

GOOD PRACTICE BOOKLET on

Culture- and Gender-sensitive Guidance and Counselling



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INTRODUCTION



The EQUAL project partnership of four European countries (Denmark, Finland, Italy and Spain) called *CHOICES* focused on culture- and gender-sensitive issues in guidance and counselling. The goal of the project consortium (2005–2007) has been to map out methods that are used for guidance and counselling of young people at risk of exclusion as well as for promotion of equality between men and women in the labour market in the above countries. Concrete results of the European *CHOICES* cooperation included a research report, two good practice guides, newsletters, exchanges of expertise and a final seminar.

This Good Practice Booklet on Culture- and gender-sensitive guidance and counselling aims at compiling case descriptions of activities in the area of culture- and gender-sensitive counselling that can be considered good practices in two Southern and two Northern European countries. Altogether there are 12 good practices presented in this booklet. Due to the rich and versatile nature of the good practice cases, they are introduced country-wise.

A good practice in this booklet can be defined as an initiative that seeks to achieve any or all of the following:

- recognising and/or promoting **culture-sensitive awareness and competencies** among guidance practitioners in education and employment sectors
- increasing equitable **participation of ethnic groups in education, training and employment** as well as in the social, cultural and political life of a local community
- overcoming barriers to **equal access for all ethnic groups to public services** and improving cooperation with local administrations in this regard
- recognising and/or promoting **gender-sensitive awareness and competencies** among guidance practitioners in education and employment sectors
- increasing **equitable participation of boys and girls in education, training and employment** as well as in the social, cultural, economic and political life of a local community
- overcoming barriers to **equal access for boys and girls to public services** and improving cooperation with local administrations in this regard

Two short articles describing the basic meanings, concepts and contexts of culture- and gender-sensitive guidance and counselling have been written by Dr Sauli Puukari (University of Jyväskylä, Finland) and Dr Päivi-Katriina Juutilainen (University of Joensuu, Finland) for giving the reader valuable orientation into these topics.

The *CHOICES*-project partners hope that all readers of this booklet will find the selection of the good practices useful for their own daily work.

MULTICULTURAL COUNSELLING – CONCEPTS AND CONTEXTS

Our relation to and understanding of culture has a major impact on our worldview, the way we perceive the world and understand what it is to be a human being. As professionals of various fields in multicultural societies we have an obligation to become more aware of the ways culture affects us and how we affect culture together with our fellow human beings. Particularly professionals in the field of multicultural counselling need to develop their understanding of culture and its implications for counselling. Becoming a multicultural counsellor does not only mean gaining more knowledge of other cultures, but even more it means understanding the complex processes through which people become members of communities and societies and construct their worldviews, basic attitudes, values, norms, etc. (see e.g. Geertz 1983, Maruyama 1992, Seeley 2000).

Counsellors and other professionals need multicultural competencies in order to be better able to take into account cultural diversity of their clients. Perhaps the most well-known way in conceptualising multicultural counselling competencies is the one developed by Sue, Ivey & Petersen (1992, 1996). They divide the multicultural competencies into three characteristics of a culturally competent counsellor: 1) awareness of his/her own assumptions, values and biases, 2) understanding of the worldview of a culturally different client, and 3) an ability to develop appropriate intervention strategies and techniques. Each of these characteristics include the following

three dimensions: 1. beliefs and attitudes, 2. knowledge, and 3. skills.

What is culture? The classic definition sees culture as that part of the environment that is created or shaped by human beings. Many other definitions place the main stress on those elements in culture which cannot be observed as clearly as the visible elements in our environment. Among the more comprehensive definitions of culture as it relates to multiculturalism is that of Pedersen (1991, 7), which includes the following elements:

- Demographic variables (e.g. age, sex, place of residence)
- Status variables (e.g. social, educational, economic)
- Affiliations (formal and informal)
- Ethnographic variables (e.g. nationality, ethnicity, language, and religion)

This and other broad definitions of culture suggest that we are dealing with a complex phenomenon which is present in all counselling situations. Often cited notions of the need for counsellors to become more aware of and sensitive towards cultural differences have also been criticised in that they are inadequate as such. A broader range of aspects should be taken into consideration in developing multicultural counselling. Differences in cultural backgrounds of counsellors and clients need to be approached and studied from multiple perspectives, as suggested e.g. by Sundberg and Sue (1989):



- mutual understanding of the purpose and expectations of counselling is required
- the intercultural understanding and communication skills of counsellors should be developed
- intercultural attitudes and skills need to be developed
- the external environments of clients should be understood and noted in the counselling process
- universal and culture-specific elements in counselling are distinguished and understood by the counsellor

Multicultural counselling includes several different meanings depending on the context of use. First, the common and linking perspective is that multicultural counselling refers to supporting and helping activities where the counsellor/s and counsellee/s are different from each other in terms of ethnicity, race, culture, etc. (see e.g. Herring 1997, Jackson 1995, Mio, Trimble, Arredondo, Cheatham & Sue 1999). Cultural difference, here, can have different meanings depending on the way it is interpreted. The trend that emphasises cultural differences – particularly based on ethnicity or race - is often called as culture-specific (*emic*), whereas the trend that puts more stress on similarities is called universalistic trend (*etic*). Culture-specific perspective is needed in order to respond to cultural differences in such a way that people from other cultures can feel that they are noted and respected as people of their own culture of origin. Universalistic perspective reminds us that people from different cultures share similarities and that all counselling is

multicultural in the sense that each individual has his/her own unique personal history and belongs to various cultures – cultures characterised e.g. by gender, social class, sexual orientation, political background, religion, etc. It seems quite clear that both basic perspectives (*emic and etic*) - in their extreme forms - can lead into one-sided understanding of multicultural counselling. Both of them provide important perspectives, and a balance between them should be sought.

