Handbook "European guidance approach to facilitate immigrants' entry into the labour market"

Course for vocational guidance counsellors and others who work with immigrants

The partnership consists of 10 partners from 10 countries:

FOLKUNIVERSITETET (Sweden)

BEST(Austria)

IRFA SUD (France)

TEKSAV (Turkey)

CARPATHIAN FOUNDATION ROMANIA (Romania)

ROC NIJMEGEN (Netherlands)

PETER PLANT (Denmark)

UNIVERSITY OF GLASGOW (United Kingdom)

QUALIFIZIERUNGS UND VERMITTLUNGS GmbH (Germany)

BUSINESS FOUNDATION FOR EDUCATION(Bulgaria)

For non-commercial purposes, a download version of this publication will be available until December 2012 at: www.ImprovedFuture.se

Content

Introduction

With the enlargement of the European Union and the general global situation, people migrate to other countries for a variety of reasons – such as work, education, family reunion, flight and exile. They come from all over the world, from different professional backgrounds and a wide range of educational experience and achievement.

We are a European team, consisting of educational, training and research organisations from Sweden (the project leader), Austria, Bulgaria, Denmark, France, Germany, the Netherlands, Romania, Turkey and the United Kingdom. The project is addressed to vocational guidance counsellors and others who work with immigrants in all these countries and beyond, and aims to help them review and enhance their competences in the guidance and counselling of immigrants. All the materials, including the course, can be found on the website at www.improvedfuture.se. They are in all the languages of the project partnership.

Being an immigrant in a new country entails the necessity to adapt, such as learning the new language, culture and society, in order to become fully integrated and independent. One of the most powerful ways to independence is employment, but for immigrants this is much harder. It is established that immigrants in Europe have a much lower participation rate in the labour force than the natives of the land they reside in. The specific aim of the proposed project is to assist/train individuals involved in the guidance and counselling sector and educational sector to increase their knowledge and understanding of the barriers that encumber immigrants and promote social dialogue in order to facilitate better support for immigrants. This will be achieved by: a) using interchange and co-operation between education and training providers in a range of European countries in order to produce high-quality and transferable materials and methods of giving vocational guidance; b) supporting individuals to gain and use knowledge and skills in the guidance field and consequently promote Life Long Learning; c) facilitation of an innovative training approach that includes European collaboration in

order to improve the situation of immigrants that clearly are discriminated against directly or indirectly.

The purpose of this handbook is to provide background material on the situation of immigrants and issues for vocational guidance and counselling. It includes a curriculum and supporting materials. The curriculum has been evaluated very positively by experts in the field as well as by the partnership and any recommendations they made have been incorporated.

Part 1 of the handbook gives some background to the topic of vocational guidance and training for immigrants. Section 1 describes the situation and specific needs of immigrants, the factors that aid their integration and examples of good practice as well as access issues from the national reports compiled for the project. Section 2 outlines the basic principles of guidance and its activities, its ethical dimensions, the conflict between being a holistic helper while being part of the system and the issue of access. Section 3 considers what is meant by multicultural guidance, the competences and knowledge required for multicultural guidance, the role of values and practical considerations for a multicultural guidance service. Section 4 is on diversity management with specific reference to guidance services while Section 5 focuses on gender issues.

Part 2 is the course for vocational guidance counsellors and others who work with immigrants. Each module has four parts: a brief description of the aim of the module and the expected learning outcomes; questions for reflection; action; and a final activity that may be a written assignment or a discussion. Module 1 is "Finding and making sense of relevant information for use in guidance with refugees, asylum-seekers and immigrants". Module 2 is "Multicultural guidance"; and Module 3 is "Improving the practice of the guidance service".

The course is followed by resources to support each module, including useful web sites, online resources and extracts from useful books and articles.

Part 1

1. The situation and specific needs of immigrants

Migration is often divided into "forced" and "unforced", the latter being the search for economic opportunities. The International Organisation of Migration in 1994 produced a useful taxonomy of international migrant groups and a related account of the manifold motivations for international migration, showing the complexity of the phenomenon.
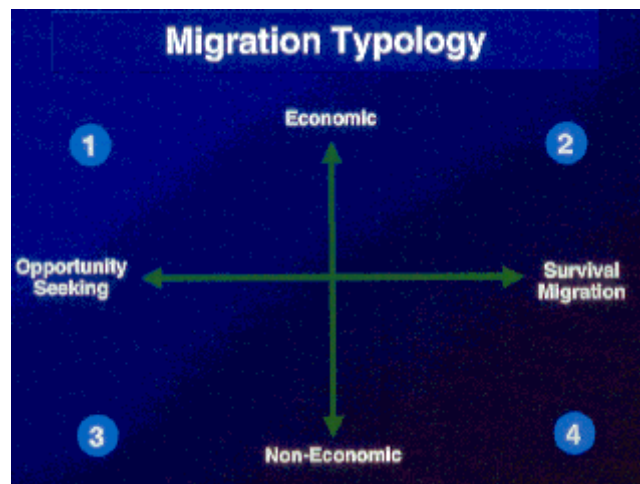
You will notice that there are four quadrants and two axes. The vertical axis identifies motivational factors along an economic-non-economic continuum while the horizontal axis does likewise along an opportunity seeking survival migration continuum. You could place rural-urban migrants, convention refugees, asylum seekers, displaced persons, etc. on this diagram to reflect the various motivations that inspire movement. Thus, people may be pushed by poverty or unemployment to seek a better life abroad as well as by the need to flee. The country surveys found that the most common reasons for coming to Europe were work-related and family reunion but in some parts there has been an increase in people seeking asylum.

Whether forced or unforced, migration is, nevertheless, partly characterised by the complementary needs of people in some parts of the world who seek a better standard of living or a safe haven and by the needs of wealthy countries for labour, both highly skilled (because of skills shortages) and low skilled (because the natives have better access or aspire to jobs that are not dirty, low-paid or menial) (International Organisation for Migration 2005).

Refugees and other immigrants who are already in Europe tend to have high rates of unemployment and under-employment. Indeed, refugees and immigrants in general are among the most disadvantaged people in European societies, whether or not they have qualifications, skills and work experience that were valued in their countries of origin. Both groups are likely to suffer poverty, discrimination, disorientation and exclusion from worthwhile learning opportunities and employment, in addition to the mental and physical health problems suffered by many refugees as a result of their traumatic experiences (Greco *et al* 2007). This case has been recognised by the European Commission. Following the Lisbon Agenda set in 2000, the Lisbon Action Programme was drafted in 2005. This included, *inter alia*, the promotion of inclusive labour markets by narrowing unemployment gaps between EU and non EU nationals and the promotion of the integration of legally resident immigrant workers (European Commission 2005).

Many factors affect integration, including age, gender, health, access to support networks, education and skills, experience of migration, fluency in the new language, discriminatory practices in the new country and the type of immigrant status held. One common feature of integration processes, however, is that they involve learning and thereby change, including cultural adjustment involving conflict and possible psychological disturbance. Integration is not, then, an easy path.

There are factors that aid integration. For example, the greater the knowledge of the new language, the easier it is to learn how to operate in the new country. The granting of permanent or long-term right to remain often confers rights to education and work that form a basis for integration. Further security of mind is that gained by being granted citizenship but this can be a difficult process and access to citizenship varies across Europe. Good health, both mental and physical, is an asset. Certain qualifications acquired abroad are

readily accepted by employers, especially those who have skills shortage vacancies. The acquisition of local qualifications and increasing length of residence are important factors too, although they do not guarantee access to valued employment. Work and an adequate level of education, which potentially confer income security, are also "instruments for fuller participation in the society" (Launikari & Puukari 2005, p. 23).

There are some examples of good practice in facilitating integration from our partner countries, in addition to the offer of language courses. The City of Vienna has inaugurated an orientation service for newly-arrived immigrants that includes counselling in the most important immigrant languages. Topics include career counselling, recognition of qualifications acquired abroad, the health and education systems and available courses. Germany offers integration courses for young immigrants (post-school but under 28) that include the job market, career profiles and gender expectations and vocational qualification networks, including employment agencies, chambers of commerce, migrant organisations, local government and local entrepreneurs, aimed at promoting access to jobs and vocational training through awareness-building measures among potential employers or setting up internships and vocational training places. Sweden provides courses on Swedish which also include information on the Swedish labour market; special measures for immigrants by the National Employment Office, including job search assistance and validation of knowledge and qualifications; and initiatives funded by the Swedish Integration Board. All of these are supported by coaches, counsellors and personal advisers, with the aim of helping immigrants to become independent.

For those who are, potentially, able to work, **vocational guidance and counselling** can be of considerable assistance in facilitating integration. One survey showed that women who had experienced vocational guidance were more confident in their own abilities, had more knowledge of the labour market and had developed CVs and good interview techniques. Some of these had found guidance at a "one-stop shop" and had gone on to training for qualifications, in the same building and with continuing access to guidance from counsellors from a range of countries (Clayton 2005). Vocational guidance services can assist people into employment by helping them to choose courses that give them the kind of qualifications that are in demand, arranging work placements and advocacy with employers,

in fields that are suitable for the guidance-seeker's needs and wishes and will allow them to live with dignity.

The barriers to access to the labour market are high in all the countries surveyed. Furthermore it is, unfortunately, frequently difficult for any adults to obtain suitable vocational guidance. There are particular problems where in-migration and the reception of refugees are relatively recent phenomena, where they are dispersed or few in number, where national governments do not institute integration programmes or other support measures and where the voluntary sector is weak or under-funded. Where services do exist and are accessed by refugees, asylum-seekers and immigrants, guidance workers may face three types of problem. Firstly, many lack relevant knowledge, such as the equivalence of overseas qualifications. Secondly, they are not trained in multicultural counselling and issues specific to refugees and other immigrants. Thirdly, the practice of their organisation is not adapted to the specific needs of refugees and immigrants. Furthermore, little good-quality training is available in this field in Europe. Free telephone help lines with a range of language options and web-based guidance exist in some countries and guidance may be available to adults already in further and higher education. The holistic, person-centred guidance that many immigrants need, however, is hard to find outside large cities with significant refugee or immigrant populations or integration programmes.

