

CPI

3

the influences

CONSULTATION
new ideas – seeking your feedback

HELPING YOU WITH
enabling learners to work with their feelings /
& manage social pressures / & move on with purpose
managing all of this with learners
embedding your programme in your organisation
linking your programme to local realities

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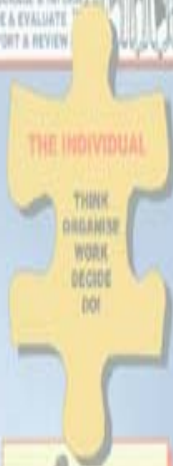
▶ ACTIVITIES

▶ THEORY

▶ SUPPORT

▶ REVIEW

▶ QUALITY



*what are we going to do
about careers?*

the influences
inner life and other people



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The Career-learning Café

connexions

Essex, Southend & Thurrock

with

The Career-learning NETWORK

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**what are we going to do
about careers?**

CPI-3

**the influences
inner life and other people**

CPI-3 is part of a series on new thinking for careers work...

CPI-a: getting to know CPI
CPI-1: coverage - opportunity, role and self
CPI-2: the processes - learning verbs
CPI-3: the influences - inner life and other people
CPI-z why we now need a new model

The practical implications of CPI are set out in a parallel series...

PRO: programme-development
ORG: organisation-development
HUM: human-resource-development

A list of what is available appears on the next page - with urls. All is free of charge.

The Career-learning Café
www.hihohiho.com

where to find the CPI monographs

CPI-a: getting to know CPI

www.hihohiho.com/underpinning/CPIpdfs/cafcpia.pdf

CPI-1: coverage - opportunity, role and self

www.hihohiho.com/underpinning/CPIpdfs/cafcpi1.pdf

CPI-2: the processes - learning verbs

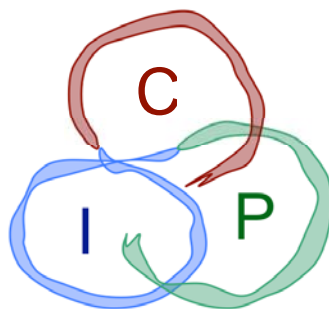
www.hihohiho.com/underpinning/CPIpdfs/cafcpi2.pdf

CPI-3: the influences - inner life and other people

www.hihohiho.com/underpinning/CPIpdfs/cafcpi3.pdf

CPI-z why we now need a new model

www.hihohiho.com/underpinning/CPIpdfs/cafcpiz.pdf



how this will help you

CPI-3 develops ideas for 'I' - influences. This, with the other CPI papers, is written to support careers-work practice: the 'you' in the writing is the careers-work practitioner. And, because they support practice, all of the CPI papers are also useful to people who help practitioners - whether as trainers, consultants or advisers.

The thinking is set out so that it can be particularly relevant to the work of managers, coordinators and heads of departments, in a position to develop careers-work programmes. It will be useful whether that work is done in schools, colleges, Connexions or other careers-work agencies and organisations.

This part of the overall model will help you to appreciate how and why people differently respond to information, and how their use of it is shaped by other pervasive influences. It will set you up for constructively engaging these forces in your programme .

It therefore helps you to organise your own thinking, to identify what is useful in your programme, and to recognise opportunities for further development.

This part of the pack helps you to:

- enable learners to work with their feelings;
- enable learners to manage social pressures;
- enable learners to move on with purpose;
- widen the bases on which you manage this with learners;
- embed your programme in your organisation;
- link your programme to local realities;
- develop your own response to these tasks.

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Going back over the whole CPI model: the 'C' refers to 'coverage' - which is about opportunity, role and self. The 'P' refers to 'processes' - showing how career learning moves step-by-step to an understanding of what to do. These two dimensions map out what, in an earlier version of this thinking, was called 'New-DOTS career-learning space' (NTCC 16-17*).

Talk about coverage and processes occupies that learning space in a pretty-much rational framework for career planning. But there is more to career-development than that. Some people go as far as arguing that 'you can think too much!' - even about important decisions. It is certainly the case that, as a species, we have other-than-rational ways of knowing what to do.

3/1 career development – the sub-text

And so, even in the two dimensions of career-learning space, career planning need not be a wholly rational processing of hard information. Much of what we learn for career we know as encounters, impressions and images. And, when we act, we are often responding to the kind of fuzziness that these offer. Also, and as set out in CPI-2, SeSiFU can express an intuitive, socially-rooted, and imaginative approach to career. There is always a social and emotional sub-text to any rationality of career planning.

But the sub-text needs to be made more explicit. We need to look at what is going on beneath the information-covering (CPI-1) and intellectually-processing (CPI-2) layers. CPI-3 allows for that; the 'I' refers to 'influences'.

This CPI-3 portrays four layers of influence, all of which change the impact of the most objective and rationally-processed information. It describes:

- feelings;
- attachments;
- background;
- purposes.

Some of this is about how people respond to their inner life. Inner life is found in beckoning feelings and driving purposes, as well as in calculative rationality. And some is about responding to other people. Other people figure in our individual attachments, and also in our group memberships. The figure on the following page suggests how all of this forms a third dimension for the CPI model.

