Social care placement-based learning: The incorporation story

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Declaration

I affirm this thesis, which I now submit for examination for the award of Doctor of Philosophy, is entirely my own work except where otherwise stated, and that it has not been previously submitted to any other Institute or University. I give my permission to the library of the Institute of Technology, Sligo to lend or copy this thesis on request.

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Abstract

This study provides contextual knowledge about how social care work students' professional ontology can be supported during placement. Relativist ontology and social phenomenological epistemology allows placement to be considered a key site of professional socialisation. The study had the objectives of identifying placement-based symbolic growth experiences participants associated with their sense of becoming a social care worker; ascertaining social infrastructures and pedagogical activities which 'hooked' or 'rebuffed' participants' sense of becoming a social care worker, and infer socio-cultural narratives held within individual experiences of ontological change.

Following first and second placement, 13 social care work newcomers drawn for four Irish social care work education programmes participated in socio-linguistic interviews. In doing so, they provided a natives' ideocratic insight into moments when they gained an awareness of becoming (or needing to become a) social care worker. Narrative analysis of becoming stories found disrupting experiences were essential to orientating participants toward thinking about social care practice or thinking about how their personal biographies fit with social care work.

The study concludes that immersion in social care work practice, bounded agency, and support by occupational luminaries are necessary for placement to incorporate students into social care work. The main recommendation from the research is to supplement the dominant constructivist view of placement with an anthropological view and consider placement as a site of socio-cultural learning and human production. Two future research studies are recommended, with one study testing the validity of narrative typologies inferred in this study, and the other developing a deeper understanding of how social care work (re)generates itself through its human production practices.

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Without data, there is no research. I extend appreciation to participants who gave their time and shared experiences in the context of their own studies, and to research partners who allowed me access to participants.

To students and colleagues at IT Carlow who have endured the journey alongside me, I can safely say "it is over!"

I would like thank friends and family who continually provided encouragement and support throughout the duration of this research study. I can safely say the Byrne family motto stood me well – I have indeed "fought and conquered".

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Publications

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List of Abbreviations

Bachelor of Arts - BA

Bachelor of Arts (Honours) - BA (Hons)

Child and Family Agency - Tusla

Continual professional development - CPD

Department of Education and Skills - DES

Evidence based practice - EBP

Evidence inform approach - EIA

Evidence Informed practice - EIP

Head of Department - HoD

Health and social care professions - HSCP

Health and Social Care Professions Council - CORU

Health Information and Quality Authority - HIQA

Higher Education Authority - HEA

Institute of Technology Sligo - IT Sligo

Initial professional education - IPE

Institute of Technology - IoT

Irish Association of Social Care Educators - IASCE

Irish Professional Social Care Worker's Republic of Ireland - IPSCWRoI

Lesbian, Gay, Bisexual, and Transgender - LGBT

National Qualifications Framework - NQF

Placement-based - PB

Placement-based learning - PBL

Practice educator - PE

Leaving Certificate - LC

Regional Technical College - RTC

Research Ethics Committee - REC

Research objectives - RO

Right-based Approach - RBA

Social Care Ireland - SCI

Social care work - SCW

Social care work education - SCWe

Social care worker – SCWer

Social Care Workers Registration Board - SCWRB

Social work - SW

Special Needs Assistant - SNA

Standards of Proficiency - SoP

Symbolic growth experiences - SGE

Youth Advocacy Programme – YAP

Glossary

Symbolic growth experiences are experiences in which a person's changing identity (Frick, 1987) or ontology (Schütz, 1932/1972; Berger and Luckmann, 1967; Rogoff, 1995; Meyer and Land, 2006; Perkins, 2006; Holland and Lave, 2009; Hatem and Halpin, 2019) is represented.

Social infrastructures are relationships or activities that organise interaction between students, service users, staff, and the profession while students are on placement (Edwards and Usher, 2001; Fenwick, 2009; Fenwick et al., 2011).

Pedagogically rich activities are those which provide opportunities to increase a learner's role capacity (Dreyfus and Dreyfus, 1986; Mattaini, 1995; Sheppard, 1995 and 1998; Drury-Hudson, 1999; Eraut, 2000 and 2010b; Fook et al., 2000; Garfat, 2001; Pawson et al., 2003; Osmond, 2005; Billett, 2006, 2009, and 2011).

In literature, a narrative hook captures readers' attention to continue their interest in reading; likewise, a musical hook increases a song's appeal. In the context of PBL, I propose the term **hook(s)** to classify any activity which increases the appeal of or a person's interest in practice learning.

As the counter position to hooks, **rebuffs** challenge, impede, delay, or regress a person's interest in or appeal of practice learning**.**

Socio-cultural narratives are collective socio-cultural experiences that reflect how SCW informally incorporates new members into its membership (Grbich, 2015).

Ontology is that which focuses on a person's sense of being, or on how they identify or perceive themselves (Meyer and Land, 2006).

Ontological growth is change, development, or growth in one's perception of one's identity or worldview.

Incorporation is when a member of a community or group has passed through the boundary between one social world and another (van Gennep, 1960).

Preamble

Pursuing PhD study allowed me the opportunity to extend my research interest in placement-based learning which was formally instigated when I undertook an MA by research in 1999. My initial PhD research interest focused on how practice educators supported placement-based learning. However, the absence of empirical research about placement learning in the context of Irish social care work education and a developing interest in the scholarship of teaching and learning moved my research focus to knowledge social care work students learn on placement. Situated learning theory (Lave and Wenger, 1991) encouraged me to explore placement-based learning from a socio-cultural perspective. For a while after encountering threshold concepts theory (Meyer and Land, 2006) my intellectual focus was oriented to identifying thresholds to cross when learning practice (Byrne-Lancaster, 2013 and 2017b). During this time, I encountered concepts such as ontological change (Perkins, 2006), threshold experiences (Land, Meyer, and Baillie, 2010), and symbolic growth (Frick, 1987). Engaging with these concepts consolidated the aim of this study - to provide contextual knowledge about how social care work students' ontological change can be supported during placement.

Viewing social care placement as an anthropological frontier (van Gennep, 1960) presented the possibility of accessing new and innovate knowledge about social care work's human production. As a thin place of cultural transition, my curiosity about what aspects of that frontier contributes to students' sense of becoming social care workers was heightened. Taking an anthropological view of Irish social care work placement expands current structural (Forkan and McElwee, 2002; Doyle and Lalor, 2009) and constructivist (McSweeney and Williams, 2018) understandings of placement-based learning. Always at the ready with a story to illustrate a teaching point, and always willing to listen to students' practice learning stories, I developed an interested in narrative inquiry as a research approach. My

skill to elicit a practice learning story from participants was complimented by Labov and Waletzky's (1967) socio-linguistic elements of story[1]. By providing a systematic approach to data analysis, Grbich's (2013 and 2015) socio-cultural narrative analysis framework, like story classification (Mertova and Webster, 2020), Frank's narrative typology (2010 and 2012), and Braun and Clarke's (2013) thematic analysis, increases the trustworthiness (Lather, 1986; Yardly, 2000; Tracy, 2010; Mertova and Webster, 2020) of this study's contribution to Irish social care work's knowledge of its human production.

The research application approved by IT Sligo's Research Ethics Committee (Appendix I and Appendix II) identified the preliminary purpose of the study as getting social care work students to tell the story of their placement-based learning. The application outlined the intention of the research to explore knowledge social care students learn on placement so as to identify tasks, activities, artefacts, perspectives, or people who helped their placement-based learning, and consider if obstacles to placement-based learning were experienced. Approval accepted the use of story-writing as pre-interview preparation tool and approved four interview themes (Appendix III) – significant placement-based learning, supervisors and other staff, college requirements, and placement as induction to social care work – by which to explore what aspects of placement-based learning influenced participants' sense of becoming a social care work. Interview dialogue developed into a Labovian influenced conversation aimed at deconstructing the placement experience participants identified as most significant to their sense of becoming a social care worker for elements that helped and hindered their

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[1] Abstract - the essence of the story, orientation – who or what is involved in the story? When and where does the story happen? Complication action – a subsequent event or string of events relevant to the story, evaluation – relative importance of complicating action and resolution – What is the outcome, and coda – What does the experience currently mean to the narrator?

placement-based learning. Accessible language [2] allowed participants to talk about the experience in a non-intimidating way. Preliminary analysis of interview data identified ontological change as the most significant knowledge participants gained during placement.

Becoming stories (Appendix IV) produced from the first stage of data analysis convey how participants experienced their changing sense of becoming a social care worker. These stories offer individual insights into ontological change from a newcomer's (Lave and Wenger, 1991) standpoint (Frank, 2012). However, when considered through an intersubjective lens (Schütz, 1932/1972; Berger and Luckmann, 1967; Crossely, 1996), stories of ontological change are an access route into understanding how social care work collectively (re)generates. Three other stages of analysis - socio-cultural analysis (Grbich, 2013 and 2015), like story classification (Mertova and Webster, 2020), and narrative typology development (Frank, 2012), permitted the identification of two individual becoming narratives – enculturation and disentanglement – and two collective (re)generation narratives – co-participation and inhibited participation. Thus, allowing the research to confidently contribute new socio-cultural knowledge about how the social care work involves itself in the task of human production (Holland and Lave, 2001, and 2009). A final stage of data analysis - thematic analysis of narratives (Braun and Clarke, 2013) - identified hooks (what helps) and rebuffs (what challenges) participants included in their stories of ontological change. These contributions have pedagogical worth as they extend our current insight into personal and socio-cultural influences of placement-based learning.

During this part-time research, I was (and remain) employed as a full-time lecturer with a social care work education provider, I continued my involvement with the Irish Association of Social Care Educators (IASCE), and contributed to consultation

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[2] Using words such as learning experiences, tasks, activities, relationships, people, rather than symbolic growth experiences, social infrastructures, and pedagogically rich activities.

calls by the Health and Social Care Professions Council (CORU) about the documentation produced by the SCWRB (2017a, 2017b, and 2019). I chaired IASCE's research group and placement special interest group, and co-ordinated IASCE's response to the publication of new social care work education policies (SCWRB, 2017a, and 2017b). I held a significant role in my Institute's application for regulatory approval to provide social care work education and held a position as academic representative on SCWRB's education approval panel. All of these activities were significantly informed by the expert knowledge I gained from undertaking this research. Within the timeframe of the study, I experienced a change of research supervisors, and 2016 brought new perspectives to the study. While intellectual contributions impacted positively on the research, extending my knowledge bank created a time demand. Changing family commitments and health issues experienced during 2015–2017 coupled with an existential disconnect with the purpose of social care work education and my participation in it created a period of personal challenge.

This disconnect impacted on my confidence about the contribution this study could make to social care work education. At this time, a friend brought my attention to a longer passage pondering political change in North Carolina during the American Civil War. From this passage I took the following abridged quote. 'In the transition of a community of people from one philosophy to another … a few lead the way to a new order' (Griffts-Johnson, 1937, p.iv). This was enough provocation for me to reflect on, explore, and re-frame my discontent as a perspective disturbance. I realised constructing placement as an anthropological experience facilitating an ontological shift from student to worker contrasted with the dominant, constructivist perspective of placement within social care work education. From a transformative perspective (Dewey, 1910; Rogers 1980; Mezirow, 1990), this disturbance led me to better understand my desire to do intellectual justice to the perspective taken. As with all journeys of educational endurance, knowledge is acquired, skills are developed, progress is made, ontological change happens, energy shifts, and finish lines come into sight. At this point, where the finish line is in sight, I am confident this research is of sufficient quality to be worthy of academic validation

and makes a worthy contribution to the field of social care work and its education sub-set.

Chapter 1: Introduction to the study

This chapter introduces readers to the context of the research study, the researcher's positionality, the research purpose and objectives, its conceptual and methodological premise, and the quality assurance framework used in the study to support reliability and validity.

1:0 Introduction

By using a socio-cultural perspective to research how placement-based learning (PBL) in Irish social care work education (SCWe) supports ontological change, this study meddles (Wenger, 1998, p.9) with the established practice of viewing PBL through a cognitivist lens. Using narrative inquiry to explore symbolic growth experience (Frick, 1987) to understand how events, people associated with the event, and the actions of participants contributed to their ontological change represents a unique methodological choice that advances our understanding of the subjective nature of students gaining a sense of becoming a social care worker (SCWer) while on placement. The stimulus for the research came from development is social care work's (SCW) professionalisation journey (Share, 2009 and 2013; Campbell, 2015), the importance Qualifications and Quality Ireland ([QQI] 2014) and the Social Care Workers Registration Board ([SCWRB] 2017a) puts on placement as a key site of learning for social care students, and my own socio-cultural positioning. After stating the aims, question, and objectives of this study, the chapter overviews the relevance of the research, and then attends to my positionality. The chapter goes on to overview professionalisation, attends to answering the perpetual question – What is social care? – and orientates its reader to research the study's conceptual premise.

1:1 Research aims, question and objectives

Despite placement being a cornerstone of SCWe since its inception (Forkan and McElwee, 2002; Doyle and Lalor, 2009 and 2013; Courtney, 2012; Byrne-Lancaster, 2014a; Lyons, 2014) it has commanded limited empirical attention. Placement related research focused on pre-placement preparation, on-placement support, and post-placement debriefing of SCW students (Byrne (Lancaster), 2000), the impact education has on practice teaching skills (Hanlon et al, 2006), students' experience of placement supervision (McSweeney and Williams, 2018) and learning achieved on placement (Byrne-Lancaster, 2014a; McSweeney, 2017). By providing placement-stakeholders with insight about the nature of ontological change, its social infrastructures and pedagogical activities, this study aims to augment cognitivist knowledge about

placement-based learning. In essence, this research aims to foreground the socio-cultural significant of PBL in the human production (Lave and Holland, 2001) of SCWers.

At the time of research design (2012-2014), all Irish SCW programmes integrated 800 hours of placement into their programme (Higher Education and Training Awards Council, 2010, p.3), and while the Criteria for Education and Training Programmes and Standards of Proficiency for Social Care Workers (SCWRB, 2017a and 2017b) were muted, they were not published until a year after data collection. In spite of advances in SCW educational policy (SCWRB, 2017a), a lack of standardised national placement learning outcomes or pedagogical guidelines continues, thereby thwarting an opportunity to replicate international research about placement pedagogy and assessment (Bogo et al., 2004, 2006, and 2007; Carpenter, 2005 and 2011; Fortune et al., 2005; Burgess and Carpenter, 2008; Wilson and Kelly, 2010).

This evolving situation provided the context from which the following overarching question emerged – How does placement-based learning experiences support social care students to develop a sense of becoming a social care worker? By exploring placement-based learning (PBL) experiences through narrative inquiry, the research identifies the experiences participants attribute as being most significant to their ontological change and contextualises placement as a key site of professional incorporation as well as a site of constructivist learning. To answer its overarching question, three research objectives were developed:

1. *Identify the placement-based symbolic growth experiences participants associated with their sense of becoming a social care worker.*
2. *Ascertain social infrastructures and pedagogically rich activities which 'hooked' or 'rebuffed' participants' sense of becoming a social care worker.*
3. *Infer socio-cultural narratives held within individual experiences of ontological change.*

The next section explicates the background to this research study.

1:2 Background to the study

This study is influenced by SCW's professional development project (Share, 2009). As depicted in Table 1:1, Dellgran and Höjer (2005, pp.37-38) suggest four (interconnected) levels of occupational professionalisation: a societal level, a collective level, an individual level, and a socialisation level.

Table 1:1 Four Levels of Occupational Professionalization

Societal	Collective
Occupational professionalisation	
Individual	Socialisation
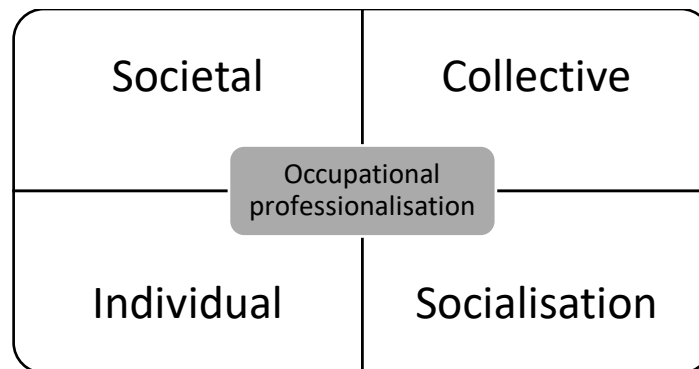
Adapted from Dellgran and Höjer, 2005, pp.37-38

At the societal level, professionalisation considers how increased dependence on professional knowledge and expertise led to a proliferation of occupational groups desiring professional status [3] in welfare states. The collective level of professionalisation contemplates how control of its knowledge, education, and work content helps an occupation attain and retain social status and authority. The individual level of professionalisation considers how members of the occupation increase their competence through practice experience, specialisation of work, advanced education, and supervision while the socialisation level considers how a person becomes 'a professional of a certain kind' (Dellgran and Höjer, 2005, p.38). This research attends to the final level of professionalisation.

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[3] Teachers, nurses, and occupational groups registering with CORU are illustrative of the point in terms of the caring professions.