The next section summarises the basic guidance principles necessary to meet the needs of any guidance-seeker, while the following section reviews multicultural guidance.

2. Basic guidance principles

The functions of holistic guidance go far beyond information and advice. This is a model of guidance that addresses the whole person and takes full cognisance of all aspects of their lives, past and present, which affect their well-being and their ability to make choices. This model was conceptualised in the Eurocounsel survey of adult guidance (Geroldi & Maiello 1992, 1993, 1994, 1995).

Ethical standards in guidance have been formulated by the International Association for Educational and Vocational Guidance

(IAEVG). The fundamentals are to help people to: interpret information and make choices; find out what they want and need and how to obtain this; and be able to choose opportunities appropriate to their personal, educational and vocational development. The process must be carried out in the context of ethical responsibilities to guidance-seekers, including respect for the dignity of each individual, equal opportunities and non-discrimination, sensitivity to the total needs of guidance-seekers, confidentiality, enhancing independence of action, clear communication, use of tools appropriate to the individual, appropriate referrals and avoidance of conflicts of interest.

The guidance approaches and practices described above have in common that they are based on humanistic principles. This may indeed be everyday practice, but it would be misleading to paint a glossy picture of a guidance field with no conflicts. There are several dilemmas and conflicts in this area, and especially so in guidance which deals with immigrants. Who is guidance for - the individual or the authorities? Thus, the humanistic approach and its helper role is often mixed with other guidance roles, where the guidance practitioner is seen by the clients as just another part of an oppressive system, where sanctions, rules, and regulations play a major role, rather than helping clients to cope with a difficult situation. Under such circumstances, the guidance practitioner may become a part of (other) public authorities: a difficult dual role with conflicting aims.

The **activities** of a service may include learning experiences to help people gain the skills needed to make decisions and transitions, such as courses on interview techniques and confidence-raising; and support people in dealing with educational institutions or employment agencies, and teach them how to do this themselves. In the meantime, advocacy may be needed, for example, directly negotiating with institutions or agencies on behalf of a guidance seeker.

Services collect and update information, including both local labour market information and that on unmet or ill-met needs of guidance seekers, so that provision can be adapted or developed. Other important activities are networking (establishing links, formal/informal and keeping regular contact with a range of agencies and individuals); ensuring a coherent, sustainable guidance programme, with staff development and public relations (PR); and innovating systems change (supporting improvements in guidance practice). A holistic model of guidance means that much other knowledge is required to help guidance-seekers meet non-vocational – and often more pressing – needs. Essentially this means an intimate

knowledge of local services, including legal assistance and advice, medical services, schools and careers guidance for guidance seekers' children, housing, social benefits and so on. Efficient networking can aid referrals to other organisations so that guidance-seekers do not need to give the same details to different agencies or be sent from pillar to post, as too often happens.

The best, most holistic, empathic, effective service in the world is of little use if it does not attract its target guidance seekers. The commonest form of **access** is through word of mouth. This does not mean that a popular service should cease active marketing; but it does mean that, to maintain its reputation, the service delivered should be of the highest quality. Nevertheless, although word of mouth from satisfied guidance seekers is probably still the best publicity, this still excludes many potential guidance seekers, including refugees and immigrants.

3. Multicultural guidance

In sociology and anthropology, **culture** is often defined as everything in life, from the food we eat to the music we enjoy, from commonplace rituals to grand ideas. It includes beliefs, attitudes, laws and customs and ways of behaving. The primary vehicle of culture is language, spoken and written, but there are other ways of conveying messages, such as body language. We learn the culture in which we are brought up in a variety of ways, including observation, being instructed, making "mistakes" and learning from the consequences.

All cultures have important factors in common as well as a variety of differences and it is important to keep in mind the similarities as well as the differences. It is equally important to be aware of our own culture, something that is so familiar to us that we may take it for granted. Culture, however, is neither monolithic nor unchanging. Over time some cultural practices are abandoned and new ones emerge. It may also affect different groups in a variety of ways: there frequently appear to be different "rules" for women and men, for older and younger people, for different socio-economic and ethnic groups, for older, middle and younger children and for disabled people. By extension, one individual may inhabit multiple cultural worlds. Furthermore, few societies are homogeneous in that everyone is brought up in the same culture.

Where guidance meets the needs of people from a variety of backgrounds (not only refugee and immigrants), we may call it multicultural guidance. Indeed, Pedersen (1988) sees multiculturalism as a strategy for the survival of the counselling profession in a world where people from different cultures increasingly come together. Cecil Holden Patterson (2000), on the other hand, warns of the dangers of emphasising difference rather than similarity. It is true that we are all human beings with the same needs, hopes and fears but barriers to personal fulfilment are much higher for refugees and immigrants than for natives. Moving from one complex system to another requires much practical and cultural learning and adaptation and there may be linguistic and cultural barriers to communication with natives.

The **competencies** of a culturally competent counsellor have been described as awareness of one's own assumptions, values and biases; understanding the worldview of a culturally different guidance seeker; and ability to develop appropriate strategies and techniques. Beliefs and attitudes, knowledge and skills underpin each of these three aspects. Thus, "counsellors need to recognise that all of their guidance seekers bring their unique personal history and cultures (e.g. gender, social class, religion, language, etc.) into the guidance and counselling process" (Launikari & Puukari 2005, p. 8). It is unhelpful to pre-determine from even a profound understanding of the nature of culture, of cultural variables and of a guidance seeker's particular cultural background the actual situation, knowledge and mindset of individual refugees and immigrants.

It is necessary, therefore, for counsellors to possess a sociological understanding of culture and its relation to individuals. In this way, they can distinguish between the potential effects of a particular culture and the whole, complex person beside them and use appropriate methods to elicit the personal history, talents, potential, interests and needs of the guidance seeker. As Schroeder (2007, p. 59) points out, "it is necessary to check again each time whether the intercultural perspective is appropriate and fruitful with respect to the specific subjects and relationships".

Thus, multicultural competence involves a mixture of skills based on knowledge, self-knowledge, reflection, will and proficiency. It means being conscious of one's feelings and reactions, especially to surprising or disturbing events in the guidance process and being

able to see that there might be a range of explanations for the behaviour of a guidance seeker. Above all, it is necessary to develop the skill of intelligible communication with people whose first language is not the counsellor's and who have different norms and values. Communication is always a complicated process, involving decoding body language and intonation as well as the words, phrases and sentences used. There are also filters that get in the way, including prejudice, preconceptions, preoccupation with personal concerns, anxiety, fear – and this applies to both sides. In multicultural communication there are the added filters of cultural norms and expectations, language skills and in some cases the presence of an interpreter.

Another area for reflection is that of **values**. Every human being develops both values, in the sense of desired goals and norms, meaning socially acceptable ways to achieve values. Some of these are universal, others more culturally specific. They are generally imbibed at an unconscious level, where they often remain. These submerged values, however, affect attitudes and behaviour, particularly concerning people seen as "the other". Arising from this, there are is at least one danger for guidance counsellors from the host country – the perception that their culture is superior to that of guidance seekers from another country. Any feeling of superiority increases the feelings of inequality and powerlessness for the guidance seeker, which may already exist within the relationship, where the counsellor is assumed to be a source of knowledge, skills, advocacy and support, and especially where guidance-seekers are expressing themselves in a foreign language. It is, therefore, important that counsellors bring their values to the surface, examine them, evaluate them and if necessary reformulate them. This is a difficult and uncomfortable process when hidden prejudices are discovered. On the other hand, it provides an opportunity to reaffirm values such as altruism and caring and also to become confident in setting the boundaries of tolerance towards certain kinds of action and practice. Such a process, undertaken honestly and repeated at intervals, allows for the development of an authentic relationship with refugee and immigrant guidance seekers with respect at its core (Puukari & Launikari 2005).

Outside the space in which one-to-one or group guidance takes place, there are other considerations. Targeted information about the service is vital – what the service does, what practical help it can offer and what facilities it has. Active collaboration with other types

14

of agency and with refugee and ethnic minority associations is also helpful, as in outreach, including home visits.

Creating a welcoming atmosphere is essential: many people have had bad experiences of offices and officialdom. The atmosphere should be relaxed and friendly as well as professional. Every member of staff that the guidance-seeker encounters should be friendly and welcoming but not intrusive. There should be no intimidating area to negotiate and visitors should easily be able to see where to go. The active involvement of refugees and immigrants themselves makes it more likely that guidance seekers will find the service empathic and is also a way of publicising the service through informal networks. There should at least be leaflets and posters in a range of languages, as well as access to interpreters. For some guidance seekers, facilities for accompanying children are important, as is having the choice of a single-sex group.

Knowledge needed by guidance services includes the contact details of services known to have multicultural competence. Where guidance seekers are isolated from networks or wary of fellow nationals, the counsellor can put them in touch with groups, befrienders and general support and campaigning organisations.

Where a guidance seeker has been educated and worked in another country, it is useful to know something about the educational and labour market systems. Similarities can be used as a starting-point for offering guidance on systems that may be new and strange or opportunities that are not found in the country of origin. One feature that often requires explanation is vocational guidance and counselling itself. The limits as well as the potential of guidance also require explanation, so as not to raise false hopes and expectations. This means educating oneself about a number of national systems and can be time-consuming. Fortunately a great deal of information is available through the Internet[1]. Migration routes are often complex and guidance seekers might have lived in several countries, so it is useful to explore guidance seekers' personal histories in order to find out about the educational and labour market systems with which they are familiar.