Secondly, multicultural counselling represents systematic attempts to deal with cultural diversity in counselling. In addition, multicultural counselling also refers to a theoretical force or theoretical trend, which can be seen as the most recent addition to the theoretical forces of counselling (e.g. Hackney & Cormier 1996, 4–8, Pedersen 1991, Sue, Ivey & Pedersen 1996). Finally, multicultural counselling implies the recognition of the major impact that culture has on us as human beings. Human existence as expressed in thoughts, values, behaviours, attitudes, etc. cannot be understood without considering us as members of larger communities, societies, and civilisations. Meanings and perceptions are constructed together with other people who belong to same and/or different cultures, the culture affects us and we affect the development of the culture together with other people.

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GENDER AND GENDER-SENSITIVE COUNSELLING - DEFINING BASIC CONCEPTS



The discussion concerning concept(s) sex/gender was opened in the 1960's with the concept 'sex roles'. The concept sex was referred to the existence of human beings determined by biological and physical aspects. The biological sex was deemed to be the foundation on which the development of the social gender was anchored. So, by gender, we mean the roles and behavioural patterns adopted by an individual, as well as the whole formed by social roles, norms and expectations. A 'gender role', again, is the sum of cultural expectations and norms, imposed on an individual's personality and behaviour according to his or her (biological) sex. (Lahelma 1992, 6–7, Lempäinen 2003, 23.) Later on, in the postmodern feminist discourse, this classification has been considered problematic because it is categorical and contains the presupposition about biology as out of range of person's experiences and construction processes. (Anttonen 1997, 52–53.)

'Gender stereotypes' refer to established, permanent and usually simplistic assumptions and expectations on female and male characteristics and the duties of the two genders in society. Through stereotypes, our everyday processing of information is more easily manageable, as they direct and bind our thoughts, often without us realising this, thus limiting our choices in many daily situations. 'Sexism' refers to practices and prejudices based on stereotypes which lead to the other gender being treated as inferior: (Aapola & Kangas 1996, Weinreich 1978.)

Gender relations encompass the notion of men and women being opposites, in terms of not only biological differences, but also psychological characteristics and activities. In other words, the genders are perceived and defined as the opposites of each other. The related opposites are, for example, rational – emotional, strong – weak, independent – dependent, objective – subjective, mathematical – linguistic, etc. (Lahelma 1992.)

The concepts 'gender system' and 'gender contract' have been formulated to bring to the fore the covert structures and processes related to the relationship between genders in the society. The most salient feature of the Western gender system is the division of labour between men and women. The gender contract refers to the historical development of the gender relations and the segregation of social life into public and private spheres. According to this cultural system, men carry the responsibility of public activities, that is, the productive activities of society, while women's tasks are within the private sphere, reproductive: rearing and looking after children. (Liljeström 1986.) In Finland, for example, along with social development the housework carried out by women within family communities has extended to cover caring professions in the public sphere, in day-care, schools and health care. The 'contract' regulating the gender-based division of labour also means that work within the public sphere is valued by being paid, whereas work done outside this sphere is unpaid. Even

in the public sphere, women's work is at the lower end of the hierarchical scale; therefore, sectors dominated by women are lower-paid than those dominated by men. (Hirdman 1990.) Finland appears in many statistics to be the most segregated country in the EU. Although Finnish women have participated equally in working life outside the home alongside men for decades, they have only entered certain sections of the labour market and certain jobs. In addition to the horizontal division of labour, the segregation has been vertical.

Gender-sensitive counselling emphasises processes in-creasing the awareness of the social order of gender. Gender-sensitive counselling means occupational coun-selling that identifies and acknowledges gendered struc-tures and processes in society, as well as how they affect men and women's lives. The point of departure is the idea that gendered processes are integrally linked to an individual's wellbeing. This is why these questions are ex-plored within their socio-cultural context and there is an active search for ways of unravelling the injustice evolved in gendered practices and experiences of them. Gen-der-sensitive counselling, thus, also emphasises the male point of view and men's opportunities to become aware of how their thinking and actions may be governed by stereotypes, which can be regarded as a kind of strait-jacket. (Juutilainen 2003.)