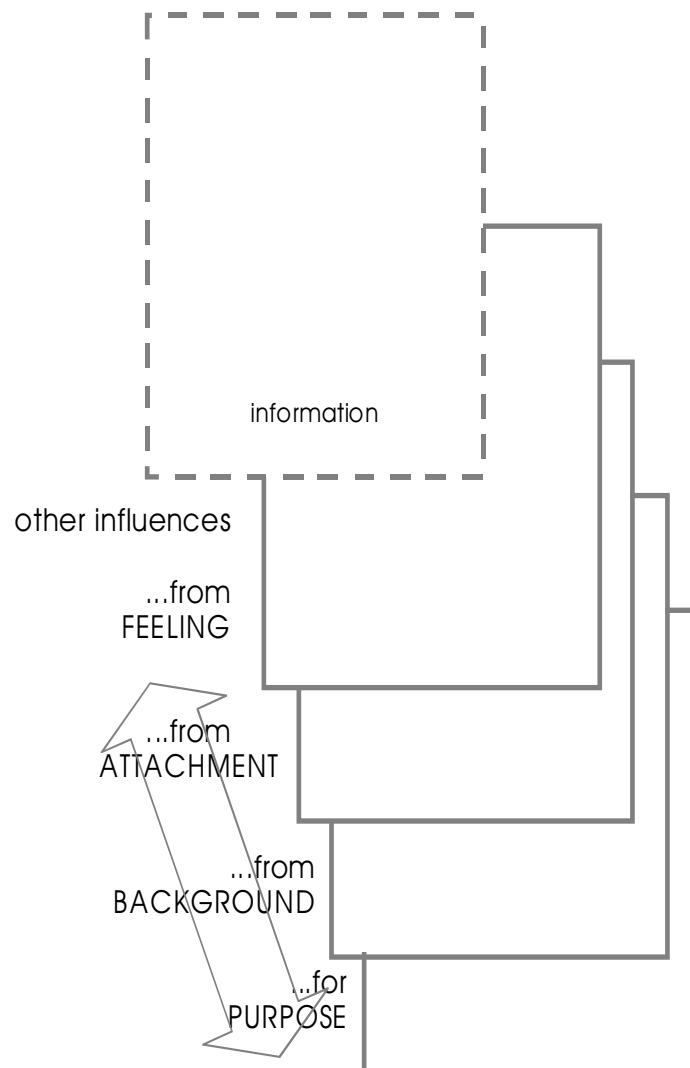
3/2 feelings

Information is, of course, an important influence on career planning. But information is always emotionally coloured. Indeed, talk of career would seem sterile if it never expresses any sentiment concerning the way things are, or some feeling about what can be done, or some emotion that has welled up

* these and other page references are to 'New Thinking for Connexions and Citizenship' (NTCC). You will find, in that companion piece, a short run-down on each of the theories, how they can be fitted together into a single analysis, and how you can find the original sources on which the ideas are based.

The full reference to NTCC is Bill Law: 'New Thinking for Connexions and Citizenship', Derby: The Centre for Guidance Studies, 2001. It is also available as a free pdf from 'the memory' at www.hihohiho.com.

figure 3/1: underlying influences on career



– unbidden – at a critical moment. However well-informed, career with no affective dimension is a badly-told story - heavy on plot, light on character.

You can find how career-development thinking pays attention to feelings in self-concept, and - more recently - constructivist theories (NTCC 28). Both lines-of-thinking require that intellect and affect are understood as entwined with each other. Much of this is expressed in terms of how feelings feature in a person's distinctive point-of-view. Feelings are also one of the telling ways in which a person needs to be understood as different from others, and in a process of change.

Recent thinking on how the brain works (NTCC 10) offers new insights into the life of feelings. It shows how affect is significant, for example in the way we take risks, make commitments, avoid discomfort, are assertive and deal with change. These are significant aspects of all career planning. And they all evoke hope and fear, trust and distrust, empathy and contempt, doubt and

confidence, excitement and boredom, value and stereotype. There is no chance that any of us can safely ignore how affect can distract, mislead and overwhelm - as well as attract, concentrate and drive.

The term used to describe affect experienced in the moment – demanding an immediate response – is 'emotion'. When emotion wells up it urges 'do something - and do it now!'. Examples are act or be still, approach or avoid, fight or flee, help or hide. These reactions have an instinctive base, with survival value - they can save or lose a life. But such moments are transient. And, most commonly, such impulses are resisted; the process moves on – not ignoring the emotion, but absorbing it into a more measured account of the way things are.

Affect then becomes part of an on-going account of what is happening - entwining how things feel with a sense of how they work. And so, what was first experienced as the sudden welling-up of emotion, becomes a part of something bigger - and longer-lasting. It has been called 'the feeling of what happens' (NTCC 10). Over time, it is deeply internalised. The SeSIFU learning verbs, which form CPI-2, may feature in this sustained thinking-and-feeling account. Both dimensions combine in what we say about how things are, and what can be done about them.

The language of the underlying instincts is a language of motivation, suggesting the urgency and direction of what a person should do – 'act', 'avoid', 'help', and so on. But the thesaurus of feeling is more complex and subtle than that. Nonetheless, many of the words people use to talk about careers are motivation words – 'needs', 'wants', 'preferences', 'interests' and 'values' are examples. Some aspect of basic instinct lies beneath most of them.

This whole process of developing feeling-laden picture of the way things are is begun in the toddler years. The foundations of what a person does in career may not be about 'now', but about past emotions, now turned into sustained feelings. And all may be done and dusted before SeSIFU has much of a chance to kick in - for example with the question 'are you sure you've really got enough to go on?'. That 'feeling of what happens' then persists unchecked, though whatever happened to first provoke it has long been forgotten. Stereotypes are like that; feeding, as they do, on emotions of approach and avoidance. And stereotypes are big influences on career development.