---

[1] Examples include http://www.cia.gov/cia/publications/factbook/index.html, the CIA World Factbook; http://www.careerseurope.co.uk/Products/eisodos.html, Careers Europe Migrant Communities Information Resource; http://rds.homeoffice.gov.uk/rds/country_reports.html Country of Origin Information Service; and http://www.oecd.org, the Organisation for Economic Cooperation and Development.

Knowledge of the local labour market and its unwritten rules and customs and of local educational providers is part of any guidance counsellor's remit. Additional knowledge is required, however, when working with refugees and immigrants. Perhaps the first is to ascertain what rights a guidance seeker has to education and employment. Knowledge of local interpretation services, availability of educational funding, suitability of educational provision and assessment of qualifications, skills and competences are part of the guidance toolbox. Advocacy is another, for example, in order to organise work placements or work shadowing, or to intercede with teachers and colleges. Many of these issues are addressed in the course.

The next section is on managing diversity and offers a critique of certain organisational practices.

4. Diversity management

"Diversity" is now commonly used to refer to a range of situations that are likely to give rise to exclusion and discrimination, such as disability, gender, sexual orientation, class, age, religion, ethnicity and national origin. Societies are intrinsically diverse and many in Europe are becoming more so, partly through migration: and diversity may bring about inequality. Hence the terms "diversity" and "equality" are often linked in initiatives aimed at challenging prejudice and ensuring equality of opportunity, while respecting and responding to the needs of diverse groups. A useful application of the concept of diversity in vocational guidance has been developed (Schroeder 2007)[2], of which the following is a summary.

Very intensive discussions conducted in social science and pedagogical disciplines in the past few years led to the conclusion that many fields of educational action, including vocational guidance counselling, are not barrier-free either in their concepts or in their

---

2 Prof. Dr. habil. Joachim Schroeder: Since 2003, university professor of educational sciences in Frankfurt/Main, with a focus on the topic of learning under the conditions of poverty and migration. Research focus: Learning under conditions of migration and poverty, school development orientated towards social space, didactics of special needs education. Many years of experience in projects concerning educational development policy in Latin America and Africa. Responsible for the evaluation of the EQUAL DPs "Qualification Initiative for Asylum Seekers and Refugees in Hamburg" and "FLUCHTort Hamburg (Hamburg as a safe haven): Vocational Qualification for Refugees" (2002-2007).

organisation. There are still obstacles to admission to social and cultural support systems, and organisations, for institutional and practical reasons often fail to implement approaches that are based on the needs, everyday lives and problems of guidance seekers. Although reforms have been instituted, for example in Germany, there are still unsatisfactory aspects of vocational guidance practice in terms of managing diversity. Schroeder has identified **five problem areas**.

First, some services have focused on specific target groups, such as "migrants", "Muslims", "refugees" or "single parents" – but the approaches taken tend to assume that these groups have similar life experiences, problems and everyday difficulties, and that specialised counselling can be developed alongside tackling problems of access, removal of barriers and application of funding instruments. The aim, which is a worthy one and gives rise to focused approaches to problem situations, is to get as close as possible to the varied life situations of the different target groups. Unfortunately, the effect may be that target-group oriented approaches risk reducing an individual to one determining characteristic, that is, the group to which they are seen to belong. Counselling interventions, therefore, may be based on this one social characteristic rather than taking a holistic approach, in which social group is one factor among many and may not even be the most important factor. Another difficulty is that each individual belongs to a range of social groups: inequality might arise, for example, as much from social class as from gender or disability; and groups such as refugees and immigrants tend to be subject to multiple discrimination.

The case study in the section 5 illustrates another kind of difficulty with the approach: if Aisha were counselled only as a woman, or a refugee, or a Muslim, other important factors, including the other social categories but also her personality, her experience and education, her demonstrable capacity for self-activation and other characteristics would risk being subsumed under a single approach.

Second, an individual may well have a range of counselling needs, including health, legal, financial or housing matters, in addition to vocational guidance. Too often, guidance-seekers must obtain advice, funding, assistance and support on each issue from a different specialised agency, which has no connection with other counselling organisations. It is particularly difficult for refugees and immigrants

who are relatively new to the country and its systems (including its support and advice provision) to integrate all the different advice into a coherent view or action plan.

These difficulties may be counteracted in the case of refugees and immigrants by application of the basic guidance principles set out in Section 3 above; too often, however, there is a lack of resources or even imagination to institute a holistic approach, so that the individual service offerings can be put together to form a coherent whole.

Third, there may be **communication problems** between guidance-seeker and counsellor. These can go beyond the obvious, that interviews are often carried out in a language that is foreign to the guidance-seeker or is carried out through interpreters. Materials may well be in a range of languages, typically of the biggest foreign groups in the area or the country, which is a partial answer to the problem of communication; but gaps in understanding are wider than formal language. One example given by Schroeder is that of a young Afghan in Germany whose ambition was to be a trader, a common occupation in the world as a whole and also among immigrants in Europe, but not part of the German vocational lexicon or profile. It is fair to say, however, that even a counsellor who understood the concept would have difficulty in finding appropriate vocational training for this occupation. So not only do counselling concepts themselves need to be adjusted to immigrants, as noted in section 4, Multicultural Guidance, above, but educational and training systems could also be more flexible and open to a wider range of occupations. Communication can also be seen in two ways: at the official level concerning, for example, education and formal work, and at the informal level, where less clear-cut areas may need to be included (Geroldi & Maiello, 1992, 1993, 1994, 1995).

Fourth, there is the matter of provision. The situation and specific needs of immigrants, the provision of vocational guidance is patchy and access too hard for many adults, not just for refugees and immigrants. Telephone or web-based guidance may be available but is especially hard for disadvantaged people to access or to be comfortable with. Official guidance provision, then, may be hard to find and where such services are over-burdened little effective help may be given, however great the willingness to do so. In many countries official provision is supplemented by voluntary sector organisations and informal associations, networks and self-help

organisations, which may offer more timely assistance, for example, outside office hours.

There is a potential problem in that immigrant associations, for example, might not have access to the full range of resources needed to assist advice-seekers; it is important, therefore, that official and non-official organisations cooperate with and support each other and, indeed, educate each other, on a basis of equality, about the needs of refugee and immigrant guidance-seekers, the appropriate (non-paternalistic) attitudes necessary and up-to-date information on, for example, the labour market and vocational education and training opportunities.

Fifth, there is a common, unreflective assumption that immigrants move from "there" to "here" and either stay in the new country and become "integrated" or come on a temporary basis before returning, having been prepared for their return (such as managed refugee programmes, for example, for Kosovans during the war there). Many, of course, do; but many – and this is a phenomenon as old as humankind – move on, around, or back and forth, perhaps within a short period of time, perhaps at intervals over a lifetime. These may be called "transmigrants", and their guidance, education and training needs are much broader and need to be addressed much more flexibly than they normally are. The problem is that in the modern age the system of nation-states, usually with their own systems of vocational education and qualifications frameworks, militates against the transnational nature of transmigrants' counselling, educational, skill-building and employment needs. To accommodate this important group of immigrants requires the development of transnational concepts in vocational guidance and of transnational frameworks for education, training and qualifications.

There are already some European initiatives in this field, such as EURES, the European Job Mobility Portal; the European Credit Transfer and Accumulation System (ECTS) for higher education; the European Qualifications Framework (EQF); Europass; the European Credit System for VET (ECVET); the European Quality Assurance Reference Framework for VET (EQARF); and the Euroguidance Network. Further development and wider application are needed before they meet the needs of transmigrants.

Section 5 looks at gender issues, which cut across all forms of diversity.

5. Gender issues

In many European countries, the labour market participation rates of women and men approach each other, but there is still a strong gender division in professions and categories of occupation (Eurostat 2008). This gender division is especially clear among immigrants, where the employment participation rate of women often is much lower than that of men. The strategy for breaking down the gender-divided labour market emanates from EU-decisions as well as from national legislation, and the obligation to gender-mainstream and promote gender equality and counteract (in)direct discrimination because of gender requires all public authorities to work towards equality. Mainstreaming applies to both men and women: men have specific labour market and training issues (young men participate less in training and education than do women, and young men are more prone to educational drop-out or perhaps rather push-out; older men are less flexible concerning labour market mobility than are women). Women, on the other hand, have specific labour market and training issues in terms of, for example, longer periods of leave, and part-time employment. Thus, gender mainstreaming policies means that guidance measures and activities for women and men must be different in order to reach the aim of obtaining equality.

Career development theory was developed primarily on the basis of male careers. Female careers, however, are often different, more complex and follow different stages. One result is that women are over-represented in lower status jobs and in a restricted range of occupations.

Professor Jenny Bimrose[3] (2001, 2004, 2008, and McMahon *et al* 2010) has written a useful **summary of theoretical approaches** to vocational guidance for women, five of which are summarised here.