Establishing a professional register represents a significant structural identifier for an occupation seeking sociological mobility to professional status (Wilensky, 1964; Johnson, 1972; Share, 2005 and 2013; Howard, 2014). Because SCW was unable to gain internal momentum for self-regulation (Howard, 2014; Campbell, 2015) the Health and Social Care Professions Act (Ireland, 2005) is recognised as an external accelerant for its professional development project (Share, 2009; Campbell, 2015). A decade after the Health and Social Care Professions Act, the then Minister for Health, Leo Varadkar TD, approved the appointment and operation of the SCWRB and charged it with responsibility for publishing criteria relating to SCW education (SCWe) programme management (SCWRB, 2017a), setting minimum standards for professional proficiency (SCWRB, 2017b), and producing a Code of Professional Conduct and Ethics for SCW registrants [4] (SCWRB, 2019). In addition to having legislative implications, this action legally mediated (Johnson, 1972) SCW's progression toward profession status.

SCWe has two key policy stakeholders - the Qualifications and Quality Authority (QQI) and the Health and Social Care Professions Council (CORU). In addition to seeking academic validation (QQI, 2014a), Section 48 of the Health and Social Care Professions Act provides CORU with the legal mandate to approve and monitor the suitability of education and training programmes associated with the professions for which it maintains a registration list (Byrne, 2016; Sweeney, 2018). Although somewhat delayed due to the 2020 Covid-19 pandemic (CORU, 2020), the approval process began in late 2019. The approval process involves representatives of the SCWRB assessing how well SCWe providers demonstrate the capacity of their programme to meet 'all … criteria, and ensure all students who successfully complete the programme meet all of the required standards of proficiency' (CORU, 2016, p.3 – original underlining). Once the inaugural cycle of approval is completed, graduates from the National Framework of Qualifications (NFQ) Level 7 SCW programmes which are QQI-validated and CORU-approved will gain entry onto the SCW register. In line with sociological theories of work, (Flexner,

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[4] Here after referred to as the SCW ethical code.

1915/2001; Weber, 1978; Larson, 1977/2010; Abbott, 1988; Freidson, 2001; Evetts, 2002; Burns, 2007) SCWe – QQI Level 7 (SCWRB, 2017a, p.4) - will then gain the status of being SCW's initial professional education (IPE).

Ireland's National Strategy for Higher Education (Department of Education and Skills [DES] 2011, pp.57-58) acknowledges the importance of undergraduate students being provided with the opportunity for situated learning. More commonly known in SCWe as placement, situated learning is referred to by SCWRB (20017a and 2017c) as clinical practice and practice education. Reflecting recommendations made by the DES (2011), SCWe programmes are divided into blocks of academic study and placement experience. Occurring within the confines of IPE, placement is the term used to describe the period a student spends within the work environment of their chosen profession (Doel and Shardlow, 2009) albeit in a restricted and protected way under the supervision of a practice educator ([PE] Eraut, 2010a). Placement has been identified as a time when neophytes, newcomers, or successors experience the socio-cultural environment of their profession (Fook et al., 2000; Eraut, 2010a; Carpenter, 2011; Trede et al., 2012; Billett, 2014; McSweeney, 2017), thereby constituting placement as a site of professional socialisation. PBL is a generic term referring to learning which happens within a placement context (Billett, 2014). International sentiment about situated learning being the 'signature pedagogy' (Shulman, 2005a, p.52) of professional vocations is echoed in Forkan and McElwee's (2002, p.382) description of placement being SCW's 'cornerstone'. SCW education and training criteria recognise placement as integral to SCWe, requiring academic staff with responsibility for core modules be registered (in time) with the SCWRB (SCWRB, 2017a, pp.6-7 and p.9). In addition, the SCW ethical code expects future registrants to 'assist, advise and support colleagues, recently qualified registrants and students … develop the professional skills, values, attributes, attitudes and behaviour they will need when dealing with service users and staff' (SCWRB, 2019, p.19).

The integral nature of placement to SCWe is reflected by both QQI (2014a, p.3) and SCWRB (2017a, p.6) when they require students to undertake a minimum of 800 placement hours on validated and (future) approved programmes. In addition, SCWRB

(2017a, p.6) stipulates student must experience the minimum of two practice placements during their studies in placement agencies that support their developmental needs. Most SCWe programmes meets this stipulation by including placement in the second and third years of study; however, a few programmes offer placement opportunities to their students in year 1 (Courtney, 2012). By requiring members of the profession to be involved in delivering academic and practice aspects of SCWe, SCWRB (2017a, Criterion 2.1, 2.13, and 2.14; and Criterion 4.2, 4.4, and 4.5) inadvertently future proofs the central role SCWers have in regenerating the profession (Byrne-Lancaster, 2014a and 2017c) and provides an opportunity to introduce enculturation to SCWe discourse. Enculturation is the process whereby an individual appropriates a group's cultural practices and values (Hertskovits, 1948). As a concept, enculturation is significant at this juncture in SCW's professional development project as it has the potential to move practice learning discourse from cognitive acquisition to socio-cultural participation (Schütz, 1944 and 1964/1976; Wenger, 1998; Rogoff, 1990 and 1995; Eraut, 2000; Billett, 2001a, 2001b, 2001c and 2004).

While unintended, requirements associated with SCWe approval and SCWer registration (SCWRB, 2017a, 2017b, and 2019) has the potential to delineate SCW's professional boundary (Share, 2013) and fortify a regeneration role for its members (Byrne-Lancaster, 2017c). The opening of the SCWRB - *circa* 2023 (CORU, 2020), suggests the two-year grand-parenting phase of registration will end *circa* 2025, and will close work-based access to the profession, therefore education and qualifications will be the only future access route to SCW. As such, placement will be the first opportunity for SCW students to access SCW practise. This requirement, coupled with a lack of empirical evidence about how placement-based learning helps students feel like a SCWer gave rise to this study's research question – How does placement-based learning experiences support social care students to develop a sense of becoming a social care worker? The research question required a design that captured and voice the subjective nature of changing ontology. Therefore, this study is firmly positioned in the post-positivist paradigm.

1:3 Research relevance

Students engage in placement not as passive observers but as active participants (Doyle and Lalor, 2009 and 2013; Billett, 2009, and 2014; Eraut, 2010a and 2010c; IASCE, 2012; SCWRB, 2017a) orientated towards apprehending professional role knowledge (Berger and Luckmann, 1967; Sheppard, 1995 and 2007; Trevithick, 2008; McSweeney, 2017; Williams and McSweeney, 2018) and establishing a professional identity (Reily, 2009; Eraut, 2010b; Trede et al., 2012; Hatem and Halpin, 2019) as well as displaying evidence of achieveing pre-set learning outcomes. Although much is known from international and national research about PBL, how SCW students develop a sense of becoming a SCWer on placement remains a SCW knowledge gap. Because individual expereiences of situated learning hold the opportunity to gain collective insight into what facilitates or obstructs sociocultural learning, the research is a rich vein of enquiry that has relevance for its many stakeholders – students, college-based placement co-ordinators, academic and filed-based practice educators, as well as SCWe providers and regulators.

1:4 Researcher's positionality

As a qualitative researcher, Braun and Clark (2013) highlight the importance of explicating one's positionality in relation to the research topic. This section attends to my positionality in the context of this research study and will address personal, professional, researcher, and candidature positionality. It will also attend to reflexive monitoring strategies used to retain researcher reflexivity. In their definition of reflexivity, Braun and Clarke (2013, p.335) acknowledge the subjectivity post-positive researchers have in the 'production of knowledge … and the ways [subjectivity] might have shaped the collection and analysis of their data'. To attend to such shaping, researcher positionality must be acknowledged (Yardley, 2000; Tracy, 2010; Braun and Clarke, 2013; Smith and McGannon, 2017; Mertova and Webster, 2020), conceptually explored (Crotty, 1998; Braun and Clarke, 2013), and reflexively monitored (Alvesson and Sköldberg, 2007). In the positivist research tradition, researcher neutrality is the given norm, however, the post-positivist spectrum embraces researcher positionality, with Braun and Clarke (2013,

p.337) suggesting a researcher's 'personal and cultural history, values, assumptions, perspectives and mannerisms' must be delineated to establish a boundary between the researcher's experiential knowledge and the knowledge produced by the research study. While Chapter 3: Methodology, explores the interconnection between research design concepts and outlines the alignment between research objectives and findings, here, I acknowledge my personal, professional, and generalised researcher positionality and outline how positionality was reflexively monitored.

1:4:1 Personal positionality

As a National Diploma in Child Care[5] graduate, I undertook 1,500 hours of placement across the three-year programme. As previously documented, 'I found placement an active, dynamic, real-time learning environment … [which] provided me with unquantifiable opportunities for learning practice and understanding theory' (Byrne-Lancaster, 2014a, p.222). During my employment in SCW, I was fortunate to secure a job in an organisation that used evidence informed practice (EIP) which kept me in touch with the conceptual premise of practice. Over the coming years, I became confident in my practice, secured a supervision and training position, and then became a SCW Practice educator (PE). Encouraged by the availability of an add-on year to up-grade my qualification to BA (Honours) level, I returned to education in 1997. During this time, I secured a part-time, fixed-term contract as a placement co-ordinator[6] with a SCWe provider. Job satisfaction associated with the position motivated me to undertake a

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[5] This was the predecessor programme to current SCW programmes (Courtney, 2012; Howard, 2014; Lyons, 2014).

[6] A placement co-ordinator position involves helping students to consider their professional development needs, identify and secure placement that assist in their professional development, preparing them for that placement in terms of its administration, 'place-taking' within the practice environment and completing and documenting prescribed learning outcomes. In addition, the placement co-ordinator supports students and their practice-based placement supervisor throughout the duration of placement, debrief students when they return to college after placement, and assesses their portfolios.

Master's degree by research (Byrne (Lancaster), 2000)[7]. The research study focused on pre-placement preparation, on-placement support, and post-placement debriefing of SCW students. I have continued to undertake accredited and continual professional development (CPD) opportunities associated with higher education teaching and learning on a continual basis. This interest in academic advancement culminated in me registering to undertake this doctoral research. Third-level education, and specifically, the National Diploma in Child Care, was the first time I fully understood the importance of conceptual, policy, and self-knowledge in achieving the aim of SCW[8].   It was during the teaching phase of my career, when I provided students with academic mentorship, that the interconnection between motivation, resilience, time-on-task, information literacy, and cognitive infrastructures became clear to me as influential factors in learning. These interconnections have stood me well during my PhD journey.

1:4:2 Professional positionality

I am employed as an academic on a SCWe programme, a role I contend is key in the regeneration of SCW. I am honoured to embrace the 'institutional functionary' (Berger and Luckmann, 1967, p.160) responsibilities associated with this role as I assist students prepare for their immediate (and perhaps future) academic environment and the (somewhat distant) professional environment in which they will practise. Therefore, I see my role as having academic, professional acculturation, and membership gatekeeping responsibilities. In discharging my role, I must adhere to expectations set out in national educational (QQI, 2014a) and professional (SCWRB, 2017a, 2017b, and 2019) policy documents. Curriculum, pedagogy, and assessments are used to progress students toward graduation which formally confers them with an institutional SCW identity (Sfard and Prusak, 2005). Accepting the educational intention of SCW students is to attain the

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[7] The research entitled Practice Placement in Social Care Education was used to develop an internal placement policy document, which was used later when developing IASCE's first Placement Manual (2002).
[8] Empowering service users to emancipate themselves from conditions of marginalisation and disadvantage and the role that structural interventions supported by social policy has in emancipation.

knowledge, skills, competencies (QQI, 2014a), and proficiencies (SCWRB, 2017b) required to work in SCW, I infer them with *'a future-orientated … expectation'* (Schütz, 1966/1972, p.86 and p.88 – original italic) of becoming a SCWer, and in doing so, I ascribe students a progressive narrative (Gergan and Gergan, 1986) and a designated SCWer identity (Sfard and Prusak, 2005). A progressive narrative is one where actions progress a person toward achieving a predetermined goal, and a designated identity is an identity which one hopes to hold at some future point (Sfard and Prusak, 2005).

I see myself as a SCW institutional functionary, or luminary, and continually promote SCW professionalization outside my lecturing role. I have held placement co-ordination, I hold external examiner roles in SCWe, and have retained contact with practice via consultation and volunteering. I continue to have active membership of IASCE and Social Care Ireland (SCI) and I present at national and international conferences related to SCW and practice learning. I engage in sector consultations with SCW's education and registration bodies and am developing a publication footprint (Byrne-Lancaster, 2012, 2013, 2014a, 2014b, 2017a, and 2017b). At this point in my career my lecturer incarnation is influenced more by students' academic and placement experience, PE feedback, graduates' experiences of being a new-to-practice worker, and changing context of SCWe policy and SCW, but my personal appreciation of how experiences help clarify intellectual concepts remain with me. The lecture room is a site for ontological change but, it is placement where students become immersed in practice, thereby making it a pivotal context for research into ontological change. As such, I am interested in how PBL influences students' progressive narrative and help them change their designated identity into an actual identity. As a SCW academic with SCW clinical and PE experience, I am well positioned to research how placement-based experiences influence students' changing ontology. Wanting to help students and PEs understand placement-based influences on ontological development or identity change, it was necessary to capture the social infrastructures, symbolic growth experiences, and pedagogically rich activities SCW students associated with helping (hooking) or challenging (rebuffing) their sense of becoming a social care worker.

1:4:3 Research positionality

Arguing research positionality is influenced by professional interests more than personal views, Savin-Baden and Howell-Major (2013, p.71) highlight 'the subject, the participants and the research context and process' are key aspects of research positionality. SCW placement is the dominant research context associated with this study. Having occupied an academic position in SCWe for over two decades, I have listened to students recall specific placement experiences which gave them a sense of becoming a SCWer. Through my study of the scholarship of learning and teaching, my attentiveness to pedagogical significance of such experiences has increased. Due to the influence these experiences have on how a person ontologically identifies, Frick (1987, p.406) named them symbolic growth experiences (SGEs). Through practitioner research (Mitchell et al., 2008) I wanted to codify these SGEs, thereby contributing to SCWe's human production (Lave and Holland, 2009) knowledge. Mitchell et al. (2008, p.5) defined practitioner research as an 'enquiry [carried out by a practitioner] to better understand their own practice and client groups and to improve service effectiveness … typically small and localised [such studies] have the potential to be shared with colleagues working in similar environments'.

As a SCW educator with responsibility for placement, I am interested in subjective information which helps me understand PBL experiences and explain students' practice learning experiences, choices, and decisions. A relativist ontological position (Crotty, 1998) that is, the belief that reality is a subjective experience (Denzin and Lincoln, 2005) best suits the achievement of this objective. Individual experiences are had within a socio-cultural environment (Braun and Clark, 2013) therefore, a social phenomenological epistemological stance is taken. In my teaching practice, I noticed students naturally veered toward storytelling placement experiences significant to their sense of becoming a SCWer, therefore I employed Labov and Waletzky's (1967) 'elements of story' to structure dialogue in post-placement interviews (Appendix III) and to produce becoming stories (Appendix IV) during the first phase of data analysis. Using concrete intersubjectivity as the interpretative position in the research is significant. According to

Schütz (1932/1972) concrete intersubjectivity, individual experiences, and social-cultural knowledge are mutually influential. Concrete intersubjectivity suggests individually held knowledge is saturated with socio-cultural knowledge, and vice versa. Therefore, findings resulting from a socio-cultural data analysis has cultural representative power thus giving this study's findings significance to a broad audience. Like event classification (Mertova and Webster, 2020) supported the development of SCW narrative typologies, and supported thematic analysis of typologies to identify hooks and rebuffs of placement-based ontological change.

1:4:4 Candidature positionality

Alongside increasing my academic credentials, undertaking PhD research allowed me the opportunity to contribute to my discipline's knowledge base. However, a part-time PhD is a journey of long duration. Beginning prior to the publication of SCWRB draft proficiency standards for SCW, at times the pace of the dissertation was impacted by my involvement with national and local responses to changing SCWe developments. I underestimated the expansiveness of the journey in terms of knowledge banks, cognitive skills, information architecture, and wordsmithing, but also in terms of personal ontology. As with all journeys associated with change and progression, mine had its own SGEs. While some SGEs were affirmative [9], others were uncertain [10], consolidating [11], or lonely [12]. Hindsight allows me to associate these experiences, especially the lonely ones,

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[9] Creating and presenting the Byrne Butterfly, being cited in a conference paper, student feedback on becoming stories and becoming published.

[10] Changing research supervisors, figuring out - with supervisor support, the methodology premise of the research, and having confidence to bring a socio-cultural perspective to the study of placement in SCWe.

[11] Conversations about my research with international experts and peer-review feedback on an unpublished research article.

[12] Reading, writing, getting feedback on writing, rewriting, and choosing an unstructured research route.

with developing doctoral level expertise, autonomy, and accountability, with constructing a new cognitive infrastructure and meaning-making frameworks, and changing ontology.

