

- # MODULE TWO: Critical Reflexivity in Practice

Session One

● Aim of the module:

to engage in a critical reflexion of participants' future practice with refugees.



LEARNING OBJECTIVES

by the end of this module participants will be able to:

1

EXPLORE

a range of approaches to enable reflexive practice

2

EVALUATE

their own multicultural competences

3

ENGAGE

in a critical reflexive exercise to clarify and agree to further developments

STRUCTURE OF THE MODULE

1

SESSION ONE

an introduction to reflexive practice and theoretical models of reflexivity

2

SESSION TWO

Examining Multicultural competences

3

SESSION THREE

Reflexivity in Practice



Session One

LEARNING OUTCOMES

by the end of this session learners will be able to:

- Confirm the agreed ways of working in this module,
- Explain a range of theories and models of reflexive practice,
- Understand how reflexive practice works when engaging with clients in order to become more aware of their own world view and cultural perspective.

How will we work best together in this module

This module will work best if participants feel safe and free to express themselves honestly.

We need everyone to agree to be:

- Non- judgemental
- Listen respectfully to all
- Engage with all
- Maintain confidentiality
- Anything else?



Share your thoughts

Please turn to the person sitting next to you:

- Introduce yourself (again?)
- Explain any experience you have with working with clients or colleagues from different cultures and/or with refugees or asylum seekers
- Say how you feel about working with refugees and asylum seekers whether or not you have done so yet. What are your concerns?
- 5 min



What is Reflection ? It is not....

- 'Navel gazing'
- Lacking in critique
- Accepting that I did my best in the circumstances
- Something I'm not really very good at, so I can't do it
- Something I'd like to do but don't have time

Reflexivity is more than reflection; it is...

- Having a high level of self-awareness
- Being aware that there are issues of power in all relationships
- Being aware that we need to practice in an anti-discriminatory way
- Being aware of our values and the assumptions we might be making
- Being aware that we all practice within a cultural context



Reflexivity is not....

- Anything to do with a reflex action
- Shallow thinking
- Making assumptions
- Assuming we can be culturally neutral
- Blind to issues of power in relationships



REFLECTION

Reflexion is a deeper reflection

- Why do I feel the way I feel?
- Why do I behave the way I do?
- How have my values and beliefs been formed?
- What impact does this have on my practice as a professional?
- What can I do to improve?



Taking a look and being aware



Theoretical models of Reflective Practice (1)

- Kolb (1984)
- Schön's (1983:54) 'swampy lowlands' of practice compared with the 'high hard ground' of research
- Reflection 'in action' rather than reflection 'on action' (Schön, 1983) should take us into the metacognitive space where we are thinking about thinking; not only about practice itself but about the reasons behind it

Theoretical models of Reflective Practice (2)

