse groups.

The overall message found in this study is that EP/Ts generally feel competent enough to work with culturally diverse groups. However, there are a number of areas where EP/Ts feel their practice with culturally diverse groups can improve.

Cultural awareness

The results of this study suggest that EP/Ts may have culturally related limitations in their practice that they may not be aware of (unknown unknowns), which may particularly affect the quality and the safety of services, particularly therapeutic services EP/Ts can provide to culturally diverse clients (Roysircar, 2004; Sue, Arredondo, & McDavis, 1992; Sue & Sue, 2012). The process of completing a self-assessment survey and follow up interview raised EP/Ts' awareness of; gaps in their knowledge, limitations in their skills, and their own attitudes for working cross-culturally. Essentially, the self-assessment process encouraged EP/Ts to reflect upon their practice and in turn shifted 'unknown unknowns' into 'known unknowns'. In light of these results, EP/Ts should endeavour to use tools that can encourage self-reflection based upon questioning the quality of the cross-cultural practice they can provide, which in turn may help develop awareness of cultural differences and limitations in practice. A key outcome of developing this awareness would be increasing EP/T's capacity or skill to challenge their own and others' assumptions about cultural difference, or as Sue, Arredondo, and McDavis (1992, p. 481) explain, a culturally skilled practitioner is "one who is actively engaging in the process of becoming aware of his or her assumptions own assumptions about human behaviour." Another key outcome of raising practitioners' cultural awareness is that it will help practitioners ensure they are adhering to HCPC standards of

proficiency to “be aware of the impact of culture” and understand the impact of ethnicity (Health and care professions council, 2015, p. 8).

Theories of racial/ethnic identity development

Findings of this study revealed that EP/Ts do not feel competent with their knowledge of theories of racial/ethnic identity development and how interaction patterns may affect ethnic minorities. Given that past research suggests that knowledge of cultural identity development and interaction patterns can make a difference to the development of children (Cox, Lobel, & McLeod, 1991; Lusk, Taylor, Nanney, & Austin, 2010; Perrenet & Terwel, 1997), EP training providers should endeavour to include multicultural training in their curriculum that includes these dimensions.

Community work

Findings of this study suggests that EP/Ts lack knowledge of community resources because EP/Ts lack experiences working in communities. In light of these findings, firstly, EP services should endeavour to identify local community resources that can support culturally and ethnically diverse groups. Community resource is a broad term that can include; an individual person such as a neighbourhood leader, a physical place such as a church, a service such as a cultural organisation, a business that provides jobs, or various people who have skills and talents (McKnight & Kretzmann, 1996; Minkler, 2012). Being able to offer various community resources may enhance a

service's provision to support ethnic minorities via signposting various systems of support. Secondly, EP training providers should include or continue to include explicit training in their curriculum that focuses on preparing trainees to be able to work in communities. Thirdly, EP services should endeavour to become involved with their local communities. Deardorff (2009, pp. 358–359) asserts that professionals should assess the viability of community resources and suggested a number of questions based on assessment principles such as; “What are the ethnic community’s strengths?” and “What are the structure and leadership styles of the ethnic community?”. Considering these questions and principles may enhance an EPs ability to work within local communities.

Communicating with EAL families

Communicating with EAL families in consultations was highlighted as a particular difficulty by EP/Ts. EP/Ts also reported associated difficulties working with interpreters. Results suggest that EP/Ts can find it difficult to communicate sensitive information and obtain parent views when parents have limited proficiency with English. Using interpreters more frequently may enhance EP/Ts’ ability to communicate sensitive information. Using interpreters more frequently may also be a way EP/Ts can help to empower linguistically different families by ensuring these families have more ability to convey their views. This is in line with the SEND code of practice (Department for Education & Department of Health, 2014), the BPS practice guidelines (The British Psychological Society, 2017) and HCPC standards of proficiency

(Health and care professions council, 2015) and may enhance EP provision with EAL families. It is unclear whether most EP/Ts know how to access interpreter services as this was beyond the scope of this study, however EP services should endeavour to ensure that EP/Ts are fully aware of how to access and use interpreters. Further, in agreement with Rogers and Lopez (2002) EPs may benefit from particular training that is focussed upon enhancing their skills for working with interpreters.

Understanding cultures and individuals

Findings of this study indicate that considering culture can be a useful means of helping EP/Ts understand, respect and empathise with differences in views, behaviour and values, and support EP/Ts to develop hypotheses and psychological formulations. The evidence found in this study perhaps makes a case for why having cultural understanding can be useful in supporting the practice of practitioners. It perhaps makes sense that, having an awareness about cultural differences can provide practitioners with hypotheses, a starting point for further investigation based on limited evidence. However, EP/Ts in this study also recognised that individuals vary within cultures, with some EP/Ts at times emphasise the importance of understanding people as individuals rather than understanding people in their cultural contexts. Reconciling these different approaches (groups vs individuals) is perhaps beyond the scope of this study, however considering that individuals operate in cultural contexts, which adds meaning to people's thinking and behaviour

(Behring & Ingraham, 1998; Geertz, 1973; Matsumoto, 2009), I would assert that practitioners who are invested in understanding human behaviour should try to understand both individual and cultural differences. Variation within groups indicates that practitioners should not group and stereotype people, however practitioners need to be aware of their own and others' potential stereotypes, but also be aware of things that *might* affect groups so that they can explore and consider them in practice.

Developing multicultural competence

Findings of this study, although not conclusive, indicate that the ethnic diversity of a location can affect EP/Ts' perceptions of competence for working with culturally diverse groups. The likely reason for this indicated by the results of this study, is that cross-cultural contact is fundamental in providing practitioners with experiences that encourages EP/Ts to more regularly reflect upon their cross-cultural practice and therefore influences their cultural knowledge development. An implication of this is that EP/Ts who are in areas that are not particularly diverse may feel less interculturally competent than their counterparts who more regularly practice with culturally diverse groups. How *perceived* intercultural competence affects *actual* EP practice is difficult to determine and should be an aim of further studies, however it is plausible that it will make a difference to how equipped practitioners feel to service culturally diverse groups. The findings in this study propose multiple ways that practitioners can develop their multicultural competence such as; reflecting

upon their own cultural upbringings, travelling with an open mind, immersing in other cultures and experiencing what it feels like to be an ethnic minority, discussing cultural differences with family members (including children) and fellow professionals (whether culturally similar or dissimilar), and reflecting on cross-cultural experiences whether that is in previous roles or personal relationships.

Useful dynamic assessment and personal construct psychology

The findings of this study suggest that assessing the needs of culturally different CYP can present additional challenges for EP/Ts, particularly when children have English as an additional language. Standardised assessment instruments can be biased towards different groups, which leads professionals to question the appropriateness of using these assessments with cultural minorities. The EP/Ts in this study reflected competent knowledge regarding the bias of assessment and asserted the use of two alternative approaches; dynamic assessment (DA) and personal construct psychology (PCP). EP/Ts should continue to and endeavour to use dynamic assessments in their practice to assess the learning potential of culturally and linguistically diverse groups. EP/Ts should also continue to and endeavour to use PCP to gain and understand the unique perspectives of culturally diverse groups. EP training providers should also ensure sufficient curriculum content focussed on developing TEP skills for using DA and PCP as these skills might help to

bridge the cross-cultural gap between the culturally diverse, EAL students, and educational practitioners.

Safeguarding dilemmas

Another important implication relates to the potential safeguarding concerns that can arise when EP/Ts encounter culturally different parental discipline behaviours. The findings of this study suggest that cultural difference regarding parental punishment can present dilemmas for practitioners because on one hand they are responsible for protecting the rights of children and on the other feel that they may be imposing their dominant cultural beliefs on a family. Firstly, EP/Ts need to be aware that parental discipline practices can differ culturally so that they are able to identify potentially unlawful practice. Secondly, EP/Ts need to ensure that they know the legislation surrounding the rights of children and harm. Thirdly, in situations where EP/Ts can challenge inappropriate parental discipline practices, adopting a framework for intervention such as Schim and Doorenbos (2010) three-dimensional model of cultural congruence may be useful. The three-dimensional model of cultural congruence proposes four steps in supporting effective cross-cultural intervention: 'Appreciation' – learning about client beliefs, values and contexts, 'Accommodation' – considering how practice can be adapted to support client needs, 'Negotiation' – engaging in negotiation to try and find mutually beneficial outcomes, 'Explanation' – the last resort when previous steps fail or client's behaviours are unlawful, abusive, or immoral the

practitioner must use a clear rationale for why behaviour change is needed (Schim & Doorenbos, 2010).

6.8 Conclusion

Previous literature discussing cultural competence is extensive in fields such as nursing and counselling psychology (Loftin et al., 2013; Ponterotto & Potere, 2003; Sheu & Lent, 2007), and most of the research has been conducted in America (Frisby, 2009). The body of literature specific to the assessment of cultural competency for EPs or school psychologists is limited, with at the time of writing this no current literature specifically examining the intercultural competence of EPs in the UK. Munoz (2009) assessed the multicultural competence of school psychologists in Arizona and Wisconsin and found areas of development need, whilst Bolton and M'gadzah (1999) studied the perception of London TEPs on their confidence to challenge inequality and found low feelings of confidence.

This research study presents a breadth and depth of information by employing a mixed method approach that uncovered commonalities amongst EP/Ts, while gaining in-depth understanding of EP/Ts individual interpretations and experiences. EP/Ts generally perceived themselves to be competent to work cross-culturally with particular areas of competence including knowledge of assessment bias, poverty effects, and positive attitudes towards diverse cultures. EP/Ts also reported areas of lower competence including theories of racial/ethnic identity development, limited experiences of community work and limited knowledge of community resources. However, EP/Ts perceptions about training needs depended upon their awareness. The process of

participating in the study raised awareness of gaps in knowledge and limitations in practice.

This research study expands the field of research regarding the intercultural competence and the cross-cultural practice of EP/Ts. It is hoped that further research will attempt to build upon this study by assessing different aspects of EP/Ts intercultural competence and cross-cultural practice. Studies which attempt to use different types of instruments aimed at measuring self-perceptions or actual cultural competence would likely be useful and beneficial to the profession of educational psychology and the multicultural population it serves.

To conclude, the UK is becoming increasingly diverse and EPs will need to have the necessary knowledge, skills and attitude requisites to service all sections of the community (The British Psychological Society, 2017). This study provides evidence that EPs need to improve aspects of their cross-cultural knowledge and skills in order to continue to improve practice with culturally diverse clients and continue to adhere to HCPC standards of proficiency (Health and care professions council, 2015). EPs must also be aware of barriers that may hinder cross-cultural service improvements such as, limitations in practitioner's cultural self-awareness and the fears associated with discussing a sensitive area. It is important that EPs continue to develop their cross-cultural practice skills in order to continue to be able to "address

the different life situations and life circumstances experienced by users” (The British Psychological Society, 2017, p. 34)

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Appendix A

Cultural Competence History in Brief

This section of the review will detail a brief history of some of the key developments that have led to the advancement of the concept of cultural competence for the field of educational psychology. This is necessary to provide the reader with necessary contextual information, which may highlight some justification for how and why cultural competence has developed for the field of educational psychology.

Despite some references to the differences of social class between children and how teachers could accommodate these differences in the 1960s (Gray, 1963), interest in cultural competency from the perspective of educational psychology or school psychology began much of its development in the 1970s, with much of the developments taking place in America (Frisby, 2009). In 1970 a training grant was awarded to Yeshiva University with the purpose of training school psychologists to be able to consider the cultural variations in inner city schools (Zach, 1970). In Herron's (1970, p. 185) book *contemporary school psychology* they stated "School psychologists need an intense awareness that cultural deprivation, race, riots, unemployment, the antiseptic environment of the suburbs, and the volatile nature of the cities directly affect the quality of available education", which brought attention to the different cultural influences on children and their education. Throughout the rest of the 1970s particular attention was drawn to non-discriminatory assessments for minority children

(Barona & Garcia, 1990; Oakland, 1977; Thomas Oakland & Laosa, 1977). Further Sue & Sue (1977) conducted an analysis of characteristics of counselling and emphasised that cultural differences can contribute to counsellors misunderstanding their clients.

In the 1980s testing and assessment became under increasing scrutiny. Jensen's (1980) publication *Bias in Mental Testing*. Jensen's (1980) publication questioned the appropriateness of standardised assessments and tests (especially IQ tests) for culturally different children. This time further contributed to rise of alternative methods of assessment such as 'dynamic assessment' (Jones, 1988). In 1984 the National Association of School Psychologists (NASP) showed commitment to multicultural competencies by amending their guidelines to include principles relating to respecting diverse people culturally, mentally and politically while emphasising practitioners need to communicate with people with diverse backgrounds and use non-discriminatory practice (Frisby, 2009). Henderson and Valencia (1985) and (Argulewicz, 1986) wrote chapters noted as being some of the first publications to date that explored the topic of cultural difference and diverse populations within the context of school psychologists.

In the 1990s Barona and Garcia (1990) under the guidance of the National Association of School Psychologists (NASP) published a text that is widely known for contributing to the movement of cultural competency (Frisby, 2009). The text emphasised the importance of children from diverse language and

culture experiencing equitable assessment and intervention services. Much of the major contributions to the movement of cultural competency focused on the assessment provisions for bilingual and limited English-speaking students (Feuerstein, Feuerstein, & Gross, 1997; Lopez, 1997). Gopaul-McNicol (1997) developed a framework for school psychologists working with bilingual and multicultural students which included 15 domains for training including; ethics, awareness of cultural values and biases, cross-cultural awareness, understanding interracial issues, language competencies, ability to work with interpreters, assessment, counselling, conflict resolution, special education prevention, knowledge of bilingual education curriculum, consultation, research, empowering families, and paediatric/health psychology. This decade also continued much debate regarding the appropriateness and applicability of mental testing for English-speaking minority groups, where some theorists concluded that tests were able to predict cognitive ability equally well as majority groups (Brown, Reynolds, & Whitaker, 1999), while other theorists opposed this view (Gopaul-McNicol, 1997; Helms, 1992, 1997). Rogers & Ponterotto (1997) developed an 11 item self-report scale called the School Psychology Counselling Competencies Scale (MSPCCS), intended to be used by training providers to assess the counselling competencies for school psychologists working multiculturally. The American Psychological Association (APA) also demonstrated their commitment to multicultural

working by commissioning psychologists to adapt their guidelines for working with culturally diverse populations (Rogers & Ponterotto, 1997).