1:4:5 Reflexive monitoring strategies

Acknowledging the complexity of retaining objectivity in post-positivist research, Ormston et al. (2014, p.22) recommend a stance of 'empathic neutrality' where qualitative researchers need to be as 'neutral as possible in the collection, interpretation and presentation of data'. Finley (2002, p.214) defines reflexivity as a process where researchers 'engage in explicit self-aware meta-analysis', suggesting introspection as a key element of reflexivity. Wilkinson (1988) considers reflexivity functional when researchers critically consider processes and methods used within research. Several functional reflective strategies (research journal, attending supervision, conceptual deconstruction, redrafting, and polishing writing) were used throughout the research process to reflexively monitor conceptual, methodological, and interpretative decisions effecting knowledge production (Braun and Clarke, 2013, p.37). I used a research journal (Murray, 2011, pp.206-212) to record ideas about and developments in research design. Supervisors' feedback on my writing style and content, signposting issues of concern and suggested remedies were also included in the journal. However, in contrast to Murray's (2011, p.208) suggestion that the research journal directly helps dissertation production, I found keeping a personal journal – a 'vomit pot' (Byrne-Lancaster, 2014b) provided a place to contain internal worries about capacity. When removed from my mind and separated from research production, I was more solidly positioned to write what ultimately became this five-chapter dissertation. Always signposted, never directed (Murray, 2011) by supervisors I found supervision a rich intellectual environment which challenged me to deconstruct my interest in the research topic, and to identify and defend concepts, theories, and methods underpinning the research design. Constructive feedback from supervisors (Lee, 2008), intellectual rigour (Patton, 2002), and researcher integrity (Irish Universities Association, 2014) supported empathic neutrality (Ormston et al., 2014) within the research. While supervision meetings were very successful in disturbing my cognitive framework, they also had an unintentional affective impact on

me. Both cognitive disturbances and emotionality are usual (and expected) within a PhD candidate's journey, and both were indispensable in my personal journal to doctorship (Pyhalt et al., 2012; Bamgboje-Ayodele et al, 2016). The next section will attend to the perpetual question – What is SCW?

1:5 The perpetual question – What is social care work?

The professional purpose of SCW is to improve service users' lives through promoting their personal development (Kennefick, 2006, p.213; O'Connor, 2009, p.99), increasing their wellbeing (Farrell and O'Doherty, 2011, p.80) and societal involvement (Byrne-Lancaster, 2014c, p.12) through a social justice mandate (SCWRB, 2019). However, occupational jurisdiction and professional identity are persistently problematic for SCW (Lalor and Share, 2013; Share, 2013; Cantwell and Power, 2016; Power and D'Arcy, 2018). Jurisdiction refers to knowledge and task boundaries (Abbott, 1988) and identity refers to self and other recognition (Greenwood, 1957). Part of SCW's struggle with jurisdiction and identity is attributed to its occupation roots being in providing 'basic care' (O'Connor, 1992, p.254) or 'personal services' (Weber, 1978, p.120, and p.142) to children living in residential care. Taking a feminist stance, O' Connor (1992, p.251) proposed the 'unwillingness [of the Irish State] to construct any aspect of parenting as a social problem' denied SCW recognition of its 'labour need' (Durkheim, 1933/1997, p.11). However, legislative, policy, and service delivery developments[13] show increased recognition of the problematic nature of family and social life and demonstrates the State's willingness to provide individuals, families, and social groups with specialised care and intervention.

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[13] National Vetting Bureau (Children and Vulnerable Persons) Act 2012; New Horizons, 2013; Better Outcomes Brighter Futures, 2014; Safe-Guarding 2014; Assisted Decision Making (Capacity) Act 2015; Tusla's use of the Hardiker model to classify intervention status and plan service delivery.

By identifying therapeutic, family-liaison, inter-professional, and administrative work as dimensions of residential care work, O'Connor (1992) initiated a complexity discourse in professionalised care. Extending O'Connor's position, Williams and Lalor (2001) highlighted the 'multifaceted and complex [nature of] … helping [a] child recover [their] wholeness' (p.74). Such abstraction (Abbott, 1988, p.64) helps contemporary SCW theorists [14] illustrate the technical complexity (Weber, 1978, p.114 and p.122) of traditional and burgeoning areas of SCW practice. Focusing on occupational purpose or societal function (Durkheim, 1933/1997, p.11) rather than on employment context and work content imbues SCW with societal purpose. Although, Farrelly (2009, p.99) recognises the lack of research into evaluating SCW's social impact as a barrier to its claim to be a social change occupation (IASCE, 1998; JCSCP, 2002; CORU, 2012), abstraction (Abbott, 1988, p.64) associated with position papers and conference presentations demonstrates SCW's occupational complexity (Weber, 1978, p.114, and p.122) and occupational jurisdiction (Abbott, 1988, p.86, p.98).

1:6 Becoming a social care worker

The traditional way of thinking about how people 'become' a professional is instrumental, associated with gaining and validating declarative and tacit knowledge through certification (Weber, 1922/1947; Freidson, 1970 and 2001; Abbott, 1980; Evetts, 2002, and 2007; Craig, 2006; Burns, 2007; Noordegraaf, 2007). Reflecting a constructivist approach to learning, international research demonstrates how prescribed and organic learning achieved on placement is facilitated, captured, and measured (Bogo et al., 2004; Wayne et al., 2005; Regeher et al., 2007; Burgees and Carpenter, 2008; Carpenter, 2011). This research takes a contrasting social-constructionist view of learning, where labour-specific knowledge is socially distributed by institutional functionaries within non-situated (academic) and situated (placement) contexts. Regulatory requirements (SCWRB, 2017b, p.7, p.9) insist key SCW academic and practice positions must be

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[14] The vacuum in practitioner generated knowledge identified by McElwee (1998) is being filled by SCWers occupying the 'research-theoretician' role (Greenwood, 1957, p.66).

populated with institutional functionaries who, not only 'socially distribute' (Berger and Luckmann, 1967, p.158) labour-specific knowledge to the up-coming generation of workers, but gatekeep expected academic and practice standards among students (Sowbel, 2012). Gatekeeping is defined as 'the professional obligation of … educators to ensure that graduates are fit to practice … by screening out … students who may cause harm to clients' (Moore and Urwin, 1991, p.9). Although layered into a programme from admission to graduation (Urwin et al., 2006), gatekeeping is of continual 'concern and challenge' (Elpers and FitzGerald, 2013, p.286) in profession education. When IPE has a gatekeeping role, Elpers and FitzGerald (2013) suggest its provision must be informed by national educational policy (QQI, 2014a), professional practice standards (SCWRB, 2017a and 2017b), and an occupational ethical code (SCWRB, 2019). Programme providers need to be cognisant of legal issues, such as fairness and due process, while gatekeeping academics need to be cognisant of developing clear academic and non-academic standards and criteria to enable the assessment of students as 'suitable or unsuitable' (Elpers and FitzGerald, 2013, p.289) for their profession. Having most insight into and evidence of a student's practice capacity, how field-based PEs are best positioned to assess students' standard of care, practice proficiency, and socio-cultural competence is emphasised by a number of learning to practice researchers (Bogo et al., 2006; Hanlon et al., 2006; Elpers and FitzGerald, 2013). This position is reinforced in current SCW education policy (SCWRB, 2017b, p.7).

Researching student nurses' placement experiences, Newton et al. (2009a, 2009b, and 2009c) found that identifying as a member of the profession intensified students' motivation to increase their practice and socio-cultural competence. Similarly, Hatem and Halpin (2019) reported similar professional attachment when medical students' ontology changed from student to doctor over the duration of their clinical placements. Identifying with a profession is an alternate way to articulate a sense of becoming, as both terms reflect changes to a student's identity, ontology, or world view. Metaphysically, constant change is associated with becoming which, according to Meyer and Land (2006, p.24 and p.30), can be a protracted, oscillating, and apprehensive experience. Threshold-concepts theory is best known for its epistemological relevance, but 'distinctive ways of disciplinary *thinking* … [that] lead to … a transfiguration of identity'

(ibid., pp.20-21) gives threshold concepts ontological relevance. Meyer and Land suggest the path to ontological change begins with the student learning their discipline's foundational and operational epistemological concepts and as they 'take ownership' (2006, p.23) of these concepts, a consciousness about beginning to 'think like' (ibid., p.23) a member of their chosen profession develops. Indeed, Stackely (2020) identified relational practice as a threshold experience which residential childcare workers associate with their professional identity formation.

Once profession-like thinking is evident to consociates, that is current members of that profession (Schütz, 1932/1972), a 'new status and identity within the community' (Meyer and Land, 2006, p.23) is conferred on to a student, thereby informally endorsing the student with membership. However, at times consociates consider the student as being in a 'stuck place' (ibid., p.24) evident in their imitation of experienced workers' practice. Imitation or 'mimicry' (ibid., p.24) is viewed as a 'simplistic schematic attempt to overcome the troublesome[ness]' (ibid., p.30) of ontological change and does not represent ownership of the profession's epistemological premise. Imitation implies an intellectual and ontological stuckness. While stuck students are not endorsed as members of the profession by its consociates, they offer an opportunity for praxis, where their 'discrepancies, repetitions, hesitations, and uncertainties' (Lather, 1998, p.491) must be tolerated by consociates. This tolerance allows students' intellectual frameworks and ontology to become unstuck. Indeed, Hatem and Halpin's (2019) small-scale narrative-based study identified imitation, repetition, and uncertainties as aspects of learning medical students attributed to their ontological change and validates the position that PEs must accept students inhabiting 'stuck places' (Meyer and Land, 2006, p.27) as part of the process of becoming a member of the profession. Because a profession's regeneration is associated with educating and socialising new members (Holland and Lave, 2001 and 2009; Dellgran and Höjer, 2005; Trede et al, 2012; Trede and Smith, 2012), ontological becoming has an individual level context as well as a collective level context.

1:6:1 Placement: a social care work anthropological 'frontier'

Placement during IPE is a key experience associated with the production of professional persons (Holland and Lave, 2009). Considered a signature pedagogy (Shulman, 2005a and 2005b; Wayne et al., 2010) in the education of members of the social professions, placement is the principal environment to learn practice skills (Carpenter, 2011) and tacit knowledge (Eraut, 2000 and 2010b; Billett, 2006 and 2014) associated with the work. Within educational provision dominated by learning outcomes students are set the task of attaining prescribed learning goals for academic and practice modules (Carpenter, 2011). To achieve such intentional learning (Bandura, 1977/2001; Eraut, 2000), IASCE (2009, p.15) advocates the use of Kolbian-informed supervision to support SCW students to reflect on planned or incidental practice activities so to evidence the achievement of their programmes' intentional learning outcomes. Using Kolb's (1984) learning cycle in this way (re)constructs experiential learning as a knowledge transfer path between non-situated (academic) and situated (practice) contexts (Kolb, 2015, p.vxiii), with placement assessment evidencing the achievement of such transfer (IASCE, 2009). In his support of resituating theory from educational to practice environments, Eraut et al., (2000, p.231) explicates the difference between placement learning from an 'achievement' perspective and a 'capacity gaining' perspective. The achievement perspective records how <u>well</u> a student demonstrates occupational capacity whereas the capacity gaining perspective highlights <u>how</u> a student develops occupation capacity. The capacity gaining perspective requires documentation to show how social practices and tacit knowledge (Sheppard, 1995 and 1998; Fook et al., 2000; Eraut, 2010a; Carpenter, 2011; Billett, 2014) were learned, thereby evidencing occupational capacity for safe practice (Moore and Urwin, 1991; Wayne et al., 2010; Wilson and Kelly, 2010; Carpenter, 2011; SCWRB, 2017a). By seeing placement as an *in situ* opportunity for students to place-take (Schütz, 1932/1966; Berger and Luckmann, 1967; Lave and Wenger, 1991; Bruner, 1996 and 2002; Holland and Lave, 2009) within their chosen profession, capacity gaining brings an anthropological view to placement. In van Gennep's (1960) framework, a changing social world requires a person to anthropologically separate from their previous social world and attach themselves to their future one. Reporting on cultural *rites de passage* across the human life span, van

Gennep (1960, p.21) identified three phases demarcating a person's passage from one social world to another: pre-liminal rites (rites of separation), liminal rites (rites of transition), and post-liminal rites (rites of incorporation).

Meyer and Land (2003, p.13) extended van Gennep's (1960) concepts of liminality and transition to an educational context. Therefore, in terms of IPE, placement can be considered a 'territorial passage' (Meyer and Land, 2003, p.15), or a 'liminal stage' (van Gennep, 1960, p.21) within which a student learns to become a member of their chosen profession's social world. It must be noted, the 'powerful transformative effects … [of transitions leave] the learner in a state of liminality … suspended [in] partial understanding, … [which] can be exhilarating but might also be unsettling, requiring an uncomfortable shift in identity, or, paradoxically, a sense of loss' (Land et al., 2010, p.xii). Evident in all social groups, *rites de passage* is an interesting framework in which to consider changes in students' ontology across a SCW programme of study. Barton's (2007) research applied van Gannep's rites of social transition to student nurse practitioners educational experience, so theoretically they can be applied to SCWe placement-based learning.

In SCWe programmes which offer placement in years two and three, year one is an academic year that exposes students to concepts and ideologies underpinning SCW practice. Such exposure requires them to separate from a layperson identity and begin to construct the mind of a worker (Reynolds, 1942/1985; Fook et al., 2000; Evans and Kervern, 2015; Byrne-Lancaster, 2017a). Transition rites are associated with moving from one social group to another or changing status within a social group (van Gennep, 1960, p.11). Therefore, first year requires intellectual transition, and placement experienced in years two and three requires a practical transition into SCW. In a SCWe context, placement represents a significant transitionary or liminal stage (Clouder, 2005; Eraut, 2009a and 2009b; Reily, 2009; Prendergast, 2015), a time of 'becoming' (Turner, 1969, p.234) a certain kind of professional (Meyer and Land, 2006; Dellgran and Höjer, 2005). The mandatory nature of placement (QQI, 2014a; SCWRB, 2017a and 2017b), coupled with the educational (SCWRB, 2017a) and ethical (SCWRB, 2019) expectations

for SCWers to support neophytes in placement, consolidates placement as a site of professional socialisation (Dellgran and Höjer, 2005) or as an anthropological 'frontier' (van Gennep, 1960, p.15).

Indicating the penetration of a boundary 'portal' (ibid., p.22) and announcing a transition end, rites of incorporation can be either ceremonial or informal. Graduation is a ceremonial incorporation rite but receiving notification of final year exam results (once favourable) could be constructed as an informal incorporation rite. Another informal incorporation rite could be when an experienced worker acknowledges a student's practice proficiency, or emergence from a stuck place if such emergence gives the student a feeling of 'belonging' to the profession (Eraut, 2010a; Newton et al., 2011; Mangset et al., 2017). Positioning placement as a cultural rite of passage gives rise to curiosity about what PBL experiences change students' sense of ontology from that of student to that of SCWer.

1:6:2 Professional socialisation

Due to the unconsolidated sociological position held by emerging professions (Burns, 2007), professional socialisation is an often-overlooked element of professionalisation (Dellgran and Höjer, 2005, p.38). According to social constructionists Berger and Luckmann (1967, p.158), professional socialisation involves the 'internalisation of knowledge associated with specialised labour and roles associated with that labour'. An indicator of socialisation is when talking, thinking, and acting reflect the vocabulary, interpretative frameworks and 'tacit understandings' (ibid.) generally associated with the profession. Evans and Kevern (2015, p.5) acknowledge professional socialisation 'includes a period of personal challenge, uncertainty and adjustment' to the professions' social structures. Social structure refers to 'relationships derived from how people act toward each other' (Blumer, 1969, p.7) and is symbolically 'represented by such terms as social position, status, role, authority, and prestige' (ibid., p.6). From a symbolic interactionist perspective (Mead, 1934/1967; Goffman, 1967; Blumer, 1969), forming professional identity involves adapting to a set of socially validated, inter-connected

behaviours, expectations, and obligations appropriate to a given occupation. Self, a core aspect of identity, is a 'social structure … aris[ing] from social experience' (Mead, 1934/1967, p.140) in a community to which a person wants to belong. In the presence of a social 'audience' (ibid., p.141), Mead suggests 'reflective intelligence' (ibid., p.141) helps an individual to perceive their actions and attribute meaning to them by benchmarking them against actions of the 'generalized other' (ibid., p.154). The generalised other is the imagined figure embodying all the ideal attitudes, expected actions, and perspectives associated with the community to which a person wishes to belong.

Mead (1934/1967, pp.135-226, and pp.354-378) puts forward a three-stage framework to explain how people take on a social role. The first stage is the preparatory stage, where new members of a group learn a groups' symbiotics and engage in socially imitating established members' actions. Once the community's 'organized social attitudes' (ibid., p.156) have been 'assumed' (ibid., p.156) by the new member, they are considered to be role taking. Role taking indicates entry into the second, play-stage of social role acquisition. In the final game stage, members are not only fluid in performing their own role in the community or group, but they understand how their social position relates to other members of the community or group. From Mead's framework, I suggest, within a SCWe programme offering placement in the second and third years of study, the preparatory stage spans from the initial days of the first year to the first day of the first placement. This is a time when students are learning the vocabulary, values, perspectives, and actions associated with SCW in a non-situated context. In the time span following the first day of placement to the day they receive notice of the (successful) completion of their final exams, I suggest students are in Mead's play stage, as they take on the role of a SCWer with diluted responsibilities. Inferring the capacity to perform the SCW role, and accept the responsibility of safe practice, receiving results of their third-year examinations is the chronological point indicating entry into Mead's game stage. Taking symbolic interactionism to the micro level, Goffman (1959 and 1967) suggests each person within social interaction is intent on presenting a certain impression of themselves. Comparing face-to-face interaction to stage drama, individuals present themselves to each other, so to satisfactorily meet the expectations of a particular

audience (Goffman, 1967). While his dramaturgical approach offers a useful means by which to consider how students' face-work becomes more professional (ibid., pp.5-46), the concept of liminality (Meyer and Land, 2006) challenges the defined movement from one stage to the other. Recent research into the troublesome nature of liminal experiences suggests learners may engage in reflection about how they are progressing through or osculating between stages of apprehending a social role (Timmermans and Meyer, 2017). For this reason, a socio-cultural framework, rather than a dramaturgical framework, to analyse how SCW students self-report on becoming social care workers.