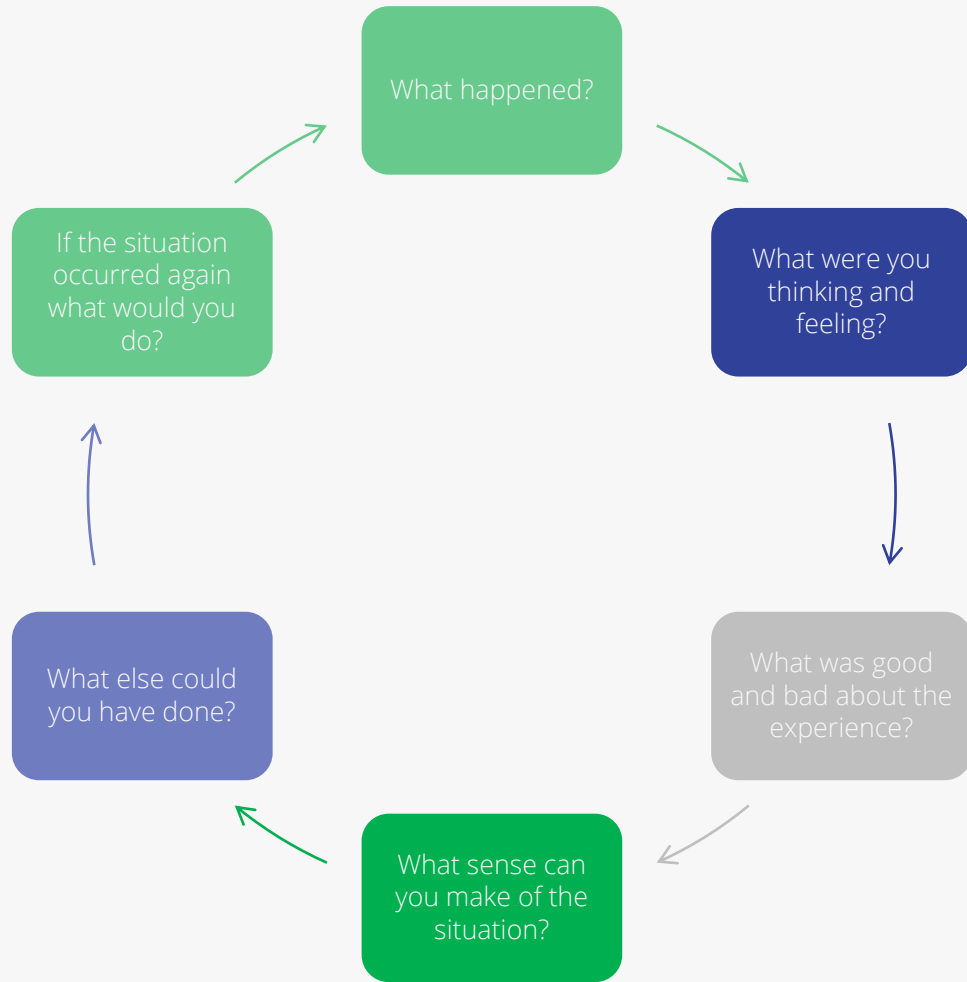
- Brookfield (2005) focused upon social class, gender and culture and the context of practice in Western/Euro-centric assumptions.

He reminds us that much of practice is grounded in an unconscious and dominant ideology.

Theoretical models of Reflective Practice (3)

Having considered the political and social contexts there are some helpful models that embrace the need for criticality.

- Gibbs (1998) – reflective cycle
- Boud, Keogh and Walker (1985) Model of reflection- levels of reflection
- Argyris (1982) Ladder of Inference



GIBBS (1998) - REFLECTIVE CYCLE



Boud, Keogh and Walker (1985)
Model of Reflection explores
the attitudes and values that
inform our frame of reference.



Boud, Keogh and Walker (1985) Model of Reflection

● Seven levels of reflectivity



Seven levels of reflectivity suggest that we examine our relationships with others and reflect upon what we have learned through experience

SEVEN LEVELS OF REFLECTIVITY (1)

1

REFLECTIVITY

awareness of how we see things, how we think and act

2

AFFECTIVE REFLECTIVITY

becoming aware of our feelings about how we think and act

3

DISCRIMINANT REFLECTIVITY

questioning whether or not our preceptions about people are accurate

4

JUDGEMENTAL REFLECTIVITY

becoming aware of our value judgements

SEVEN LEVELS OF REFLECTIVITY (2)

5

CONCEPTUAL REFLECTIVITY

questioning the way we think about people

6

THEORETICAL REFLECTIVITY

becoming aware that the reasons we are quick to make judgements about people are based on cultural and psychological assumptions

7

PSYCHIC REFLECTIVITY

recognising when we are quick to make judgements about people on the basis of limited information about them

● **Argyris (1982) Ladder of Inference explores how and why assumptions are made**

Having considered the political and social contexts there are some helpful models that embrace the need for criticality.

- Gibbs (1998) – reflective cycle
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- Argyris (1982) Ladder of Inference

Argyris (1982) Ladder of Inference

Argyris's Ladder of Inference explores how and why assumptions are made

1. I experience a situation
2. I observe selectively. I see what I want to see
3. I add meaning (cultural and personal)
4. I make assumptions based on the meanings I add
5. I draw conclusions
6. I adopt beliefs about the world
7. I take action based on my beliefs.



These theoretical models are useful in capturing reflections in a systematic way.