---

3 Professor Jenny Bimrose is a Fellow of the Institute for Career Guidance, with a continuing research interest in supporting the use of ICT in practice. One example is the development of a website (the National Guidance Research Forum website) to support and facilitate the integration of guidance research with practice. A particular feature of this website is the high quality, impartial labour market information, produced in collaboration with seventeen Sector Skills Councils. She is Professorial Fellow at the Institute for Employment Research (IER), University of Warwick. IER is one of Europe's leading centres for research in the labour market field. Its work focuses upon the

Gottfredson's theory of occupational aspirations applies to all social groups, not just gender, and its central concept is circumscription. Essentially it states that people try to choose a career that complements the self-concept they wish to develop (that is, their image of who they would like to be) and is therefore likely to give work satisfaction. This self-concept is primarily social and secondarily psychological, and is affected by cognitive assessments of what is realistic and accessible for them, in their personal and social circumstances; so different social groups tend to develop different aspirations, through eliminating certain options. Some options are rejected as undesirable, others as unattainable or too difficult to undertake. Gender is one vocationally-relevant element of the self-concept, and influences career choice throughout life, as people develop the concepts of being an adult, being male or female, being a member of a particular social class or intelligence bracket and refining their vocational attitudes and interests according to these concepts. Thus, women might successively reject certain occupations as unsuitable to their gender or social class or interests, or inaccessible because of, for example, the local labour market or discrimination. Given the choice between a job which fits their interests but they do not consider suitable for women and a less interesting but gender-appropriate job, women typically compromise and choose the second option. The implications for guidance practice are that counselling should be sensitive to these issues but encourage wider exploration of options while focusing on a realistic assessment of attaining them. Ideally this process should take place at school. Practical tools include designing taster courses and work experience that show a greater range of options, the use of role models, role play including change of sex roles and simulation games such as the Real Game. These would also be of benefit to men.

Astin's Need-Based Socio-Psychological Model is also applicable to both women and men but its main intention was to theorise women's career choice and recent changes in their aspirations, drawing on both psychological and social forces. Her

---

operation of labour markets and socio-economic processes related to employment and unemployment in the UK at national, regional and

local levels. It includes comparative European research on employment and training.

hypothesis is that, although the basic motivations of men and women are similar, their expectations develop differently both because they are socialised into "appropriate" sex-role behaviour and choices and because opportunities for men and women differ, and the interaction between these two factors. Since the opportunity structure changes, gender-sensitive counselling might include heightening awareness of these changes or how they could be handled. It should be added that men also face problems and would benefit from such an approach.

Hackett and Betz's career self-efficacy theory is designedly more relevant to women than to men. Self-efficacy is the belief – which can change over time – in one's ability to succeed in given situations, a belief that is stronger than interests, values or abilities and affects behaviour. The theory proposes that career behaviour results from interaction between self-efficacy, expectations of outcomes and goals.

- Self-efficacy may affect the level of difficulty that a person feels capable of tackling, the degree of confidence and the range of situations in which the person feels efficacious.

- Outcome expectations are the individual's estimate of the likelihood of a particular outcome, whether or not she has a high degree of self-efficacy, and the desirability of the outcome. Probabilities might be changed by external factors (such as discrimination) as well as self-evaluation of performance in a task. One might be confident of doing a job but find the salary too low.

- Goals are the individual's overall aim in terms of type and level of career wanted. A goal may involve sub-goals where there is a staged process, such as obtaining certain qualifications, towards attaining the goal.

Hackett and Betz argue that the development of self-efficacy beliefs differs between males and females because boys' socialisation encourages them to gain a wider range of experience outside the home, and that they are more likely than girls to take the opportunity for successful performance of tasks or behaviours; girls are portrayed in books and the media in more restricted roles and therefore exposed to fewer vicarious learning experiences than boys;

females tend to suffer anxiety more than males; and that males have received more encouragement for career achievements than females. This theory has useful implications for guidance practice. Examples are cognitive behaviour techniques to help female guidance-seekers to view their successes as due to their own actions and abilities rather than to external causes; work shadowing experiences with women in non-traditional occupations or at a high level; relaxation techniques to reduce anxiety; provision of images that challenge common stereotypes. The aim should not be to push women (or men) into non-traditional careers but to restore options that accord with interests but have been abandoned because of gender role stereotyping and other external barriers. This theory is also useful for work with minority ethnic groups.

Feminist careers counselling sees socio-cultural conditions as the primary source of women's problems in limiting their career development, experiences and opportunities. Counsellors therefore need to familiarise themselves with the relationship between gender and career development, including other variables such as ethnicity and class, and critical incidents such as mentors and discriminatory practices in education and the workplace; and assess with the client how she has experienced gender-role socialisation, including the influence of family and peers, and how she has been affected by this. Counselling may include the reduction of self-blame through an understanding of the social structure; the development of an egalitarian counselling relationship, that is collaborative, open about the nature of the counselling and the philosophy of the counsellor, requests feedback and empowers the guidance-seeker to evaluate her counsellor and if necessary change. The overall goal is to help women to gain the skills, knowledge and attitudes necessary to take control over their own lives. Practical approaches include the use of role models, female mentors and mentorship networks that include those for ethnic minority and immigrant women.

Farmer's Diversity and Women's Career Development was based on a longitudinal study in North America over two decades and used social learning theory as the theoretical framework. Women's behaviour was assumed to be affected by motivation (for career and achievement); personal (including the salience of the home role, sex role orientation, self-esteem, reasons for attributing success and failure and values); and environmental variables (including the support of parents, teachers, counsellors and employers). Farmer concluded that career planning had to take

23

account of other roles and be part of life planning; that career choice should be both consistent with aptitude, values and interests and realistic in terms of opportunities and constraints; and that change is partly made up of people acting as agents in their own learning, choices and behaviour.

Regarding vocational guidance practice, Farmer suggests a careers education curriculum that emphasises sexual equality; life planning that addresses career-family role and other role conflicts; strategies to increase self-efficacy; and reducing the negative atmosphere in which many women in non-traditional careers learn and work.

Professor Bimrose concludes with the observation that study and research into the complexity of women's lives enhances the understanding of vocational behaviour in general.

It should also be added that stereotyping should be avoided: not all women are in low-paid, low-status work and not all have the constraints of a family role. This applies equally to refugee and immigrant women, whose actual situation should be explored without preconceptions as the following **case study**, from the *Hidden Treasure* project (Clayton 2005) shows. This case study shows the valuelessness of stereotypes and how preconceptions can be false – an immigrant women is by no means necessarily oppressed, low-educated and lacking in self-esteem and drive.

Aisha is 37, unmarried and from Africa. She is of Muslim origin but rejected her religion for reasons that will become clear. She identifies herself as a black African. She had 12 years schooling and then gained a Diploma in Social Science from the Institute of Extra-Mural Studies of the main university in her country. She subsequently worked for ten years in earning professions, in health care, nursing, and social work. She specialised in the care of street children and obtained certificates in the problems and care of street children and in planning and management. Her last job in her own country was as a Senior Social Worker, working with street children and those at risk. This included re-education in literacy and social behaviour, preparation for education and vocational training, and re-unifying them with their families or organising adoptions. She also worked with poor families on income generation projects, carried out fund-raising and health education, and was involved in both adult literacy and kindergartens.

24

She left her country in 1993 to seek political asylum. She had been working for an NGO which the Islamists saw as a potential rival to their own work with homeless children and displaced persons, and the treatment of women in particular by the government 'can be extreme'. Since arriving in London she has obtained an RSA Certificate in Computer Studies, an NVQ in Health Care and a Master of Science (MSc) degree in Development Studies. When interviewed she taught on a voluntary basis at a kindergarten for ethnic minority children. She was also on the committee of the Hackney Carers Centre and a member of Asylum Aid, and had done other types of voluntary work too.

Her English is very good. She has dealt successfully with the benefit office, the job centre, the Housing Department, the social services and the health authorities. Her only communication problem occurs with some English accents. She has many skills and abilities. She is computer-literate; reliable, caring, punctual and committed; she has experience of fund-raising, First Aid and teaching, in addition to her former career. She is good at and interested in learning, and intends to take further Open University courses. She also plans to write up her experience of working with street children.

Nevertheless, whereas she had a good job, with quite a high status and good level of education, in the United Kingdom she is frustrated by lack of employment. She misses her work and family and suffered the pain of her mother's death while in exile. She has many contacts in the United Kingdom, including family members from her own country and some who were born here; people she meets through voluntary work, education, leisure activities, and at refugee organisations; and neighbours. In all these circles are people from her own country, the United Kingdom and other parts of the world. She also maintains contact with family, friends, former neighbours and colleagues and members of organisations she used to belong to in her own country. She has become a British citizen. In the immediate future she wants a job here in the United Kingdom, though she is happy to be doing voluntary work. Eventually she hopes to be able to return to her own country and take up worthwhile employment again.

How do the concepts of self-concept, appropriate sex-role behaviour, self-efficacy, the social structure, motivation, personal factors and environmental variables, developed by the above five theories, help to understand Aisha's needs?

They do, of course, in different ways – the value of this case study is that it is complex, showing a high degree of self-efficacy, motivation, realism and self-esteem that had not been damaged by the environmental or social factors that had forced her to flee her country, leaving behind a well-paid job and family, but that she nevertheless would benefit from vocational guidance to assure her place in her new country as long as she needed to remain.

Part 2
Course for vocational guidance counsellors and others who work with immigrants

Section 1
Improved Future for immigrants: course for vocational guidance counsellors and others who work with immigrants

Introduction

The subject areas are rights, multicultural guidance, torture and trauma and problems and solutions. Approaches to these topics are included in the three modules. "Problems and solutions" occur in each of the modules. The course is divided into three broad areas: information, skills and organisational practice.

Each module follows the same pattern: what the module is about and the proposed learning outcomes; reflection on the current situation; action; and a topic for discussion or for a written assignment. Reflection and action may be individual or carried out in groups. Discussions could be held in pairs, small groups, classes on in online forums. Where time permits, it will be useful to make notes of discussions.

Module 1 Finding and making sense of relevant information for use in guidance with refugees, asylum-seekers and immigrants

1.1About this module

The assumption is that you are seeking answers to these basic questions: faced with a guidance-seeker from another country, what do I need to know and what does s/he need to know? And how can I find this information?