Gender-sensitive counselling, like counselling in general, aims at improving clients' ability to take action in ques-tions related to their choices in life. On the one hand, counselling aims at improving an individuals' mental bal-ance, on the other, facilitating their ability to act in and in-fluence the culture, society or community to which they belong. In this connection, the term 'empowerment' is often mentioned, referring to the process through which people can live in a better balance with their environ-ment and make use of their opportunities in a goal-or-iented manner. What is central in gender-sensitive coun-selling is awareness and creation of new meanings. In terms of guidance and counselling in schools, this trans-lates into the pupils'/ students' abilities to make mean-ingful choices of school subject and plan their life (Juuti-lainen 2005).

However, what does gender-sensitivity mean in terms of occupational skills and activities? First, it means that the counsellor has a theoretical knowledge of gender socialisation, the gender system and equality legislation. The counsellor understands that the world is, in many ways, a different place for men and women and is able to consider this when meeting clients. The counsellor can also identify language use that categorises genders and uses language that respects diversity. A counsellor capa-ble of critical assessment continuously aims at reviewing his or her own gender-related beliefs and assumptions and questions his or her own interpretations. He or she

also takes into consideration how his or her own actions affect the counselling process and other occupational interaction. This also means that the counsellor is able to identify and pinpoint gendered structures and processes prevailing in society and educational and workplaces, in particular. Only from such a basis can a counsellor encourage individuals to engage in a critical evaluation process, in which they analyse their own actions and underlying assumptions.

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GOOD PRACTICES DENMARK

I. Parental Role Models (DK)

In 2002 the Ministry of Integration launched a campaign called “We need all youngsters” (“Brug for alle unge” in Danish; see www.brugforalleunge.dk). The campaign was part of a general effort to ensure that more young people with ethnic minority backgrounds – that is, refugees, immigrants and their descendants – get an education in order to improve their chances to gain a foothold on the job market. The concept of role model was the key issue to the campaign. The underlying idea was that young people could identify with, learn from and imitate other young people with similar backgrounds who had succeeded in completing an education and/or getting a job afterwards. Role models were thought of as living proof that it is possible to overcome the big challenges of being integrated in Danish society.

At first a corps of role models was established which consisted exclusively of young people. Later, however, the corps was expanded to include parents. The reason was that the corps should be able to match the target group with respect to age, gender, national backgrounds and personal experiences. Role models are expected to have a command of Danish language and a solid understanding of Danish democracy in order to qualify as ideal role models.

The task of the parental role models is to communicate their experiences with their own children and their school attendance and education in general. Special attention is given to the parents' support and encouragement of their children in all matters related to education.

Such communication and dialogue take place at meetings where a few role models get together with representatives of their target group – that is, bilingual parents – and other interested parties. The meetings take place all over the country within associations, residential areas, etc. Although the target group is mainly bilingual parents, the initiative is also geared towards all the institutions and actors that deal with ethnic minority youth, which imply guidance counsellors from youth guidance centres.

On the face of it, the role model corps could be seen as a paternalistic initiative directed at so-called exposed and poorly integrated people with ethnic minority backgrounds, but based on our experience from a couple of meetings this is not necessarily how people – that is, role models, parents and other family members – understand it. The role model concept seems in fact to be popular because it is very useful in creating a space for frank remarks, discussions, reflection and dialogue between the parties involved. Whether this means that more young



people succeed in making it as regards education is impossible to tell, though.

2. Publication on multiculturalism (DK)

The Danish anthropologist Yvonne Mørck has written an article entitled “Multikulturalismernes kønsblinde øjne. Mangfoldighedsudfordringer og kønsligestilling” [“The Multiculturalisms’ Gender Blind Eyes. Challenges of Diversity and Gender Equality” in English translation] in *Dansk Sociologi* 2002, 3:7-27. The article is meant as a contribution to an ongoing discussion of the concept of culture that underlies the idea and policy of multiculturalism. The main argument is that culture is often used uncritically in the debate on multiculturalism and that culture tends to be seen as something that people possess which deserves respect and reverence. Consequently, collective rights are accorded to ethnic minority groups on the basis of culture.

It is important, however, to look into the relationship between power and culture and power and cultural representation. Instead of taking a unified and shared version of culture for granted, we should ask: whose (version of) culture are we talking about? And whose interests are favoured? Cultural traditions, not least minority cul-

tural traditions, are sometimes opposed to basic women’s rights and women’s interests in general. Public versions of culture tend to be ideological tools in the hands of people in power; which are more often than not men rather than women. Collective rights based on culture can work against women’s rights and interests and it follows that a social practice based on ‘respect of culture’ can sometimes be detrimental to women and children and even clash with an official policy based on gender equality.

According to Mørck, ethnic minority women are often subjected to internal restrictions – that is, restrictions within their families and ethnic communities – that spring from the fact that women are expected to embody cultural tradition. The burden of keeping up tradition thus falls more heavily on young women than young men. This means that young women are subjected to many forms of parental and male control such as sexual chastity before marriage and arranged or forced marriages that may clash with the young women’s own wishes and plans for the future such as getting an education and a job. The cultural importance attached to women’s bodies and sexuality means that women’s conduct and public appearance are scrutinised. If young women do not take up the appropriate modest and chaste female position in public they are believed to jeopardise their family’s honour.