Where a person's intention is to become a 'professional of a certain kind' (Dellgran and Höjer, 2005, p.38), professional education requirements (QQI, 2014a; SCWRB, 2017a) and public trust about 'mastery of knowledge and skills requires newcomers to move towards full participation in the socio-cultural practices of a community' (Lave and Wenger, 1991, p.29) within the duration of their IPE. Work communities are social structures which have a meaning system and socio-cultural practices underpinned by 'culturally determined' (Jordan et al., 2008, p.82) values, artefacts, and cognitive frameworks. As such, *in situ* learning is essential to become a member of a macro-level work community, such as a profession. Lave and Wenger (1991, p.40) make a distinction between intentional instruction and learning. They suggest learning is a 'process that takes place in a participatory framework' (ibid., p.15) and offers legitimate peripheral participation as a 'descriptor of engagement in social practice that entails learning as an integral constituent' (ibid., p.35). Legitimate peripheral participation holds 'transformative possibilities of being and becoming' (ibid., p.32) for those wishing to become a member of a professional community of practice. Drawing on the concepts associated with Vygotsky's (1978) social-constructionist learning theory, Lave and Wenger (1991, p.48-49) distinguish between three levels of internalised knowledge. The first stage - scaffolded knowledge - is where learners' practice is supported and assisted by more experienced professionals. The second stage - active knowledge - is where learners' cultural and conceptual knowledge merge, so their practice is independent of scaffolds. The third stage - social transformation - draws attention to the ways in which newcomers become members of a community of practice, and how masters in the community influence these processes.

While Lave and Wenger (1991, p.53) 'conceive of identities as a long-term, living relationship between persons and their place and participation in communities of practice', this research is interested in placement experiences which establish a sense of place within SCW's community of practice. Collectively, these experiences could be considered a learning curriculum (Lave, 1997; Billett, 2011) which establishes, for SCW students, a sense of becoming a member of SCW's community of practice. Both Rogoff (1990 and 1995) and Lave (1997) consider learning to become a 'professional of a certain kind' (Dellgran and Höjer, 2005, p.38) involves a socio-cultural apprenticeship where neophytes are activity-motivated (Lave, 1997) and engaged in the work of the profession while in the company and guidance of a member of that profession. Embedded in socio-cultural apprenticeship is the expectation of learners taking ownership of problems that emerge as they engage in practice and learn from these naturally occurring problems (Lave, 1997). Rogoff (1995, p.139) combines an '"activity" or "event" as the unit of analysis with active and dynamic contributions from individuals, their social partners, historical traditions and materials and their transformations' to demonstrate the 'mutually constituting' (ibid., p.140) influence of individuals and their social and cultural environment on what is learned and how that learning happens. Exploring such events for elements of '*guided participation*' and '*participatory appropriation*' (ibid., p.140 – original italic) may support professional socialisation researchers' understand factors contributing to learners' changing professional ontology. Rogoff defines guided participation as 'the processes and systems of involvement between people as they communicate and coordinate efforts while participating in culturally valued activity' (ibid., p.140) and participatory appropriation as a 'becoming process' (ibid., p.140) where an individual's ontology changes 'by their own participation' (ibid., p.140) in an event, activity or situation.

The aforementioned processes of professional socialisation is somewhat disrupted for SCW. Although the trend is changing in light of SCWRB (2017a) placement criteria, at the time of data collection (2014 – 2015) it was unnecessary for a SCW student to undertake placement in a SCW service or be supervised by a SCWer. Without this infrastructure, it can be contested whether SCW was (and is) generating or regenerating

itself, therefore the term (re)generation is deliberately used in this research study when discussing SCW's sociological process of membership replenishment.

1:6:3 Ontological change and symbolic growth experiences

Agentic and transitive possibilities are at the heart of the social production of persons and 'cultural symbols' (Holland and Lave, 2009, p.9) are central to helping individuals mediate localised practice. However, transitive power which helps negotiate activities, practices, and relationships within a culture rests on a person's knowledge of cultural symbols; ironically, these are learned through cultural participation. Hatem and Halpin's (2019) research into experiences medical students attribute to their developing sense of becoming doctors highlights the 'transfigurative' (Meyer and Land, 2006, p.21) and 'shaping' (Holland and Lave, 2009, p.2) quality clinical experiences had for Hatem and Halpin's (2019) medical students. Experiences in which a student becomes 'conscious of the fact they are, or are beginning to *think* like' (Hatem and Halpin, 2019 – original italic) a doctor were of 'ontological significance' (Meyer and Land, 2006, p.23) and resembled 'participatory appropriation' (Rogoff, 1995, p.140).

In socio-phenomenological terms (Schütz, 1932/1972, pp.164-172), these moments illustrate the ontological transition from "I" to "We", when a student begins to see themselves not as an individual but as a representative of their profession. Coining the term SGE, Frick (1987) identifies an experience as ontologically significant by the strength of its symbolic dimension where, in response to social, cultural, and material influences people 'become creative agents in [their] learning and growth' (Frick, 1987, p.406) where a personalised sense of becoming emerges from the 'immediacy of the experience' (ibid, p.407). In this research, a SGE is a placement-based experience, with-in or from which a participant evaluated how their actions aligned to the SCWer role and chose to allow the insight to agentically orientate them toward ontological change. As such, SGE are threshold experiences of identity transformation. As will be presented in Chapter 4: Becoming a social care worker, for some participants the SGE suggested coherence between their actions and SCWer role expectations, for others, their actions

were inconsistent with SCWer role expectations. For all participants of this study, their evaluation disturbed their held ontology (Dewey, 1933/1997) and acted as a change or consolidation catalyst. SGEs focus more on how identity changes happen rather than on how occupational capacity develops, therefore they are conceptually more align to legitimate peripheral participation (Lave and Wenger, 1991) and liminality (Meyer and Land, 2006) rather than with capacity gaining (Sfard, 1998; Eraut et al., 2000).

1:7 Conceptual premise

A detailed exploration of the conceptual framework underpinning the research is presented in Chapter 2. However, in anticipation of such intellectual 'meddling' (Wenger, 1998, p.9), this section of the Introductory chapter presents a snapshot of changing sociological conceptualisations of profession, an explanation of the term 'wise practice', and outlines participatory pedagogy, thereby orientating the reader to the conceptual aspect of this research.

1:7:1 Changing ideas of profession

The decline in the participation of religious orders in SCW labour force instigated SCW's struggle to secure professional recognition of its work and for its workers (Howard, 2014). Registration with CORU is considered an end-of-game play to this struggle (Share, 2013; Campbell, 2015; Byrne, 2016; Hutchinson, 2017). Changing ideas about what constitutes a profession has facilitated the ideological advancement of complex occupational work towards professional status (Craig, 2006; Burns, 2007; Evetts, 2007; Noordegraaf, 2007; Muzio et al., 2013). Analysis of literature associated with the sociology of professions suggests four conceptualisations of profession: structural-functionalism (Durkheim 1933/1997, 1958/2010; Weber, 1956/1978), traits theory (Flexner, 1915/2001; Parsons, 1939; Greenwood 1957; Goode, 1969), control theory (Larson, 1977/2010; Abbott, 1988; Freidson, 2001), and post-professional (Wilensky, 1964; Johnson, 1972; Greenwood et al., 2002; Craig, 2006; Burns, 2007; Evetts, 2007; Noordegraaf, 2007; Muzio et al., 2013).

Structural-functionalist theorists (Weber, 1922/1947; Durkheim 1933/1997, 1958/2010) considered professions as being associated with elite forms of work such as law, politics, economics, and theology. Their collective organisation established and retained control of education and access to work through apprenticeship. Mechanisms such as ethics of conduct and measures of sanction were established to control professional and economic relationships between members and their clients, and thus consolidated occupation as a prevailing influence in society's social structuring. Wanting to establish and maintain social and economic distinction from occupations, post-Weberian theorists (Flexner, 1915; Parsons, 1939; Greenwood 1957; Goode, 1969) identified certain traits as distinguishing professions from occupations. Professional traits are associated with a systematic theory learned during elite and protracted education, external recognition of specialist authority, a self-developed ethical code governing conduct, and a distinct culture. The third conceptualisation of profession saw monopolised market forces as the route to retaining control over certain forms of work (Larson, 1977/2010; Abbott, 1988; Freidson, 2001) and encouraged semi-professions to embark on a professionalisation project seeking ways to delineate boundaries of occupational jurisdiction. The fourth wave of professions theorists look beyond signifiers of function, status, and monopoly to consider how concepts associated with organisational employment, corporate and State risk, and worker accountability (Wilensky, 1964; Johnson, 1972; Greenwood et al., 2002; Craig, 2006; Burns, 2007; Evetts, 2007; Noordegraaf, 2007; Muzio et al., 2013) influence professional discourse and action.

In response to societal advancement, welfare states have become proliferated with occupational specialists, for example psychologists, physiotherapists, radiographers, teachers, early learning professionals, social workers, nurses, SCWers, youth workers, and such like (Dellgran and Höjer, 2005, p.38). For some professions, it is more likely for members to operate sole trading or partnership-based practices, for example doctors, while it is more likely for others, such as nurses, teachers, or SCWers to be employees of State, voluntary, or privatised services based on their fields of expertise. Within an employment context, Frierson (2001) and Trevithick (2014) both note professionals use expert knowledge to assess, diagnose, and intervene in service users lives which, in

contemporary accountability discourse, increases State reliance on professionals holding expert knowledge (Dellgran and Höjer, 2005; Craig, 2006; Burns, 2007; Evetts, 2007; Muzio et al., 2013). Noordegraaf (2007, p.780) notes professional employees use specialised knowledge, skills, and expertise to 'reflexive[ly establish, retain and] control … meaningful connections between clients, work and organized action'. Consequently, reducing emphasis on sociological aspects of professions such as function, status, trait, or jurisdiction and increasing State-imposed emphasis on reducing risk to public safety through individual accountability offers an opportunity for semi-, quasi- or emerging professions, such as SCW, to pass through an ideological portal and rebrand as professional (Burns, 2007; Noordegraaf, 2007; Share, 2013). Inferring Aristotelian wise practice, State-mandated registration will require SCW registrants to engage in deliberate practice (Eraut, 1994) by '[k]now[ing], understand[ing] and apply[ing] key concepts … relevant to the profession (SCWRB, 2017b, p.9) in an 'evidence informed' (ibid., p.7) way, so as to 'justify professional decisions made' (ibid., p.5).

1:7:2 Wise practice

Processes associated with how individual members engage in practice take a central position when an occupation is engaging in a professional development project (Dellgran and Höjer, 2005, p.38). More specifically, experience, specialisation of work, advanced education and professional supervision are used to demonstrate professional competence and expertise. A salient aspect of individual processes associated with professionalism is the worker's ability to integrate and transform (Eraut, 2004) declarative knowledge (Anderson, 1982) for use in daily practice. Declarative knowledge is explicit, codified, intellectual, or conceptual knowledge 'about' something, as opposed to tacit, procedural, as distinct from practical knowledge which relates to 'how' to do something (Eraut, 2000, pp.113-114). Due to the complexity and ambiguity of problems encountered by social professionals, cognitive theories of expertise (Mumpower and Hammond, 1980; Schön, 1984 and 1987; Argyris and Schön, 1994; Dreyfus and Dreyfus, 1986) agree problem resolution relies on a worker's capacity to demonstrate a conceptual understanding of problems they encounter, by using declarative knowledge along with logical and strategic thinking to develop problem solutions. These processes

are also valued by knowledge-for-practice theorists (Orasanu and Connelly, 1993; Eraut, 1994; Sheppard, 1995 and 1998; Billett, 2006; Trevithick, 2008).

Schön (1983 and 1987) and Taylor (2012) contend practitioners evaluate their practice by using a cognitive reflective process to consider the theoretical perspective through which they responded to problems they encounter in a professional context. However, concern about the difference between espoused theory and theory-in-use is expressed by Savaya and Gardner (2012), who suggested, at times, a certain theory is espoused while an alternate one is used. For example, an adolescent residential SCWer who claims to use a relational approach to practice but responds to a child by reminding them of "house rule" is an example of espoused relational theory and control theory in-use. Regardless of concerns over the contrast between espoused and used theory, the relevance of declarative knowledge to SCW practice is high due to SCWRB (2017b, p.6) requiring SCW registrants to demonstrate an evidence-informed approach (EIA) to practice. Nevo and Slonim-Nevo (2011) explain evidence informed practice (EIP) as the worker using research knowledge, theoretical concepts and frameworks, service user knowledge, and professional experiential knowledge when making a professional decision. Although debate exists about the extent to which EIP is used by social professions (Webb, 2001; Farrelly, 2009; Kvernbekk, 2011; Trevithick, 2012), professional decision-making underpinned by canonical knowledge (Billett, 2009, p.832) is central to EIP. The desire to ensure decision-making is seen as a 'reflexive practice-moral action' (Farrelly and O'Doherty, 2011, p.80) infers the importance of the Aristotelian praxis to SCW.

Known in Aristotle's Nicomachean ethics as deliberate practice, praxis involves the interplay between different knowledge types and is impelled by appetition (the desire for a particular outcome) and safeguarded by contemplative or calculative intellect (Barnes, 2004, p.146). Contemplative intellect offers choices of action restricted by scientific knowledge; in contrast, calculative intellect offers courses of action arising from prudent deliberation of five forms of knowledge: intuition, scientific knowledge, art or technical skill, prudence, and wisdom (Flyvbjerg, 2001, pp.148-154). Intuition is 'the state of mind that apprehends [or senses] first principles' (Barnes, 2004, p.152). Either deductive or

inductive reasoning establishes scientific knowledge which, in a codified state, becomes scientific evidence, capable of being taught and learnt. Art or technical skill is concerned with the craft of producing artefacts such as architecture or paintings and courses of action which are aimed at promoting human goodness are considered prudent judgements (ibid., p.150). Considered by Aristotle as 'the most finished form of knowing' (ibid., pp.152-153), wisdom happens when intuition is combined with scientific knowledge. Using an Aristotelian knowledge classification, if a SCWer were to engage in wise practice, they would combine intuition about a course of action with scientific evidence and consider the human good of their action. When applied to the young person in residential care refusing dinner, a wise SCWer, informed by knowledge of the young person and by biological, psychological, and cultural theories of eating, would have an intuitive sense of why the young person is refusing dinner. Seeking the best short-term solution, the worker may discuss the refusal with the young person from an aesthetic or cultural perspective, while they retain healthy eating as a long-term human good.

1:7:3 Participatory pedagogy

There is evidence of Aristotelian wisdom in the SCWRB's expectation that SCW graduates use 'domains of knowledge' (SCWRB, 2017b, p.9) to inform their decision-making (ibid., p.5) and 'act in the best interest of service users at all times with due regard to their will and preference' (ibid., p.4). Although case studies, workshops, skills development laboratories, and assignments associated with college study provide quasi-hypothetical professional situations (Newton et al., 2009a; Williamson et al., 2010), the greatest opportunity for students to develop calculative intellect and practice wisdom (Madiment, 2003; Bogo et al., 2007; Newton et al., 2009; Eraut, 2010c; Wayne et al., 2010; McSweeney, 2017) is the authentic professional activity (Billett, 2011; Kinchin et al, 2010) offered by placement. Placement offers students the opportunity to undertake 'indexical tasks' (Garfinkel, 1967/1984, p.4) or 'authentic activities' (Brown et al., 1989, p.33) with a complexity and risk level that matches learners' level of experience (Lave and Wenger, 1991, p.29; Billett, 2011, p.23, and p.24) and supports students' capacity

gaining (Hanks, 1991; Eraut et al, 2011; Billett, 2011). Considering the workplace to be a participatory learning environment (Hager, 2011) proffers centrality to Lave and Wenger's (1991) legitimate peripheral participation, Lave's (1997) context-embedded learning, Wenger's (1998) social theory of learning, Rogoff's (1995) socio-cultural apprenticeship, and Billett's (2002) co-participation in this study.