There is no implication here that feelings should be sidelined. The argument is that we do not act only on the basis of so-called 'impartial' help. As a species we can't do it, even when we try - and even when we kid ourselves that we are doing it. But the argument is also that feelings should be processed, along with all the rational influences on career planning.

Because they are so deeply rooted, the demands that our passions make on any SeSIFU process are severe. Unlearning stereotypes, and other feelings about the way things are, is heavy-duty work; it calls on some emotional intelligence - or is it intelligent emotions? We need to know more about how passion serves, rather than rules.

Feelings about career planning usually involve other people. They surface when 'my way' comes into contact with someone else's way. It need not feel bad: when that contact is supportive, the feelings will be in the area of 'approach'.

Such feelings for career are often assembled around who are called 'significant others' - people the learner finds it hard to ignore. The up-close-and-personal worlds of family, peer-group and neighbourhood are the first settings for such attachments. You will find an account of their influence in community-interaction theory (NTCC 28).

Where this all works agreeably, individuals share feelings about what opportunities are worth considering and why such roles suit the learner. Attachments are then strengthened, and career moves are made which are based on mutual respect. That shared 'feeling of what happens' may be credible, the respect may be valid, and all may be well,

But suppose the need to maintain the attachment over-rides everything else? And suppose nobody else is consulted, and no consideration is given to why this one person can be trusted to influence me in this way. And suppose her or his account of how things are just won't hold water. Then the learning verbs have not kicked in. Feelings of 'like' and 'admire' are too strong. Indeed, the 'liked and admired' are the people with the best chance of leading any one of us up some garden path.

Community-interaction thinking acknowledges the force of such influence – whether that influence is for good or for ill. This thinking assembles evidence that people learn for career from the informal, natural and – sometimes - chance encounters of every-day life. Like opportunity-structure, it looks 'out there' for influences on career; but it points to the impact of close-up social factors, rather than remote structural ones. It sees the setting for career development in an immediate community-of-encounters. This is where people are more likely to trust, with whatever justification.

All of the above is about how significant others can offer 'support'. But they can also report 'impressions' of what a role will be like. Attachments can be 'contacts', in a position to speak-up for the learner. They can also offer 'feedback' on what they say the learner 'is like'. They can be sources of 'modelling' which attract the learner to the role they occupy. And they can also set up 'expectations' concerning what they think is acceptable in the learner's relationship with them. There is a lot going on in community interaction.

And there is more. While some community interactions can be agreeable, even when they are misleading, others can be downright disagreeable. Feedback can be ill-judged, expectation can be arbitrary, impressions can be negative and modelling can be dangerous. And when that interaction manipulates, opposes or blocks me, my feelings will be about conflict – disappointment, frustration, fear... even outrage. All such socially-rooted affect features in career planning.

Of course significant others – loved-ones, dependents, the valued and the credible - will have their say. But just one other person's say-so is rarely enough to go on. The SeSiFU learning verbs help us to see how and why that is so. You can be supported, and even helped to change your mind. But you can also be trapped. And the learning verbs in SeSiFU are for knowing the difference between real credibility and mere plausibility.

And so, taking account of attachments points beyond the importance of knowing what I am going to pay attention to; it points to the importance of knowing who I am going to pay attention to – and why.

3/4 background

The 'who?' question applies both to individuals and to groups. Groups influence careers. When we speak of 'peer-group pressure', it is likely we are noticing group, rather than individual, influence.

The first, and - some argue - the most dominant group influence on career, is the family. Some of that influence is best spoken of as individual attachment: mum's support, brother's contacts, granny's example, uncle's feedback. But groups have a dynamic of their own. Families also provide upbringing, and that works in a more sustained way, and more pervasively.

You can find evidence for such background influence in social-reproduction theory (NTCC 28). It was first to document the immediate influence of background on career. The enquiry eavesdropped on working-class boys' free-ranging talk. They accepted what they expected to be their largely assigned work-roles. They saw these apparent inevitabilities as part of the way things are. Their family-rooted priorities were in their membership one-with-the-others. Background influences like these, in a wider range of social classes, has later been documented by pragmatic-rational-choice theory (NTCC 29).

Part of the dynamic of all this is that the influence may not be much noticed by the people being influenced. The lads didn't mention their home life that much, they spoke more of how they saw things, and how they felt about them for themselves. This is because the influence of background is deeply internalised, over time. And that is so whether the influence is based on family, peer-group, class, race, ethnic or religious allegiances. To other people its effect might seem silly - or even shocking. But, to loyal group members it seems to be no more than the way things are - like God's own truth, unshakeable.

All can feature in career development. Allegiance to the group can explain why people do surprisingly impressive things: going 'above and beyond the call of duty' is often not so much out of allegiance to the commander-in-chief as out of loyalty to one's mates. But the dynamics of background are also why 'good' people sometimes do 'bad' things: a group has falsely claimed them.

Background influence passes on beliefs and values, speaking of the way things are and setting out what can be done about them. It points to what can be valued in work, to roles deemed appropriate, and to personal characteristics thought desirable. All of these rules and roles may be taken-in over decades.

And, so early-in-life their influence is absorbed, that a person may never realise that any other view is worth considering.

Family is frequently argued to be the dominant influence. But it is increasingly argued that 'friends are the new family'. Peer-group influences are expressed through shared music, humour, preferred foods and the sporting of logos. And their messages can now be received across a diversifying and expanding communication network.