Although the article has no direct reference to guidance and counselling it seems useful in this respect as culture is sometimes used somewhat unreflectively in the literature. What we can learn from the article is to make sure not to sacrifice women's rights when we deal professionally as guidance counsellors with people who are defined as cultural others.

3. BA in guidance and counselling (DK)

The Danish government has made a recent move (in March 2006) towards a professional bachelor programme to become a guidance counsellor qualified for a job at for example one of the many youth guidance centres (Ungdommens Uddannelsesvejledning; UU-centre) in Denmark. The move is part of the government's thoughts on 'Denmark in the global economy' (see www.globalisering.dk) and resulting strategies (see the April 2006 publication "Fremgang, fornyelse og tryghed"; "Progress, Innovation and Security" in English translation).

In the near future a completed professional BA or an upgraded diploma education in guidance and counselling will probably be compulsory. The government's plan to professionalise and upgrade the guidance counsellors is based on the idea that they are not good enough

equipped for the job. It is argued that the different levels of education do not constitute a connected whole in guidance counselling practice which is why too many young people know too little about the education programme they enter and therefore end up dropping out or taking too long to complete. A systematic and intensified collaboration between guidance counsellors across the different levels of education, job and carrier is supposed to contribute to sure and well-informed choices on the part of young people. Preparing young people for a life in a globalised world – a life that is seemingly characterised by lifelong learning and flexibility due to international competition – is also emphasised as a challenge that guidance counsellors have to face, which implies a strengthening of their linguistic, intercultural and communication competencies.

Professionals within the guidance system seem to welcome the planned reform, and who can argue against plans for improvement in this field? Even so, it seems that the government's initiative is somewhat airy, and the publication is ripe with buzzwords such as globalisation and intercultural competencies. It also seems that guidance counselling is *the* way to deal with almost every kind of problem, even problems that would seem to be structural and demand corresponding solutions. Guidance counselling therefore tends to become a buzzword in itself.

The government's initiative has not been adopted by the parliament yet. How the reform will affect the existing guidance system, in what respect and to what degree, is not possible to tell. The present training programme consists of three modules: Careers guidance and the guidance practitioner; Careers guidance and society; Careers guidance and the individual. The reform will probably put more emphasis in the curriculum on gender and ethnicity.

GOOD PRACTICES FINLAND

4. European publication on multicultural guidance and counselling (FI)

The publication entitled *Multicultural Guidance and Counselling - Theoretical Foundations and Best Practices in Europe* (Eds. Mika Launikari and Sauli Puukari 2005) is a compilation of articles written by Finnish and other European experts about the prevailing theories and practices in multicultural guidance and counselling in Europe.

The handbook addresses the needs that culturally diverse European societies have in terms of providing their immigrant and ethnic minority groups with better information, guidance and counselling services. Among other topics, it discusses the multiplicity of realities in Europe, the conceptual and philosophical foundations of multicultural counselling, as well as multicultural approaches, methods and best practices in multicultural counselling in the contexts of education and employment. Theoretical aspects presented in the handbook become more familiar to the reader with the help of the questions and tasks sections at the end of each chapter.

The handbook is intended for guidance counsellors who work with immigrant clients and are looking for information on theories, methods and practices in multicultural counselling. It is also aimed at guidance counsellor trainers who can apply the ideas and exercises of the handbook in their training programmes in order to develop

their participants' intercultural awareness and skills. In addition, human resources personnel in multinational and multicultural organisations can benefit from the handbook, as well as those giving guidance to international students.

The handbook is available in pdf format (375 pages) free of charge at <http://www.cimo.fi/english/> -> Publications. The publication was funded by CIMO, the Finnish Ministry of Labour, the Finnish National Board of Education and the European Commission (through Leonardo da Vinci).

Further details about the handbook can be obtained from the editors:

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5. In-service training courses on multicultural guidance and counselling (FI)

As part of the Guidance and Counselling Education and Research Unit's activities at the University of Jyväskylä, in-service training courses on multicultural guidance and counselling have been actively developed. In developing the in-service training both theoretical and empiri-



cal research in the field has been utilised as well as the trainers' experiences and results of evaluation of earlier training courses. In the following, selected key elements of the latest in-services training courses will be presented.

The following key objectives have been set for the training courses:

- Raising and developing multicultural awareness
- Enhancing understanding on key aspects of multicultural guidance and counselling
- Developing multi-professional collaboration and networking

The idea of giving the participants of an opportunity to develop their *multicultural awareness* has been an important element in the in-service training courses. This includes discussion of the nature of *multicultural guidance and counselling relationships* and the need to broaden counsellor roles in order to meet the various needs of multicultural clients. (e.g. Atkinson et al. 1993, Puukari & Launikari 2005, Sadowsky et al.)