As situated-learning theorists, Lave and Wenger (1991) support the construction of a body of knowledge within a contextualised forum. Seeing learners as mutually active with experienced members of a community of practice and the practice of the community, they identify legitimate peripheral participation as a means of empowering (ibid., p.36) newcomers to become a 'cultural-historical participant' (ibid., p.32) in their desired community of practice (Figure 1:1). Concerned with 'processes by which newcomers become part of a community of practice' (ibid., p.29), legitimate peripheral participation is an analytical framework giving 'access to a nexus of relations otherwise not perceived as connected' (ibid, p.36) which is pivotal to newcomers becoming located within their professions' community of practice. There is no 'uniform or univocal "centre" [nor] … place … designated [as] "the periphery"' (ibid., p.36) therefore, there is a danger that concept gives rise to a binary image of location. More helpful is imagining legitimate peripheral participation in a cogwheel formation, where socio-cultural activity draws newcomers towards 'more intense' (ibid., p.36) participation in their desired community of practice. Activity that has rich interconnections between social, cultural, and material aspects of the environment, and the professions' histo-cultural context (ibid, p.39) gradually changes the identity (ontology or worldview) of the newcomer to that of full practitioner (ibid., p.40).   Lave (1997, p.18) attends to how context-embedded learning provides naturally unfolding opportunities for the 'cultural *transmission'* (ibid., p.18) of concepts, skills, and culture associated with an occupation. Such 'unfolding' (ibid., p.19) is an individualised process, which is somewhat misaligned with standardised education.

Figure 1:1 Visualising legitimate peripheral participation
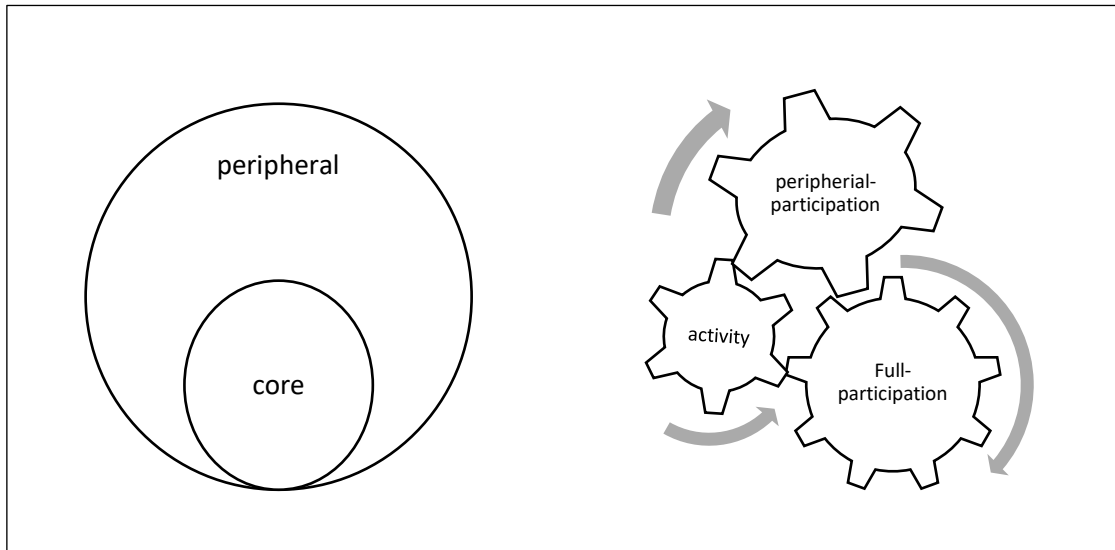
Adapted from Lave and Wenger, 1991

However, binding practice and educational environments (ibid., p.33) so as to commit both to a social theory of learning (Wenger, 1998) and seeing learners as legitimate peripheral participants (Lave, 1997, p.19) facilitates individualised learning within initial professional education. Wenger's (1998, p.12) social theory of learning has two axes: vertical and horizontal (Figure 1:2). The vertical axis positions theories of structure opposite theories of situated learning, and the horizontal axis positions theories of practice opposite theories of identity.

Theories of social structure focus on the acquisition of institutional rules and norms and reference learning against institutional socio-historical discourse; alternatively, theories of situated experience focus on the dynamism and choreography of interactional experiences and the meaning they have for learners (ibid., pp.12-13). The horizontal axis is where theories of practice which attend to the production and reproduction of the social world and to the social formation of persons in that social world (ibid., p.13) is positioned opposite theories of identity which attend to processes associated with

identifying as a member of a profession. Participatory pedagogy operates within a triangle constructed between theories of practice, theories of identity, and theories of situated experience.

Figure 1:2 Wenger's social theory of learning

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                    ┌─────────────────┐
                    │ Theories of social │
                    │    structure     │
                    └─────────────────┘
                            │
┌──────────────┐   ┌─────────────────┐   ┌──────────────┐
│ Theories of  │───│ Social theory of │───│ Theories of  │
│  practice    │   │    learning      │   │  identity    │
└──────────────┘   └─────────────────┘   └──────────────┘
                    ┌─────────────────┐
                    │ Theories of situated │
                    │    experience    │
                    └─────────────────┘
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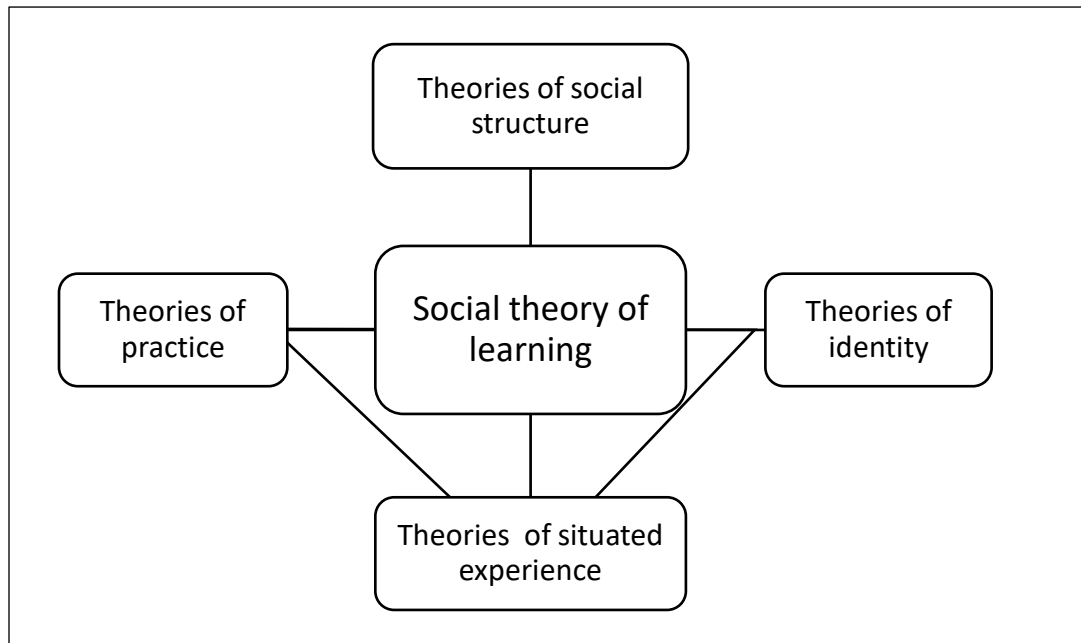
Also arguing against constructivism, Rogoff (1995, p.139) advocates a microgenetic approach to the development of professional identity. Clarified by Bamberg (2005, p.335) as an 'approach focaliz[ing] the momentary history of human sense-making', microgentics values the small activities, events, or experiences that support newcomers' capacity to participate in a community so to access socio-cultural apprenticeship practices. Rogoff presents three inseparable planes associated with a participatory pedagogy: apprenticeship, guided participation, and participatory appropriation (ibid., p. 141). Apprenticeship involves partaking in activities of that community in the company of established members. Guided participation refers to the interpersonal 'processes and systems' (ibid, p.141) that co-ordinate newcomers' participation in community activities, and participatory appropriation relates to the dynamic process of becoming a member of the community (ibid., p.148). Billett (2004, p.197) refers to co-participation as the 'interdependent process of engagement in and learning through work'. Yet, co-

participation is a contested entity for students on placement with invitations based on workplace interests and 'perceptions of learners … worth and status' (Billett, 2001c, p. 3) rather than on the learners need to capacity gain. However, by taking a 'moment-by-moment' (ibid., p.2) approach to understanding individualised learning experiences provides an opportunity to identify the contributions provided by workplace physical and social infrastructures to newcomers' practice learning. By giving workplace learning equal status to academic learning, co-participation can provide 'a means to consider the relations between the individual and social contributions to [practice learning, and how that learning is] constituted historically, culturally, and situationally' (Billett, 2004, p.202).

1:8 Methodological Premise

This research study sits in the post-positivist paradigm, using 'life world' and narratology as its core interpretative concepts. While the methodology chapter outlines research design choices in detail, this section aims to provide an initial snapshot to ground the research in its methodological premise for the reader.

1:8:1 Post-positivist paradigm

Ford (1975) contended that there are four different forms of truth: empirical truth, logical truth, ethical truth, and metaphysical truth. Uncontestably empirical truth, or 'unequivocal imprints of reality' (Alvesson and Sköldberg, 2009, p.1) is associated with scientific research methods, logical truth is associated with the consistency of a claim with empirical truth, and ethical truth is associated with conformity of views with agreed standards of conduct or morals. The final form of truth - metaphysical truth - is the perceived practicality of an experience. Associated with the post-positivist paradigm, metaphysical truth challenges the myth of the scientific method producing empirical truth which represents natural world experiences. Because it reflects an internal reality, there is no way to test metaphysical truth for accuracy against an external criterion, it must be accepted at 'face value' (Lincoln and Guba, 1985, p.14). However, trustworthiness or authenticity of metaphysical truth can be evaluated through resonance that findings from

a non-representative sample has with the larger research population (Yardley, 2000; Tracy, 2010; Mertova and Webster, 2020). As this study is most interested in the metaphysical truth of newcomer SCW students' growing sense of becoming a SCWer, it is clearly situated in the post-positivist research paradigm. While the non-verifiable nature of research findings is a major research limitation for positivist researchers, researchers from the post-positivist position consider diversity of subjective experiences rich and valuable (Braun and Clarke, 2013) to interpreting, understanding, and explaining empirical experiences of social phenomena (Howell, 2013, pp.24-30).

'Co-created' (Howell, 2013, p.29) through the interaction between the mind of the individual and the external influences of their institutionalised local world, relativism associated with constructionism contrasts to another form of post-positivist realism - naïve realism. By bringing particular mezzo theory, grand theory, and philosophical perspectives to the research, the 'investigator' (ibid., p.29) plays a part in constructing the reality reported on in research. Attending to the need for social research to 'integrate subjective (first person), intersubjective (second person), and objective (third person)' (Torbert, 2001, p.3) perspectives into research, this research constructs participants' individual placement-based SGEs through a collective anthropological lens to present previously unassessed socio-cultural knowledge about what and how PBL experiences contribute to SCW students sense of becoming a SCWer.

1:8:2 Lifeworld

According to Husserl's phenomenology (1936/1970, p.108-109), lifeworld is the socially dynamic location of our experiences, *a phenomenon* manifested in the subjective mind, not a *nomen* represented in the objective world. Schütz (1932/1972, pp.142-143) used degrees of direct or indirect experience between social actors to distinguish between four lifeworlds: *Umwelt* - the world of consociates*; Mitwelt* - the world of contemporaries; *Vorwelt* - the world of predecessors, and *Folgewelt* - the world of successors. Members of each lifeworld hold different spatiotemporal positions of a collective phenomenon. In the context of this research, the life world of *Umwelt*, *Miltwelt,* and *Folgewelt* are of most

interest. Students are *Folgewelt* successors, PE and experienced staff are *Umwelt* consociates, and SCW academics are *Mitwelt* contemporaries. Familiarity with the *Umwelt* interpretative meaning system allows communication to transcend the different spatiotemporal dimensions of lifeworlds (Schütz, 1932/1972, p.142).

As the lifeworld of direct experience, *Umwelt* involves social actors sharing both a spatiotemporal lifeworld and a symbolic meaning system. This symbolic meaning system reflects *Umwelt*-specific social roles, conventional practices, cultural artefacts, and institutions (Schütz, 1932/1972, pp.176-182) which constitute the interpretative framework used by *Umwelt* members. 'Interwoven' (Winch 1958, p.28, and p.63), 'anchored' (Schütz, 1932/1972, p.142), and 'distributed' (Berger and Luckmann, 1967, p.48) in an *Umwelt* social space, the symbolic meaning system is apprehended by the repetitive participation of *Folgewelt* successors (students) in relationships and activities (Berger and Luckmann, 1967, p.48) with *Umwelt* consociates. From the immediacy of face-to-face interactions (Berger and Luckmann, 1967, p.43), successors and consociates develop an intersubjective 'We-relationship' (Schütz, 1932/1972, p.164). Considering each other's subjective 'context of meaning' (ibid., p.166), successors and consociates 'sympathetically participate … [in a] directly experienced social relationship' (ibid., p.164). When the context of meaning goes beyond 'structural parallelism' (ibid., p.115) to a shared 'typifactory scheme' (Berger and Luckmann, 1967, p.45) or 'interpretative schema' (Schütz, 1932/1972, p.185) intersubjectivity is established.

The *Folgewelt* successor may need to adjust their subjective meaning schema to accommodate the interpretative schema associated with their desired *Umwelt*. For example, empowerment-focused practice represents an interpretative schema or typification associated with contemporary SCW (Lalor and Share, 2013; SCWRB, 2019). A student who learns how to practice in an empowerment-focused way has apprehended one typification of contemporary SCW. By using this 'interpretative meaning schema' (Schütz, 1932/1972, p.185), they should be able to converse with SCW's *Umwelt* and *Mitwelt* about practicing empowerment in different fields of SCW.

1:8:3 Collective narratives from individual stories

Insight into what learning happens on placement in Irish SCWe is available (Doyle and Lalor, 2013; Byrne-Lancaster, 2014a; McSweeney, 2017; McSweeney and Williams, 2018) however, ontologically significant placement-based experiences have not been researched in an Irish SCW context. The mandatory nature of placement (QQI, 2014a; SCWRB, 2017a) ensures oral stories of key events (Bamberg and Georgakopoulou, 2008) which students recognise as the point at which they became aware of becoming a SCWer exist. A story subjectively retells an event that is temporally and spatially ordered (Clandinin and Connelly, 2000, p.39), whereas narrative is a 'broad class of discourse types that have certain properties in common' (Riessman, 2012, p.369). These properties include the story analyst's reference to an 'amalgam of autobiographical material, … human agency … [and] plot [which] put[s] some boundaries … [so they] are connected in a meaningful way for a particular audience in order to make sense of the world or people's experience of it' (ibid, pp.369-370). Such personal theorising (Howell, 2013) about PBL is evident in various international studies (Taylor, 2006; Eraut, 2009a, 2009b, 2010a, 2010b, and 2010c; Reily, 2009; Parker, 2010; Phillips et al., 2012; Wilson et al., 2015; Hatem and Halpin, 2019) where 'small stories' (Georgakopoulou, 2006) are used to 'freeze fleeting moments of engagement' (Wenger, 1998, p.60). These moments are also recognised as incidence of microgenetic professional development (Rogoff, 1990 and 1995), SGE (Frick, 1987), or threshold experiences (Meyer and Land, 2006; Perkins, 2006). Emphasising cultural apprenticeship as the route to being incorporated into a community of practice (Lave and Wenger, 1991), this research used interviews to capture participants personal theorising about what and how PBL experiences gave them a sense of ontological change.

Interviews opened by asking participants about the most significant learning experienced on placement they included in a pre-interview story (Appendix XIII). Informed by socio-linguistic elements of story (Labov and Waletzky, 1967), interview probes supported participants to tell the story of this learning. This 'first-order representation of life' (Frank, 2012, p.43) were subject to four stages of analysis (see Section 3:1:7) to allow 'second-

order narrative representation' (ibid., p.43) to be made. Drawing on the capacity of individual accounts about everyday mundane activities to provide collective insight into the socio-cultural landscape in which they were experienced (Bamberg, 2005; Sfard and Prusak, 2005; Georgakopoulou, 2007; Riessman, 2008; Frank, 2010), the power of narratology is exploited by this research to identify SGE, social infrastructures, and pedagogically rich activities which influence SCW students' changing ontology, and to infer socio-cultural becoming and (re)generation narratives. While interview themes and prompts were influenced by theoretical and empirical literature (Crotty, 1998; Blaikie, 2007; Braun and Clarke, 2013), participants remained the 'significant narrator' (Sfard and Prusak, 2005, p.18) in their accounts of how the SGE's contributed to their developing sense of becoming a SCWer. Empathic neutrality (Ormston et al., 2014) supported analysis of interview data for SGE, like event classification (Mertova and Webster, 2020) allowed the identification of individual becoming and collective (re)generation narrative typologies, and thematic analysis of these typologies supported the identification of SGEs, social infrastructures, and pedagogically rich activities that 'hooked' or 'rebuffed' participants' changing ontology.