'Culture' is a useful term here. It is applied to career development in cultural-capital theory (NTCC 29). The thinking has its roots in the sociological idea of 'habitus'. There are habits of thought-and-feeling rooted in the social group that the person inhabits. The social influence becomes an inner drive - a culture. 'Culture' once connoted theatres, galleries, libraries and the like. But it has been democratized: the 'posh' - in their salons - have always been able to express their habits-of-mind as culture, and now so can the rest of us - in our semis.

Cultures are transmitted through shared narratives. Their stories say how things are, what can be changed and what should be left alone. They assign roles, in who-can-do-what terms. They also say who are insiders - 'the likes of us' - and who are beyond the pale. They define what and who will be respected. Their narratives cannot fail to influence action on career. Even though some of them are myths.

Nonetheless, when people speak of self as 'middle-class', 'east-ender', 'black', 'Quaker', 'Arsenal', 'Brit' or whatever, they are saying something about who they are. And who they are not; there need be no hostility, but there might be. Hostility can be coded by 'the posh' in superciliousness, others are more straightforward. In both cases, loyalty can be the issue.

All of this can represent a career advantage and a career disadvantage; members of some groups are too-readily accepted and rejected in some work settings. The people whose beliefs, values and manner are thought to fit, are said to have 'cultural capital'. There are entirely arbitrary prejudices, stereotypes and snobberies on all sides. They limit careers. Sometimes they limit careers with the consent of the individual - where allegiance trumps advancement.

But the culture-of-origin is rarely wholly the culture-of-destination; and certainly need not be. Enabling a person to reach a point where she and he can see other possibilities is one of the most important challenges to your work. It means enabling a person to a sustainable understanding of what - from their background - they will retain, and how they will move on. It requires helpers who are, themselves, in a position to understand the background.

Work is purposeful behaviour. The purpose is to make a difference by creating and changing things. Homo sapiens and beavers work, though we have a longer list of differences we want to make, and more ways of making them.

**3/5
purposes**

The question about purpose is 'why do that?'. Persistently asking 'why?' is progressively to dig to the roots of how things are and how we see them. These are philosophical issues. They cause us deeply to wonder why we work, compared with – say - why we play, or why we love. Work, play and love are big features in what we each purpose to do with our lives. And, as developments of role thinking - in CPI-1 - suggest, all life roles offer opportunities for all three. Career - certainly as expressed in employment roles - is not necessarily the most important part of the way people seek to work-out their purposes.

You will get useful ideas on how people find such significance in hermeneutic thinking (NTCC 29). It explains career in terms of each person's search for the meaning of work – the opportunities that beckon, and the inner life that drives. It concludes that we must each find such meanings in our own way, and at each stage of our lives.

There is a strong alliance between hermeneutic and constructivist thinking (NTCC 28) . Constructivist thinking speaks of how we each differently arrange how we organise experience. It moves on to the idea that we each need to search for our own on-going, feeling-laden and hard-to-express 'life theme'. A life theme is expressed in a person's inner conversation; perhaps by images, stories, memories and dreams - much re-visited. It weaves a unified meaning for what we each do about our lives - in work, in play, in love.

Information will influence what people say about all of this; but meaning and purpose most significantly call on what we know of our feelings, attachments and backgrounds. Working on the question 'why do you mean to do this?' often needs more help than it commonly gets.

The metaphor of a spectrum works well for setting out working purposes; it is a spectrum with three primary colours. (Primary colours are not all the colours, they are the colours from which all the colours are derived.) The primary purposes of work (NTCC 22-23) are:

1. **survival** - to make a living;
2. **fulfilment** - to gain a reward;
3. **contribution** - to bring about an improvement.

working for survival

'Making a living' and 'having a job' can be pretty-well interchangeable terms. Work is the 'sweat of your brow' by which you 'eat bread'. Having work means that workers and their dependents can be fed, clothed and sheltered. For many, world-wide, that is a day-on-day, all-enveloping life theme.

There are more roles attached to this purpose than the role of worker. Feelings of attachment bring in a person's roles as partner, parent or carer. Love features. Where conventional work roles do not help, criminal roles may be considered. Where collective action is called for, citizen roles come into play.

When today's work brings a surplus, it can provide - not just for survival needs - but also for getting what I want. The 'work-hard-play-hard' syndrome is an

example of this, linking work roles to consumer roles.

We have moved on in the spectrum, from survival to other kinds of purposes. None of them requires any belief in the intrinsic value of the work. Work is used as a means to an end. These purposes are, therefore, extrinsic to work. They're also frequently undertaken for other people. And they often inform other roles.

Moving on, work is also a way of gaining acknowledgement from other people. The role analysis in CPI-1 uses the idea of role as a social position. These influences vary between different social groups, but a social position entails status, pecking order, and can entail all kinds of snobbery.

**working for
fulfilment**

Work may then become a kind of performance for the group, seeking some form of 'applause': 'you are thought important', '...admirable', '...able', because of your work role. An award is one kind of acknowledgement, envious glances at the flash-car is another, 'street cred' a third. For some people, the pursuit of such 'respect', and the avoidance of 'dissing', is a life theme for what they do in all their roles. And the idea of work-as-performance is not at all far-fetched; some people list 'celebrity' as a career preference.