**PUTTING
THEORY INTO
ACTION**

In practice this can be done in a number of ways:

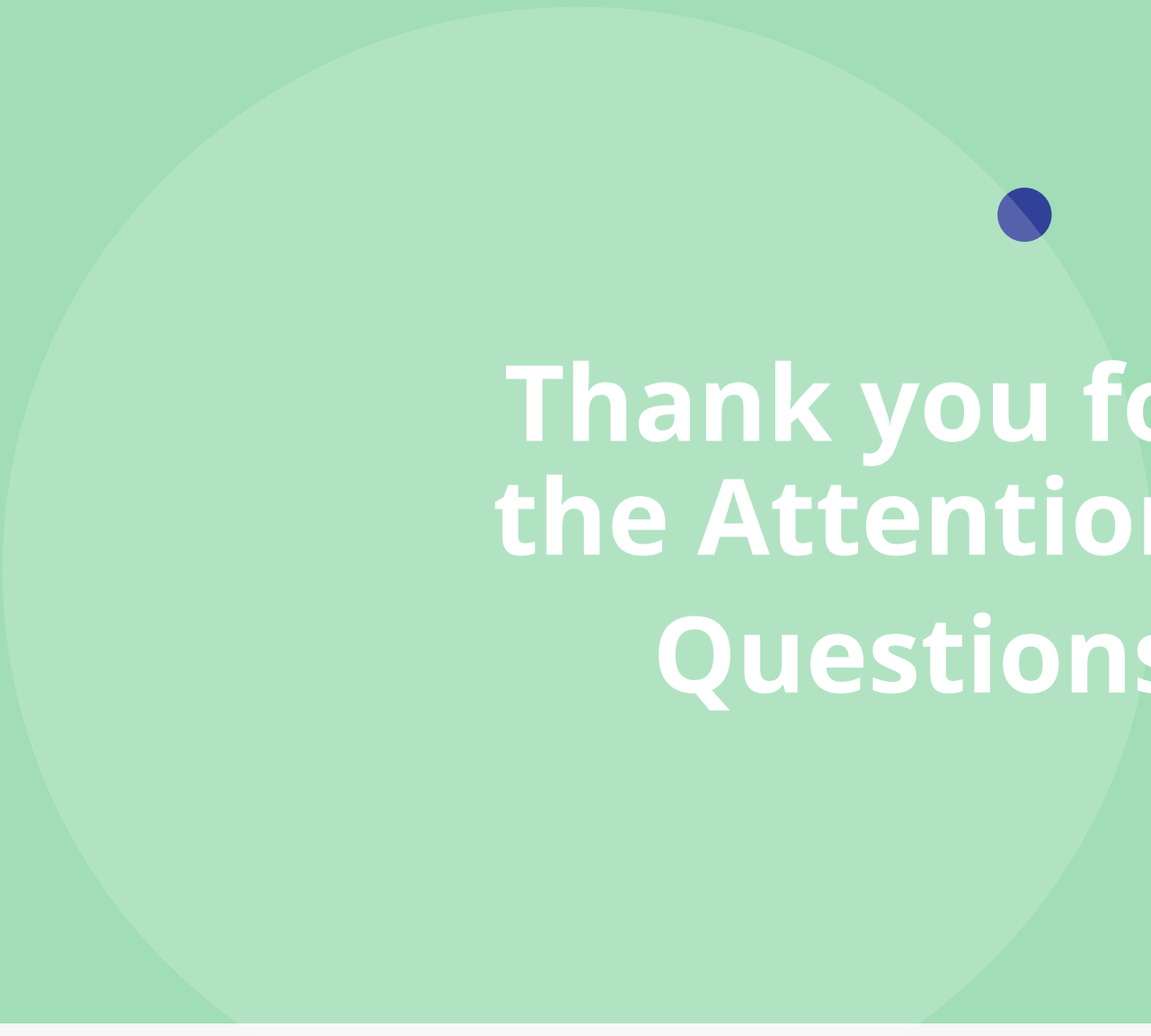
- Reflective writing (a journal is a good habit to get into)
- Audio recording
- Talking to someone
- Drawing
- Stream of consciousness writing (writing without stopping and without concern for content, punctuation, spelling etc. The less you think about it the better as this accesses your unconscious mind.)
- A mind map or spider diagram
- Other creative processes such as

You will have the opportunity to try one of these later in the module



Case Studies

- Read the three case studies
- What is the place of the practitioner and their world view/cultural norms in these cases?
- What would be more culturally congruent?
- What would you have done/do?



**Thank you for
the Attention.
Questions?**