Post the 2000s discussions relating to assessments of non-English speaking minorities, bilingual education, second language acquisition, language proficiency, working with interpreters was common in books orientated towards school psychologists (Oakland, Gallegos, Frisby, & Reynolds, 2005; Ochoa, Frisby, & Reynolds, 2005; Salvador Hector Ochoa, 2003). Literature in this decade continued to criticise the appropriateness of intelligence tests for use with culturally diverse groups (Armour-Thomas & Gopaul-McNicol, 1998; Ortiz & Dynda, 2005). Rogers & Lopez (2002) conducted a study to identify the competencies for school psychologists. The study used literature searches and questionnaires to analyse the opinions of practitioners working cross-culturally and found 260 distinct competencies with 102 competencies over 14 domains recognised as critical for school psychologists working cross-culturally.

Appendix B

Certificate of Ethical Approval



GRADUATE SCHOOL OF EDUCATION

St Luke's Campus
Heavitree Road
Exeter UK EX1 2LU
<http://socialsciences.exeter.ac.uk/education/>

CERTIFICATE OF ETHICAL APPROVAL

Title of Project: An exploration of the intercultural related experiences and self-perceived cultural competency of educational psychologists in the UK

Researcher(s) name: Aaron Anderson

Supervisor(s): Andrew Richards
Christopher Boyle

This project has been approved for the period

From: 10/02/2017

To: 19/07/2018

Ethics Committee approval reference:

D/16/17/26

A handwritten signature in black ink, appearing to read 'P. Durrant'.

Signature:

Date: 10/02/2017

(Dr Philip Durrant, Chair, Graduate School of Education Ethics Committee)

Appendix C

Information and Consent Form Phase 1

Title

An exploration of the intercultural related experiences and self-perceived cultural competency of educational psychologists in the UK

Aim of project

The aim of this study is to explore the intercultural experiences and self-perceived cultural competency of educational psychologists in the United Kingdom (UK). The study will be used to explore intercultural experiences of educational psychologists in order to potentially uncover areas of skill, knowledge, and training need for educational psychologists working with multicultural populations.

The aim of part 1 is to:

Explore the self-perceived cultural competency of educational psychologists in the UK.

Explore whether there are demographic differences in perceived cultural competence of educational psychologists.

Uncover potential knowledge, skills, or training needs for educational psychologists working with multicultural populations.

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

Social desirability

This study uses self-report data collection methods, which may mean findings are at potential risk of social desirability bias. In other words, respondents may feel the tendency to answer questions in a manner that will be viewed favourably by others. Please be aware of these thoughts and feelings and try to respond to questions in a manner that feels most true to your practice.

What is required of participants

Phase 1: Involves completing an online questionnaire exploring the self-perceived cultural competency of educational psychologists, which will take an estimated 30 minutes.

Risks, Harms and Benefits

Every research project has its potential risks and benefits for participants. One potential risk of completing the questionnaire is that participants' emotions could be impacted in ways unexpected as they evaluate their own multicultural practice. Participants will be encouraged to take any uncomfortable thoughts or feelings to either supervision with a professional peer or the researcher. A potential benefit in participating with this study includes increasing participants' self-awareness of their own cultural competence and general practice with multicultural and diverse clients. The study may also contribute to help uncover areas of need for educational psychologists working with multicultural populations while also benefitting service users themselves. It may also raise awareness of cultural differences and aid educational psychologists' understanding of service user contexts.

Confidentiality and Anonymity

The participants' confidentiality will be protected with this questionnaire. Questionnaire data will be held and used on an anonymous basis. I will ensure that no participant will be identifiable from any of the demographic data required for the study. Data will not be used other than for the purposes detailed above and third parties will not be allowed access unless required by law. Data will be held in accordance with the Data Protection Act.

Data Protection Notice

The information provided by participants will be used for research purposes and personal data will be processed in accordance with current data protection legislation and the University's notification lodged at the Information Commissioner's Office. Participant's personal data will be treated in the strictest confidence and will not be disclosed to any unauthorised third parties. The results of the research will be published in anonymised form. All participants will have the right to remove their data. All raw data will be kept confidential. All data will be stored and password protected. Data will be kept for a maximum of five years then destroyed.

Contact details

For further information about the research, please contact:

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Postal address: Exeter University St Lukes Campus, Heavitree Rd, EX1 2LU

Email: AA667@exeter.ac.uk

If you have concerns/questions about the research you would like to discuss with someone else at the University, please contact: Andrew J Richards, Exeter University St Lukes Campus, Heavitree Rd, EX1 2LU. A.J.Richards@exeter.ac.uk

Consent

PART 1: Educational Psychologist online questionnaire

I give consent to my participation in **Part 1 of the research project**, which involves

completing a questionnaire about self-perceived cultural competency. I have been fully informed about the aims and purposes of the project. I understand that:

- There is no compulsion for me to participate in this research project and, if I do choose to participate, I may withdraw at any stage.
- I have the right to refuse permission for the publication of any information about me.
- Any information that I give will be used solely for the purposes of this research project, which may include publications or academic conference or seminar presentations.

- If applicable, the information, which I give, may be shared between any of the other researcher(s) participating in this project.
- All information I give will be treated as confidential.
- The researcher(s) will make every effort to preserve my anonymity.

.....

(Signature of participant)

.....

(Printed name of participant)

.....

(Signature of researcher)

.....

(Printed name of researcher)

.....

(Date)

Appendix D

Information and Consent Form Phase 2

Title

An exploration of the intercultural related experiences and self-perceived cultural competency of educational psychologists in the UK

Aim of project

The aim of this study is to explore the intercultural experiences and self-perceived cultural competency of educational psychologists in the West Midlands and South West UK. The study will be used to explore intercultural experiences of educational psychologists in order to potentially uncover areas of skill, knowledge, and training need for educational psychologists working with multicultural populations.

The aim of part 2 is to:

To explore the intercultural experiences of educational psychologists working in the UK.

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

Social desirability

This study uses self-report data collection methods, which may mean findings are at potential risk of social desirability bias. In other words, respondents may feel the tendency to answer questions in a manner that will be viewed favourably by others. Please be aware of these thoughts and feelings and try to respond to questions in a manner that feels most true to your practice.

What is required of participants

Part 2: Involves a semi-structured interview exploring educational psychologists' experiences of working interculturally, which may take up to 45 minutes.

Risks, Harms and Benefits

Every research project has its potential risks and benefits for participants. One potential risk of completing the questionnaire is that participants' emotions could be impacted in ways unexpected as they evaluate their own multicultural practice. Participants will be encouraged to take any uncomfortable thoughts or feelings to either supervision with a professional peer or the researcher. A potential benefit in participating with this study includes increasing participants' self-awareness of their own cultural competence and general practice with multicultural and diverse clients. The study may also contribute to help uncover areas of need for educational

psychologists working with multicultural populations while also benefitting service users themselves. It may also raise awareness of cultural differences and aid educational psychologists' understanding of service user contexts.

Confidentiality and Anonymity

The participants' confidentiality will be protected with this questionnaire. Questionnaire data will be held and used on an anonymous basis. I will ensure that no participant will be identifiable from any of the demographic data required for the study. Data will not be used other than for the purposes detailed above and third parties will not be allowed access unless required by law. Data will be held in accordance with the Data Protection Act.

Data Protection Notice

The information provided by participants will be used for research purposes and personal data will be processed in accordance with current data protection legislation and the University's notification lodged at the Information Commissioner's Office. Participant's personal data will be treated in the strictest confidence and will not be disclosed to any unauthorised third parties. The results of the research will be published in anonymised form. All participants will have the right to remove their data. All raw data will be kept confidential. All data will be stored and password protected. Data will be kept for a maximum of five years then destroyed.

Contact details

For further information about the research, please contact:

Name: Aaron Anderson

Postal address: Exeter University St Lukes Campus, Heavitree Rd, EX1 2LU

Email: AA667@exeter.ac.uk

If you have concerns/questions about the research you would like to discuss with someone else at the University, please contact:

Andrew J Richards, Exeter University St Lukes Campus, Heavitree Rd, EX1 2LU.

A.J.Richards@exeter.ac.uk

Consent

PART 2: Semi-structured educational psychologist interview

I give consent to my participation in **Part 2 of the research project**, which involves a semi-structured interview about cultural competency and intercultural experiences. I have been fully informed about the aims and purposes of the project. I understand that:

- There is no compulsion for me to participate in this research project and, if I do choose to participate, I may withdraw at any stage.
- I have the right to refuse permission for the publication of any information about me.
- Any information that I give will be used solely for the purposes of this research

project, which may include publications or academic conference or seminar presentations.

- If applicable, the information, which I give, may be shared between any of the other researcher(s) participating in this project.
- All information I give will be treated as confidential.
- The researcher(s) will make every effort to preserve my anonymity.

.....

(Signature of participant)

.....

(Printed name of participant)

.....

(Signature of researcher)

.....

(Printed name of researcher)

.....

(Date)

Appendix E

Ethical Considerations for Phase 1 and 2

All participants were informed of their right to withdraw at any time and informed that they could review, amend or withdraw their transcripts should they wish to. Participants were also made aware that they could change answers or refrain from answering any questions during interview. All participants were informed that their details would be kept confidentially, and data was anonymised. All data and information were kept securely and was password protected.

All participants were informed of the nature of the study at the first point of contact and were given information and consent forms prior to participation of each phase. Informed consent was obtained in line with the The British Psychological Society (2014) code of human ethics and conduct and The British Psychological Society (2017) ethics guidelines for internet-mediated research. All participants were fully informed of the aims, purposes and procedures of the research prior to participation of each study phase. For the Phase 1 online survey, an explicit consent question and associated check box was included at the start of the procedure as suggested by The British Psychological Society (2017) ethics guidelines for internet-mediated research. For the Phase 2 interviews, all participants signed two copies of the consent forms prior to participation, one for the participant one for the researcher.

This research study was deemed as low risk for possible harm by the researcher. The questions used on the Phase 1 survey instrument was unlikely to be psychologically or emotionally harmful for participants as they focused on cultural knowledge, intercultural skills and working practices for working with culturally diverse clients. There was some potential for mild anxiety during the interview process. I considered this to be low risk. In addition, EPs had the opportunity to discuss any issues at the end of the interview session.

One potential risk in completing either the survey instrument or interview was that the questions may have encouraged reflective thinking concerning evaluation of multicultural competence or past challenging experiences, which has the potential to affect participants emotionally (Deardorff, 2009). Self-assessment of cultural understanding and/or competency can be a sensitive and intimidating topic for some individuals. Discussions around the use of culture may or may not uncover sensitive feelings and awareness of bias that can potentially lead to feelings of inadequacy (Deardorff, 2009). In order to reduce these potentially negative effects participants were assured that their data was confidential, protected and anonymised. If further difficult thoughts and feelings arise post interview, participants were given the opportunity to talk further about their feelings or experiences of the interview. Additionally, participants were urged to take any persisting thoughts into a psychological supervision session with a professional peer. Particular care was taken to

ensure participants leave the interview in a good mood by discussing any difficult thoughts or feelings in a consultative and solution focused manner (Kelly, Boyle, & Woolfson, 2008; P. Wagner, 2000).

Appendix F

The Adapted MCCTS-R and Justifications

Table 21

The Munoz (2009) version of the MCCTS-R and the adapted MCCTS-R used within this study

Adapted version of the MCCTS-R used by Munoz (2009)	Adapted version of the MCCTS-R used in this study	Question purpose
I. Demographics – Please fill out the following demographic information		
1) Please indicate your highest degree earned.	1) Please indicate highest formal educational psychology training:	RQ3
2) Gender	2) Gender:	Context
3) What Racial/Ethnic group do you identify with?	3) What Racial/Ethnic group do you identify with?	Context
4) Current Professional Position	4) Current Professional Position (please choose the closest full-time equivalent):	RQ3 / context
5) If you are a practising school psychologist please answer the following question: What type of district do you work in?	6) Please indicate local authority region:	RQ23/ context

	7) Have you worked within this region for more than 6 months?	Context
	8a) In the past year have you conducted a type of therapeutic intervention with a young person?	Context
	8b) If "Yes" please detail the type of therapy.	Context
6) If you are a practising school psychologist please answer the following question: What type of school do you work at?	N/A	N/A
7) Please indicate the years of experience you have had working as a school psychologist	5) Years experience as a qualified educational psychologist:	RQ3 / context
II. Please answer the following questions from Strongly Disagree to Strongly Agree		
8) I am able to discuss theories of racial and or ethnic identity development	9) I am able to discuss theories of racial and or ethnic identity development.	RQ1 / RQ2 / RQ3
9) I have assessed my own racial and ethnic identity	10) I have assessed my own racial and ethnic identity.	RQ1 / RQ2 / RQ3

10) I can identify racist aspects of educational institutions	11) I can identify racist aspects of educational institutions.	RQ1 / RQ2 / RQ3
11) I can discuss how culture affects the help-seeking behaviours of students	12) I can discuss how culture affects the help-seeking behaviours of students.	RQ1 / RQ2 / RQ3
12) I can discuss how environmental factors such as poverty can influence the academic achievement of students	13) I can discuss how environmental factors such as poverty can influence the academic achievement of students.	RQ1 / RQ2 / RQ3
13) I can identify unfair policies that discriminate against students of culturally different backgrounds	14) I can identify unfair policies that discriminate against students of culturally different backgrounds.	RQ1 / RQ2 / RQ3
14) I can discuss the potential bias of assessment instruments	15) I can discuss the potential bias of assessment instruments.	RQ1 / RQ2 / RQ3
15) I can explain test information to parents of different cultures	16) I can explain test information to parents of different cultures.	RQ1 / RQ2 / RQ3
16) I can discuss how culture influences parents' discipline and parenting practices	17) I can discuss how culture influences parents' discipline and parenting practices.	RQ1 / RQ2 / RQ3