Fulfilment is an extrinsic reward of work - you reap it in the community rather than directly in the work. But - moving on again - work also offers intrinsic rewards. More exactly: some work offers intrinsic rewards, to some people. 'Working hard' and 'playing hard' then become the same thing: work is, itself, the fun. Where this so, the self is closely linked into the work. Self-concept theory (NTCC 28) holds out the possibility. It says, 'not only will you be good for the work, it will be good for you'.

Conventional careers education and guidance has made much of this idea. And, for people whose survival needs do not override everything else, a version of it can work well enough. But there are too many other purposes for work to make it the dominant basis on which we offer help. Opportunity-structure theory (NTCC 28) suggests that, where routine workers say they enjoy their work, it is not because they get what they like, it is because they learn to like what they get. Where that is so, any work fulfilment is the way upbringing has accommodated a person to 'the-way-things-are-for-us', rather than a product of choice.

Work fulfilment, in any of these intrinsic senses, finds rewards in the work role - at the bench, with the customers, on the task. But there may be more intrinsic fulfilment in a person's other life roles than in what happens 'nine-to-five'. Considering purposes for work is, then, touching on the increasingly prevalent issue of work-life balance. The role of 'mother', 'neighbour', or even 'outsider' may well be more fulfilling than anything that a career data-base can come up with.

But we can move yet further along the spectrum - into other intrinsic purposes for work.

working to make a contribution

Thinking of work as contribution sets the worker's sights differently. Survival and fulfilment focus me-and-mine; but contribution looks outwards: it is work for you-and-yours, her-and-hers, them-and-theirs. The purpose is to do something that will make things better 'out there'. It is a work ethic, not in the sense of doing as some god directs, but in the sense of doing what the worker finds worthwhile.

It has both approach and avoidance effects. Such a purpose might approach work that helps people to be safer, better off, or happier. It might avoid work which harms animals, hurts Africa, or exploits the vulnerable. There is such work. On the basis of values like these, and however well-paid or fulfilling a job may be, there are some jobs that some people will not apply for – or will find that they are unable to remain in. It is a kind of love.

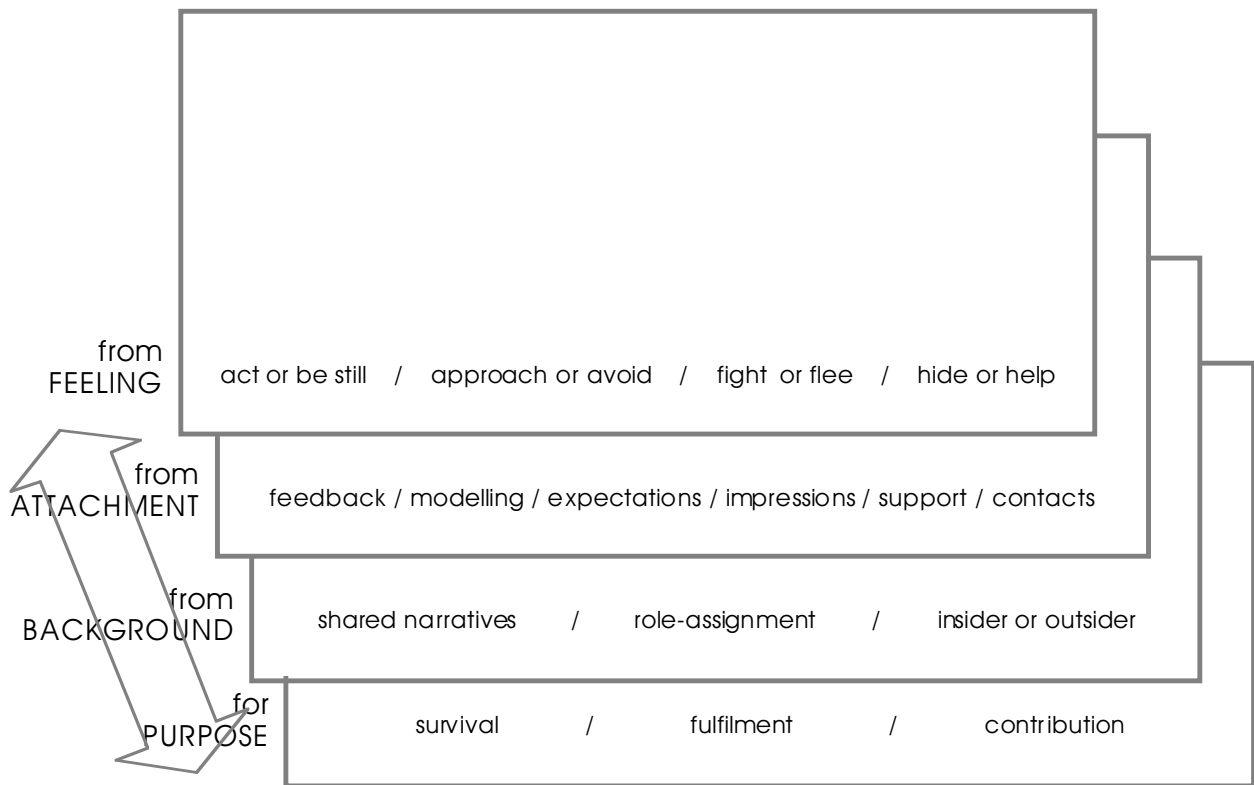
It is tempting to attribute some unhelpful adjectives here. Workers-as-contributors may be said to be more 'visionary', and less 'hedonistic', than workers-as-self-fulfillers. Maybe. But they may just be less 'desperate', or more 'arrogant', than workers-as-survivors. It is just as likely that it is their circumstances which are different. The attributions may add nothing that is useful. It is enough to acknowledge a spectrum of working purposes, to appreciate how the spectrum lies across intrinsic and extrinsic motivators, and to see how - at each segment of that spectrum - one's own and other people's needs come into different focus. We need only to know that people are being honest; and that 'making a contribution' seeks a reward from work that neither material survival nor personal fulfilment can offer.