One of the most important phenomenon and concept in multicultural counselling is the *worldview* which is close related to the development of multicultural awareness. When we are facing different cultures and diversity in counselling process we are directly or indirectly dealing with our conception of life and our worldview. How

do we make sense of our existence? Who am I? What does it mean to be a human being? All these types of questions are fundamental parts of the worldview and they have a very special role in multicultural counselling. In our in-service training courses we have approached the worldview in the form of conceptual model which combines the conceptualisations of van Deurzen-Smith (1988) and Kotkavirta & Nyysönen (1996) (for more see Parkkinen & Puukari 2005). The idea of the model is to provide a holistic map to interpret one's personal worldview. We have found that this map helps counsellors to understand the dimensions and content of the worldview which opens fruitful perspectives without producing restricted and categorised interpretations.

Multicultural guidance and counselling often requires *multiprofessional collaboration*. In the courses participants come from different contexts (various schools, social work, employment offices, voluntary organisations, etc.) Therefore, the courses have given the participants a good opportunity to understand the different roles professionals have in their working environments. These discussions have helped them to synchronise guidance and counselling services and to create concrete collaboration with experts from different organisations. Among the participants, there seems to be a big need for organising collaborating structures and more effective networks so that professional roles and the whole counselling service system can be developed to holistically

meet the needs of the clients with different ethnic backgrounds.

A very crucial aspect in the pedagogical approach has been an attempt to be sensitive towards participants' experiences and their work contexts. The trainers' role has been to provide the participants with relevant theoretical starting points for reflecting their experiences with each other. The pedagogical approach could also be characterised as a joint exploration into participants' world of work with an attempt to challenge them to think critically, find new perspectives and become more aware of their routines using the experiences of other participants and the teaching materials available as tools for broadening their understanding.

The pedagogical approach has been consultative in the sense that introductory lectures and materials are not to be learned as such, but to be used as starting points for reflective thinking. All participants collaborate in group processes and try to find new possibilities to develop their own approaches and methods as well as cooperation with other professionals. For trainers this kind of approach is a big challenge, but at the same time it is a wonderful exploration together with the participants.

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<http://www.cimo.fi/dman/Document.php/~public/Julkaisut+ja+tilastot/English/multiculturalguidanceandcounselling.pdf>

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6. How to promote gender equality in school counselling? A book on making a gender sensitive counselling plan (FI)

The book “Seven aspects about school counselling for gender equality” has been produced in the project funded by the European Social Fund. The project focused on gender-sensitive guidance and counselling. University of Helsinki coordinated the project in co-operation with the Finnish National Board of Education. The aim of the book is to bring together two important themes in Finnish schools: first the underlined status of guidance and counselling in the new national curriculum, secondly the possibility to promote gender equality in the situation where guidance and counselling is seen as the task of all teachers. The text concerning guidance and counselling in the national curriculum is deconstructed from a gender-sensitive perspective.

We begin with a (his)story of school counselling and its intersections with promotion of gender equality. One of the objectives of counselling has been and is to advance gender equality both within schooling and the labour market. Since the 1980’s there have been numerous projects focusing on desegregation by developing and introducing methods and measures for education and counselling. Unfortunately the results of the projects have not been disseminated as every-day practices of counsellors. On the other hand, the possibilities of a school counsellor to influence the gender division of pupils’ choices are quite limited. Gender is bound to the cultural and societal divisions, which the guidance and counselling, at its best, can contradict and shake but never resolve. The holistic view of guidance and counselling in the Finnish national core curriculum enables the more conscious advancing of gender equality in the every day life at school. Practically it means reflection of one’s assumptions and beliefs concerning gender and the changes in attitudes and every day practices. These processes also might eventually lead to changes in pupils’ choices.

THE SECOND ASPECT deals with legislation and norms concerning counselling and gender equality work in Finland. The basis for guidance and counselling in the Finnish school system is set in the Act and degree on comprehensive education. They give the right for every pupil to get personal guidance and counselling. At the municipal and school level there is an obligation to write out distinct plans for implementation of counselling. These plans

enable the more effective gender equality work in the school procedures.

THE THIRD ASPECT engages school counselling to the regional and local context. In the centre of critical examination are the connections between the structure of source of livelihood and the education possibilities, with the way of co-operating. When planning counselling it is important to clear up and make visible the options and barriers the local circumstances contain.

THE FOURTH ASPECT refers to school counselling as organisational plan making and functioning. In this capture equal division of labour and equal responsibilities in different areas of teaching and counselling are discussed. The personal and economical resources of the school staff are considered, also teachers' possibilities to participate to the pupils' learning periods for becoming acquainted with working life in different work places.

THE FIFTH ASPECT concentrates on the actual curriculum goals for school counselling and forms the most important part of the publication. In this capture all the goals are reconstructed one by one in the perspective of gender and gender equality. For example:

"With the support of counselling the pupil makes choices for school work, education, every-day life and future which are based on her/his abilities and interests."

Counselling, however well organised, affects to the pupils' life planning process and their life space. So, what do we think about the abilities and interests of pupils? What kind of cultural belief systems are guiding our assumptions about girls' and boys' abilities and interests? In fact, what does it mean when we talk about pupils' own interests from the perspective of gender socialization?

THE SIXTH ASPECT leads the reader to think about methodological issues in the school counselling process: counselling lessons, group counselling, individual counselling interviews and experiences in the working life, as tools for constructing study path and future. The focus of the inspection is in the way different counselling methods can support and respect gender diversity and act as promoters for gender equality.