17) I can work with community leaders and other community members to assist with student and family concerns of diverse learners	18) I can work with community leaders and other community members to assist with student and family concerns of diverse learners.	RQ1 / RQ2 / RQ3
18) I am aware of community resources available for students and families of diverse backgrounds	19) I am aware of community resources available for students and families of diverse backgrounds.	RQ1 / RQ2 / RQ3
19) I am able to discuss interaction patterns that might influence ethnic minority students' perceptions of inclusion in the school community.	20) I am able to discuss interaction patterns that might influence ethnic minority students' perceptions of inclusion in the school community.	RQ1 / RQ2 / RQ3
20) I can discuss theories of second language acquisition	21) I can discuss theories of second language acquisition.	RQ1 / RQ2 / RQ3
II. Please answer the following questions from Never to Always.		
21) I use culturally appropriate instruments and procedures when I assess students' perceptions of inclusion in the school community.	22) I use culturally appropriate instruments and procedures when I assess students' perceptions of inclusion in the school community.	RQ1 / RQ2 / RQ3

22) I use culturally appropriate interventions (i.e., academic, behavioural, etc.) with students	23) I use culturally appropriate interventions (i.e., academic, behavioural, etc.) with students.	RQ1 / RQ2 / RQ3
23) I participate in continuing professional development training regarding multicultural issues	24) I participate in continuing professional development training regarding multicultural issues.	RQ1 / RQ2 / RQ3
	25) Can you describe a time, situation, or context where some of these questions came to mind?	Context
III. Open comments – Please answer the following open comments questions.		
24) What professional development training have you had in providing assessment services for a diverse student population? (Please explain regarding conferences, workshops, in-services, graduate classes, etc.)	26) What professional development training have you had in providing assessment services for a diverse student population? (Please explain regarding conferences, workshops, in-services, graduate classes, etc.)	Context
25) What professional development training have you had in prevention and intervention services for a	27) What professional development training have you had in prevention and intervention services for a	Context

<p>diverse student population? (Please explain regarding conferences, workshops, in-services, graduate classes, etc.)</p>	<p>diverse student population? (Please explain regarding conferences, workshops, in-services, graduate classes, etc.)</p>	
<p>26) What professional development training have you had in consultation services for a diverse student population? (Please explain regarding conferences, workshops, in-services, graduate classes, etc.)</p>	<p>28) What professional development training have you had in consultation services for a diverse student population? (Please explain regarding conferences, workshops, in-services, graduate classes, etc.)</p>	Context
<p>27) What areas do you feel you need more training in to service a diverse student population? (For example, intervention and prevention, assessment, and consultation, etc.)</p>	<p>29) What areas do you feel you need more training in to service a diverse student population? (For example, intervention and prevention, assessment, and consultation, etc.)</p>	RQ2
	<p>30) What particular experiences have you had that you believe have influenced your responses to questions in this most?</p>	RQ5
	<p>31) In this section could you share some of your thoughts,</p>	??

	feelings and reflections having completed this survey?	
--	--	--

Note. Column 1 represents the adapted version of the MCCTS-R used Munoz (2009) while column 2 represents the adapted version of the MCCTS-R used in this study. Highlighted rows indicate differences between the surveys and blank cells indicate an additional question or the removal of a question. Column 3 indicates the purpose of each question, whether the question was in service of a particular research question or was intended to provide a context to the study.

Justification for modifications to the survey instrument were as follows:

Likert-scale format change: Likert-scales were changed from 4-point to 5-point scales, with the addition of midpoints. This modification was made to the survey to reduce errors in responses and to support the research aims of this study (Weijters, Cabooter, & Schillewaert, 2010). By gaining insight into areas EPs felt uncertain with would be a meaningful discovery for this study and a topic for further discussion in Phase 2.

Racial/ethnic groups changes for item 3: The options for ethnic groups were changed to represent the most common ethnic groups that resided in the UK as identified by the Office for National Statistics (2014).

Additional Item 7: 'Have you worked within this region for more than 6 months?' Was added to support the researchers understanding of the contexts

of the participants. Answering this question may support the discussions on the effect of demographic location on the cultural competence of EPs.

Additional Items 8a and 8b: 'In the past year have you conducted a type of Therapeutic intervention with a young person?' Item 8b: 'If "Yes" please detail the type of therapy'. These questions were added to explore the evidence mentioned in the previous chapter that indicated that EPs were engaging in a range of therapeutic modalities (Atkinson & Bragg, 2012). Answering this question may contribute insight into an aspect of EP work that may be affected by the concept of cultural competence.

Three open-ended, qualitative questions were added to the MCCTS-R in order to offer participants the opportunity to contribute insights into their cultural experiences and development, or potentially highlight other interesting replies relating to multicultural competence that may not be addressed by fixed answers (Bryman, 2012; Fantini & Tirmizi, 2006). Specific justification for the inclusion of these questions was as follows:

Additional Item 25: 'Can you describe a time, situation, or context where some of these questions came to mind?' Was added by the researcher in order to gain some understanding of the context that EPs' considered when answering questions. This was informed by common criticisms of cultural competence instruments, which do not consider the cultural contexts or the 'frame of reference' of participants (Deardorff, 2009; Frisby, 2009; Kitaoka, 2005). This

study did not articulate the frame of reference participants should answer from as suggested by Kitaoka (2005), due to the researcher's reluctance to narrow the scope of the study. However, this question was added to determine the common frames of reference EPs referred to in order to explore where cultural competence may affect the practice of EPs, while also considering the common frame of references and contexts that EPs referred to when answering the survey.

Additional Item 31: 'In this section could you share some of your thoughts, feelings and reflections having completed this survey?' Was included by the researcher to gather data exploring the thoughts, feelings and reflections on the topic of cultural competence of EPs but also to explore the extent that cultural competence related questions could raise the awareness of client cultural differences for EPs as suggested by Spencer-Oatey and Franklin (2009).

Additional Item 30: 'What particular experiences have you had that you believe have influenced your responses to questions in this survey most?' Was added by the researcher in order to gather data exploring the experiences or events, which have influenced the cultural knowledge (including awareness) and skills of EPs'. The researcher believed that this was an important question that could shed insight on the intercultural development of participants.

Removed Item 6 (Munoz, 2009): 'If you are a practising school psychologist please answer the following question: What type of school do you work at?' This was removed as local authority EPs in the UK often work in a variety of different types of schools and settings, so this item was deemed as less relevant for the purposes of this study with the additional Item 6 'Please indicate local authority region'.

Paper survey conversion into online survey: The adapted version of the MCCTS-R used within this study was converted to an online survey using Google Forms for a number of reasons. By using an internet based survey the researcher was able to reach many EPs over a large geographical area in a short amount of time in comparison to face-to-face and other means (Garton, Haythornthwaite, & Wellman, 1997; Yun & Trumbo, 2000) and collect data while completing other research related tasks (Andrews, Nonnecke, & Preece, 2003; Ilieva, Baron, & Healey, 2002), while reducing costs by not using paper formats (Ilieva et al., 2002; Yun & Trumbo, 2000).

Appendix G

Phase 1: Additional Statistical Tables and Figures

Table 22

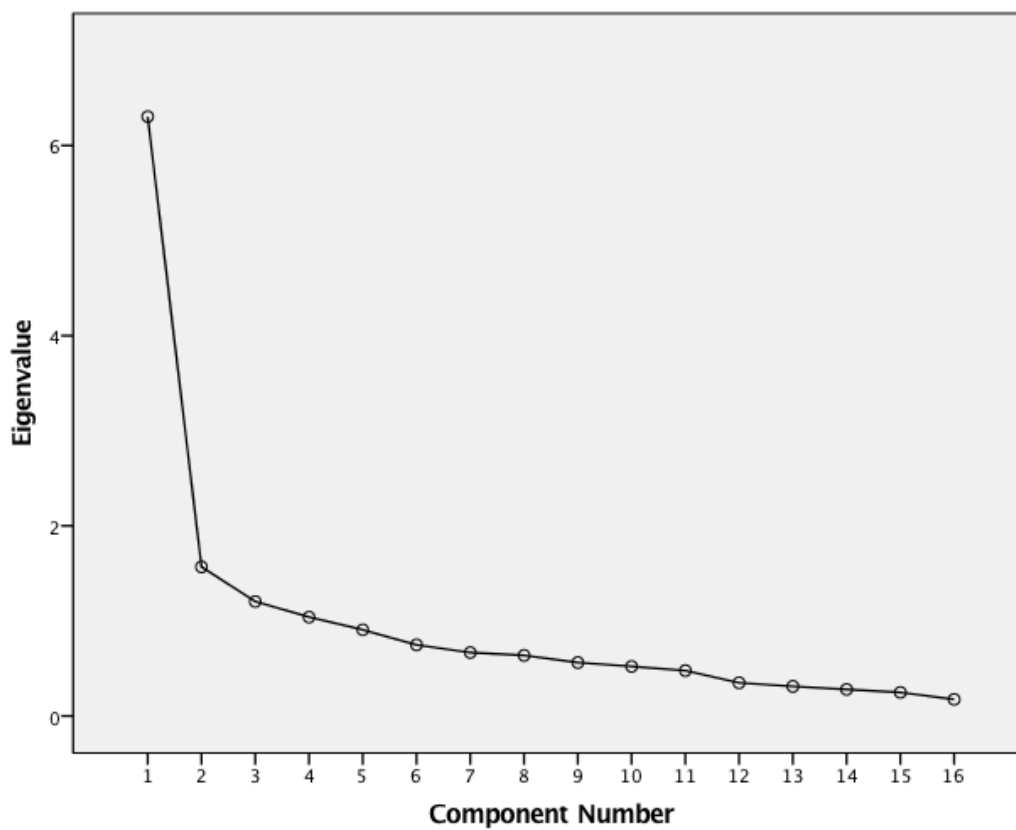
Factor Analysis Total Variance Explained

Component	Initial Eigenvalues			Rotation Sums of Squared Loadings ^a
	Total	% of Variance	Cumulative %	Total
1	6.304	39.399	39.399	3.778
2	1.568	9.803	49.201	3.485
3	1.205	7.529	56.730	3.803
4	1.040	6.501	63.232	3.506
5	.906	5.666	68.897	
6	.748	4.678	73.575	
7	.667	4.167	77.742	
8	.638	3.984	81.727	
9	.562	3.514	85.241	
10	.521	3.259	88.500	
11	.478	2.986	91.486	
12	.349	2.181	93.667	
13	.311	1.945	95.613	
14	.280	1.747	97.360	
15	.248	1.548	98.908	
16	.175	1.092	100.000	

Note. Extraction Method: Principal Component Analysis.

a. When components are correlated, sums of squared loadings cannot be added to obtain a total variance.

Figure 10

Factor Analysis Total Variance Scree Plot

Skewness and Kurtosis for Demographics

Table 23

Skewness and Kurtosis for Years of Experience, Professional Position and Location

	5) Years of experience	4) Current professional position	6) Local authority region
N Valid	85	85	85
Missing	0	0	0
Skewness	.413	-1.235	.664
Std. Error of Skewness	.261	.261	.261
Kurtosis	-1.212	.132	.562
Std. Error of Kurtosis	.517	.517	.517

Location

Table 24

Region Tests of Normality

Local authority region	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
East England	.260	2	.			
The West Midlands	.095	22	.200*	.963	22	.542
London	.155	12	.200*	.972	12	.928
South West England	.106	23	.200*	.955	23	.367
South East England	.124	9	.200*	.984	9	.982
North West England	.274	8	.078	.903	8	.309
Yorkshire and Humberside	.276	3	.	.942	3	.537
Wales	.260	2	.			

Note. *. This is a lower bound of the true significance. a. Lilliefors Significance

Correction.

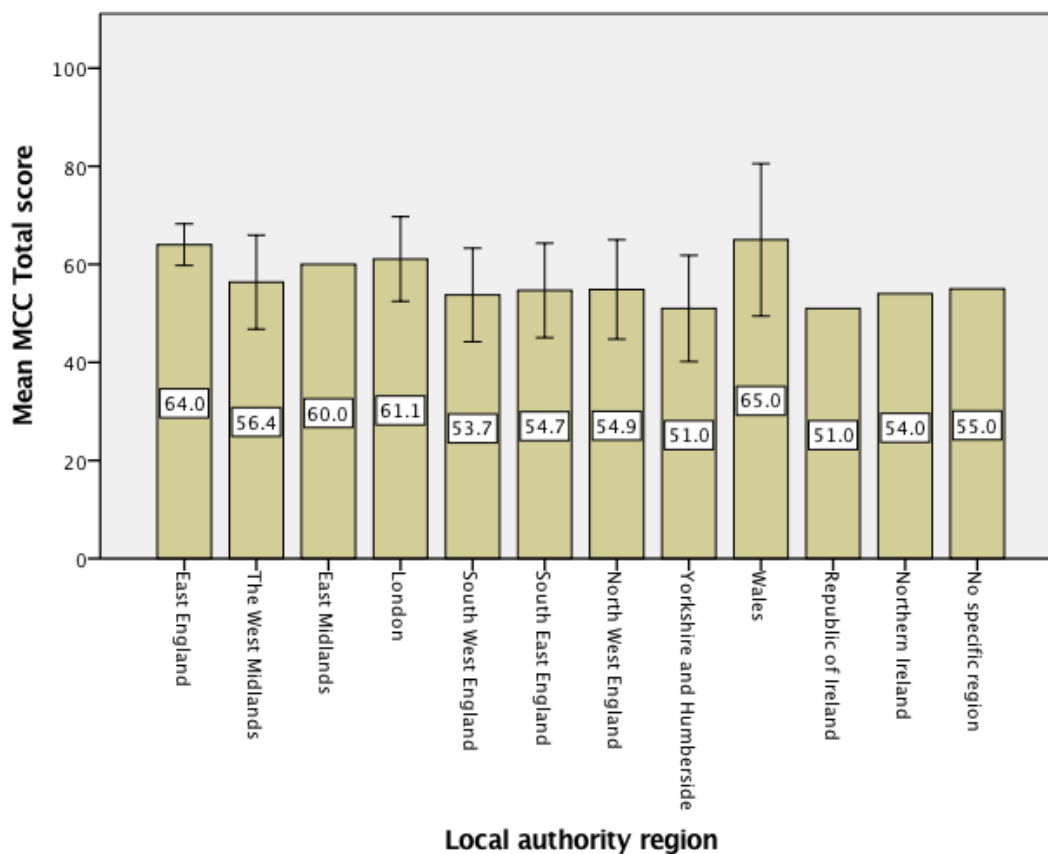
c. MCC Total score is constant when local authority region = East Midlands. It has been omitted.

d. MCC Total score is constant when local authority region = Republic of Ireland. It has been omitted.

e. MCC Total score is constant when local authority region = Northern Ireland. It has been omitted.

f. MCC Total score is constant when local authority region = No specific region. It has been omitted.