These three focuses are not all the purposes of work, they are primary purposes, around which all the purposes of work can helpfully be arranged. But the reality - as always - is more subtle: working purposes shade into each other. Most people's working lives are driven by some aspect of all three concerns. At different times and in different circumstances, some of these concerns become more dominant than others. In a changing world of work, with changing attitudes to life roles, we know less than we need to know about that.

As we have seen, there is a cross-flow between purposes and other underlying influences on career: feelings are catalysed by attachments, and these - with background - shape purposes; and then, purposes evoke feelings for work; and so on, and so on. And - as we have also seen - there is a cross-flow between each of these CPI-3 layers of influence and the other dimensions in CPI. Purposes infuse CPI-1 coverage of information and impressions - particularly concerning life-roles. And the way in which all is managed calls upon CPI-2 due processing.

Most attention has been given to CPI-3. This is because less attention was given to it in 'New Thinking for Connexions and Citizenship' (NTCC). It calls on the most recent developments in career-development thought - although social-reproduction thinking was an early trail-blazer. But, in addition to this, CPI-3 speaks of some of the most urgent and pressing practical issues for contemporary careers work.

figure 3/2: CPI-3 influences and their elements



CPI-3 elements are set out in the figure. What a person needs to say about all of this is often difficult to express. It is not hard-edged information, and other people may not understand it in the same way that the learner is trying to say it. In this sense, what the learner is saying is more subjective. And, because misunderstanding can be painful or damaging, disclosure may need to be confidential.

**3/6
inner life, other
people and
subjective
career**

Ideas of 'objective' and 'subjective' career have become increasingly important in recent thinking (NTCC 14-15). While what is objective is more verifiable, and therefore more readily shared with others, the subjective is less verifiable and - in various ways - harder to share with others.

But in order to make plans, come to agreements, and take part in working life, what is said must be objective enough that everyone involved can understand it in more-or-less the same way. However dynamic and sensitive subjective influences may be, where career is concerned, they cannot be the whole story.

Linking CPI-3 to CPI-2 helps to resolve apparent incompatibilities. It is certainly the case that gathering information (Se), and arriving at a basis for action (U) are relatively objective. These start-up and closure phases of process can speak in ways, much of which can be shared with other people. But getting things into useful order (Si), and settling on who and what is important (F)

reach deeper into inner life. The way we sort things out, and say what is important, have much to do with feelings, attachments, background and purposes. Learners may well need more help in subjectively positioning and prioritising things. But they may also need help in saying how they will put their inner and social life to others, in ways which all can - more-or-less objectively - understand in much the same way (NTCC 14-15).

3/7 using this thinking

An understanding of these kinds of influence present you with some of your most challenging tasks. Where things go badly in your learners' careers, some combination of overwhelming feelings, controlling attachments, entrapping background or mis-aligned purposes commonly feature.

There are implications for how help is offered:

1. **looking deeper** – establishing motivations for work, and the inner life of the learner;
2. **the challenge of relevance** – linking to what is important to learners, and working with disclosure;
3. **achieving work-life balance** – seeing lives as whole, where influences on career also influence life in other roles;
4. **expanding perspectives** – positioning influences so that they are not entrapping, but liberating;
5. **using narrative** – understanding influences through unfolding stories, rather than static lists;
6. **getting re-organised** – working with professional and voluntary help, and across organisational boundaries.

looking deeper

CPI-3 not only describes what helps people forward in their careers, but also with what holds them back.

Skills and the skill-deficit are commonly mentioned as the big influences on career - both positively and negatively. Skills are relatively easy to verify, and the listing of skills commonly occurs as key information in career-planning techniques. The objective verification of skills has become a tool of target-driven policy. And it is true that skills permit entry to work: people may not work unless they can work. Skill is a performance factor for career development. Performance factors speak of what people can offer. And, plainly, information about actual and potential performance must feature in career planning.

But CPI-3 speaks more of motivation, less of performance. Motivation factors speak of what people seek from their lives. And the CPI-3 factors - how people feel about work, who says it is a good idea, what value it is believed to have, and how it is going to help in a person's life - all of these are motivational. Skill assessment barely touches the issues they raise; they are expressed, less by 'can-I-do-it?', and more by 'why-would-I-bother?'. While performance may permit, motivation drives.

Skill is a factor in career; how could we doubt it? But what is called 'the skills agenda' may tap into less of an explanation for career-development than is

commonly supposed. In CPI-2 it is argued that skills are best understood as a product of understanding: in order to know what to do, people need to reach an inner understanding. And CPI-3 suggests that, when a person is motivated for action, there may be little that anybody can do to stop that person learning what needs to be learned.

To say that motivation factors are subjective, deeper, and harder to assess, is not to say that they are beyond the reach of help. But it is to say that they are individual and difficult-to-document. None of this argues that objective information is unimportant. But it is to say that it is inner life which assigns information its driving force – or robs it of any.

The implications of all of this for face-to-face work are in the shaping of how we engage learners: asking more open questions and making more reflective responses. And the implications for curriculum are also wide-ranging, reaching from how we re-design and support disclosing progress-file work, to how we engage and help people to more reflectively learn from their experience of work. In all cases the implications are radical.