1:9 Thesis structure

The structure of this dissertation follows the format of other five-chapter dissertations. While this chapter introduced dominant concepts associated with this research, the next chapter expands on the conceptual framework underpinning the research topic. Chapter 3: Methodology, outlines issues associated with research design, data collection, and research ethics associated with this research study. Chapter 4, entitled Becoming a social care worker, presents the narrative typology based on the analysis of interview transcripts and the hooks and rebuffs to ontological change. Chapter 5 discusses the relevance of this study to SCW scholarship. To conclude, for the newcomer (Lave and Wenger, 1991), developing a sense of 'becoming' a social being of a certain kind (Dellgran and Höjer, 2005) is a multifaceted process. This study does not concentrate on how PBL is facilitated (Miller, 1990) or assessed (Bogo et al., 2004; Regeher et al., 2007; Burgess and Carpenter, 2008; Carpenter, 2011), nor on the pedagogy (Holtz-

Deals, 2000) associated with learning discipline related to cognitive knowledge. This is a study related to secondary socialisation (Berger and Luckmann, 1967, p.158), exploring how newcomers to the SCW profession develop an ontological sense of what they want to be (ibid., p.152). Drawing on concepts associated with 'lifeworld' (Schütz, 1962; Berger and Luckmann, 1967; Schütz and Luckmann, 1983/1987), social theory of learning (Rogoff, 1990 and 1995; Lave and Wenger, 1991; Wenger, 1998; Billett, 2002, 2006, and 2014), 'transition and liminality' (van Gennep, 1960; Turner, 1969; Meyer and Land, 2008), this research intellectually 'meddles' (Wenger, 1998, p.9) with PBL experiences which give students a sense of becoming a SCWer to access individual becoming and collective (re)generation narratives and hooks and rebuffs which participants identified as influencing their informal incorporation into SCW.

Chapter 2: Conceptual framework

This chapter presents the conceptual premise of this research study. It presents SCW as a mediated profession, considers what knowledge is required for professional SCW, and presents what is currently know about PBL experienced during IPE.

2:0 Chapter introduction

Accepting SCW is in the process of changing its professional identity (Share, 2013; Howard, 2014; Lyons, 2014; Cantwell and Power, 2016; Byrne, 2016), this chapter makes a conceptual contribution to SCW's professionalisation discourse. From a sociological perspective, the first section of this chapter - Social care: a mediated profession, contends that SCW's professional status is mediated (Johnson, 1972) through legislation and national policy. This position is supported by using the 'conceptual armoury' (Burns, 2007, p.87) associated with professions to critically analyse SCW's internal process aimed at changing its professional status. The second section of this chapter - Knowledge for professional SCW - shows how knowledge is used in practice to inform workers' interpretative frameworks, and their practice decisions and actions. As an archetypical professional signifier, knowledge is a key component of professional status in post-professionalism (Burns, 2007). To support Aristotelian praxis in SCW, knowledge-for-practice frameworks are drawn on and illustrated in the Byrne Butterfly (Byrne-Lancaster, 2016b) to explicate how knowledge is relevant to SCW's professional identity. The third and final section - Placement-based learning - draws on national and international PBL literature to examine what learning happens on placement, how PBL happens, and to identify potential challenges to PBL.

2:1 Social care as a mediated profession

The journey for SCW to attain professional recognition has been demanding due to SCW's emergence from vocational work (Howard, 2014), occupationally focused education (Lyons, 2014), and working in and with problematised and problematic aspects of society (O'Connor, 1992). The inclusion of SCW as a designated profession in the

Health and Social Care Professions Act [15] was a critical advancement to its professional development project (Share, 2013; Lyons, 2014; Campbell, 2015; Byrne, 2016; McHugh, 2016; Walshe, 2016). This section begins by outlining post-professionalism, following a discussion of risk as a discourse associated with registration and professionalisation, the section deconstructs SCW's sociological status as a legally mediated (Johnson, 1972) profession using archetypical professional signifiers.

2:2 Post-professionalism: A new construct of professionalism

Referring to a construct of professionalism relying on knowledge and accountability, Burns (2007) coined the term post-professionalism. A multitude of nouns [16] are used to classify occupations desiring professional status and privileges but lack archetypical signifiers [17] associated with traditional professions. Professions and professionalism discourse has moved beyond traditional (archetypical) structures, the prefix 'post' used in post-professionalism does not suggesting professions are unimportant or in decline (Share, 2013, p.57), rather it suggests 'the *performance* of professional practice, and ideology is *post* hegemonic' (Burns, 2007, p.95 – italic in original). For Burns (2007, pp.87-91), post-hegemonic professionalism highlights individual performativity and accountability, not a collection of traits nor social prestige as classification criteria regarding professional status. Noordegraaf (2007) highlights the 'hybrid' responsibility held by organisationally employed 'situated' professionals (p.778) where they must use 'evidence based … ways of working' (p.777) to discharge clinical responsibility to their service user and risk management responsibility to their employer. The inclusion of EIP

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[15] Because NFQ level 7 (a three-year programme) is stipulated by SCWRB (20017a) as the entry point qualification to the future SCW register, year 3 of a NFQ level 8 is accepted in this research as indicating professional membership.

[16] Semi-profession (Goode, 1969), paraprofession (Haug, 1972), mediated professions (Wilensky, 1964; Johnson, 1972), institutionalist professions (Greenwood, Suddaby, and Hinings, 2002; Muzio, Brock and Suddaby, 2013), or hybridprofession (Noordegraaf, 2007).

[17] Discussed later in the section, these signifiers are specialised knowledge, prolonged education, ethics-based service, representative association, and socio-economic recognition (Burns, 2007).

in SCWRB's SCW proficiencies (2017b, p.9) demonstrates how knowledge is being used in SCW to extend performativity and accountability responsibilities to them as 'lower-level para-professional worker[s]' (Freidson, 1994, p.131). Future SCW registrants will be required to justify decisions and demonstrate accountability by using principles of EIP (SCWRB, 2017b, p.5 and p.9), therefore the SCWRB is not only promoting Aristotelian praxis (Sackett et al., 1996 and 2000; Pawson et al., 2003; Farrelly, 2009; Evans and Hardy, 2010), but are increasing individual level practice governance (Trevithick, 2014, pp. 287- 311).

In addition to individual accountability for practice actions, professions have collective representation. Neither incarnation of SCW's representative organisations – the Irish Association of Social Care Workers (IASCW) and SCI - were able to invoke enough collective membership, or social influence, to secure professionalisation (Dellgran and Höjer, 2005, p.38). Rather, Irish SCW required an external influence (Campbell, 2015, p.35), namely the 2005 Act, and an ensuing external registration system (Byrne, 2016) to advance its professional development project. In doing so, sociologically, SCW has become a mediated profession (Wilensky, 1964; Johnson, 1972). Ireland can be described as a modern (Giddens, 1991), risk-averse (Beck, 1992) nation-state. For SCW, nation-state risk-aversion is experienced through a legally enforced external registration system (the 2005 Act) which requires individual professionals to use their professional (SCWRB, 2017b) or canonical knowledge (Billett, 2009, p.832) in decision-making, during supervision, inspection, or in a fitness-to-practice case (SCWRB, 2017b, p.9). The next section will examine how risk-aversion and future SCW registration influence SCW's professional status.

2:3 Risk and social care work registration

As a nation state, Ireland 'follow[s] coordinated policies and plans' (Giddens, 1991, p.15) which reflexively monitor its social institutions and formalises relations within those social institutions and between those social institutions and the nation's citizenship. Giddens identified industrialisation, capitalism, the rise of organisation, and institutions of

surveillance as dimensions of high modernity (ibid., pp.10-34). In high modernity societies, the strained relationship between trust and risk influences a State's decision to use a surveillance system (ibid., p.18) to regularise, organise, and mediate social activity between those employed in a Nation's institutions and its citizens who need professional services. Where trust, gained from 'inductive inference from past trends' (ibid., p.18) is a bedrock principle of expertise-based professionalism (Durkheim, 1958/2010; Freidson, 2001), risk - that is, the ratio between hazard and probability of risk – is a bedrock principle of surveillance (Beck, 1992). When a nation state adopts a risk-averse position, the relationship between trust and risk becomes increasingly mediated through mechanisms of surveillance (Giddens, 1991, p.18), with discourse and actions becoming both defensive and offensive so to rebut any perceived threat of risk (Beck, 1992).

As a means of ensuring public safety, Burns (2007) argues that the climate of risk aversion influences public and political perceptions about how well professions are able to self-regulate and sanction their members' practice and conduct. For Giddens (1991), media interest in incidences of ill-managed risk and reporting about government and legal investigations into cases of negligent practice or abusive behaviour has increased public scepticism about both professionals' altruism and the ability of their representative bodies to regulate and sanction members' behaviour. In an Irish context, the Residential Institutions Redress Board (2017) confirmed how financial arrangements between the State and a second party providing professionalised care services inferred State responsibility for practice quality. Policy evidence supporting this decision is seen in government surveillance of fiscal operations (Department of Education and Skills, 2011; Department of Public Expenditure and Reform, 2016), service delivery (Health Information and Quality Authority, 2017), and individual practice (CORU, 2012). Using Gidden's (1991, p.18) risk adverse perspective, 'information structures' such as codes of practice for financial governance (Charities Institute Ireland, 2018), Protected Disclosures Act (Ireland, 2014), child protection and welfare legislation and guidelines (Ireland, 2015a and Department of Children and Youth, 2017), and surveillance structures such as registration and CPD requirements emanating from the Health and Social Care Professions Act mediate relationships between professionals and those

needing their services. This mediation helps to ensure public safety. Considering SCW's inability to leverage occupational progression by demonstrating traditional professional signifiers (McElwee, 1998; Share, 2006 and 2009; Mulkeen, 2013; Howard, 2014; Campbell, 2015; Byrne-Lancaster, 2016b; Walshe, 2016) could explain why SCW embraces surveillance (Campbell, 2015; Hutchinson, 2017; SCI, 2017a and 2018b) to attain professional recognition. However, the irony of a surveillance system being instrumental in being used for such ends is noteworthy (Wilensky, 1964; Johnson, 1972; Dellgran and Höjer, 2005).

2:4 Archetypical professional signifiers

Psychological complexity, socio-economic vulnerability, and socio-cultural marginalisation are issues well represented in the profile of people relying on SCW services (see contributions in Share and Lalor, 2006; Lalor and Share, 2009; Howard and Lyons, 2014). Such a profile gives SCW a high-risk/high-trust occupational profile (Giddens, 1991). However, low representative body membership (McElwee, 1998; Howard, 2014; Hutchinson, 2017), a non-educational access route (HSE, 2017), lower NFQ education levels of IPE (QQI, 2014a; SCWRB, 2017b), issues with title designation (McElwee and Garfat, 2003; Howard, 2014; Byrne, 2016; Byrne-Lancaster, 2017b; Power and D'Arcy, 2018), organisational coherence (Howard, 2014), and expanding occupational boundaries (contributions in Share and Lalor, 2006; Lalor and Share, 2009; Howard and Lyons, 2014; Byrne-Lancaster, 2017a) demonstrate how SCW's occupational profile is more diverse and complex than other high-risk/high-trust professions regulated by CORU. At a time when collective identity is important, SCW continues to be 'poorly understood' (McTaggart et al., 2017, p.84; Power and D'Arcy, 2018), therefore impression management (Goffman, 1959 and 1967) of SCW's professional identity is vital. Paradoxically, even though we are in a time of post-professionalism, the 'conceptual armoury' (Burns, 2007, p.87) associated with structural-functionalism continues to guide the ideals of professional status (Muzio et al., 2013). The remainder of this section uses archetypical professional signifiers to sociologically deconstruct SCW's professional status claims.

2:4:1 Societal function

In Weberian terms, SCW's occupational root lies in providing 'personal services' (Weber, 1978, p.120 and p.142) to children living in residential care (O'Connor, 1992, p.254). According to O'Connor (1992, p.251), Ireland's 'unwillingness to construct any aspect of parenting as a social problem' has denied SCW its societal function (Durkheim, 1933/1997) and thwarted its professional development project (Share, 2006). Legislative, policy, and service developments [18] demonstrate increased State recognition of the problematic trajectory personal and family life can take and the consequential need for specialised interventions and care in such circumstances. Challenging the assumed non-complex nature of SCW, O'Connor (1992, p.255) illustrated its interventionist role, and created the foundation for Williams and Lalor (2001, p.74) to describe the work as 'multifaceted and complex', and by extension to consider its workforce as 'specialist in the field of caring'. Contributions to social care's primary textbooks [19] reinforce the complexity narrative and articulate SCW's 'technically specialized functions' (Weber, 1978, p.119).

2:4:2 Occupational specialisation

Weberian (1978) interest in occupational specialisation is continued in the ideological premise of professional trait and control theorists (Flexner, 1915; Abbott, 1988; Freidson, 2001). Nuancing occupational stratification with technical complexity and occupational speciality, Weber (1978, pp. 118-119, pp.120-121 and pp.303- 304) uses knowledge, skill, and tools to extend Marxist dualist occupational stratification. However, Weber's occupational classification demarks work associated with complex knowledge, technical

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[18] National Vetting Bureau (Children and Vulnerable Persons) Act 2012; Better Outcomes Brighter Futures, 2014; Safe Guarding 2014; Assisted Decision-Making (Capacity) Act 2015; Sharing the Vision, 2019.

[19] Share and McElwee, 2006; O'Connor and Murphy, 2006; Share and Lalor, 2009; Lalor and Share, 2013; Howard and Lyons, 2014

skills, and fastidious tools with higher social status, and demarks personal service work as non-complex holding low status (ibid., p.120, and p.142). From a trait perspective, substantive knowledge and skill (Freidson, 2001, p.23 and p.33) provides the basis for occupational specialisation and vindicates the designation of professional authority and status to certain forms of work. Similarly, from an occupational control perspective, knowledge and work specialism indicates the boundaries of professional jurisdiction (Abbott, 1988, p.3). Not only does occupational jurisdiction boundaries help collective identity management (Goffman, 1959 and 1967; Abbott, 1988), but as somewhat porous entities, jurisdiction boundaries can allow new professions to 'propagate backwards' (Abbott, 1988, p.3), filling a vacancy left by a profession which has narrowed its specialised jurisdiction, or propagate forwards by creating occupational expertise required when new forms of work develop.

The origin of SCW is the occupational space created by reduced involvement of members of religious orders providing service in child and adolescent residential care (Howard, 2014). The laypeople who claimed the occupational space vacated by ecclesiastic members made adolescent residential care the initial area of SCW expertise (O'Connor, 1992; Williams and Lalor, 2002). Employment opportunities for SCW graduates still exist in adolescent residential care, but expanding demand for professional care has created employment opportunities for SCW graduates in education and day services for children and adults for whom tasks of ordinary living, learning, and working are stymied due to disability, illness, acquired injury, or deteriorating conditions. Community development projects, youth projects, ethnic minority support projects, justice diversion projects, services for people who are homeless or who require support for addiction or re-integration from prison are also sites of employment for social care graduates[20]. SCW's life-space orientation (Williams and Lalor, 2001) is a theoretical position which benefits working with people who experience social, educational,

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[20] For further details about these jurisdictional areas see contributions to Social Care Ireland (SCI) conferences, social care publication (CURUM, IJASS and JSC) and academic text (O'Connor and Murphy, 2006; Share and McElwee, 2006; Share and Lalor, 2009; Lalor and Share, 2013; Howard and Lyons, 2014).

economic, health, and welfare disadvantage or who have specialised needs in these areas (IASCE, 1998; JCSCP, 2002; CORU, 2012). SCW is defined as an empowerment-orientated, person-centred profession (IASCE, 1998; JCSCP, 2002; CORU, 2012; SCWRB, 2019) aiming to increase service user self-efficacy, quality of life (O'Connor, 2009, p.99), social inclusion, and social capital through 'constructive and supportive relationships' (Farrelly and O' Doherty, 2011, p.80) and service user personal development (Kennefick, 2006, p.213). Such a definition theoretically positions SCW as a social justice/social action profession, and while this is increasingly present in SCW publications (O'Connor, 2009; Farrelly and O'Doherty, 2011; Byrne-Lancaster, 2014c), Farrelly (2009, p.99) calls for empirical research to support such theoretical positioning.

2:4:3 Collective organisation

Collective organisation and regulation of members is associated with functionalist, trait, and control theories of professions (Weber, 1978; Freidson, 1970 and 2001; Abbott, 1988). While there has been a SCW representative organisation since the beginning of the 1970's (Howard, 2014), regulation of members has never been within the remit of its representative organisation. '[P]oor conviction … and a general lack of assertiveness among practitioners' (Gallagher and O'Tool, 1999, p.77) for self-regulation left State intervention as the 'strongest influence on the social care professionalisation project' (Share, 2006, p.56). SCW's lack of 'police power' (Greenwood, 1957, p.66) over its cognitive, normative, evaluative, and control dimensions left occupational membership, service delivery, and education open to neo-liberal influences (Byrne-Lancaster, 2017c) and left the representative body without power or prestige (Larson, 1977/2010, p.x). To strengthening SCW's representation power, its three representative bodies (IASCW, Irish Association of Social Care Managers [IASCM], and IASCE) formed an umbrella federation - SCI - in 2011 (Lyons, 2014). However, lack of membership regulation and sanctioning authority continued (McElwee, 1998, p.89; Hamilton, 2014, p.48; Howard, 2014, p.14), leaving State-imposed registration as the only access route to regulation and sanction for SCWers. Regulation structures imposed by a representative body is a key signifier of professional status, therefore external regulation supports my claim that

SCW has a mediated professional status (Wilensky, 1964; Johnson, 1972; Craig, 2006; Share, 2013; Campbell, 2015). Since its establishment in 2011 SCI did not have a code of ethics and conduct for members, preferring to wait for the publication of statutory conduct and ethical guidelines (Byrne, 2016). Once published, SCI's Code of Ethics and Conduct (SCI, 2019) outlines the conditions by which members can be sanctioned or expelled from SCI, but the organisation defers to the SCW Ethical Code (SCWRB, 2019) as a guide to SCW's professional conduct and practice expectations. Deferring to an external guide for 'occupational behaviour' (Greenwood, 1957, p. 69) and using an external body to 'enforce an ethical code' (Campbell, 2015, p.33) reinforces SCW's mediated professional status. Consequentially, according to Johnson (1972) such obsequious action demotes SCI status from reprehensive organisation to 'pressure group' (p.82).