Figure 11

Mean MCC Score by Region

Note: Figure X represents the mean multicultural competence (MCC) score for participants according to the region they practice in to one standard deviation.

Table 25

Descriptive table showing Participant Years of Experience according to Local Authority Region

Local authority region	Years of experience as a qualified educational psychologist	Mean	Std. Deviation	N
East England	2-5 Years	67.00	.	1
	11-14 Years	61.00	.	1
	Total	64.00	4.243	2
The West Midlands	0 Years (in training)	60.67	9.238	3
	0-1 Years	54.33	.577	3
	2-5 Years	55.80	14.446	5
	6-10 Years	62.25	6.185	4
	11-14 Years	49.80	9.445	5
	15+ Years	59.00	2.828	2
	Total	56.36	9.570	22
East Midlands	15+ Years	60.00	.	1
	Total	60.00	.	1
London	0 Years (in training)	59.63	9.927	8
	0-1 Years	66.50	6.364	2
	2-5 Years	64.00	.	1
	6-10 Years	59.00	.	1
	Total	61.08	8.628	12
South West England	0 Years (in training)	51.27	10.297	11
	0-1 Years	56.67	15.308	3
	2-5 Years	53.25	9.430	4
	6-10 Years	55.00	.	1
	11-14 Years	57.00	1.414	2
	15+ Years	60.00	2.828	2
Total	53.74	9.536	23	
South East England	0 Years (in training)	60.00	.	1
	0-1 Years	55.50	3.536	2
	2-5 Years	51.00	1.414	2
	6-10 Years	44.00	.	1

	11-14 Years	65.00	.	1
	15+ Years	55.00	21.213	2
	Total	54.67	9.631	9
North West England	0 Years (in training)	54.75	12.339	4
	2-5 Years	44.00	.	1
	6-10 Years	51.00	.	1
	11-14 Years	60.00	.	1
	15+ Years	65.00	.	1
	Total	54.88	10.134	8
Yorkshire and Humberside	0 Years (in training)	63.00	.	1
	0-1 Years	42.00	.	1
	6-10 Years	48.00	.	1
	Total	51.00	10.817	3
Wales	0 Years (in training)	54.00	.	1
	11-14 Years	76.00	.	1
	Total	65.00	15.556	2
Republic of Ireland	2-5 Years	51.00	.	1
	Total	51.00	.	1
Northern Ireland	11-14 Years	54.00	.	1
	Total	54.00	.	1
No specific region	15+ Years	55.00	.	1
	Total	55.00	.	1
Total	0 Years (in training)	55.83	10.121	29
	0-1 Years	56.27	9.737	11
	2-5 Years	54.67	10.390	15
	6-10 Years	56.22	8.012	9
	11-14 Years	56.58	9.885	12
	15+ Years	58.67	8.307	9
	Total	56.13	9.489	85

Professional Position

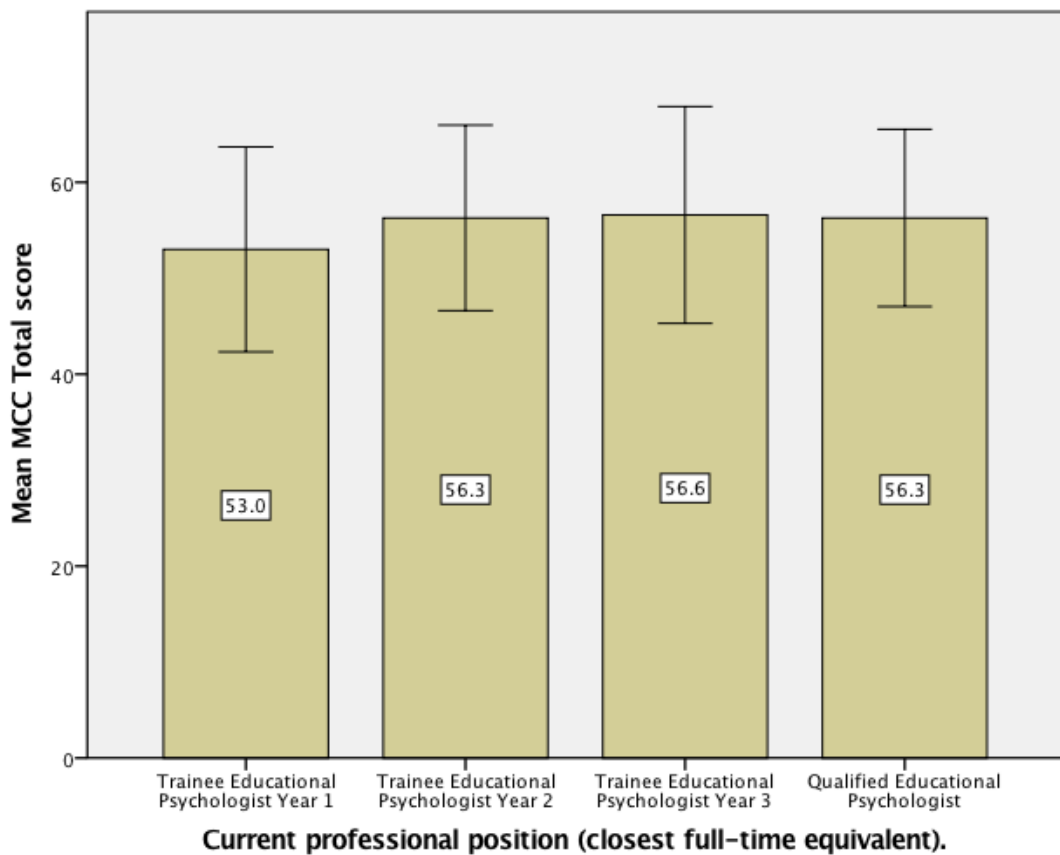
Table 26

Professional Position Tests of Normality

Current professional position	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
TEP Year 1	.137	5	.200*	.992	5	.985
TEP Year 2	.208	14	.103	.911	14	.165
TEP Year 3	.149	10	.200*	.953	10	.699
EP	.069	56	.200*	.982	56	.551

Note. a. Lilliefors Significance Correction. *. This is a lower bound of the true significance.

Figure 12

Mean MCC Score by Professional Position

Note. Table X represents the mean multicultural competence (MCC) score for participants according to their current professional position to one standard deviation.

Table 27

Current Professional Position Post Hoc Comparisons

(I) Current professional position	(J) Current professional position	Mean Difference (I-J)	Std. Error	Sig.
TEP Year 1	TEP Year 2	-3.286	5.017	.914
	TEP Year 3	-3.600	5.274	.903
	EP	-3.286	4.495	.884
TEP Year 2	TEP Year 1	3.286	5.017	.914
	TEP Year 3	-.314	3.987	1.000
	EP	.000	2.877	1.000
TEP Year 3	TEP Year 1	3.600	5.274	.903
	TEP Year 2	.314	3.987	1.000
	EP	.314	3.306	1.000
EP	TEP Year 1	3.286	4.495	.884
	TEP Year 2	.000	2.877	1.000
	TEP Year 3	-.314	3.306	1.000

Note. For post hoc comparisons Tukey HSD was used. Current professional position represents participants closest full-time equivalent.

Years of Experience

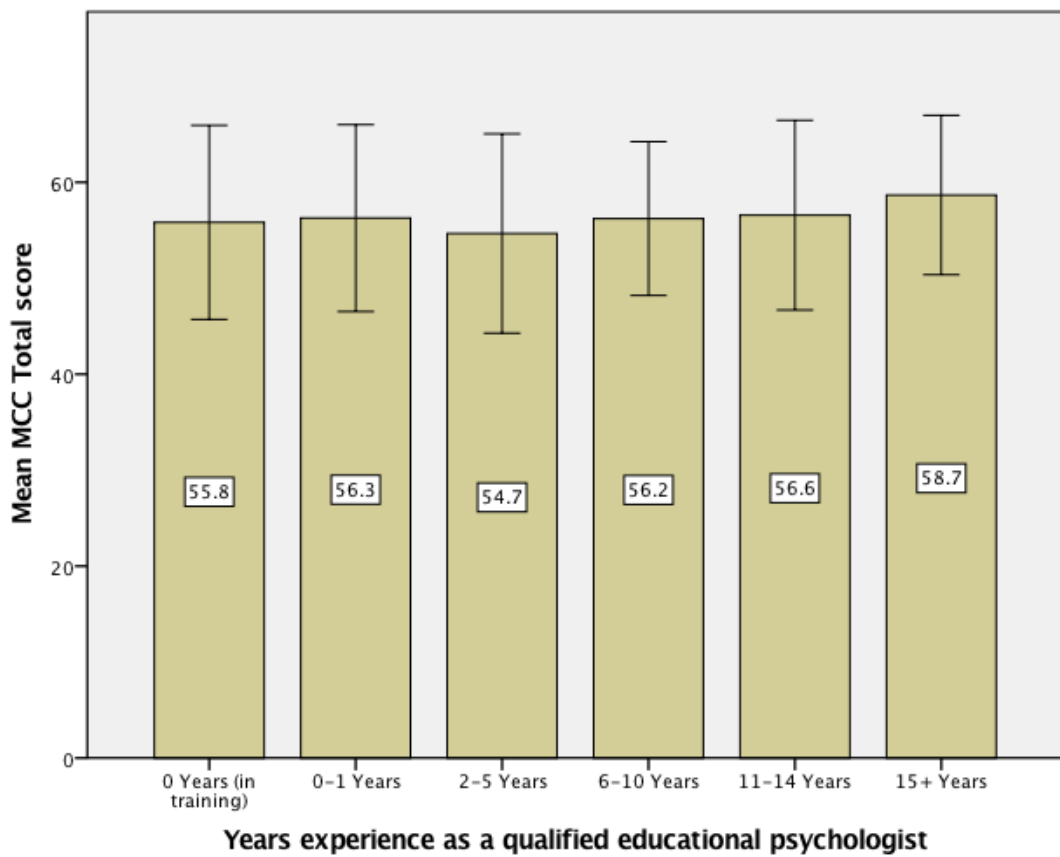
Table 28

Years of Experience Tests of Normality

Years of experience	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
0 Years (in training)	.132	29	.200*	.962	29	.361
0-1 Years	.188	11	.200*	.937	11	.490
2-5 Years	.164	15	.200*	.957	15	.643
6-10 Years	.135	9	.200*	.980	9	.964
11-14 Years	.148	12	.200*	.931	12	.390
15+ Years	.218	9	.200*	.891	9	.205

Note. a. Lilliefors Significance Correction. *. This is a lower bound of the true significance.

Figure 13

Mean MCC Score by Years of Experience

Note. Table X represents the mean multicultural competence (MCC) score for participants according to their years of experience as qualified EPs to one standard deviation.