CPI-1 shows how 'role' helps learners to visualise themselves, each in a range of social positions. It helps people to imagine the ways in which learning is for life - 'where will I be?', 'who will I be with?', and 'what will I be doing?'. Role is a vehicle for delivering relevance to learning.

the challenge of relevance

But, once role markers are in place, the dynamics of 'where?', 'what?', 'who?' and especially 'why?' flow in. Life roles are infused with feelings, attachments, culture, and purpose. And no career-move was ever made in an emotional void or a social vacuum. And so learning that does not link role to CPI-3 factors - in inner life and among other people - will not be recognised by learners as relevant.

But marking relevance of learning to life carries a challenge for the expansion of teaching-and-learning method. For learning a skill we need only participative methods, offering the chance to see the skill demonstrated and to practice it. But to fully enter into the use of a career-management situation learners need experiential methods. Experiential methods represent reality more fully: to the point where things matter - close-up and personally. This is because such learning means entering relationships - negotiating, prioritising and expressing one's own thoughts and feelings about what should be done.

And, again, this is a challenge: bringing this fuller account of life-role-relevance into learning means that learners are more exposed and more vulnerable. Subjective and confidential disclosure is probable. There are correspondingly big challenges for how helpers make contracts with their learners, and for how they organise their learning spaces. The challenges extend to both face-to-face work and curriculum. It is difficult to see how careers work can work with these realities without more support and resources.

enabling work-life balance

Finding a sustainable and fulfilling balance between work life, and life in other roles is an increasingly pressing concern. And it is a life-long one. Young men and women need to reconcile their career plans with their roles - at home, in the group, as a friend and as a lover. As life unfolds, and life-roles become more embedded, dealing with role conflicts - say between being a worker and being a partner - can become seriously fraught. And, where ageing means losing a long-standing role - in a workplace or a coupledom - re-balancing things is always difficult and painful.

It may call for enabling a learner to look again at feelings, attachments, background and purposes - and how all are manifested in roles. It means examining what any role can - or can no-longer - offer. And looking to how things are going to work in new roles. It is always about more than career.

The practical implications here have to do with how careers work relates to learning for other life roles. There are signs that some careers-education-and-guidance is being consolidated around career development as a distinct specialism. If that means trying to understand this work wholly in terms of enabling employability, without reference to other life roles, then we will be ignoring too much that is important to career. We will be ignoring even more that is important to learners. This dimension argues for links between learning for all life roles - what, in CPI-1, is called 'integration' rather than 'consolidation'.

expanding perspectives

CPI-3 is the most difficult dimension to manage. This is because, although feelings, attachments, background and purposes can enable a career, they can also very easily harm it. Its factors need a special kind of attention.

Community-interaction theory (NTCC 28) acknowledges the risks; it admits that social attachments can be both enabling and entrapping. But that is also true of feelings, which are not invariably reliable guides to action. And people are led up blind alleys by background influences, as well as by misdirected purposes. So, although CPI-3 offers enabling dynamics, it also identifies possibilities for compliance, habit and stereotype. That is a challenge to careers work: how do learners work with the positive potential, without unthinkingly colluding with the potential for harm?

An answer, in community-interaction thinking, is to expand social contacts - rather than to ignore them. Social attachments become more helpful when they are broadened, introducing learners to the-likes-of-whom they have never met before. New contacts offer new impressions, feedback and models; new possibilities, in broader perspectives. Narrower attachments limit horizons, goes the argument, expanding attachments extend them.

This is more than an argument for introducing new information. It invites people to set something new alongside something familiar, and to wonder whether what they have always done has always been good for them. It elaborates the meaning of the learning verb 'sensing' - in CPI-2 - so that getting enough-to-go-on means the possibility of a change-of-mind. That will tell a more-unfolded story.

Perspectives can also be expanded for feelings, background and purposes. It means imagining other feelings, entering different backgrounds and considering alternative purposes. This is a deeply exploratory education - where all the SeSiFU learning verbs must be brought into play.

And it is absolutely necessary in the lives of people who most need to learn that the culture of departure need not be the culture of destination.. It suggests that first answers, however plausible, may not be best; it challenges the familiar, questions assumptions, fosters scepticism and is curious about 'what if...?'; it wonders about the value of sticking to the familiar, and invites learners to take on board new experience and expand inner life. It is education, not training. And it is not just for work, but for life. It is never easy, and rarely comfortable. 'What CPI-1 calls 'hit-and-run' programming will not do, might even do more harm than good.

The conventional apparatus of careers-education-and-guidance has relied heavily on comparing personal characteristics with working requirements. Such frameworks use checklists, data bases, psychometrics, computer-assisted guidance and class-room worksheets. Common features are lists and grids. They are relatively simple to manage, and work well enough for some people.

using
narrative

But CPI suggests another way of representing what is going on in career; that way is the use of narrative. Career is an element in any biography; and all biographies are stories (NTCC 10 & 22). Stories can show how one thing leads to another. They locate people in roles - where setting, relationship and tasks all feature. They represent people finding out what is going on, and working out what can be done about it. In stories things change; and each person makes her or his own version of that account. And group influences always feature. There are conflicts in stories, and turning points. And all moves towards giving the story its meaning. Lists and grids can do little of this.

