

WHO DO YOU THINK YOU ARE?

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Who Do You Think You Are?



- Career professionals deliver information, advice and guidance in diverse settings and client backgrounds are more diverse than ever, with migrating populations and large international student populations.
- The session aims to give some insight into practitioners' taken for granted attitudes, assumptions and prejudices, through analysis of their narratives about practice.
- The session aims to give practitioners tools to help them unearth their taken for granted practices and hence gain a better understanding of both their own and their client's world-views.

Early journal entries.....

- Feb 07: 'How do I as 'a white Western woman' provide IAG to an individual from an Asian heritage, will the outcomes be different? Do advice and guidance practitioners understand the possible barriers...?'
- Feb 07: 'How is advice and guidance given to these young people? Do these individuals understand their culture's barriers or obstacles.'
- Mar 07: My colleague confided to me that it was only when she had undertaken her NVQ Level 4 Advice & Guidance, she started to identify that she had been working with Asian women in East Lancashire, to her own values and beliefs. Hence started to question whether she had done them an injustice'.

Taken for granted assumptions and prejudices

- Thompson (2003) 'to see the world from within the narrow confines of one culture, to project one set of norms and values on to other groups of people' (p,16)
- Thompson (2003) Discrimination operating at three levels- Personal, Cultural and Structural-PCS model
- Feagin (2001) 'colour ignore-ance' 'sincere fictions'
- Belenky et al (1997), discusses practising from an impersonal stance - does this leave 'taken for granted' assumptions unaddressed?

The European Centre for the Development of Vocational Training (Cedefop) (2009)

- Guidance is delivered in diverse settings
- 'Transversal' competences, saying 'they encompass an ability or understanding that cuts across all the specific activities through which clients might be supported in developing and learning to manage their careers' (p.69).
- **It is acknowledged that both the service user and the practitioner bring their own social, cultural, economic and personal circumstances and personal values and attitudes to the process (p, 71)**
- **Each career guidance practitioner needs to develop high levels of personal reflectiveness (p, 71)**

Developing Ethical and Reflective Practice

- The Dip/QCG and Dip/QCGD courses have a number of Learning Outcomes including outcomes that address both these aspects and ethical and reflective practice
- The NVQ at L4 has a unit with a specific focus on ethical practice (unit AG 16)
- The National Open College Network (NOCN) qualification is stronger on ethical practice than it is on reflective practice
- Reflective practice – the latter addressed in the certificate but not the advanced certificate. In many ways such courses should be addressing this as ‘the beginning of a journey which will never end’ and as attitude of mind (p, 10).

LLUK (2009)

What is reflection

- Rowntree (1988) says reflection is studying one's own study methods as seriously as one studies the subject and thinking about a learning task after you have done it. Unless you do this, he says, the task will almost certainly be wasted.
- Open University (2009) Reflection is **thinking for a purpose**, reflection is also about wanting, or at least being willing, to change the way we learn.
- Moon (1999) defines reflective practice as "a set of abilities and skills, to indicate the taking of a critical stance, an orientation to problem solving or state of mind" (p. 63).
- Biggs (1999) Reflection in professional practice 'gives back not what it is, but what *might* be, an improvement on the original" (p. 6).

Critical Personal Reflectiveness (CPR)



- Are you reflective?
- How are you reflective?
- What do you do to aid this reflection?
- Is it surface level reflection?
- How can you dig deeper to understand any taken for granted world-views?

Is reflection enough or do we need to be reflexive

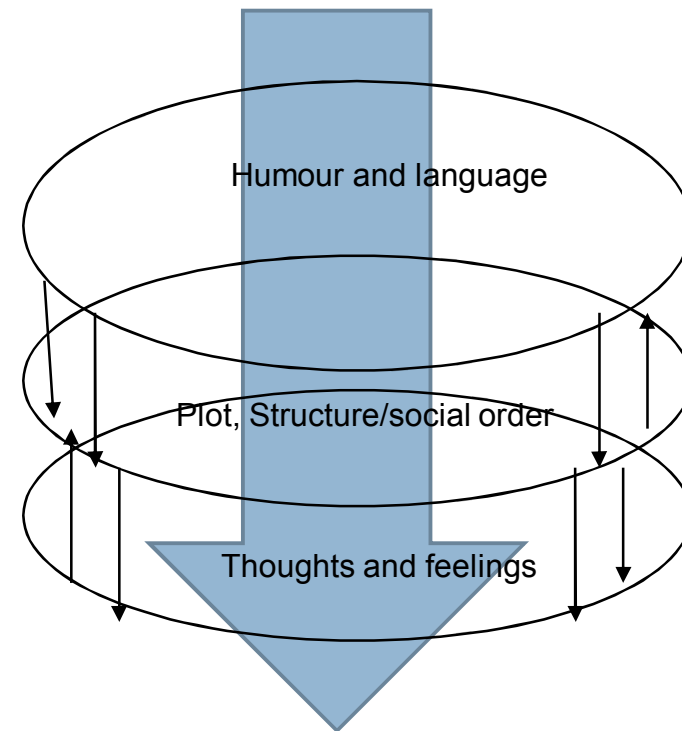


- Being aware of our own personal responses
- Being aware of the personal, social and cultural contexts in which we live and work
- To understand how these impact on the ways we interpret our world

Etherington (2004)

Developing a reflective model..

- Step 1: Listen to the language
- Step 2: Listen for the plot, the inner and outer structures (order) we work within
- Step 3: Listen for the 'I' in the narrative, creating an 'I poem'
- Step 4: Listen for **your own** responses, making explicit any thoughts and or feelings



adopted from Gilligan *et al*'s
2002

Jane's narrative

- Step 1: Listen to the language
- Step 2: Listen to the plot: Jane is white woman, who is a PA working in East Lancashire with Asian women. Here narrative tells of her developing relationship with a client.
- Step 3: Listen for the 'I' in the narrative, creating an 'I poem'
- Step 4: Listen for your own responses, making explicit any thoughts and or feelings



Thank you for your time.....

If you would like to contribute further,
please indicate this on your sheets.....

References

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