1.1.1 Learning outcomes

- Knowing how to use the World Wide Web to find information about the countries from which your guidance-seekers originate and what happens to them in this country (aspect of problems, including APEL, recognition of qualifications, re-qualification and assessment of language training needs);

- Knowing the legal framework concerning forced and unforced immigrants, and how to update your knowledge when the laws change (rights to education, training and employment; legal differences between different categories of immigrant);

- Interpreting the information you find in order to recognise the probable additional guidance needs – and other kinds of support – of these special groups (including torture and trauma; rights to housing, health care, education for children and others).

1.2 Reflection: where I am now

We would like you to begin by reflecting on where you are now in relation to your knowledge. For example:

- 'What gaps in my knowledge have I discovered so far in working with people from other countries?'

- 'What difficulties have I had with guidance-seekers through lack of knowledge of their origins and their situation?'

- 'What do I think I need to know?'

1.3 Action: improving the state of my knowledge

Imagine this scenario: a guidance-seeker from another country has asked for a meeting with you. What kinds of information do you already have about the country s/he comes from? What other information do you need? Do you know how to find it? What will you not know until you meet the guidance-seeker face to face?

Topic for discussion or written assignment

1. What rights and entitlements do forced and unforced immigrants currently have in your country? What websites have you found the most useful for finding and updating this information?

2. Briefly outline some of the specialist vocational guidance needs the target group might have in your country.

3. What other needs might the target group have that you as a vocational guidance counsellor cannot meet?

Module 2 Multicultural guidance

2.1 About this module

This module is a preparation for multicultural guidance through considering the role of culture and stereotyping and understanding how these may impact on your practice. It also raises awareness of gender issues.

2.1.1 Learning Outcomes

- Have an understanding of culture, stereotyping, multiculturalism and multicultural guidance;

- Have an understanding of how gender issues may impact on your guidance-seekers.

2.2 Reflection: my culture

What is culture? What is its relevance to guidance, education and work?
What is my culture? How does it impact on education and work in this country? Is there just one kind of work culture or are there many?

Imagine that you are a refugee or immigrant in another country. What aspects of your own culture might create challenges for you and for a guidance counsellor there?

Think about stereotyping - how might you be stereotyped by a guidance-seeker from another country? What do you feel about that?

2.3 Action: Looking for multicultural guidance models and skills

First, think about a successful multicultural guidance session that you have experienced - what was good about it and how do you know it was good?

Now, think whether you used a particular model of guidance - it worked on that occasion - would it work equally well for all kinds of guidance-seekers? For example, the same model and processes might not work equally well with refugees, asylum-seekers and immigrants. What other models are there?

- What skills did you use? Do you think the session could have been even better if you had more skills? What kind of skills would have made it better?

29

Use the web to explore models of guidance and multicultural guidance skills.

2.4 Topic for discussion or written assignment

Hold a discussion or write a report under the following headings:

1. The processes described above which most accurately reflect how I work at the moment (or have worked in the past);

2. Elements of my practice which could be changed better to meet the needs of refugee, asylum-seeker and immigrant guidance seekers;

3. How my practice should take into account the heterogeneous nature of guidance-seekers and their diverse needs?

Module 3 Improving the practice of the guidance service

3.1 About this module

In Module 2 there was a lot of material on the individual role of the guidance worker - but it is difficult to develop good practice in the guidance of refugees, asylum-seekers and immigrants without the active support of the organisation. Module 3 focuses on aspects of good policy and practice at the level of the service itself.

3.1.1 Learning Outcomes

- Understand the strengths and weaknesses of your organisation concerning guidance for forced and unforced immigrants

- Develop ideas on what changes could be made

3.2 Reflection: where my organisation is now

Think about the organisation for which you work in terms of refugee, asylum-seeker or immigrant guidance-seekers. What does your organisation do well? What does it not do so well? What might be the first thing you would want to change?

3.3 Action: Evaluating and planning improvement for your service

Imagine you are a refugee, asylum-seeker or immigrant (choose any of these) who has been advised to come to your service. Picture your journey from your home to the service - entering the building - finding the correct office ... and so on. What would you expect? What might be confusing? What would make it more pleasant, less intimidating, and so on?

Now switch to being an adviser to the service. What kind of changes would help to serve this target group? What kind of local contacts should be developed? Think about the 'ideal' functions of guidance - does your service carry them all out? Which important functions does it not carry out?

Use the web to explore models of service delivery and improvement.

3.4 Topic for discussion or written assignment

Using information taken from the course and from your guidance-seekers, assess the support needed and compare it with the support offered by your organisation. Look for the areas where they do not match. Now discuss or write a proposal on how your organisation could develop in order to serve this group better. You could include case studies of organisations that you think offer good models of practice.

Call your discussion or report 'Creating a vision of organisational practice to accommodate the needs of refugees, asylum-seekers and immigrants'. Organise it into sections on the aspects of practice that **you** think are the most important. Note the word 'vision' - resources may be too scarce to put into operation all your ideas but it is still important to have the ideas in the first place.

Section 2

Readings, links and books

Module 1 Online resources Web sites

Forced and unforced migration:

http://www.gla.ac.uk/rg/fmigraen.htm#web Web sites on forced and unforced migration

http://www.gla.ac.uk/rg/emigra03.htm A taxonomy of international migration by the IOM - self-directed learning exercise, by Michael Begley

Links to relevant web sites on rights to education, training and employment; rights to housing, health care, education for children and others; legal differences between different categories of immigrant. These differ from country to country so partners will have to find web sites for their own countries that give this information. The relevant pages in English and German are:
http://www.gla.ac.uk/rg/frighten.htm /
http://www.gla.ac.uk/rg/frightde.htm

Torture and trauma, other health issues – partners translate article on RG site and find links to other material in their languages, including relevant organisations.
http://www.gla.ac.uk/rg/ftraumen.htm
http://www.gla.ac.uk/rg/ftraumde.htm
http://www.gla.ac.uk/rg/etraum03.pdf

What you should know about trauma, by Gesellschaft zur Unterstützung von Gefolterten und Verfolgten E.V.

Similar material on APEL, recognition of qualifications, re-qualification and assessment of language training needs as that on the RG site.
http://www.gla.ac.uk/rg/fapellns.htm

Where they have rights, what kinds of **problem** are guidance-seekers likely to have in actually **accessing** guidance, education,

training, work, appropriate language courses and holistic support services? Partners find similar material on problems as that on the RG site.

The EU has provided an overall 'Citizens' rights' portal, which is also relevant for immigrant workers, refugees, and asylum seekers. See http://europa.eu/eu-life/rights-advice/index_en.htm

The knowledge of the labour market that guidance seekers are likely to need differs hugely from the person who needs help to find any low-skilled job, to the person who has particular skills in an area.

Here, country by country, EURES, the EU employment portal, provides an entry point to the national Public Employment Services: job vacancies,
Overall forecasts wage-subsidy schemes, etc. See
http://ec.europa.eu/eures/home.jsp?lang=en&langChanged=true

In terms of overviews of learning opportunities, again the needs differs widely from the person who needs to learn the Latin alphabet, to the person who needs accreditation of prior learning or transfer of academic achievements. Here the EU learning portal Ploteus provides an entry point to the national education/training systems and learning   opportunities.   See
http://ec.europa.eu/ploteus/home.jsp?language=en

In order to navigate in the national employment, education and training systems/institutions, and with a view to trans-European mobility, the Euroguidance network facilitates contacts with other national helping resources, some of which are relevant to refugees and   asylum   seekers.   See
http://www.euroguidance.net/English/Welcome.htm

Eurydice web site - Descriptive analysis about the organisation of national education systems, comparative studies and academic standards indicators. See www.eurydice.org

A new Migration Portal on its way, but is still in progress (2009). See http://www.migpolgroup.com/projects_detail.php?id=11

A Newsletter on asylum issues is found at
http://www.eurasylum.org/Portal/DesktopDefault.aspx?tabindex=2&tabid=19

Module 2 Online resources Documents online

Launikari,M.& Puukari, S. (eds) (2005) Multicultural Counselling Foundations and Best Practices in Europe, Helsinki: Centre for International Mobility CIMO (Finland) and the Finnish National Board of Education, available at:
http://www.cimo.fi/.

Back to Basics: A constructivist understanding of counselling:
http://www.nordvux.net/download/1136/constructivist_understanding.pdf

The international IAEVG Ethics in guidance standards are based on humanistic, non-discrimination principles. See
http://www.iaevg.org/iaevg/nav.cfm?lang=2&menu=1&submenu=2.

This forms an important backdrop to the work of the guidance practitioner. Follow this link for more information on the multicultural counselling competencies framework and Multicultural Guidance and Counselling in Europe: www.guidance-europe.org

From here you can follow a link within the European Guidance and Counselling Research Forum:
http://www.guidance-research.org/EG/impprac/ImpP2/new-theories/mcc/

For an example of a self-help guidance web site, see:
http://www.self-directed-search.com/

Material on gender difference:
http://www.gla.ac.uk/rg/fgendeen.htm
http://www.gla.ac.uk/rg/egende09.pdf

Gender mainstreaming in vocational guidance and training by Pamela Clayton

http://www.gla.ac.uk/rg/egende09.htm Career theory for women by Jenny Bimrose

Some EU projects have dealt specifically with guidance, gender, and ethnicity. One such example is the Danish ESF-project: ***Ethnicity, gender and educational choice*** which produced, among other reports: "Young People with a Twist" – a research report based on eight group interviews with 33 young people with ethnic minority backgrounds. The focus was on educational and vocational wishes, but also the view of family, gender equality, and global reality forms part of the narrative. Statistics show that the gender segregation existing on the Danish labour market is especially striking in the case of ethnic minorities. In addition, immigrants and descendants are more prone to drop out of an education they have commenced. This is common knowledge. What was more surprising was the fact that more than half of the guidance practitioners thought that gender was a non-issue. And that cultural background was relatively unimportant in the guidance process, as long as it did not interfere with mainstream and politically correct career choices. See; Young People with a Twist" English version (54 p.), The Danish Research Centre on Gender Equality, Roskilde University 2006): http://magenta.ruc.dk/ruc/forskning/Centre/celi/doc003/.**Readings**

Research shows clients from ethnic minority groups are the least likely to make use of counselling services. One explanation for this is that it is an ethnocentric activity, based on the values of the white middle classes, an approach which can alienate those from other cultures. A multicultural approach to counselling challenges the assumption that one style of interviewing is transferable to all clients. This section examines a theory of multicultural counselling; definitions; and models of multiculturalism; highlighting the implications these have for guidance practitioners.