Table 29

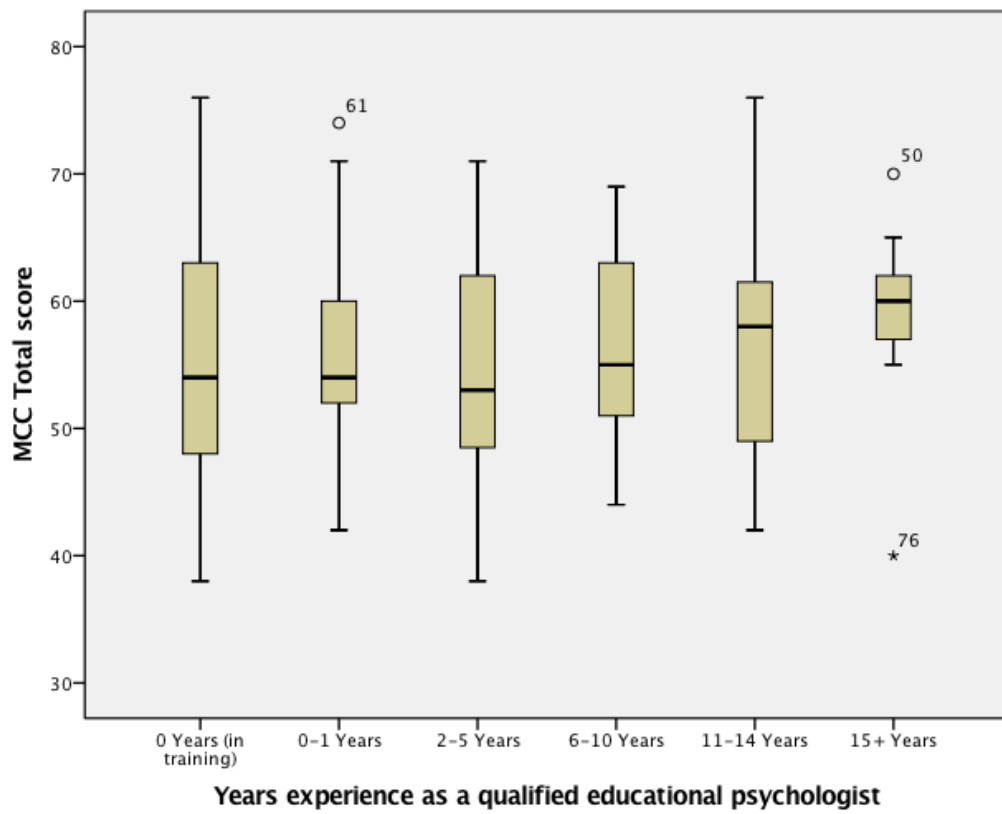
Years of Experience Post Hoc comparisons

(I) Years of experience	(J) Years of experience	Mean Difference (I-J)	Std. Error	Sig.
0 Years (in training)	0-1 Years	-.445	3.443	1.000
	2-5 Years	1.161	3.092	.999
	6-10 Years	-.395	3.710	1.000
	11-14 Years	-.756	3.337	1.000
	15+ Years	-2.839	3.710	.973
0-1 Years	0 Years	.445	3.443	1.000
	2-5 Years	1.606	3.860	.998
	6-10 Years	.051	4.370	1.000
	11-14 Years	-.311	4.059	1.000
	15+ Years	-2.394	4.370	.994
2-5 Years	0 Years	-1.161	3.092	.999
	0-1 Years	-1.606	3.860	.998
	6-10 Years	-1.556	4.100	.999
	11-14 Years	-1.917	3.766	.996
	15+ Years	-4.000	4.100	.924
6-10 Years	0 Years	.395	3.710	1.000
	0-1 Years	-.051	4.370	1.000
	2-5 Years	1.556	4.100	.999
	11-14 Years	-.361	4.287	1.000
	15+ Years	-2.444	4.583	.995
11-14 Years	0 Years	.756	3.337	1.000
	0-1 Years	.311	4.059	1.000
	2-5 Years	1.917	3.766	.996
	6-10 Years	.361	4.287	1.000
	15+ Years	-2.083	4.287	.997
15+ Years	0 Years	2.839	3.710	.973
	0-1 Years	2.394	4.370	.994
	2-5 Years	4.000	4.100	.924
	6-10 Years	2.444	4.583	.995
	11-14 Years	2.083	4.287	.997

Note. For post hoc comparisons Tukey HSD was used.