THE SEVENTH ASPECT leads us back to the beginning: we imagine and present The School of Gender Equality World. With "Gender Equality World" we refer to the society in general. It also refers to a municipality where the school lies, and finally it refers to the school itself.

More information can be obtained from the authors of the book:

Ms Pirkko Hynninen

email: pirkko.hynninen@helsinki.fi

Dr Päivi-Katriina Juutilainen

email: paivi-katriina.juutilainen@joensuu.fi



7. Total Counselling (IT)

Total Counselling was a pilot project (2002–2004) that was financially supported by the European Union through the Leonardo da Vinci programme. The project partners were different organisations from Iceland, Slovenia, Italy and United Kingdom.

The Italian partner was Arca 3001 ONLUS, a non-profit organisation created in 2002, especially to manage the “Total Counselling Project”. Arca 3001 ONLUS is linked with the Network of the Youth Information Centre of Rome (Italy).

The basic goal of Total Counselling -project is to prepare the concept of a holistic model of counselling for young people with interactive elements of vocational, educational and personal counselling. The concept will introduce a suggestion on how to place the model into national systems.

Counselling gives support for how to manage difficult situations, such as applying for a job, which includes the research of all necessary information, to foresee any possible alternatives, the planning and implementation of the action, etc. Services are offered to help young people and to accompany them in personal, educational, training and occupational choices and careers. It includes a wide range of activities. For example activities within schools

to help students clarify their goals and understand the labour market; personal or group-based assistance with decisions about initial courses of study, courses of vocational training, further education and training, initial job choice, job change, or work force re-entry.

Target group is young people who have left the educational system and are not involved in other organised forms of formal/non-formal education and training the socially excluded group. Indirectly, the goals of the project are aimed at all counsellors who are involved in the counselling of young people in different environments.

Findings are summed up in a handbook of holistic counselling for young people.

Further details about the project and the handbook can be obtained writing to Arca3001:
e-mail: arca3001@libero.it

8. GenderNet (IT)

GenderNet is a network promoting the European dimension and co-operation in the collection of gender mainstreaming strategies, methods, materials and related projects. It is a transnational network of practice oriented expertise and a platform for vocational qualifications

and guidance organisations, counsellors and actors at national and transnational levels. The network consists of 15 partners from different countries in Europe.

The Italian partner is “**Città della Scienza**”, a Documentation Centre offering vocational guidance services. Founded by “**Fondazione Idis - SpaziOrienta**”, its services are available to education and training establishments at a local and regional level and also to the public.

In 1999, SpaziOrienta was appointed as a National Resource Centre for Vocational Guidance (NRCVG) by the General Direction Education and Culture of the Ministry of Education. Moreover, it is one of the 59 local relays of Eurodesk - the European Network implemented in Italy according to the contract stipulated with the European Commission General Education and Culture. In the GenderNet network, SpaziOrienta served as a contact partner for accessing and informing other European networks in vocational guidance and qualification.

The main aims of GenderNet are:

- Facilitate collection, analysis and exchange of best practice in gender mainstreaming approach in Europe;
- Survey gender mainstreaming approaches in completed and current LEOANRDO DA VINCI, ESF and other Community funded projects and in national practices in

order to assess the levels of gender specific design of vocational qualification and guidance materials and methods;

- Create an ICT platform to facilitate, at the widest European level, the access to network contents, to include other contributions into the development by allowing experts, practitioners, researchers and trainers to exchange ideas, developments and practice, to facilitate on-line discussions and to enable flexible reactions to new situations;
- Disseminate activities and results in order to promote the co-operation with other regional or European networks focusing on gender mainstreaming.

Further details about the project can be obtained visiting the page: <http://www.gendernet.at> or contacting the Italian project manager Daniela Varone: varone@cittadellascienza.it

9. CREAM - CREAtive and practical Media education activities (IT)

CREAM - CREAtive and practical Media education activities was a European project financially supported under the Leonardo da Vinci programme by the European Commission, DG Education and Culture (2003–2005). The project was carried out by five partners: Mira Media, Online/More Colour in the Media (OL/

MCM), Skillset, Jugend Film Club (JFC) and Co-operation for the Development of Emerging Countries (Cospe).

The Italian partner is Cospe, which helps to promote sound development of Third World countries, but also focuses on ethnic minorities in Italy and Europe. It is recognised as a non-governmental organisation (NGO) by the Italian Ministry of Foreign Affairs and the European Union.

The project consists of various media education activities and career orientation events for young people carried out in co-operation with the media industry. Together, these activities and events offer students the opportunity to experience work within the media and encourage them to choose studies which prepare them for a career in the media. The activities and events especially aim to interest young people from ethnic minority communities in media careers, as minorities are still underrepresented in media professions. During the project, partners in CREAM have learned from each other's experiences. They also developed intercultural methodologies and structures for guidance and counselling with the aim of introducing more students of ethnic minorities into media professions.