Most career counselling and guidance practitioners would readily acknowledge that each client is unique, and that individual differences must be accepted and respected. However, practice - based on theories taught during initial training and subsequently developed into 'action theories' in the field - often reflects the assumption that a particular interviewing approach is transferable across a wide range of clients. Multicultural counselling challenges this view. Sue *et al* (1996) propose a theory of multicultural counselling and therapy (MCT). This is considered necessary because of the inadequacies of current theories informing current counselling practice. These theories operate from both explicit and implicit assumptions that guide their practical application, and so an "assumption audit" is presented as the starting point for the authors

developing MCT as an essential starting point for understanding this new theory. It is suggested (p 2) that we all conduct a "critical and independent audit" of assumptions which currently underlay our counselling practice, and compare it with the one presented below. Their theory is then developed around this set of propositions.

In an overview of the theory of Multicultural Counselling and Therapy (MCT), Sauli Puukari highlights some underlying assumptions:

- Current theories of counselling and psychotherapy inadequately describe, explain, predict and deal with current cultural diversity.

- Culture is complex but not chaotic.

- Diversification is occurring at such a rapid pace that mental-health professionals will increasingly come into contact with clients or client groups who differ from them racially, culturally and ethnically.

- Mental-health professionals are not adequately prepared to engage in multicultural practice.

- The traditional training models of professional schools contribute to encapsulation.

- A major paradigm shift is in process.

- Multiculturalism provides a fourth dimension to the three traditional helping orientations (psychodynamic, existential-humanistic and cognitive).

- Asian, African and other non-Western progenitors of counselling and psychotherapy have been trivialized.

- Individualism has dominated the mental-health field and is strongly reflected in counselling and psychotherapy.

- A culture-centred meta-theory is viable.

- All learning occurs and identities are formed in a cultural context.

- Cultural identity is dynamic and changing.

- Unintentional racism is as serious as intentional racism.

- Multicultural training increased a counsellor's repertoire of skills and perspectives.

- Informal as well as formal counselling is important in many cultural contexts.

- Culture should be defined inclusively and broadly rather than narrowly.

- Understanding the cultural and socio-political context of a client's behaviour is essential to accurate assessment, interpretation and treatment.

- An adequate research methodology for incorporating culture must include both qualitative and quantitative elements.

- Increased self-awareness is an essential starting point in developing multicultural competence.

- The accumulation of relevant knowledge depends on a well-developed cultural awareness.

- The appropriate application of skills in multicultural settings depends on both cultural awareness and relevant knowledge.

A broad definition of the term 'multiculturalism' embraces a wide range of social variables or differences, including:

- gender

- sexual preference

- disability

- social class

- age

- religion

- ethnicity

- ethnographic variables such as ethnicity, nationality, religion and language; demographic variables such as age, gender and place of residence; status variables such as social, educational and economic; and affiliations including both formal affiliations to family or organizations and informal affiliations to ideas and a lifestyle' (p 229).

Multiculturalism:

- starts with awareness of differences among and within clients;

- stresses the importance of family and cultural factors affecting the way clients view the world;

- challenges practitioners, theoreticians and researchers to rethink the meaning of counselling, and pay attention to family and cultural concerns.

Pederson (1991) proposed a broad definition of multicultural counselling in which each person has many different cultures or identities with each identity becoming relevant at different times and places. He argues that multiculturalism emphasises both the way we are different from and similar to other people. It challenges those who have presumed that differences don't matter as well as those who have over emphasized differences (often perpetuating stereotypes).

Ivey *et al.* (1997, p 134) describe multicultural counselling as a metatheoretical approach that recognises that all helping methods ultimately exist within a cultural context'. Bimrose (1996, p 238) traces the origins of multicultural counselling to the American Civil Rights movement in the mid 1970s. Around this time, questions were asked about the groups of people who never requested counselling,

or, if they came along for a first session, did not return. A clear pattern emerged. Clients from minority ethnic groups were the least likely to request and/or persevere with counselling.

The most widely accepted explanation is that counselling (and guidance) practice is an ethnocentric activity. Many authors (e.g. Ridley, 1995, Lago & Thompson 1996, Sue et al, 1996 and Sue & Sue, 1999) have argued that mainstream approaches are white, middle class activities that operate with many distinctive values and assumptions: for example, that clients will be future and action orientated. Such approaches are ethnocentric or 'culturally encapsulated' (Wrenn, 1985), holding at their centre a notion of normality derived from white culture, which is irrelevant to many clients and has the potential for alienating them. This explanation of why ethnically different clients find mainstream counselling unhelpful has equal relevance to other client differences such as gender, sexual preference and disability. The central message is clear - caution needs to be exercised when applying mainstream approaches to diverse groups of clients.

Because a multicultural approach to counselling is relatively new, the implications for practice are still being developed. There is some agreement, however, that whilst maintaining the integrity of the distinctive new approach, multicultural counselling should strive to select and build on the best of current counselling practice. Sue *et al* (1995, p 633) developed a "conceptual framework for cross-cultural competencies" which can help with this. It consists of a three by three matrix in which it is claimed most cross-cultural skills can either be organized or developed.

Many writers in the area of multicultural counselling advocate the need for all practitioners to start on a continual process of multicultural self-awareness. Bimrose (1998) discusses more fully exercises and schema which have been developed to assist with this type of self-examination.

Role play exercise

An exercise which can be used to gain knowledge and understanding of difference is a role play exercise adapted from a conference workshop run by Jackson (1995). The exercise requires a

training group of three people, approximately two hours when these three people can work together on this exercise, a suitable room and some individual research time. In preparation for the role-play, select someone from a culturally different group about which feel you are currently ignorant or have an inadequate understanding but would like to gain a more thorough understanding. It is important to define "culturally" in this context in the broadest possible sense (that is, to include social class, gender, sexual orientation, ethnicity, disability, etc.). As thoroughly as time permits, research the background of the people who come from that background. The research process should harness a range of resources, including someone from your chosen group.

Once the individual research has been completed, the training process involves working in your training group for approximately one and a half hours. During this time each member of the group will perform in turn tasks related to the three roles of client, counsellor and observer.

Client: for approximately fifteen minutes, you have an opportunity to be a person from a group that is culturally different from your own. Come prepared to present a problem or concern to a counsellor or health professional who would like to help you. Identify some realistic concern that the person you have chosen actually has had or might reasonably be expected to have.

Counsellor: you will be asked by a 'client' to help resolve some difficulty that will be presented to you. If you wish, you may ask your 'observer' for ideas and suggestions on how to proceed.

Observer: you will be available to the counsellor to offer ideas and suggestions. After the role play, you will lead the feedback session which should identify the most helpful statements or actions performed by the counsellor.

Finally, after you have each completed all three role plays, observations should be pooled so that the most useful practices can be identified. Non-verbal behaviour

In addition to working towards a greater cultural self-awareness and developing your knowledge and understanding of client difference, practitioners need to think about the way in which their skills should to be adapted or changed to accommodate the particular needs of certain client groups.

Ivey *et al.* (1997) and Ivey (1994) suggest that culturally appropriate nonverbal behaviour is crucial to successful counselling outcomes. Ivey (1994, p 75) advocates that all practising counsellors 'begin a lifetime of study of nonverbal communication patterns and their variations'. Various categories of nonverbal behaviour are identified and some cultural implications for each category (e.g. eye contact, posture, touching, vocal tracking) are discussed (Ivey, 1994, p 29). Non-verbal communication provides one example of skill that can be easily examined for bias and modified. An effective method of enhancing your competence in this area is practising with a friend or trusted colleague. Is it possible to adopt different styles of non verbal communication and still listen effectively?

Exercise in non-verbal communication

- Select various combinations of non verbal communication (for example, eye contact, posture and hand gestures.

- Try to demonstrate effective listening without using the non verbal behaviour that you would normally use in your counselling or communication. (For example, if you normally try to sustain eye contact, you could try communicating without eye contact, look away or down at the floor). How did you feel? Ask the other person how they felt.

Summary

The current policy emphasis on social exclusion and equal opportunities in guidance and counselling highlights the need for professional practice that is responsive to and accommodates these important client issues in an effective manner. Multicultural counselling represents a relatively new approach, offering practical methods designed to enhance practice that can be integrated into current approaches.

Exercises in preparation for multicultural counselling

Aims:
- awareness of own assumptions, values and biases;

- understanding the world view of the culturally different client;

- developing appropriate intervention strategies and techniques.

Increasing self-awareness through reflection

- The first task is to think about yourself;

- The second to identify the values of the dominant culture in which you practise counselling or communication;

- The third is to examine alternative value orientations.

- What is my cultural heritage? What was the culture of my parents and my grandparents? With what cultural group(s) do I identify?

- What is the cultural relevance of my name?

- What values, beliefs, opinions and attitudes do I hold that are consistent with the dominant culture? Which are inconsistent? How did I learn these?

- How did I decide to become a practitioner? What cultural standards were involved in the process? What do I understand to be the relationship between culture and counselling?

- What unique abilities, aspirations, expectations, and limitations do I have that might influence my relations with culturally diverse individuals?