Figure 14

Box Plot Representing Mean MCC by Years of Experience



Likert-scale Question Bar Charts

Figure 15

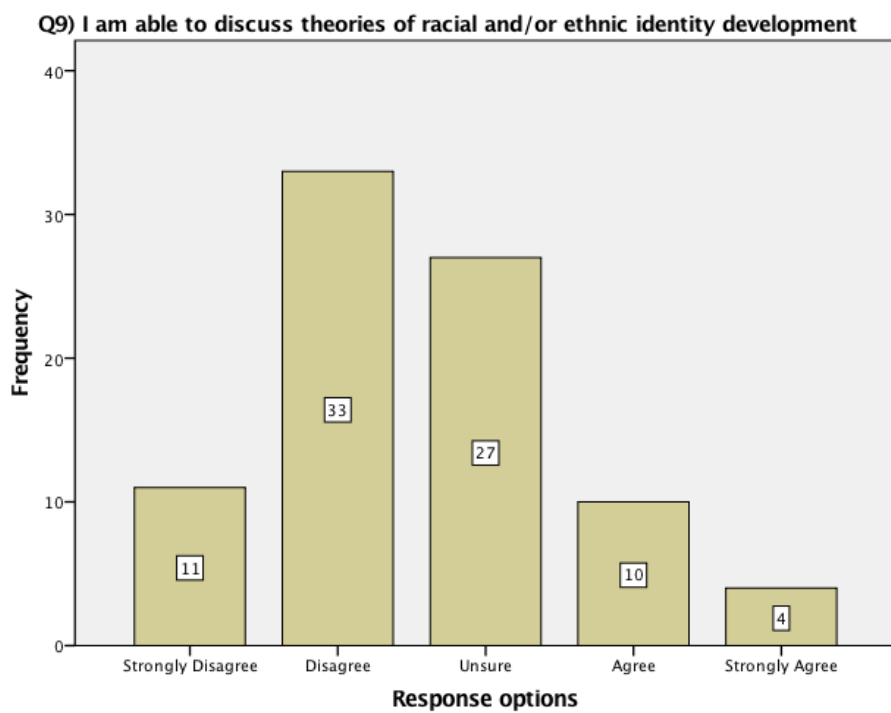


Figure 16

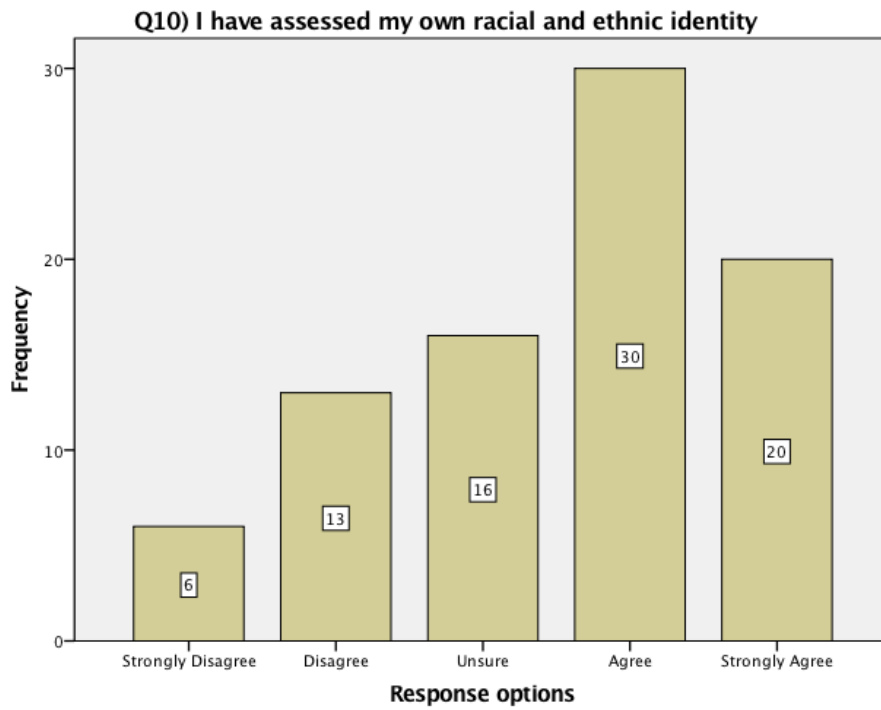


Figure 17

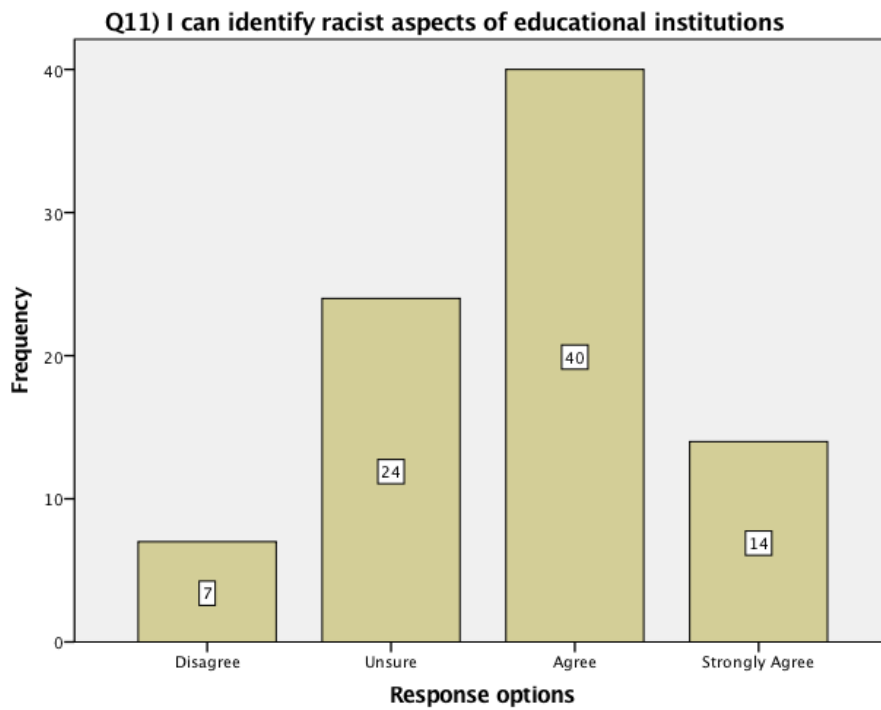


Figure 18

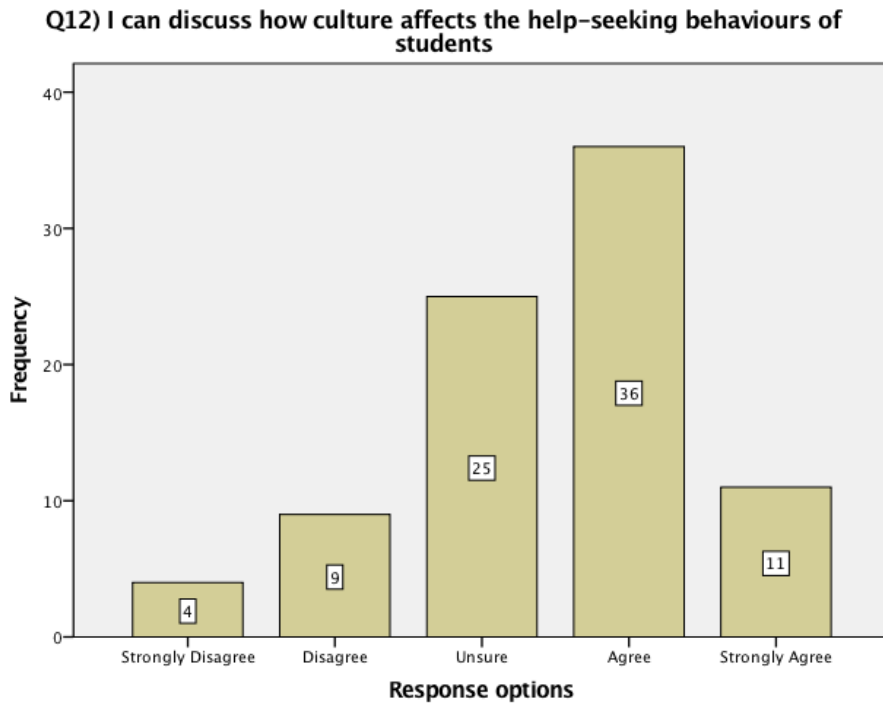


Figure 19

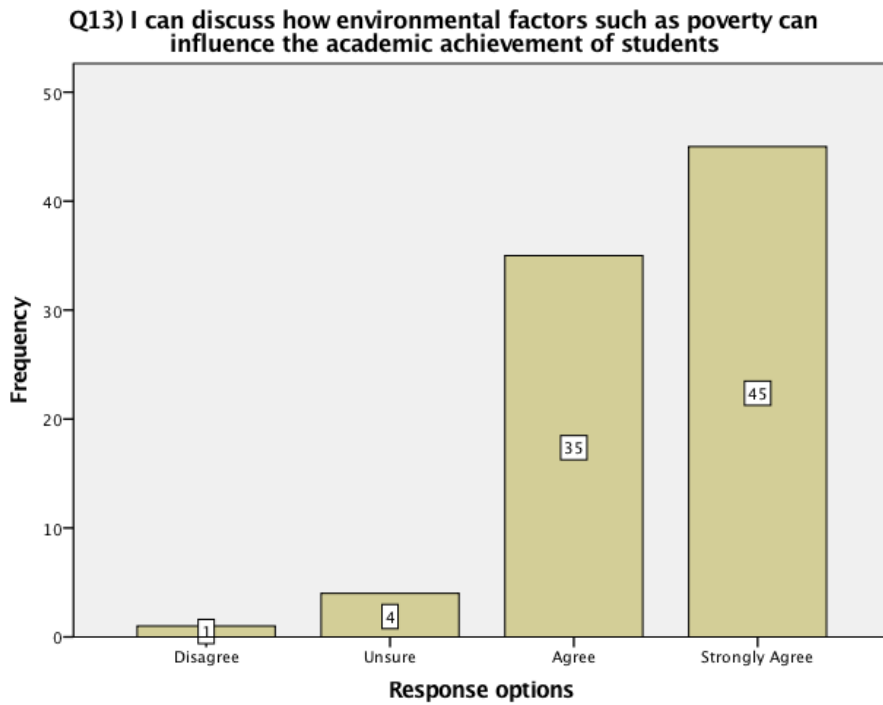


Figure 20

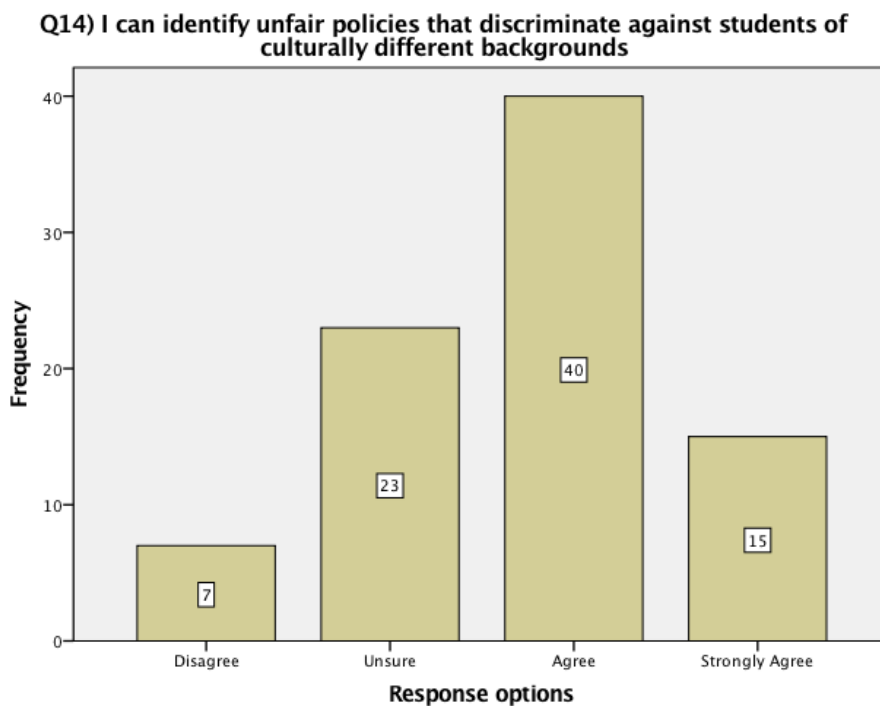


Figure 21

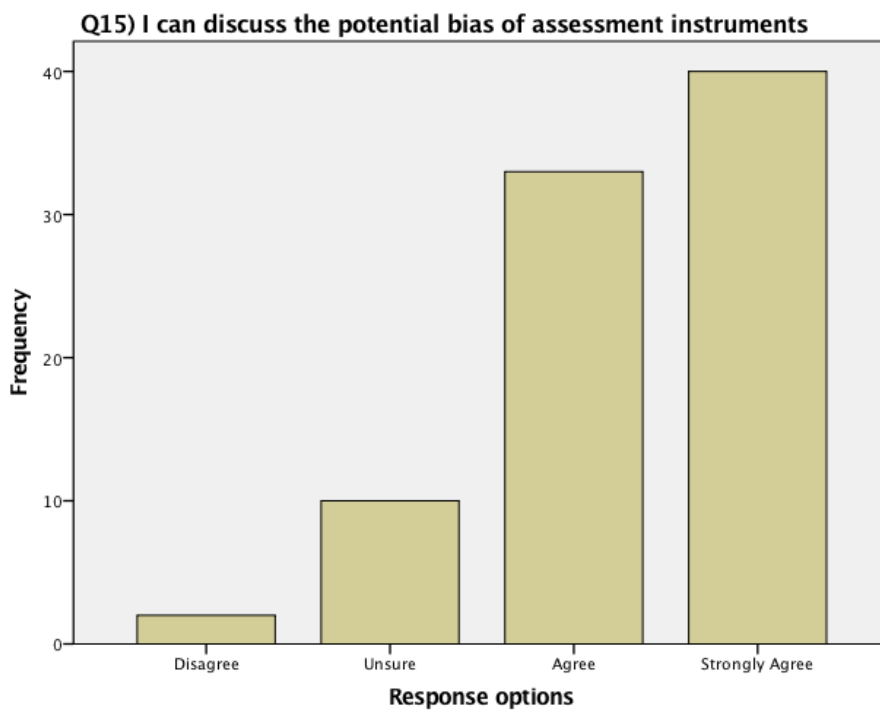


Figure 22

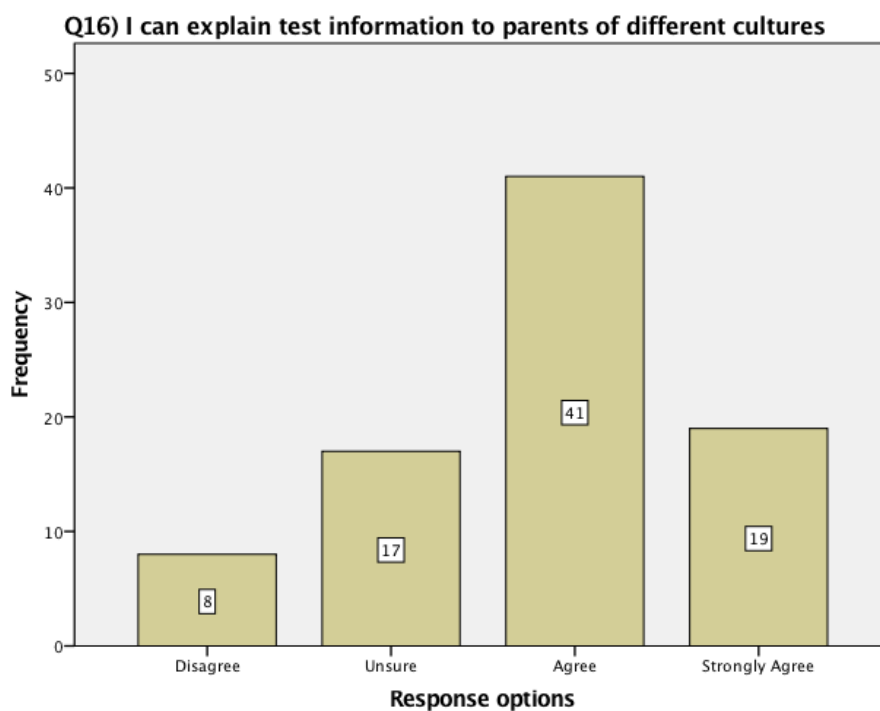


Figure 23

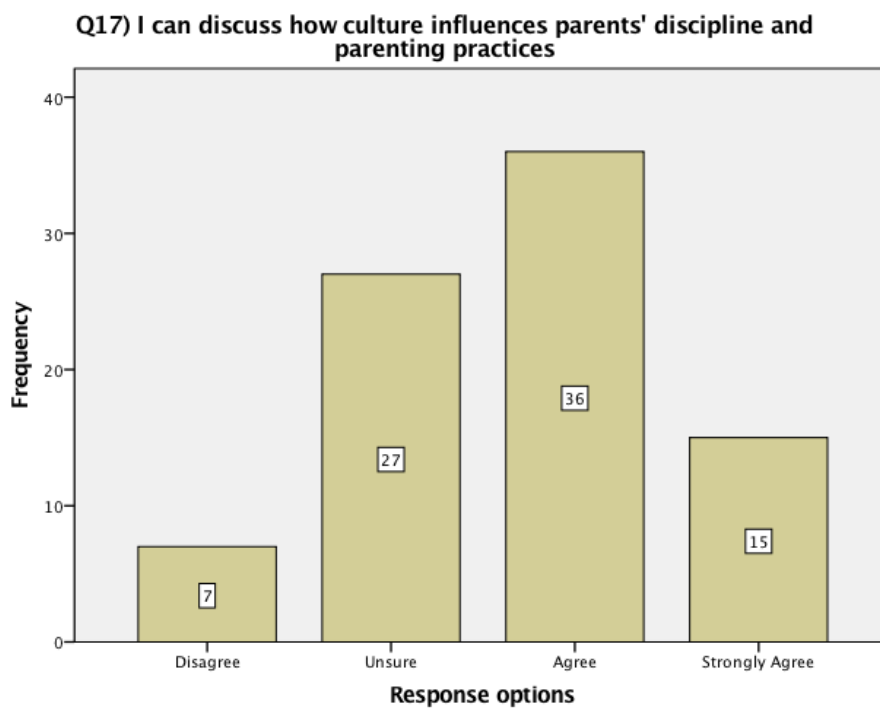


Figure 24

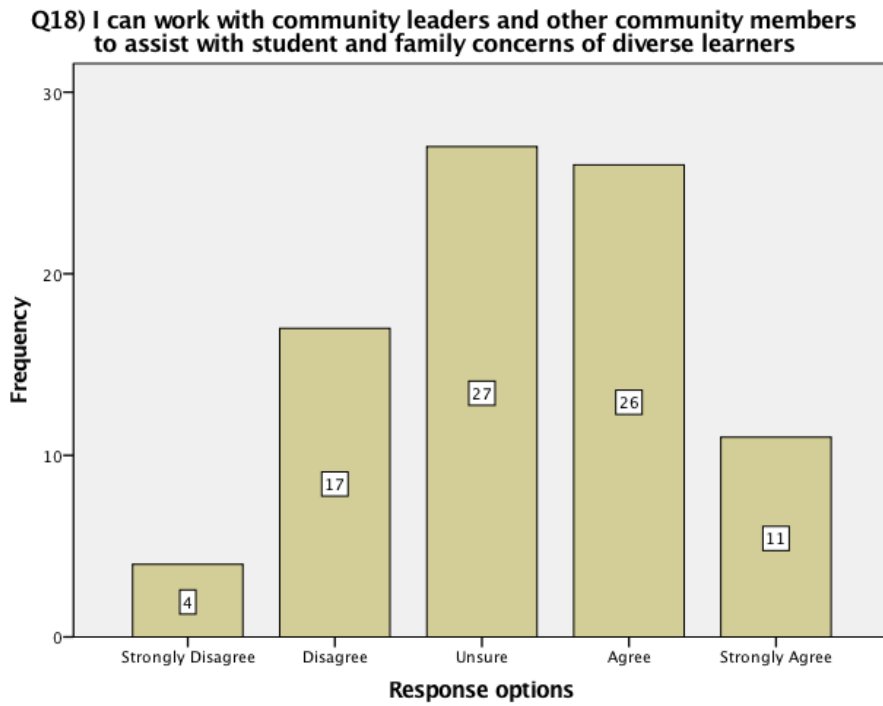


Figure 25

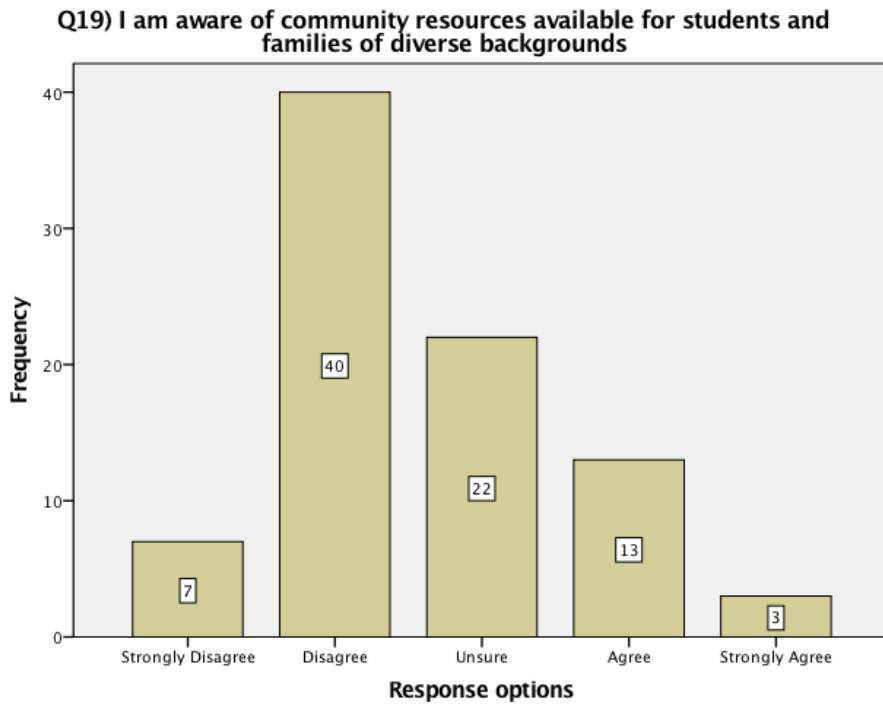


Figure 26

Q20) I am able to discuss interaction patterns that might influence ethnic minority students' perceptions of inclusion in the school community