In Italy the CREAM project, coordinated by COSPE, foresees the following activities:

- Trainings for students of ethnic minorities, through an integrated approach of education to the media, with the involvement of local media, teachers and structures of guidance and counselling. Activities are finalized to learn competences about instruments used in the media professions.
- "Mostafâ Souhir prize", for promotion of multiculturalism in the media (<http://www.premiomostafasouhir.it>): operators of multicultural media meet groups of teenagers to exchange experiences.
- Trainings for counsellors and teachers of secondary school.

Further details about the project can be obtained from:
Cospe, Mrs Anna Meli, meli@cospe-fi.it
Cospe, Ms Valentina Lombardo, lombardo@cospe-fi.it

GOOD PRACTICES SPAIN

10. Good practices database (ES)

The Good practice database (<http://experiencias.psoe.es/index.php?inc=presentacion>) is an initiative that consists of the creation of a web-based good practice search engine. Its purpose is to collect and classify good practices that are being carried out in Spain concerning different social issues: gender; immigration, intercultural counselling, housing, etc.

It is possible to search the database either by using geographical parameters (it provides a map where you can select the **area** of the country you wish to enquire about) or thematic parameters (by means of **key words**) or by selecting specific **organisations** liable to be involved in such initiatives.

The purpose of the database is to bring good practices into knowledge of the different policy makers and social organisations so that such good practices can be replicated and/or adapted in other contexts and situations, in order to reuse and incorporate the know how and expertise gathered through the experiences included in the database. The aim is also to provide a common resource for new entities to add their own experience and mainstream all such good practices.

The webpage is structured as follows:

Presentation: In the presentation of the database, the aims and objectives of the project are stated, and the procedure for the inclusion of new good practices explained

Catalogue: The catalogue is the list of topics in which the good practices are classified. Each topic is hyperlinked to the corresponding list of good practices.

Search: This section corresponds to the actual search system, which as stated previously, provides for three different ways of searching information

Contact: Finally this section provides with contact details and with the pattern or template that has to be filled in order to add new good practices to the database.

Each good practice is structured as follows:

- Name of the good practice
- Geographical area and profile
- Promoting entity
- Good practice abstract
- Description of the experience in full detail
- Objectives accomplished
- Schedule of the experience
- Further documentation on the experience
- Contact details



Potential users of the database are, among other, guidance counsellors, EO (Equal Opportunities) technicians within public/private institutions, local councils and regional governments, educational authorities and private training entities, political organisations and trade unions, entities collaborating with other good practices resources, entities involved in European Programmes or similar initiatives at national/regional and local level.

This database is interesting at EU level because:

- It provides visibility to the local initiatives being carried out successfully; these local success stories may otherwise never be heard of in the national and EU contexts.
- These initiatives can be replicated and adapted to other contexts, countries and needs, with the advantage that they have already worked somewhere else
- Eventual inputs of new good practices from other entities and other countries may allow this search engine to become a valuable and EU-based good practices information resource.

More information about the database can be obtained from Carles Pi y Sunier Foundations. It is an entity that develops its activity mainly in Catalunya, in cooperation with several local and regional policy makers, training institutions and universities, research centres, etc. It carries out publications, reports and studies on a varied range of topics or study areas: local organisation and local management, public-private cooperation, emerging local policies, welfare and quality of life in large urban areas, inter-governmental relationships, etc.

Address: Carles Pi y Sunyer Foundation, Gran Via de les Corts Catalanes, 491 E-08015 Barcelona

Telephone: (34) 93 452 71 15

Fax: (34) 93 323 34 31

Email: bbp@pisunyer.org

The County of Barcelona is the public body in charge of the regional government of Barcelona county, that includes 311 councils, and whose headquarters are in the capital city of the region, that is, the city of Barcelona.

Address: Diputació de Barcelona.

Rambla de Catalunya, 126. 08008 Barcelona.

Telephone: (34) 91.582.06.15

Fax: (34) 91.582.05.80

E-mail: mmartinez@psoe.es

More information on the promoting entities and the good practices database can be found in the following links:

<http://www.diba.es/bbp/es/default.htm>

(good practices database project)

<http://www.diba.cat/ladiputacio/qui.asp>

(County of Barcelona)

<http://www.pisunyer.org/>

(Carles Pi y Sunier Foundation)

<http://experiencias.psoe.es/index.php?inc=presentacion>

(good practices database)

11. Equal products catalogue (ES)

The Equal products catalogue includes all the products in the first Equal call Projects (all 4 axes) that were specifically designed to support Equal Opportunities. Thus, the catalogue provides 250 Equal Opportunities – oriented products. These products range from specific mainstreaming tools, methodological guides and counselling materials to studies and good practices guides.

The purpose of the catalogue is to agglutinate valuable materials and experience concerning counselling and mainstreaming procedures and methodologies, and training tools for counsellors.

The webpage is structured in the following levels:

Equal level: It classifies all the products available within the projects attending to the axes they correspond to.

Axis level: Within each axis, all the projects are listed

Project level: The resource provides with specific information and contact details from each particular project.

Each entry is arranged as follows:

Project information that includes the name and number of the DP, the webpage of the project, the date of the project, the promoting entity and the contact details.