Guidance theories and models

First, a definition of guidance from the 2004 EU Resolution of Lifelong Guidance See: (http://ec.europa.eu/education/policies/2010/doc/resolution2004_en.pdf):

Guidance refers to a range of activities that enables citizens of any age and at any point in their lives to identify their capacities, competences and interests, to make educational, training and

occupational decisions and to manage their individual life paths in learning, work and other settings in which these capacities and competences are learned and/or used.':

The guidance activities, in turn, include

- **Information** on available learning and occupational opportunities

- **Assessment** of an individual's educational needs

- **Advice** on a range of suitable learning opportunities

- **Counselling** to deal with barriers such as low self-confidence or self-esteem

- **Placement** (e.g. in experience in firms or taster courses)

- **Referral** to learning providers or other types of agency, for example, ones dealing with social benefits

- **Advocacy**, by representing the individual

- **Feedback** to learning providers, for example, on the kinds of learning opportunity needed but not currently available

- **Follow-up**, to discover the effects of guidance

In short, guidance is so much more than a face-to-face interview,

To get people to take the *right* choices via counselling and guidance – if they indeed have any choice – is a soft social control mechanism (Rose, 1999). This is known as *governmentality,* a concept that was coined by the French philosopher Michel Foucault: people will make appropriate choices, aligned with the aims of governments, by themselves and with the belief that they have done this at their own free will (and, indeed helped along the way and well informed by for example the counsellor or e-data bases, etc).

But where do the different approaches to guidance belong, in a meta perspective? One way to get an overview is this figure on guidance phenomena (below: Clutterbuck, 1998) in which

counselling, coaching, and mentoring are placed in relation to process/content and organisation/individual dimensions:
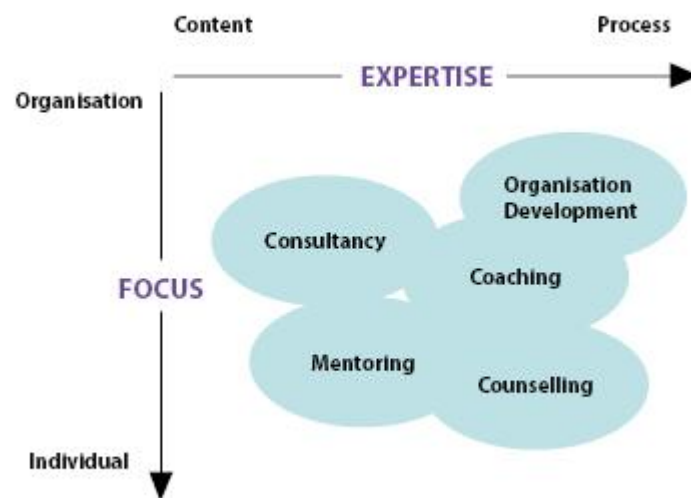

Many guidance practitioners have an eclectic approach to guidance, which means that they join approaches into their personal method (McLeod, 2003). Often this method is based on some sort of a step-by-step model, which has its roots in traditional rational decision making. A classic in this field is Gerard Egan's *The Skilled Helper,* which represents a 3-step model. Egan's approach consists of three stages which might prevent us jumping into conclusions/solutions. Every stage consists of three steps with continuous evaluation (E):

Stage 1 - The present scenario: Help clients identify, explore, and clarify their problem situations and unused opportunities.
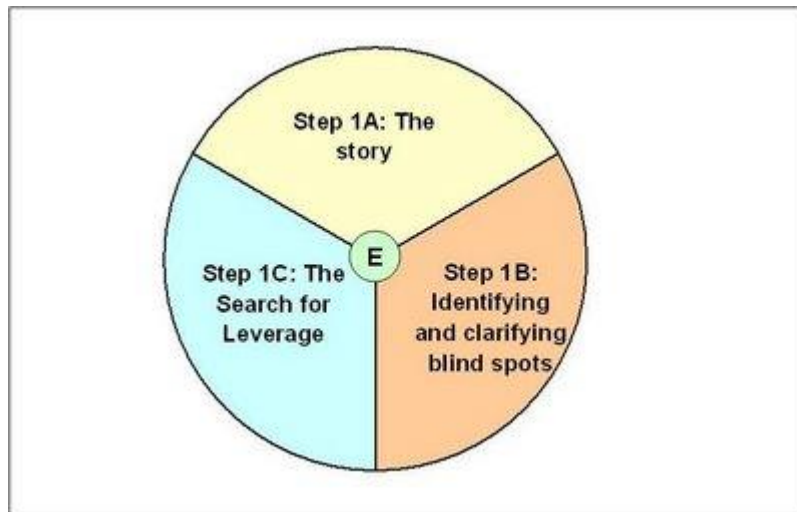
Stage 2 - The Preferred Scenario: Help clients develop goals, objectives or agendas based on an action oriented understanding of the problem situation
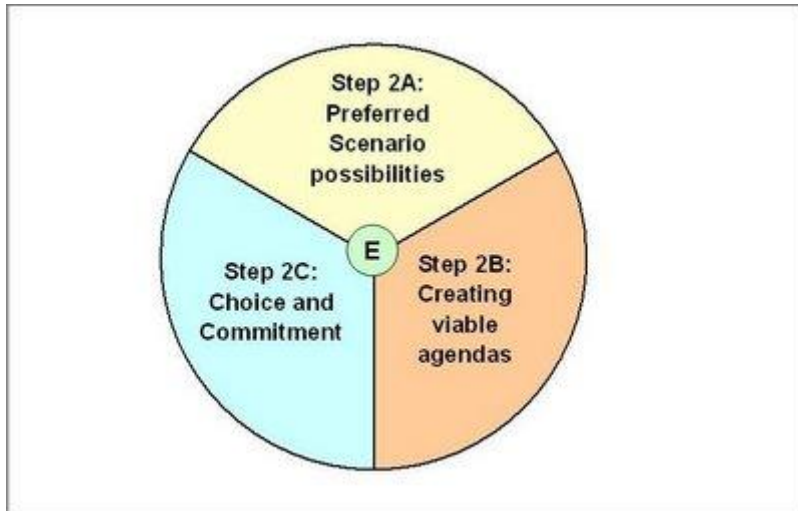
Stage 3 - Formulating Strategies and Plans: Help clients develop action strategies for accomplishing goals, that is, for getting from the current to the preferred scenario
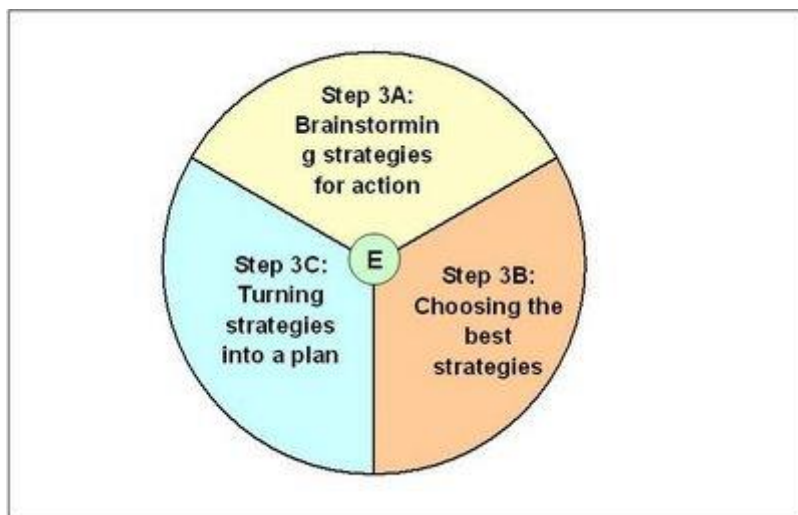
See: The Skilled Helper: A Systematic Approach to Effective Helping (www.amazon.com/Skilled-Helper-Systematic-Approach-Effective/dp/0534121381) by G. Egan.

Another step-by-step model, much favoured by English guidance counsellors is Roger's 7-Point Plan (see figure below). It dates from 1952, and has thus had a long life: a current Google search produces 192,000 hits. It serves as a checklist in asking: does the candidate satisfy essential criteria (disqualifying criteria if they lack these attributes) - relevant, valid, reliability related to the job in hand? This is known as a *trait-and-factor* based approach

1. Physical make-up	health, physique, appearance, bearing, speech (exclude discriminatory features such as accent)
2. Attainments	education,training, experience, achievements
3. Intelligence	Cognitive ability, learning capacity, analytical ability, ability to synthesise
4. Special aptitudes	e.g. construction, equipment, dexterity, mathematical, IT ability etc
5. Interests	intellectual, practical, active, social
6. Disposition	maturity, self-reliance, compassion, humour
7. Circumstances	Geographical mobility (excluding discriminatory factors such as age, children, marital status etc - unless specifically relevant to job)

To this kind of model, some counsellors may add some kind of self-knowledge testing, based for example on the person-environment fit theory (Holland, 1973): our self-perceived personality fits to particular occupations, says this theory. We become what we are. See www.self-directed-search.com in Online Resources.

And, adding to this, in the back of their minds, many counsellors have Carl Roger's (1951) Client-Centred approach which favours empathy and active listening as basic counselling skills. It is based on three cornerstones: congruence, empathy, and respect. Some theories take another, less rational-choice oriented tack, and have introduced concepts such as Planned Happenstance (Krumboltz & Levin, 2004) or Positive Uncertainty (Gelatt, 1989). Both double concepts represent a continuum or a dichotomy, and they represent a clash with linear, rational thinking. And all this may be enveloped into, for example, Solution-focused brief therapy (Shazer, 1998), where the focus is on, precisely solution, rather than problems or barriers: "If it ain't broke, don't fix it. If it does not work, do something else."