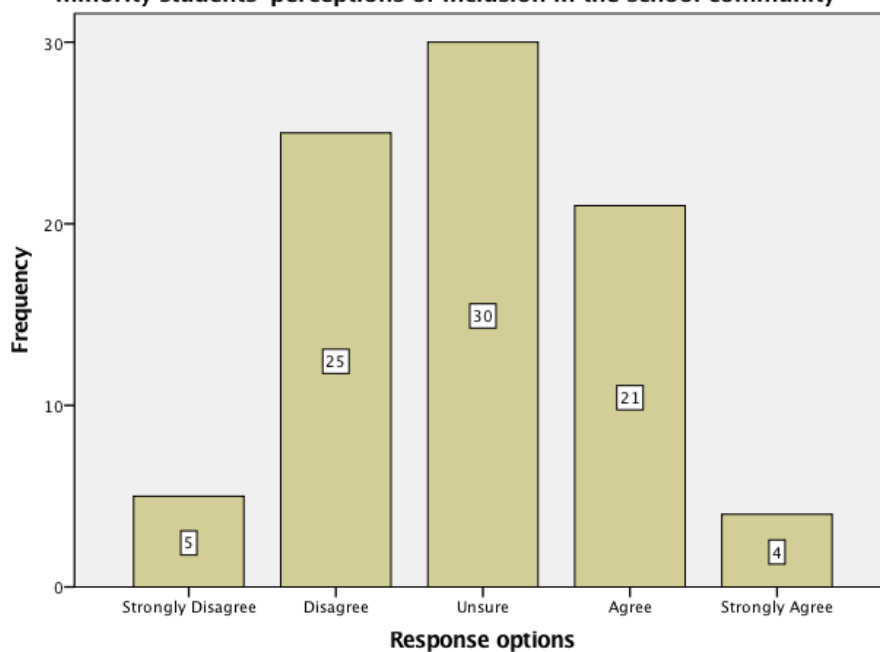


Figure 27

Q21) I can discuss theories of second language acquisition

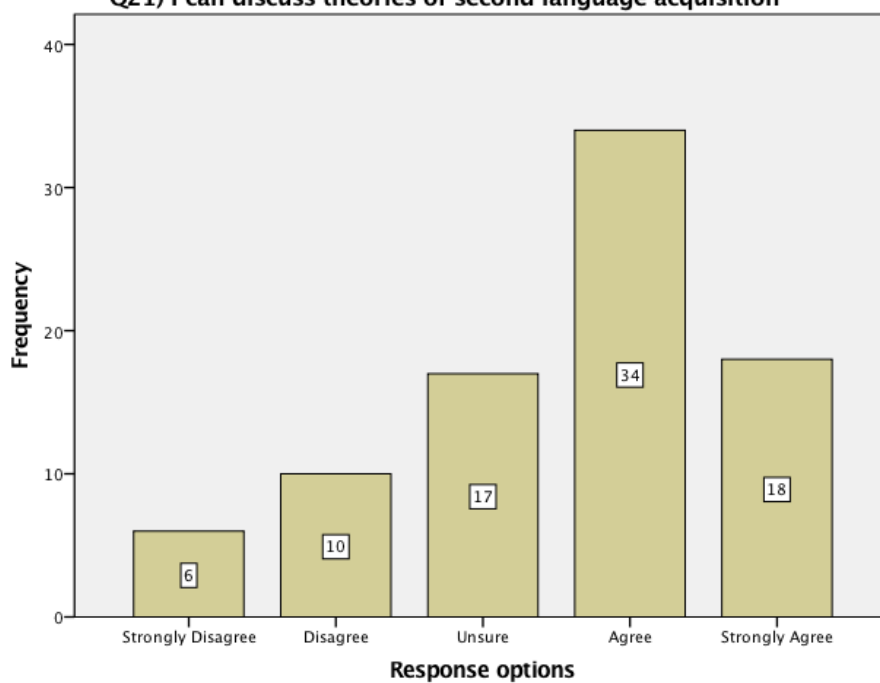


Figure 28

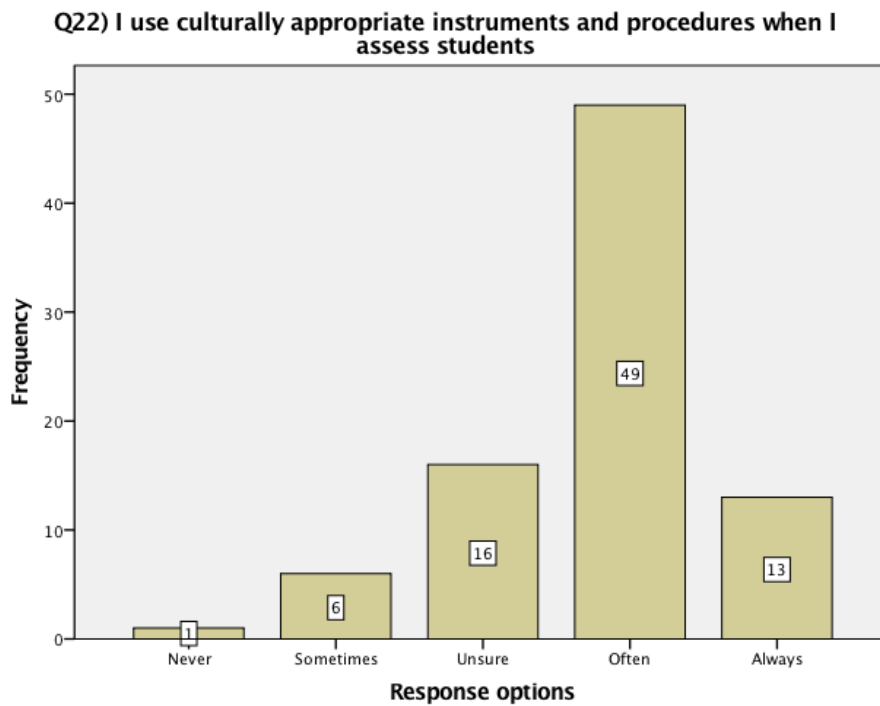


Figure 29

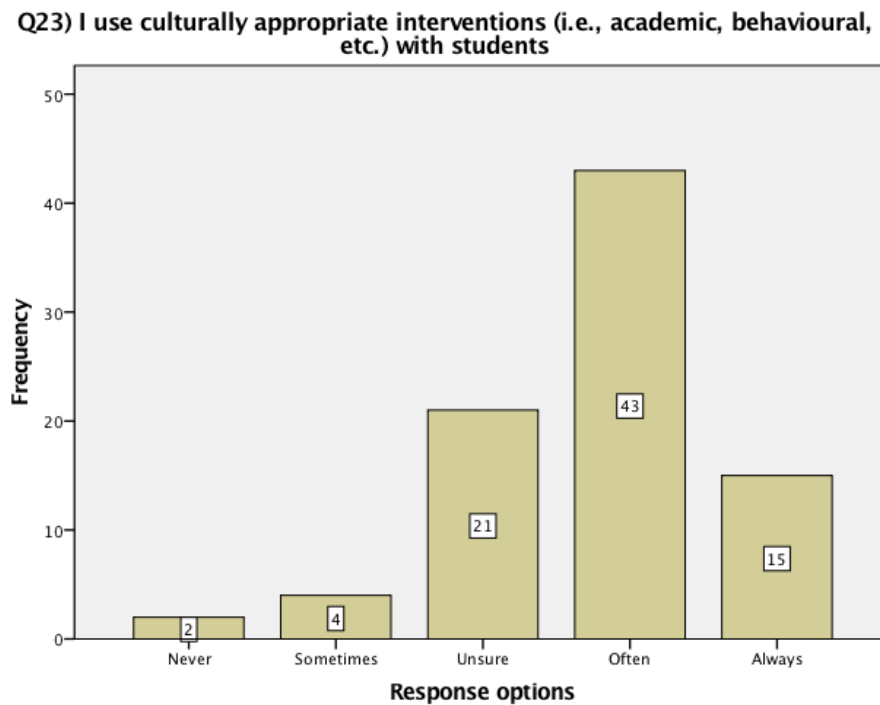
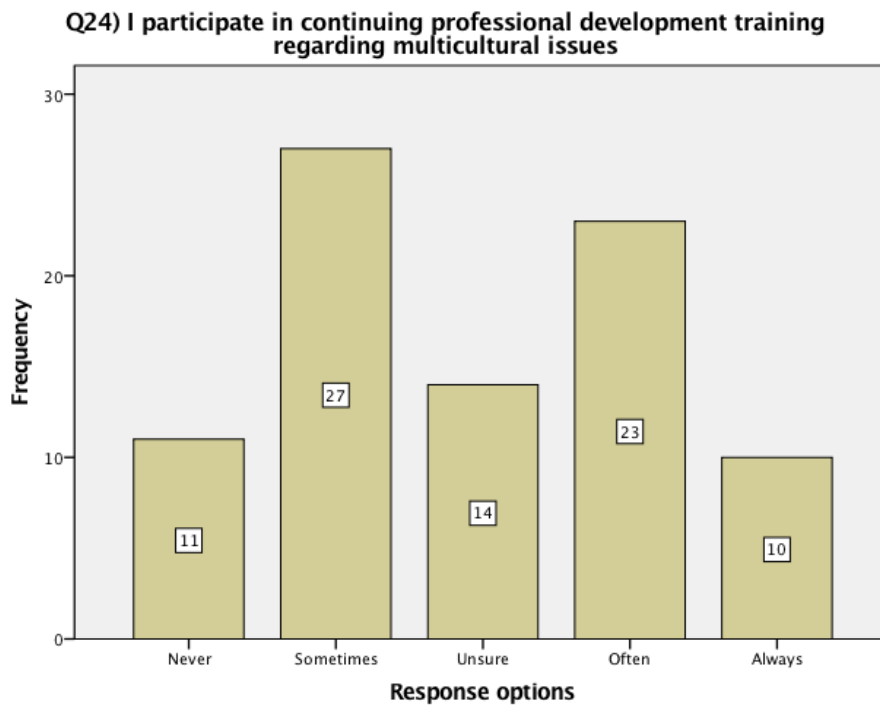


Figure 30



Appendix H

Phase 2 Interview Schedule

Interview Schedule					
	Main Question	Prompt 1	Prompt 2	Spontaneous	Prompted
Context	What does culture mean to you as an EP?				
		How do you believe culture affects beliefs and values?			
		How does it affect norms and behaviour?			
	Tell me about a professional experience with a diverse culture				
		What went well?			
			How did knowledge inform?		
			How did skills inform?		
			Outcome		

Interview Schedule					
	Main Question	Prompt 1	Prompt 2	Spontaneous	Prompted
		What could have gone better?			
			What knowledge?		
			What skills?		
			Outcome		
	What did the experience tell you about your attitude to work with diverse cultures?				
		Acceptance / empathy			
		Curiosity			
		Discovery motivation			
Experiences which have influenced multicultural development	What experiences have influenced your multicultural development most?				
		Professional?			

Interview Schedule					
	Main Question	Prompt 1	Prompt 2	Spontaneous	Prompted
			Training course		
			Practice with diverse clients		
			EAL		
			Refugees		
		Personal?			
			Own cultural background		
			Travelling		
Extent that EPs experience working with diverse cultures as different	How does the culture of a client affect your practice or approach to working with them?				
		Consultation			
			Communicating with EAL parents		
			Using an interpreter		

Interview Schedule					
	Main Question	Prompt 1	Prompt 2	Spontaneous	Prompted
			Different views on SEN		
		Assessment			
			Selecting assessment instruments		
			Distinguishing between EAL and SEN		
		Intervention			
	How have you accommodated the differences?				
		Different assessment instruments			
			Dynamic assessment		
Area of competence	What areas do you feel most competent in providing services to culturally diverse clients?				

Interview Schedule					
	Main Question	Prompt 1	Prompt 2	Spontaneous	Prompted
		Poverty on academic achievement			
		Bias of assessment instruments			
		Explaining test info to parents of different cultures			
	What areas do you feel least competent in providing services to culturally diverse clients?				
		Community work			
			Community resources		
			Working with community leaders		
		Theories of racial / ethnic identity development			

Interview Schedule					
	Main Question	Prompt 1	Prompt 2	Spontaneous	Prompted
			Would it make a difference?		
		Interaction patterns that might influence ethnic minorities and perceptions of inclusion			
			Would it make a difference?		
Areas for development	What areas do you feel you need growth to better service diverse cultures?				
		Consultation			
			Migrants / EAL		
		Assessment			
			EAL		
			Cultural views		
		Intervention			
			Prevention?		

Interview Schedule					
	Main Question	Prompt 1	Prompt 2	Spontaneous	Prompted
	What kind of training would improve your practice with diverse cultures?				
		What would be the focus of training?			
			Knowledge to gain		
			Skills to gain		
	What difference would further cultural learning make to your practice?				
		Impact on consultation?			
			Knowledge		
			Skill		
			Attitude		
		Impact on assessment?			

Interview Schedule					
	Main Question	Prompt 1	Prompt 2	Spontaneous	Prompted
			Knowledge		
			Skill		
			Attitude		
		Impact on interventions?			
			Knowledge		
			Skill		
			Attitude		
		Impact on outcomes?			

Appendix I

Examples of Initial Codes and Themes for Phase 2

Initial Main themes identified across data set	Initial Sub-themes	Initial Codes
EP positive attitudes	Curious about others	Desire to learn about other culture
		Curious to find out more
		Curious about different views
		Curious about others' life
		Curiosity leading to hypothesis
	Remaining non-judgmental	Open minded
		Non-judgmental
	Respect to form relationships	Accepting attitude of different culture
		Accommodating by showing respect
	Empathising	Identifying differences and similarities
Most competent - Specific knowledge	Bias of assessment instruments	Competent with assessment bias
		Competent with identifying bias towards socioeconomic differences
		Competent regarding use of standardised tests
		Gained through experience and reflection
		Part and parcel of the role

		Would avoid unless necessary
		Would prefer alternative to IQ assessment
	Poverty	Appreciation of poverty effects
		Competent enough with poverty effects
		Competent with poverty effects from experience in homes
		Using Maslow's hierarchy of needs
	Competent enough to do the job	
Competent where EP has prior knowledge		
Not feeling competent but competent enough		
Knowledge development need	Ethnic / racial identity development	No knowledge of ethnic identity development
		Limited knowledge but some awareness
		Potential difference racial identity could make
		Limited cultural identity formation knowledge
	Interaction patterns	No knowledge of minority interaction patterns
		Less competent with interaction patterns due to no theory
Community work		Area of growth need to understand community of schools

		Limited community work experience
		Need to be aware of community influences
		Want more knowledge of school communities
		Learning about community resources
Communicating with EAL difficult		Less competent in communicating with EAL
		Skills with interpreter
		Difficulties using an interpreter
		Consultations explaining info to EAL parents difficult
		Language in consultation with EAL families
		Less competent with explaining test info to EAL
Raising awareness		Process highlighted gaps in knowledge
		Process raised awareness of implicit practice
		Blind spot – don't know what I don't know
		Depends upon awareness
		Unawareness
		Knowing what I don't know helps
		Process encouraged explicit thinking
		Process influenced reflections

		Training or something that encourages reflection
Sharing practice and supervision		Examples of EP practice with diverse cultures
		Sharing practice with other EPs
		Using group supervision would be useful
		Using group supervision would be useful
		Using supervision to encourage growth
Potential outcomes	Better understanding of views	Better understanding of clients
		Better formulation
		Gain views better
		Raise awareness of potentially different views
	Challenging assumptions	Need to challenge own assumptions
		Bring identity to work
		Checking assumptions and not imposing values onto others
		Reflection challenged own norms and assumptions
		Empathy and not making stereotypes
		Not about making assumptions based on groups
		Other professionals make assumptions

		More aware and surface own assumptions
		Weary of making assumptions based on headlines
		Would check own assumptions
	More collaborative outcomes	Checking different cultured parents agree with school outcomes
		Joint understanding and connecting views
		More collaborative outcomes with parents
		More collaborative process with clients
Assessment differences	Standardised assessment problems	Cultural bias of cognitive assessments
		Not using cognitive assessments
		Tension with using cognitive assessments and within child approaches
		Careful consideration of use of cognitive assessments
		Formal assessments culturally narrow
		Spending time with young person before cognitive assessment
		Using UK standardised tests