Another measure of the strength of collective organisation is the size of its professional association. For SCW, membership is a continual issue (Share, 2009 and 2013; Howard, 2014; Byrne-Lancaster, 2017c). With a 'guesstimated' population of 8,000 (Lalor, 2009, p.1) and strong graduate numbers (Courtney, 2012) suggesting the existence of a strong representative body membership, it is somewhat surprising that SCI's advertised membership has held steady at 1,500 since 2017 (SCI, 2017b and 2020). When compared to growing membership of SCI's Facebook page, SCI's official membership is paltry. In 2018, SCI's Facebook page had 4,700 followers (SCI, 2018a) and in the subsequent two years the number of followers of the page rose to 6,806 (SCI, 2020b). Two independent SCWers established the Irish Professional Social Care Worker's Republic of Ireland (IPSCWRoI) Facebook page in 2013. By 2020, this social media page recorded 3,700 followers (IPSCWRoI, 2020). Accepting that membership of social media groups is not reliant on designated title or required qualification, nor indeed employment in an occupational jurisdiction, prima-facie evidence suggests many more people self-identify as a SCWer than are members of its representative body.

2:4:4 Values and ethical code

Culture refers to the set of ideas and assumptions that establish and maintain social practices associated with a particular worldview (Hugman, 2013). Sociologists suggest professional values and ethical codes are indicative of professional culture (Weber, 1922/1947; Greenwood, 1957). Akhtar (2016, p.43) defines values as 'fundamental belief[s] about what constitutes right action' and Sercombe (2004, p.22) considers ethical codes a buffer against the 'slide into corruption' associated with neo-liberal managerialism. Gallagher and O'Toole (1999, p.81) acknowledge the 'adoption of professional values' as being one of the strongest indicators of SCW's movement toward professionalisation. Within professionalised care, certain values are collectively endorsed (Charleton, 2014). Additional to Lalor and Share (2009, p.7) identifying dignity of clients and social justice as SCW values, SCWRB (2017b and 2019) and SCI (2019) contributes equality, integrity, and interdependence as values associated with SCW. Cognisant of the asymmetrical distribution of power in professional-client relationships, SCWRB (1917b, p.4) positions service user needs as the central focus of SCW practice and O'Doherty (2006, p.26) attends to 'the principle of empowerment' in SCW practice. Thus, supporting Farrelly and O'Doherty's (2011, p.80) recognition of SCW as a 'practice-moral' activity and inextricably connects SCW practice to virtue and care ethics (Charleton, 2014).

Traditional constructs of professions consider the purpose of an ethical code is to outline the rights and duties of the profession's membership and to intentionally 'mark boundaries … where illicit encroachments begin' (Durkheim, 1958/2010, pp.32 - 33). Ethics codes can attend to sole-trading professionals' authority for establishing referral systems, self-regulation, and sanction, while the level of member adherence to such codes demonstrates occupational strength (ibid., pp.28-29 and pp.42 - 43). Agreeing with trait theorists' assertion that 'self-devised altruistic ethical code' (Greenwood, 1957, p.69) is integral to professional status, Johnson (1972) considers reliance on an external regulatory system to develop and enforce an ethical code 'mediates' professional status (p.82). While the SCW ethical code (SCWRB, 2019) is welcomed, it was produced by

an organisation external to SCW representative body, in consultation with many SCW stakeholder groups, with one being SCI. The main purpose of SCW's ethical code is to outline the 'standards of ethics, conduct and performance expected' (Hutchinson, 2019, p.1) of future registrants. Because the possibility of disciplinary consequences is associated with breaches of the SCW ethical code (SCWRB, 2019, p.4), there is the potential for it to be repurposed as a deontological instrument, rather than a virtue or care ethics guide. This concern runs counter to Charleton's (2014, p.6) assertion that individual self-regulation is 'at the heart of ethics' and is another example of SCW being mediated by external influences.

2:4:5 Systematic theory

As a form of mental labour, '*transferability*' (Freidson, 2001, p.24 - italic in the original) of intellectual skills and knowledge acquired during preparatory education (Flexner, 1915) to typical, novel, complex, or problematic situations (Eraut, 2000) characterises professional work. The ability to use abstract concepts when making discretionary decisions and forecasting positive outcomes contributes to collective and individual trust, authority, and status (Freidson, 2001, p.23 and p.34). While a professions' systematic knowledge is expandable, not static (Greenwood, 1957, pp. 66-67), a self-informed theory-base is an irreducible professional trait (Freidson, 2001). Organisationally employed (Noordegraaf, 2007) 'salaried' professionals (Wilensky, 1964, p.138) are often 'executively managed by non-professionals' (ibid., p.138 and p.146) who use policies and procedures (Freidson, 2001) to standardise practice. In this situation it is important professionals retain control of their work by using their profession's knowledge to articulate their decision-making processes, demonstrate individual accountability, and predict professional outcomes of diagnoses or interventions (Freidson, 2001; Dellgran and Höjer, 2005; Burns, 2007; Noordegraaf, 2007; SCWRB, 2017b).

Certain knowledge domains are traditionally controlled by long established professions (Abbott, 1988), for example solicitors and barristers are the purveyor of knowledge associated with legislation and legal procedures. Reflecting the multifaceted, intricate

nature of human lives and the holistic focus of SCW practice, SCWe has a cross-disciplinary [21] rather than a unified theory base (Farrelly, 2009; Lalor and Share, 2009; QQI, 2014). Graduates are expected to use knowledge to understand service users' life context and to intentionally intervene in service users' lives (Collingwood et al., 2008; Trevithick, 2012) in a way that attends to their safety (SCWRB, 2017b). The value of conceptual, codified knowledge becomes significant for an occupation seeking status mobility to abstract (Abbott, 1988) its complexity and technicality (Wilensky, 1964). Greenwood's (1957, p.67) 'expandable theoretical system' helps SCW overcome the barrier that not being a purveyor of a specific knowledge domain presents to its professional status. Even though 'research labour' (McElwee, 1998, p.86) seen in SCWs' growing publication corpus [22] has established a 'research-theoretician' (Greenwood, 1957, p.66) role within SCW, it is emerging through abstraction (Abbott, 1988) rather than empirical evidence (Farrelly, 2009). While expandable theory, knowledge flexibility, and abstraction are concepts supporting SCW intellectualise its 'discretionary specialisation' (Freidson, 2001, p.23), its knowledge remains rooted in cognate disciplines which mediates its professional identity (Wilensky, 1964; Johnson, 1972).

2:4:6 Education

To meet a professions' current and emerging (SCWRB, 2017b) 'industry needs and demands' (Larson, 1977/2010, p.79), IPE conveys a profession's cognitive base (ibid., p.40), its canonical knowledge (Billett, 2009, p.832) and its practice paradigm (Sheppard,

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[21] As seen in the SCW award standards and programme content, theory that informs SCW practice is drawn from psychology, sociology, therapeutic practice, social policy, youth studies, rights and advocacy, law, disability and gerontology studies, creative arts, social entrepreneurship, business, management, and community development. This list is not exhaustive.

[22] For further details, see contributions to academic text (Share and McElwee, 2006; Share and Lalor, 2009; Lalor and Share, 2013; Howard and Lyons, 2014), professional publications (CURUM; Irish Journal of Applied Social Studies; Irish Journal of Social Care), SCI's conference proceedings, and an ever-expanding body of post-graduate research associated with SCW practice and professionalisation.

1998, p.772) to newcomers. Propositional knowledge and cognitive skills gained during IPE provides an abstract intellectual framework which informs professional's actions in their practice environment (Flexner, 1915, p.3; Freidson, 2001, p.34), and counteracts the techno-rational proceduralism (Freidson, 2001, p.200 and pp.169-183) associated with mediated professionalism (Johnson, 1972; Burns, 2007). In addition to opportunities for learning declarative knowledge (Eraut, 2000), IPE also provides situated learning experiences (Lave and Wenger, 1990; Billett, 2009; Courtney, 2012) to students. Associated with developing the tacit knowledge (Polanyi, 1966/2009; Eraut, 2000; Billett, 2006; Collins, 2010) and Nicomachean wisdom that makes a person 'distinct and recognisable' (Larson, 1977/2010, p.40; Power and D'Arcy, 2018) as a member of a particular profession, placement is the signature pedagogy (Shulman, 2005a and 2005b) or cornerstone of SCWe (Forkan, and McElwee, 2002).

Weber's 'exceptional qualifications' (1978, p.304) gained through restricted education (ibid, 1956/1978, p.303 and p.43) makes SCW's entry routes a challenge to its professional status claims. The term 'exceptional' refers to excellence, rarity and/or uniqueness of knowledge or skill (Collinsdictionary.com, 2020). Although SCWe is offered as an *ab initio* QQI Level 8 honours degree, the recognised SCW qualification is a broad based, generic QQI Level 7 degree (IASCE, 2009; SCWRB, 2017a). This SCW qualification is accessible at 17 centres of education (Lyons, 2014; SCI, 2016) and is undertaken in large numbers (n=4,631, Courtney, 2012) on a part-time and full-time basis (Lyons, 2014). Mature students may secure a place in full-time study vis-a-vis interview, coupled perhaps with a QQI Level 5 award (Share, 2013) and traditional aged students gain entry to SCWe based on their Leaving Certificate (LC) points. The LC points range at which SCWe providers offer places to LC students has broadened since 2006. In 2006, the LC points at which college-place offers were made to LC students ranged between 330 and 380, in 2016, the LC points at which offers were made ranged between 160 and 405 (Careersportal.ie, 2016). In 2019, there was a slight change in the LC points at which offers were made to LC students, with the lowest points being 180, and the highest points being 395 (Careersportal.ie, 2020). While education provision by multiple education providers, and broad LC points range has increased access to SCW

education, this level of provision and access is somewhat at odds with the general understanding of restricted education.

Increased student numbers (Lalor, 2009) and high retention rates have amplified national SCW graduation numbers, with most recent graduation figures showing 1,221 QQI Level 7 SCW graduates and a further 1,209 QQI Level 8 graduates (Courtney, 2012) entering the employment market. This is in stark contrast with the 60 SCW graduates from the five SCW programmes that existed in the 1990's (Lyons, 2014). More open access to SCWe underpinned Lalor's (2009) concerns about an over-supplied labour market. From a Weberian perspective, over supply reduces the rarity and uniqueness of SCW labour and weakens SCW's ability to exert labour-market control (Larson 1977/2010, p.42). Using qualifications as the only access point to professional work, combined with existing members' having collective control over education provision (Freidson, 1970 and 2001) ensures strong marketplace position and recognition of occupational specialism and collective identity (Abbott, 1988). Registration with SCWRB (*circa* 2024) will solidify qualifications as the only route to SCW (SCWRB, 2017a). While SCWRB's education standards (2017a) and QQI (2015) external examiner guidelines support SCWer involvement in the education of SCWers, it cannot be ignored how the production of SCW's membership is controlled by higher education providers with a neo-liberal agenda (Byrne-Lancaster, 2017c). While this agenda maybe mediated by regulatory requirements, the continual lack of SCW collective control in the education of its new members maintains the 'tenuous' (Share and McElwee, 2005, p.52) nature of its professional status from an occupational control and traits perspective and reinforces the suggestion that SCW is a mediated profession.

2:4:7 Appropriating a social role

Abstraction has positioned SCW within a humanistic, psychodynamic, empowerment practice framework (Garavan, 2012; Lalor and Share, 2013; Howard, 2014). SCW's claim to be a social justice profession (SCWRB, 2018) increasing service users' wellbeing, personal development, and social capital (Kennefick, 2006, O'Connor, 2009;

Farrelly and O' Doherty, 2011; Byrne-Lancaster, 2014c) remains empirically unsubstantiated (Farrell, 2009, p.99). However, the canonical knowledge (Billett, 2009) included in SCW's IPE (QQI, 2014) helps establish graduates' identity as relationship-based, empowerment, social justice focused practitioners (Farrelly and O' Doherty, 2011; McSweeney and Williams, 2018). Placement is 'key' experience to support professional identity formation (Molinero and Pereira, 2013, p.1609) as it gives students the opportunity to appropriate professional knowledge (Pawson et al., 2003; Osmond, 2005; Dellgran, and Höjer, 2009; Trevithick, 2009; Eraut, 2010b) associated with its societal function (Weber, 1978). Constituted as a central feature of professional socialisation (Berger and Luckmann, 1967), appropriation is the 'individualised process of constructing meaning from socially and contextually defined knowledge' (Billett, 1994, p.40). While some students may have 'prior to education' (Molinero and Pereira, 2013, p.1609) work experience, placement during IPE is how most students gain professional experience (Fook et al., 2000; Madiment, 2000 and 2003; Billett, 2006 and 2014; Eraut, 2010b; McSweeney, 2017; Williams and McSweeney, 2018).

Placement is regularly cited [23] in empirical research as being essential for understanding a profession's societal role, role function, and its associated practice paradigm. Sheppard explains a practice paradigm as a shared framework of assumptions allowing any member of a profession to 'approach practice within the same problematic' (Sheppard, 1998, pp.771-772) mindset. Eraut (2009) identifies the potential placement has for helping students reconstitute declarative knowledge gained in an academic environment, into workplace knowledge. For Trevithick (2008), conceptual knowledge gained during IPE has several purposes. In addition to helping students understand their professional role, declarative knowledge supports students to fulfil tasks associated with that role. For example, a key purpose of SCW is to increase service users' social inclusion with relationship identified as a core element of SCW's practice paradigm

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[23] Reynolds, 1942/1985; Saari, 1981 and 1989/2012; Fook et al., 2000; Cooper and Madiment, 2001; Madiment, 2003; Carpenter 2005 and 2011; Billett, 2006 and 2014; Eraut, 2009b and 2010b; Bates et al; 2010; Wayne et al., 2010; Kanno, and Koeske, 2010; McSweeney, 2017; McSweeney and Williams, 2018.

(Williams and Lalor, 2001; Share, 2005; Howard, 2014; McHugh, 2016; Lyons, 2017). Therefore, social participation (across ecological levels) and relationship-based practice are conceptually taught on SCWe programmes (QQI, 2014). Additionally, declarative knowledge constitutes the intellectual framework used by SCWers to understand service users' life context and to develop intervention plans and case management strategies (Collingwood et al., 2008; Trevithick, 2008), as required by the principles of EIP. For example, if a service user is vomiting after each meal, a student may use eating disorder theory to understand this behaviour and discuss care management decisions and devise interventions with placement staff aimed at helping the service user return to a less problematic food relationship and eating habits.

Farrelly and O'Doherty (2011) suggest IPE imbues graduates with a practice-moral perspective. Accepting uncertainty as constant in professional care practice (Thompson, 1996 and 2008), the practice-moral perspective requires practitioners to consider the ethical impact of their practice decisions prior to decision-making (Dewey, 1910; Schön, 1984 and 1987; Banks, 2004, 2006, 2012a, and 2012b; Charleton, 2014; SCWRB, 2019; Wenger-Trayner, 2020). While tension between consequential, utilitarian, and deontological ethics exist in professionalised care, the practitioner is responsible for choosing the course of action that foregrounds a service users' due will and preference, as well as their best interest and safety (Banks, 2012a; Charleton, 2014; SCWRB, 2017b and 2019). Consequently, pre-determined responses and procedures associated with techno-rationalism (Freidson, 1970, 1994, and 2001) of managerial bureaucracy (Trevithick, 2014) should be avoided and practice wisdom embraced (Sheppard, 1995 and 1998; Farrelly and Doherty, 2011; Banks, 2012a and 2012b; Trevithick, 2012; Charleton, 2014). For example, if a service user wishes to spend their money on items which could be considered frivolous, the SCWer may have a chat about how the service user felt after a previous unwise spend, but the choice to spend remains with the service user. However, there are times where pre-determined procedures [24] must be implemented. For example, if a service user asks a staff not to report a welfare or

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[24] Such as agreed interventions, limited confidentiality, and safeguarding and welfare concerns.

safeguarding issue to staff, the student must enact their duty of care to the service user, and their legal responsibilities (Ireland, 2015a) and follow reporting procedures (Department of Health and Children [DCYA], 2017). How the staff member explains the necessity of their reporting responsibilities to the service user demonstrates relationship-based practice, care ethics, and an ability to avoid pre-determined responses such as 'I've no choice'.

2:5 Conclusion to social care as a mediated profession

SCW has been reforming its collective professional identity through meeting certain archetypical professional signifiers, such as delineating its occupational function, consolidated its representative organisation, expanding its self-informed knowledge, and accepting the necessity of credentialisation as an access route to the profession. The positive influence of the Irish government's desire to risk mange the safety of the public on SCW's professionalisation journey must be acknowledged. In this external regulation system, knowledge is an important commodity for individual accountability (Burns, 2007), therefore knowledge for SCW is explored next in this chapter.