Product information: including name/type of the product, description and results as well as targeted group and the download icon.

The target group of the catalogue consists of trainers and educationalists, gender experts, labour counsellors, educational authorities and training entities, local councils and regional/national governments, entities involved in European Programmes or similar initiatives at national/regional and local level.

The Equal Products Catalogue is interesting at EU level because:

- It allows entities at private and public level to download final products from Spanish Equal Projects
- The fact that all these products are collected into one single resource provides the interested entities with all the information without having to scan through each individual project webpage.
- It is a powerful dissemination tool, especially due to the fact that the catalogue has been devised, designed and released in the scope of the Equal National Administrative Unit

The promoter of this initiative is the Spanish body responsible for the management of the European Social Fund:

General Administration for the Social Economy, Self Employment and the ESF General Secretariat For Employment; Ministry of Labour and Social Affairs (UAFSE)

Address: C/ Pío Baroja, nº 6, 28009 Madrid

Telephone: (34) 91 363.18.00

Fax: (34) 91 363.20.36

Email: uafse@mtas.es

Additional information on the Catalogue can be found in the UAFSE website:

<http://www.mtas.es/uafse/default.htm>

The catalogue can be found in:

<http://www.mtas.es/uafse/equal/ProductosEqual/Paginas/Home.htm>

(<http://www.mtas.es/uafse/equal/ProductosEqual/Paginas/Marcos.htm>)

12. GEMIO GUIDE - Gender-sensitive employment guide for counsellors

The Gender-sensitive employment guide for counsellors (GEMIO guide) is a training and information tool for the introduction of strategies and guidelines in the field of gender-sensitive labour counselling. The GEMIO Guide was developed in the scope of a Leonardo da Vinci Project ("Gender experts: a new profile for Equal Opportunities and it is included in two general complementary products of the project: a manual and a CDROM. The GEMIO Guide is arranged in six modules, each of them focusing in a particular topic. The CDROM provides with complementary information.

The purpose of the GEMIO guide is to contribute to the inclusion of the gender perspective in the labour market, in a practical and comprehensive way, and the development of good practices that result to better labour conditions for women. The guide intends to be the basis for the development of labour counselling processes, both through direct action or by means of telematic solutions.

The GEMIO Guide within the manual, is available in Spanish and is arranged in units, each of them concerning a related topic:

Unit 1: Talking about gender (general concepts and considerations on gender)

Unit 2: Talking about counselling (general concepts and considerations on the activity of counsellors)

Unit 3: The elaboration of the work offer (on how to structure and present work opportunities)

Unit 4: Planning the recruitment process (on how to carry out the recruitment process)

Unit 5: Studying demand (on the definition of women working profile and their need for self assurance as regards the labour market)

Unit 6: Planning guidance (useful processes and strategies to be used in counselling and guidance processes)

An Additional section of Annexes (briefing of the contents to be found in the CDROM) is also included.

The GEMIO Guide within the CDROM is organised as follows:

**Summary of the guide
(English and Spanish Version)
Complete Guide (Spanish):**

- **Guide**
- **Annexes:**
 - Glossary of related terms
 - Useful legislation for counsellors
 - Contract types that favour the insertion of women in the labour market
 - Projects and Schemes that are being carried out in Spain for the support of Equal Opportunities
 - Useful web resources

Potential users of the GEMIO guide are gender experts, trainers and educationalists, labour counsellors, human resources managers, private and public enterprises, educational authorities and training entities, entities involved in European Programmes or similar initiatives at national / regional and local level.

The GEMIO Guide is interesting at EU level because:

- It was specifically devised as a gender sensitive labour counselling practical tool, as part of a bigger project specifically focused on Equal Opportunities

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- This methodological system supports the professionalisation of gender experts as a specific figure within educational institutions and within enterprises, so that mainstreaming can be carried out from a professional point of view.
 - The fact that it is released in different formats allows for its use in different contexts, including telematic training and distance learning, which allows for a wider EU scope.

More information about the GEMIO guide can be obtained from:

PROMOTER OF THE PROJECT: Fundación Comarcal Valdeorras is a local development foundation based in the region of Galicia (Spain). It is part of a network of local-based development centres spread all over the region of Galicia, as a result of the regional development plan.

Address:

CENTRO COMARCAL - CASA DE RÍO CIGÜEÑO

C/ Aveiguiña nº5, 32300 O Barco de Valdeorras

(Ourense)

Telephone: 0034988 321 905

Fax: 0034988 321 905

Email: fundacion@valdeorras.com



The CHOICES partners:

GEG – Gender, Ethnicity and Guidance (DK-30),
Roskilde University, Denmark

CHANCES – Developing career counselling services
to prevent social exclusion of young people (FI45),
National Board of Education, Finland

GE.L.S.O – Genere, Lavoro, Segregazione Occupazion-
ale (IT-IT-G2-TRE-012), Università degli Studi di Trento,
Dipartimento di Sociologia e Ricerca Sociale – Facoltà
di Sociologia, Italy

CONCILIATE – BIERZO (ES-ES20040381),
Ayuntamiento de Cacabelos, Spain