We must be careful about this, narrative can also mislead. One of the ways in which any culture can influence its people is by perpetuating enticing myths and homilies. But the reason why all forms of narrative are so dangerous is because they are so effective. This is a reason, not to avoid stories, but to learn how to use them.

No need to set up useless oppositions here. Learning works in more than one way, and includes both analyses-in-lists and sequences-in-stories. It is a matter of understanding which can, and cannot, do what. Stories can focus roles - in CPI-1, follow processes - in CPI -2, and layer influences - in CPI 3. The use of narrative may not be sufficient, but it is certainly necessary to careers-work method.

In education settings, there is - then - a practical case for linking careers work to narrative subjects. Much of history, literature, religion and drama is first narrated to help people learn for life. Story-telling is the prototypical teaching-and-learning method. And, after schooling is done, the ability to learn from the telling and re-telling of one's own story becomes - if anything - a more important way of seeking sense in one's life. Not least in the twilight years.

Narrative need not be text, it can be oral; it need not be set down, it can be acted out; it need not be written, it can be graphic. There is still massive untapped potential in the electronic media for offering people ways to make narratives of life's roles. Some teachers of history, literature and other narrative-subjects will welcome the chance to take part in such a project.

CPI-1, -2 and -3 all urge enabling learners credibly to tell other people's stories, to tell them in useful terms, and to tell and revise their own.

getting re-organised

This new thinking has already suggested new action in two areas: (1) in programmes of face-to-face and curriculum work, and (2) in the team-training, consultancy and support needed to sustain this work. But change in these two areas always involves a further set of changes. If significant help is to be delivered then priorities need to be re-aligned, helper- and management-roles re-defined, and resources re-allocated. These are all organisation-development matters. And, so, future reform must engage all three areas: (1) programme development; (2) human-resource development; and - as we shall now see - (3) organisation development.

It is a broad remit: working with CPI's third dimension means working on organisation across the institution and in its links to the community.

On change inside the organisation: there are across-the-board implications here. Reform does not exclude 'academic' disciplines. But none of these disciplines can help if they are wholly contained by a subject classification. We are constrained, in all the formal sectors of our learning lives, by a subject-based curriculum. These tightly-bounded departments do not help people take one thing with another; which is what we need to do more, if learning is really to touch our lives. Reform would, then, call on and accelerate integration between what can be learned from history, from literature, and so on, with what needs to be learned for career, for citizenship and so on. What life joins together no timetable should forever put asunder.

On change in the organisation's community links: much of what influences life roles is best understood in the community. Learners need to know about its economy, its cultures, its neighbourhoods and the hopes and fears of its people. Careers education and guidance has made strong links to the economy. CPI-3 requires that we expand links to reflect the feelings, attachments backgrounds and purposes of more of the people.

Important links in this community network, and increasingly available to secondary-school managers, are links with feeder primary schools. The arguments are in CPI. CPI-2 describes a career-learning journey often embarked in the toddler years. CPI-3 tells of pervasive effects of early background influences. What youngsters are taking on-board here is seriously affecting their life chances. Good primary-secondary links can work on that, on how it happens and on what can jointly be done about it. Local inter-school cooperation has not, until recently, been much fostered by central policy. As in other respects, grass-roots careers-work trailblazers are showing policy a better way.

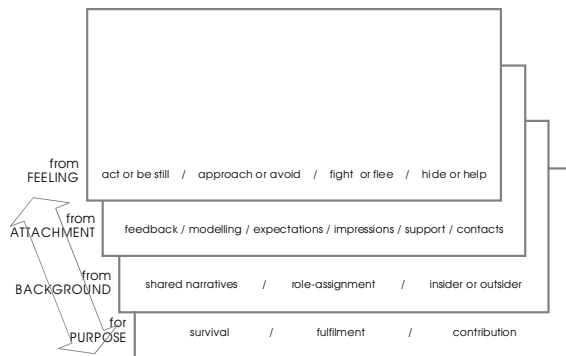
In this and other ways, community-network management will mean drawing on the authority and experience of both colleagues and people-other-than-professionals. Mentoring can be a credible and accessible source of help here; it is a locally rooted, and can - well managed - expand perspectives on learning and its uses in life.

The Tomlinson Report has recently developed ideas for more life-relevant learning, for more integrative links between different aspects of learning, and for a more appropriately assessed curriculum. Though differently founded, CPI offers close support to these developments - CPI-z is specific about them. In education settings, reforming careers-work managers can, then, fairly present themselves as part of a leading-edge in coming developments.

We need reforming careers-work managers. CPI-2 points to radical timetabling implications. CPI-3 points to the parallel, and demanding, team-building implications. Managers will coordinate professional and voluntary help. They will do that with people from both inside and outside the organisation. They will work more through networking links, less with bureaucratic boundaries. It will need a particular kind of management style. And it will need persistence and patience; because this kind of change is not achievable in short order; indeed it is best undertaken stage-by-stage.

Each neighbourhood will develop its own version of how to locate and support that team. And all will progressively construct a critical mass of practice, fundamentally changing how – in our society – we realise the value of learning.

CPI-3: your further thoughts on influences



1. **looking deeper** – establishing motivations for work, and the inner life of the learner;
2. **the challenge of relevance** – linking to what is important to learners, and working with disclosure;
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Use this page to review the ideas set out for the CPI model. You can feedback your thoughts by pasting these questions and writing your answer in your e-mailer.

anything about CPI-3 you'd like clarified?

any ideas here which are new to you?

new or not, are any useful to careers work?

or harmful?

do any suggest new developments in your own work?

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