	Using dynamic assessment including mediation as alternative	Using abstract materials for dynamic assessment
	Using PCP	PCP
EAL differences		Considering use of language
		Considering visuals
		EAL different approaches
	Skills with interpreter	Difficulties with interpreters and reporting info
		Use of interpreter
		Using interpreters to gain views better with EAL
		Worry about using interpreters
Safeguarding concerns	Safeguarding concerns regarding punishment practices	
	Safeguarding concerns	
	Cultural knowledge informed hypothesis for safeguarding	
	Different cultural views and safeguarding concerns	
	Safeguarding concerns regarding skin complexion	
Different gender views	Gender differences speculating on Islamic differences	
	Reflecting on gender role differences	

		Considering other countries' views on lack of gender equality
Do not always need to consider culture		Consider culture when problem arises
		Individual over group
		Clients may have adapted to UK culture
		Considering individual differences within cultures
		Don't always need to consider culture if needs are straightforward
		Researching cultural difference as problem arises
		Some work culture free
		UK minorities not approached differently at times
Professional intercultural experiences	Personal roles	Previous experiences working in diverse areas
		Working with diverse groups
		Past experiences with diverse culture helped me understand
		Previous to EP experiences at College visiting families
		Previous experiences of faux pas
	EP/T experiences	Supporting culturally different schools

		Assessing ability of EAL refugees	
		Depth of experiences with different cultures and home visits	
		EP experiences working in faith schools and particular locations	
		Experience with asylum seekers	
		Experiences using interpreter	
	Discussing practice with colleagues	Discussions with diverse EP service members	
		Discussing casework with others	
		Supervisory role sharing cases	
	Travelling		Abroad work and within child approaches
			Tension with using cognitive assessments
Cultural sensitivity due to travel experience			
Travel			
Travel and learning about cultural practice			
Working abroad			
Living abroad and feeling isolated			
Holidays help develop respect for different cultures			
	Own cultural background	Childhood experiences	

Personal experiences		Intercultural experiences at different schools
		Limited intercultural experiences as child
		Sibling inequality experiences
		Own cultural background
		Own cultural basis of cultural thinking
		Being an ethnic minority
		Reflecting on own culture and influence on behaviour
	Discussing differences with others	Learning through children's assumptions being challenged
		Influenced by the interests of others
		Learning through parents view
	Intercultural experiences	Friendships from different cultures
		Life experiences with different cultures
		Previously living in different class areas
		University experiences mixing with different cultures
Training differences		EP training on equality and diversity
		Training in previous teacher role

		Professional training interest groups
		Teacher training on multicultural education
		Training for own interests
		Limited training from course
		No training as EP

Appendix J

Thematic Analysis: Illustrative Examples of Phase 2 Final Themes

Main themes	Subordinate themes	Quotations
Positive EP Attitudes	Curious about others	<p>“Um... it has always been something that I'm really inherently interested in it's really difficult to pinpoint why. Um... I think I just think I'm quite a nosey person, I'm quite curious about people... I really like knowing about the world and I'm quite a visual person so I really like going to places and meeting people and interacting... I don't know why.” (Rachel)</p> <p>“I guess psychological curiosity but also we want to help the children who are most in need so I guess following it on to being an EP.” (Rachel)</p> <p>“I think the advantages of having such a narrow background, I had a lot- a lot of support and it gave me a great basis to go and think there's a whole lot more than I've seen already [chuckles]. And it – you know, I had an interest.” (Laura)</p> <p>“When I came to [area], I really missed it. It feels like I, you know, worked – and- and ended up – what I really wa- what I then really enjoyed is then, you know, when you see [inaudible, 27:02] say, a Sikh community or, you know, the variation of practice...So, I did miss it quite badly when I came to [Anonymised area]. Cos I think it- it</p>

Main themes	Subordinate themes	Quotations
		<p>– well, it just enriched our professional lives.” (Laura</p> <p>“Yeah, so, I am curious about different b- people and their different experiences and culture as part of that.” (Sarah)</p> <p>“I realised it wasn’t the faith. So, they were a family, a Muslim family, but their culture, their belief system, their values haven’t really been determined by their faith, it was more their geographical – like, it- e- even though they were in the West Midlands, it was the fact that they were a Bengali family and a- a particular area in the Bengali community. That- that was the thing that shaped their views and beliefs. And I have got Bengali friends, but I never understood that side of the culture. So, I was curious to find out a little bit more.” (Sabrina)</p>
	Remaining non-judgmental	<p>“I don’t form opinions really ve-very easily [chuckles]. In fact, I- that’s- that didn’t come out quite right. But I don’t form opinions, sort of, one way or the other. I’m a bit of a fence sitter until I have a lot of knowledge [chuckles] if that makes sense.” (Sarah)</p> <p>“I can almost, like, neutrally collect the information rather than form an opinion.” (Sarah)</p> <p>“I just had to keep being there and not judging her and accepting that she wasn’t ready. And I think my role then was not so much to identify the SEN need, but to</p>

Main themes	Subordinate themes	Quotations
		<p>develop a relationship and to build the information- gather the information ready for when she was ready. And I think that that shifted the way I practice now.” (Sabrina)</p> <p>“I didn’t judge them. Even though I felt like judging them, I didn’t. I think it was really helpful... So, yeah, just being non-judgmental, explaining, building relationships and being empathetic, I think helps.” (Sabrina)</p>
	Respect to form relationships	<p>“Trying to be respectful where possible um... and in all times um... where possible to ensure they feel valued whilst they acknowledge that they feel different they don't feel they don't feel not included within society I guess... um... that's an obvious one.” (Rachel)</p> <p>“I suppose it was a reminder that I am very sensitive about it. I worry- I do default, I suppo- my default quite often is, '[gasps] I must not get this wrong' [chuckles]. I suppose because you're aware of how many times families from different ethnic backgrounds, different cultural approaches are not treated in a- in a way that is respectful and accommodates a varying range of family style, all of which is perfectly successful [chuckles] and – and- an- and enviro- you know, and- and creates an environment where children can thrive and have a- a good family life.” (Laura)</p> <p>“I think just communicating to them that you respect, you know, their beliefs and their religion, what they</p>

Main themes	Subordinate themes	Quotations
		<p>want to- their daughter to engage and what they don't want her to engage in." (Sarah)</p> <p>"if I needed to find out about that and I felt that impacted upon something, or I needed to find a new way of working with a family because of a particular cultural faith or- or whatever that may be, then- then I would look at doing that anyway as part of forming relationships, being an EP, part of my role, and- and respecting the family that I'm working with." (Sarah)</p>
	Empathising	<p>"I think empathising with that family, a big part of that was seeing my own culture, like, my own culture reflected in theirs. And that helped me to not judge because I've been there, done that, got the t-shirt. And I think the moment I knew this is what I was dealing with, I was happy because at least I know how to manage that situation." (Sabrina)</p> <p>"Because from my background, it's the exact same thing. Like, no-one wants their child to have an SEN need, know what I mean? It's just not talked about. So, it helped me to be empathetic cos I understand, I guess." (Sabrina)</p>
Most competent - Specific knowledge	Bias of assessment instruments	<p>"I would feel pretty confident to say no I'm not doing a cognitive assessment-I'm not going to do a language assessment on a child that is either significantly experiencing difficulties or is from a different culture or they have limited</p>

Main themes	Subordinate themes	Quotations
		<p>English... so I would feel relatively confident I think.” (Rachel)</p> <p>“Oh the bias of assessment instruments, yeah I would say I would try and avoid cognitive assessment unless it was absolutely necessary.” (Rachel)</p> <p>“Oh, well, they’re just crazy, aren’t they? [Chuckles]. Shameful... I think they’re biased a- they’re biased as well towards, you know, in – well, I heard one EP once say, like, well, [chuckles] the [cognitive assessment] is just a test of middle classness. It shouldn’t really be a laughing matter, should it? But it- it’s preparedness, isn’t it?” (Laura)</p> <p>“I would do that as part and parcel of my formulation and planning around every case [consider assessment bias] I- I pick up. So, in terms of my feelings of competency, I guess I would feel quite competent in terms of [inaudible, 53:03] those.” (Sarah)</p> <p>“But maybe, you know, some of that is just experience over the years of what I – and again, what I do naturally, really, in terms of it. So, I would probably – as long as I knew a test well. If I didn’t know a test well, I’d probably give it a go and then sometimes you reflect afterwards, don’t you? On, sort of, what worked, what didn’t work and the reliability of it, and what might have.” (Sarah)</p>

Main themes	Subordinate themes	Quotations
		<p>“Thinking about bias, [sighs] I mean, what I do reflect upon a lot are our children with social and emotional needs, particularly the ones that have been excluded, who’d be at the Sycamore Centre. Because often there’s huge gaps in their learning. So, they can appear as though they’re very poor. But sometimes when you come to reassess them, they actually come out – well, most of the time they- they come out average... But then bias has to take into account emotionally how they are on a day to day basis. And it’s all those non-interactive factors, isn’t it? That impact upon what they are and what they do. So, I would say – and I guess because I work with those children a lot, I would say that I probably take that into account, you know, ev-every time I pick up a case and I do that.” (Sarah)</p> <p>“I mean, I – you know, I probably would like to do away with the I- an IQ assessment completely but- but I am not- I’m not there.” (Kate)</p>
	Poverty	<p>“Oh, that’s massive. I mean, I’ve seen that. I’ve seen – I- I was really shocked by some of the families and the homes that I went into when I- when I worked in Birm- I was just shocked at, you know, people really have noth- they have nothing in the cupboards. I’ve been in family homes where there’s no carpet and- and there’s literally nothing in the cupboards. And, you know, children</p>

Main themes	Subordinate themes	Quotations
		<p>with no bedding on the bed and, you know.” (Laura)</p> <p>“I mean, there’s always things linked to Maslow’s Hierarchy, if you’re thinking about pov- you know? A- and therefore, you have your breakfast clubs, are they well fed? Are they warm? Have you got basic needs met? And therefore, be able to concentrate o-on things like that.” (Sarah)</p> <p>“Well, I could try and put myself in that place. I – it’s a massive one, isn’t it? That’s a bi- that’s kind of the biggest area, isn’t it? Around inequality... Well, the impact of food – yeah, yeah, yeah.” (Kate)</p> <p>“I feel like if I had a young person who had, like, really – like, who basically had, like, lots of poverty and was from a culturally diverse background, I feel like yes, I could work with this young person and I could help, and I could highlight some of the research that I know. Like, the- my limited knowledge would be okay. I would be a competent practising psychologist. But I- I- I- it would be a fit for purpose bit of case work rather than something I feel confident presenting in front of my peers.” (Sabrina)</p>
Competent to do the job		<p>“Goodness me. Oh. I wouldn’t say I feel competent about any of them specifically, but I suppose I must- I must to a certain extent feel that I am. But I wouldn’t be going out, would I? Cos that’s quite, you know,</p>

Main themes	Subordinate themes	Quotations
		<p>HCPC and conditions that you go out and you- you don't practice beyond your competency. And so, I must, on another level, think that what I'm doing is good enough [chuckles]." (Laura)</p> <p>"I think I feel fair-fairly competent, sort of, broadly... So, I- I think I feel competent. As- as- as I said, there's always room for – I- I feel broadly competent, but I think there's always room for – even without feeling there's al-always room for progress or excelle- g-greater level of, sort of, excellence." (Kate)</p> <p>"I guess, I su- I suppose – these are the things I think an-anyway, but- but having a greater level of understanding and scrutiny, it can- you know, is never – is always a good thing." (Kate)</p> <p>"I think competence is, like, just okay enough. But confidence is – yeah, I'm leading the way and doing some, like, really innovative practice [chuckles]. I'm competent." (Sabrina)</p>

Appendix K

Screenshot Example of Main Themes and Sub-themes for Phase 2 from

NVIVO

C	Sources	References	Name	Created On
	0	0	▼ RQ1 - Areas EPs feel competent	21 Jan 2018
●	5	23	▼ EP Attitudes	20 Feb 2018
●	4	10	▼ Attitude - Curious about others	15 Jan 2018
	1	3	▼ Desire to learn about other culture	26 Jan 2018
●	1	2	● Enriched professional life	26 Jan 2018
	1	1	● Attitude - Curious to find out more	17 Feb 2018
	1	1	▼ Curious about culture	11 Feb 2018
	1	2	● Curious about different cultural views and practices	26 Jan 2018
	1	2	● Curious about life of others	11 Feb 2018
●	1	1	● Curiosity leading to hypothesis	11 Feb 2018
●	2	5	▼ Attitude - Remaining non-judgemental	16 Feb 2018
	1	1	● Attitude - open minded	1 Feb 2018 a
	1	1	● Remaining non judgmental	1 Feb 2018 a
●	3	5	▼ Attitude - Respect to form relationship	1 Feb 2018 a
	1	1	● Accepting attitude of different cultural practices	26 Jan 2018
	1	1	● Accomodating - Showing respect and value for difference	8 Apr 2018 ε
●	1	2	▼ Attitude - empathising	16 Feb 2018
●	1	1	● Attitude - Identifying difference and similarities helps empath...	16 Feb 2018
	1	1	● Attitude - Feel competent with community work due to curiosity	2 Feb 2018 ε
●	5	22	▼ Most competent	20 Feb 2018
	4	10	▼ Bias of assessment instruments	21 Jan 2018
●	1	2	● Competent with assessment bias (test of middle classness)	28 Jan 2018
●	1	2	● Competent with identifying bias towards socioeconomic diffs	2 Feb 2018 ε
	1	1	● Confident regarding use of standardised tests	21 Jan 2018
	1	1	● Gained through experience and reflection	2 Feb 2018 ε
	1	1	● Not competent with new tests	2 Feb 2018 ε
	1	1	● Part and parcel of the role	2 Feb 2018 ε
	1	1	● Would avoid unless necessary	21 Jan 2018
	1	1	● Would prefer alternative to IQ assessments	15 Feb 2018