One particular approach, which may be applicable under many circumstances, is the constructivist (Socio-Dynamic Counselling; Peavy, 1999), which is based on the idea that we all live in different constructs. This is of particular importance when dealing with people from other cultures that your own. You may have a blind spot or two. See   e.g. www.nordvux.net/download/1136/constructivist_understanding.pdf.

Authors in this field include active counselling (Amundson, 2003); constructionism (e.g. Gergen, 1991); and systemic approaches (Bateson, 2000).

All in all, career counselling may be based on a plethora of approaches, including

- trait-factor/matching

- cognitive

- behaviouristic

- rational

- solution focused

- systemic

- constructivist/constructionist

- person centred

- Socratic

- narrative

- coach-oriented

- mentor-oriented

In the UK, however, Kidd et al. (1994) found that most career counsellors use a narrow range of methods, based on a vague notion of their theoretical foundations. But, says Collin (1996), the good counsellor is more than map-reader: she is a map-maker, or even better: a jazz player. Improvising from a theme: this may be one of the best approaches to work with refugees, asylum-seeker and immigrant workers. You cannot apply a one-size-fits all approach.

Module 3 Online resources

See **A New Look on Advocacy** at
http://www.gla.ac.uk/avg/avgrd2_3.htm

Material on employer/colleague prejudice and discrimination – difficulty obtaining work experience. For example:
http://www.gla.ac.uk/rg/fprsolen.htm#resint
Research institutes: integration, 'ethnic' relations and racism
http://www.gla.ac.uk/rg/fprsolen.htm#web   Meeting non-vocational needs: useful web sites for assistance in holistic guidance

Extracts
Advocacy in Career Guidance

Advocacy means speaking or acting on behalf of others – with their consent. is an old concept, and has long been recognised as an activity of career guidance. Swedish guidance practitioners even have a concept for this approach: it is known as *compensating* guidance. It can be valuable, on occasion, for one person to speak on behalf of another in order to further their interests. The need for advocacy may arise from the particular influence or expertise that the advocate can offer, or from some perceived difficulty in the individual speaking for themselves. *Self-advocacy* is a closely-linked concept. When individuals experience difficulty in getting their own message heard, this may arise from a lack of skill or understanding on their part, which could be addressed by supportive explanation or development of skills. The promotion of self-advocacy may take the form of assisting the individual in developing their voice and their message, or creating more receptive settings in which they can be heard.

Bibliography

Amundsen, N. E. (2003), *Active engagement: Enhancing the career counselling process,* Ergon Communications, Richmond, BC.
Bateson, G. (2000), *Steps to an Ecology of Mind*, Chicago University Press, Chicago.
Bimrose, J. (1996), Multiculturalism, in Bayne, R., Horton, I. & Bimrose, J. (eds), *New Directions in Counselling*, Routledge, London.
Bimrose, J. (1998), Increasing Multicultural Competence, in Bayne, R., Nicolson, P. & Horton, I. (eds), *Counselling and Communication Skills for Medical and Health Practitioners*, BPS, Leicester.
Bimrose, J. (2001), Girls and Women: Challenges for Careers Guidance Practice, British Journal of Guidance & Counselling, 29, 1, pp 79-94.

Bimrose, J. (2004), Sexual Harassment in the Workplace: An Ethical Dilemma for Career Guidance? British Journal of Guidance and Counselling, 32, 1, pp 109-123.

Bimrose, J. (2008), Guidance with Women, in J.A. Athanasou & R. Van Esbroeck (eds) International Handbook of Career Guidance, Springer + Business Media B.V., pp 375-404.Clayton, P. (2005), 'Blank slates or hidden treasure? Assessing and building on the experiential learning of immigrant and refugee women in European countries', *International Journal of Lifelong Education* 24(3), May-June 2005, pp 227-242.

Clutterbuck, D. (1998), *Learning Alliances: tapping into talent*, Institute of Personnel & Development, London.

Collin, A. (1996), The relationship between theory and practice: Practitioners as map-readers, map-makers - or jazz players? *British Journal of Guidance and Counselling*, 1996, 24, 1, 67- 81.

Egan, G. (2002), *The Skilled Helper: A systematic approach to effective helping*, Brooks/Cole, CA.

European Commission (2005), *Lisbon Action Plan Incorporating EU Lisbon Programme and Recommendations for Actions to Member States for Inclusion in their National Lisbon Programmes*: Companion document to the Communication to the Spring European Council 2005 (COM [2005] 24), Working together for growth and jobs, Brussels, ec.europa.eu.

Eurostat (2008), The Life of Women and Men in Europe: a statistical portrait, Office for Official Publications of the European Communities.

Gelatt, H. B. (1989), Positive uncertainty: a new decision-making framework for counselling, *Journal of Counseling Psychology*, Vol 36, no. 2, pp 252-256.

Gergen, K. J. (1991), *The Saturated Self: Dilemmas of identity in contemporary life*, Basic Books, New York.

Geroldi, G. & Maiello, M. (1992), *Eurocounsel, Phase I,* Eurocounsel Working Papers, European Foundation for the Improvement of Living and Working Conditions, Dublin.

Geroldi, G. & Maiello, M. (1993), *Eurocounsel, Phase II*, Eurocounsel Working Papers, European Foundation for the Improvement of Living and Working Conditions, Dublin.

Geroldi, G. & Maiello, M. (1994), *Eurocounsel Phase III,* Eurocounsel Working Papers, European Foundation for the Improvement of Living and Working Conditions, Dublin.

Geroldi, G. & Maiello, M. (1995), *Eurocounsel Final Reports*, European Foundation for the Improvement of Living and Working Conditions, Dublin.

Greco, S., Clayton, P. M. & Spreizer, A. J. (2007), *Immigrants and Refugees in Europe: Models of integration and new challenges for vocational guidance*, FrancoAngeli, Milan.

Holland, J. (1973), *Making Vocational Choices: a theory of careers*, Prentice Hall, Englewood Cliffs, NJ.

International Organisation for Migration (2005), Costs and Benefits of International Migration, *World Migration* 2005, International Organisation for Migration.

Ivey, A. E. (1994), *Intentional Interview and Counseling: facilitating client development in a multicultural society*, Third Edition, Brooks Cole Publishing, California.

Ivey, A. E., Ivey, M. B. & Simek-Morgan, L. (1997), *Counseling and Psychotherapy: a multicultural perspective*, Fourth Edition, Allyn & Bacon, Boston.

Jackson, M. A. (1995), Innovative Counseling Training: multicultural and multimedia, *Practice in Cross-Cultural Career Counseling*, Fifth National Conference of the National Career Development Association, July 1995, San Francisco.

Kidd, J. M., Killeen, J., Jarvis, J. & Offer, M. (1994), Is guidance an applied science? The role of theory in the careers guidance interview, *British Journal of Guidance and Counselling,* 22, 3: 385-403.

Krumboltz, J. D. & Levin, A. S. (2004), *Luck is no Accident: making the most of happenstance in your life and career*, Impact Publishers, Atascadero, CA.

Lago, C. & Thompson, J. (1996), *Race, Culture & Counselling*, Open University Press, Buckingham.

McLeod, J. (2003), *An Introduction to Counselling*, Open University Press, London.

Launikari, M. & Puukari, S. (eds.) (2005), *Multicultural Guidance and Counselling - Theoretical Foundations and Best Practices in Europe*, Centre for International Mobility, Finnish National Board of Education, University of Jyväskyla, Jyväskyla.

McMahon, M., Bimrose, J. & Watson, M. (2010), Older Women's Careers Development and Social Inclusion, Australian Journal of Career Development, 19, 1, 63-70.

Patterson, C. H. (2000), *Understanding Psychotherapy: Fifty years of client-centred theory and practice*, PCCS Books, Ross-on-Wye.

Peavy, R. V. (1999), *Socio-Dynamic Counselling: a constructive perspective*, Trafford Publishing.

Pedersen, P. (1988), *A Handbook for Developing Multicultural Awareness*, American Association for Counseling and Development, Alexandria, VA.

Pedersen, P. B. (1991), Multiculturalism as a generic framework, *Journal of Counselling & Development*, 1991, 70, 1, pp 6-12.

Ridley, C. R. (1995), *Overcoming Unintentional Racism in Counseling and Therapy: a practitioner's guide to intentional intervention*, Sage, Thousand Oaks.

Roger, C. (1951), *On Client-Centered Therapy,* Houghton Mifflin, Boston.

Rose, N. (1999), Governing the Soul: the shaping of the private self, Free Association Books, London.

Schroeder, J. (2007), 'Diversity and its limits: requirements, problems and concepts for refugees and immigrants', in Greco, Clayton & Spreizer (q.v.).

Shazer, S. de (1998), Clues - Investigating Solutions in Brief Therapy, Norton, New York.

Sue, D. W., Arrendondon, P. and McDavis, R. J., (1995), Multicultural Counseling Competencies and Standards: a call to the profession, in *Handbook of Multicultural Counseling*, Ponterotto, J. G., Casas, J. M., Suzuki, L. A. and Alexander, C. M. (eds), Sage Publications, Thousand Oaks, California.

Sue, D. W., Ivey, A. I., & Pederson, P. B. (1996), *A Theory of Multicultural Counseling & Therapy*, Brooks/Cole, Pacific Grove.

Sue, D. W. & Sue, D. (1999), Counselling the Culturally Different: Theory and Practice, Third Edition, Wiley, New York.

Wrenn, C. G. (1985), The culturally encapsulated counsellor revisited', in Pedersen, P. (ed.) *Handbook of Cross-Cultural Counselling and Therapy*, Greenwood, Westport, CT.

Further recommended reading

Højer B. (2005), *Educational and vocational guidance of refugees and immigrants - a qualitative analysis of the intercultural guidance interview*. Available at: www.gla.ac.uk/rg/emulti15.htm.