2:6 Introduction to knowledge for social care work

This section expands on knowledge as an archetypical professional signifier discussed in Section 2:4:5 and Section 2:4:6. From a socio-phenomenological perspective, Schütz contends the expertise of professionals depends on their profession retaining 'clear and distinct' (1964/1976, p.122) knowledge which makes members' opinions and judgments 'warranted assertions … not mere guesswork or loose suppositions' (ibid.). Starting with Weber's (1978) functionalism where occupational stratification is framed within a knowledge specialism, knowledge is used as a signifier of professionalism in all theories of professional occupation. For trait theorists, ownership of an intellectual body of knowledge endorses professional identity claims (Flexner, 1915; Greenwood, 1957; Freidson, 2001), and for control theorist's competent knowledge legitimises the

jurisdiction of an occupation's current and anticipate emerging market demands (Larson, 1977/2010; Abbott, 1988).   In contrast to the collective benefit of knowledge for professional identity and jurisdiction, post-professionalism recognises the role knowledge has in underpinning individual performativity and in reassuring organisational employers of their employees' competence (Johnson, 1972; Burns, 2007).   In a State surveillance system aimed at assuring public safety, knowledge is used to increase individual workers' accountability for their actions and decisions (Burns, 2007; SCWRB, 2017b).   This raises the need to consider what constitutes knowledge as a component of a post-profession's 'conceptual armoury' (Burns, 2007, p.87).   This section is dedicated to that task.   After explicating phrases such as 'best interest of service users', 'professional accountability', 'professional decision-making' and 'evidence-informed practice' (SCWRB, 2017b, p.4, p.5, and p.9), which are gaining significance within Irish SCW discourse, this section explores knowledge forms and sources and concludes by presenting the Byrne Butterfly (Byrne-Lancaster, 2016b) - a heuristic bespoke to this research study which represents knowledge sources associated with EIP.

2:7 Evidence informed practice

Within SCW's regulatory framework, it is not enough that workers make decisions; they must be knowledgeable about the principles of professional decision-making and justify those decisions using EIP (SCWRB, 2017b, p.9).   The practice paradigm (Sheppard, 1998, p.772) and canonical knowledge base (Billett, 2009, p.832) held by workers is evident through their 'process knowledge' (Sheppard et al., 2000, p.468).   With a practice paradigm being the model of practice used by members of a profession (Sheppard, 1998), canonical knowledge is the established knowledge associated with a profession (Billett, 2009), and process knowledge relates to a worker's 'knowledge about the methodology of practice' (Sheppard and Ryan, 2003, p.157).   SCW's humanistic practice paradigm (Garavan, 2012; Lalor and Share, 2013; Howard, 2014) is embedded with values associated with human rights, relationship, social capital, and social justice, (Farrell and O' Doherty, 2011; Lalor and Share, 2013; SCWRB, 2017b and 2019).   With

the Award Standards[25] (QQI, 2014a) explicating SCW's canonical knowledge, process knowledge is workers' ability to reflect on, critically appraise, and use canonical knowledge to understand practice events, service users' life context, and explain practice decisions, interventions, and actions (Sheppard, 1995 and 1998; Sheppard et al., 2000; Sheppard and Ryan, 2003; Trevithick, 2008 and 2012).

Analogous to QQI (2014) expectations, SCWRB (2017b) stipulates registrants will 'demonstrate skills in evidence-informed practice' (ibid., p.9) as a framework by which to 'justify professional decisions made' (ibid., p.5). Farrelly, (2009, p.151 – emphasis added) cites variance in the breadth of sources as the significant difference between evidence-based practice (EBP) and evidence informed practice (EIP). Originating in medicine (Sackett et al., 1996 and 2002), EBP is defined as the 'integration of patients' values and preferences, with clinical experience and best research evidence arrived at through sound methodological study into patient care' (Strauss et al., 2018, p.1). Sacket et al (1996 and 2002) and Pawson et al (2003) identify research knowledge as the most orthodox form of knowledge informing EBP. Within the hierarchy of research, random control trials and systematic reviews are positioned at the pinnacle and publications based on practice insights and narratives of first-hand experience at the nadir (Evans and Hardy, 2010, p.122). EBP involves the clinician undertaking a systematic review of published research to find evidence of the best intervention to respond to complex or novel problems arising in their practice. After appraising the evidence and integrating it with clinical experience, and patients' preferences, the clinician develops, implements, and evaluates an intervention calculated as best fitting the clinical diagnosis. In contrast, EIP favours the inclusion of theoretical concepts (Nevo and Slonim-Nevo, 2011, pp.1176-1197), practice frameworks, legislation, and policy documents as information upon which evidence-informed practitioners can draw when faced with practice uncertainties or novelties. EBP aligns with Kuhn's (1970) view of knowledge as proven and justified though methods aligned to the scientific research paradigmatic, whereas

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[25] Instigated by Higher Education and Training Awards Council, collaboration between SCWers, managers, education providers resulted in the development of the Award Standards.

EIP aligns more with Popper's (1963/2002) view that research identifies the relationship between factors associated with social problems rather than identifying their exact cause. Where EBP relies on analytical and logical decision-making (Sackett et al., 1996), EIP includes 'artistry' (Deacon and MacDonald, 2017, p.203). EIP involves using a 'wide range of knowledge sources … in creative ways throughout the intervention process' (Nevo and Slonim-Nevo, 2011, p.1176). Such artistry also reflects Aristotelian praxis (Barnes, 2004) and the practice wisdom articulated by knowledge for professional practice frameworks (Sheppard, 1995 and 1998; Mattaini, 1995; Fook et al, 1997; Drury-Hudson, 1999; Eraut, 2000; Garfat, 2001; Fook, 2002; Pawson et al., 2003; Osmond, 2005; Trevithick, 2008; Billett, 2009; Farrelly, 2009; Collins, 2010; Evans and Hardy, 2010).

SCW functions within a social model of care (Share, 2009), therefore 'meta-cognition' (Eraut, 2007, p.406), 'active experimentation' (Sheppard, et al., 2000, pp.471-480), and 'critical evaluative reflection' (Evans and Hardy, 2010, p. 127; Gardner, 2014, p.17) help workers create a 'context-dependent' (Flyvbjerg, 2001, p.57) fit between knowledge sources and professional activity. Intentionally basing decisions on multiple sources of knowledge manifests Aristotelian praxis and acknowledges the complexity of human beings and their lives (Deacon and MacDonald, 2017, p.203). Such intentionality also helps counter the proceduralism which practice-wise theorists associate with neo-liberal managerialism (Johnson, 1972; Drury-Hutson, 1999; Sheppard, 1998; Freidson, 2001; Ferguson, 2007; Trevithick, 2008). With the same intention and supporting SCWRB's expectation for registrants to use EIP to plan interventions and justify decisions (SCWRB, 2017b, p.9), the Byrne Butterfly (Section 2:12) presents multiple sources of evidence that can inform and substantiate practice actions and decisions.

Previously occupied by academics (McElwee, 1998), SCWers are stepping into the research-theoretician role. Evidence of this is found in contributions to SCI conferences

and journal publications [26], practitioner attention to abstraction (Abbott, 1988, p.3) and production of knowledge (Evans and Hardy, 2010) signifies an intensification of SCW's collective professionalization (Burns, 2007). Reflecting both incarnations of evaluation - lowercase 'e' relates to evaluating the quality of case work and uppercase 'E' relates to the implementation of legal and administrative requirement (Shaw, 2010, p.154). Within SCW lower 'e' evaluation is seen in contributions to SCW's scholarly corpus and tend to take a micro practice orientation, theorising SCW practice using concepts associated with humanistic and psychodynamic theory (Byrne, 2009; McHugh and Meenan, 2009; Farrelly and O'Doherty, 2011; Digney and Smart, 2014; Mooney, 2014; Ormond, 2014), or a mezzo orientation considering how policies and legislation inform practice (Howard, 2009, Maguire, and Delahoyde, 2017). Uppercase 'E' evaluation of SCW has limited examples (Finnerty, 2009; Mulkeen, 2013), where a macro perspective of SCW service provision is taken thus, reinforcing Farrelly's (2009, p.157) concern about the under-representation of the societal impact of SCW interventions in SCW's knowledge discourse.

2:8 Best interest of the service user

Challenging the paternalism associated with an asymmetrical dyad of Weberian and post-Weberian expert-client professionalism, collegiate professionalism (Johnson, 1972) positions clients' needs ahead of the needs of workers (Durkheim, 1958/2010, pp.32-33), thereby establishing altruism as essential to contemporary professionalism (Flexner, 1915; Parsons, 1939; Greenwood, 1957; Freidson, 1970; Johnson, 1972; Larson, 1977/2010; Abbott, 1988; Burns 2007; SCWRB, 2017b). SCWRB explicated altruism as inferred in SCW definitions (IASCE, 1998; JCSCP, 2002) and require SCWers to 'act in the best interest of service users' at all times with due regard to their will and preference'

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[26] The Irish Journal of Applied Social Studies, the Journal of Social Care, Administration, the Irish Journal of Social Work, the Irish Journal of Academic Practice, Social Work Education: Practice and Evidence of Scholarship of Teaching and Learning in Higher Education, and Formation d'Educateurs Sociaux Europeéns publications.

(SCWRB, 2017b, p.4). SCWRB also requires SCWers to give 'due regard to their [service users'] will and preference' (ibid.) and favours a 'rights-based approach [RBA]' (ibid.) to SCW practice. RBA requires service users to have 'choice, control, and [give] consent' (Inclusion Ireland 2018) when interventions are developed, implemented, and evaluated. Contextualised in terms of decision-making within end-of-life care, Sulmasy and Snyder (2010, p.1946) identify the key feature of 'best interest' is applying the person's 'authentic values and real interests, including [their] known preferences … loves, beliefs, and fundamental moral commitments rather than just specific preferences' to decisions being made within professionalised care services. When a worker has a personalised understanding of service users (Collingwood et al., 2008; Trevithick, 2008 and 2012), they can appraise a service users' understanding and acceptance of the necessity of interventions and mediate the psychological space between the service user and the professionalised care of which they are in receipt. Collaboratively developed interventions reduce the number of ethical dilemmas between what is clinically considered to be in the best interest of service users and workers having due regard for their will and preference.

Client self-knowledge (Trevithick, 2008, p.1212) and worker critical reflection (Gardner, 2014) help mediate ethical tension between clinical decisions, profession responsibilities for service user will and preference, and principles of RBP. Developing client self-knowledge relies on clients' intrinsic motivation, worker integrity and critical reflection. These positions help resolve ethical dilemmas that may arise when service users and workers are collaboratively developing interventions. Interviewing senior practitioners about ethical dilemmas piqued Banks' (2010, pp.2171-2172) interest in professional integrity and resulted in her outlining three interdependent forms of professional integrity: morally good or right conduct, commitment to a set of ideals or principles, and the capacity for continuous reflexive sense-making.

Professional integrity gives practitioners the 'moral courage' (Gardner, 2014, p.130) needed to resolve ethical tensions arising in their practice. It is suggested that moral courage coupled with Nicomachean wise action (Barnes, 2004), practice wisdom

(Sheppard, 1995; Trevithick, 2008; Banks, 2012a) or tacit knowledge (Eraut, 2000; Collins and Evans, 2009; Collins, 2010) allows workers to act on ethical beliefs about what is in service users' best interests. Although the principle of self-determination (Biestick, 1957; Rogers 1967 and 2003; Thompson, 2008) is accepted as the default position in person-centred practice (PCP), in an era of professional regulation, I am interested in how concepts such as service users' 'will and preference' (SCWRB, 2017b, p.4) and self-determination are used if ever a safe-practice concern results from a service user rejecting or opting out of SCW interventions or services which are considered by professionals as clinically in their best interest. I also wonder if, in the climate of service users' self-determination, could socio-educative interventions aimed at informing service users about possible negative consequences of their choices be considered paternalistic or menacing? Withstanding these ponderings, a professional's view of what is in a service user's 'best interest' is the result of their decision-making process which has been informed by their use of the principles of EIP.

2:9 Professional accountability

A high level of discretion is associated with professional decision-making (Evetts, 2002). Professionals are accountable for the discretion they use in their practice and must be able to justify how discretion informed their decisions (Rutter and Brown, 2012). The expectation of professional accountability is legally bestowed on a SCWer once they are entered on the SCW register (SCWRB, 2017b, pp.4-5). This section focuses on clarifying professional accountability, with decision-making as the focus of the next section. From researching how professionals learn in the workplace, Eraut (2007, p.406) considers the ability to articulate elements of practice[27] a hallmark of professional accountability. Farrelly and O'Doherty (2005) attributes responsibility for familiarising SCWers with accountable governance structures to the Social Services Inspectorate (the forerunner to the Health Information and Quality Authority [HIQA]). In contrast to the collective

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[27] Assessment and interpretation of service users' needs or deconstruction of a practice situation, developing, delivering, meta-cognitively monitoring, and evaluating planned interventions

nature of HIQA inspections, registrant professional accountability is individual, relating to how an individual worker justifies their professional actions and decisions (SCWRB, 2017b, p.5). While accountability is a constant nuance within practice, when a formal complaint about a registrant's fitness to practice is made to CORU by a service user, a member of their family, a member of the public, or a colleague or manager (Health and Social Care Professions Council, 2018), a complaints system becomes operational. In this scenario, the registrant must demonstrate their ability to ensure the safety of the public by justifying their practice actions through the principles of evidence informed practice (EIP) (SCWRB, 2017b) and explaining their decision-making processes.

2:10 Professional decision-making

As previously argued, SCW's occupational function is based in complex caring (O'Connor, 1992; Williams and Lalor, 2001; Farrelly, 2006) and holds a culture of SU active participation in planning their care (IASCE, 1998; JCSCP, 2002; HSCPC, 2012), professionalised care will always require professionals to make obvious or subtle decisions (Trevithick, 2008). For Davies and Jones (2016, p.86), professional decision-making is the process of drawing 'formal conclusions and recommendations … [from] a series of judgments about the significance of information and its implications for people's welfare and safety'. By focusing on accountable decision-making, post-professionalism has disturbed the unquestioned nature of Weberian and post-Weberian expertise (Weber, 1978, Flexner, 1915; Abbott, 1988; Freidson, 2001; Abbott, 1988) and mediated professional decisions through the ability of individual workers' use of knowledge (Johnson, 1972; Burns, 2007; Noordegraaf, 2007; Farrelly, 2009; Muzio et al., 2013).

Unlike medicine, interventions in professionalised care are beleaguered with uncertainty and rely more on harmonising interventions with service users' meaning systems than on empirically predicting outcomes (Pawson et al., 2003; Sheppard, 2007; Trevithick, 2008; Kim, 2018). For Dewey (1933, p.16), uncertainty arises from 'perplexing or doubtful' situations. Rooted in semiotics, meaning systems or 'meaning cues' (ibid., p.104) are material representations of abstract concepts highlighting what people

subjectively identify as bringing meaning to their lives (Evans and Hardy, 2010; Benton and Craib, 2011). Meaning cues/systems are recognized through 'intelligent selection' (Dewey, 1933, p.104), from 'long familiarity' with a person, by 'innate instinct' (ibid., pp.104-107), or through the process of intellectual inference and analytical reduction (Evans and Hardy, 2010, pp.58-75 and pp.114-136; Benton and Craib, 2011, pp.163-171). In essence, meaning cues are a person's 'modes of understanding' (Dewey, 1933, p.107) and become evident in how they interpret experiences. For example, seeing a flock of white homing pigeons in flight might be interpreted as aesthetic beauty for one person, or the binary between control and freedom for another.

Professionals having a deep understanding of service users subjective, personalised meaning cues/systems is central in person-centred care (Rogers, 1967 and 2003; HSE, 2018). SUs' subjective, personalised meaning cues/systems should inform professional decision-making to ensure care is personalised (Sheppard, 2007; Trevithick, 2008; Evans and Hardy, 2010) and that regulatory expectations of 'best interest' and 'due regard' (SCWRB, 2017b, p.4 and p.5) are upheld. Attending to service users' meaning cues/signifiers increases the importance of knowledge of the SU (Trevithick, 2008) in professional practice which challenges the certainty associated with Weberian and post-Weberian professional expertise and increases the relevance of EIP to contemporary decision-making in professionalised care work (Eraut, 2001; Trevithick, 2008; Evans and Hardy, 2010; Taylor, 2010 and 2012).

Expertise discourse identifies analytical or intuitive (Dreyfus and Dreyfus, 1986, pp.28-29) decision-making as two forms of decision-making and argues that novice workers do not decision-make. Rather they operate through observation and imitation, following instructions, or through trial and error (ibid., p.20). '[D]econstruction' of practice situations represents analytical decision-making (ibid., p.24), where problems or complexities are broken down and solutions decided upon. Alternatively, intuitive decision-making involves 'holistic template matching' where limited or no conscious analysis is used to compare current and previous situations (ibid., p.30) and decisions rely on workers' tacit or experiential knowledge, or practice wisdom (Polanyi, 1966/2009;

Dreyfus and Dreyfus, 1986; Eraut, 2000; Collins, 2010). For reflexive practice theorists such as Schön (1983 and 1987) and his successors (Sheppard, 1998; Fook, 2002 and 2015; Trevithick, 2008; Savaya and Gardner, 2012; Gardner, 2014), using holistic template matching in human services may be considered a form of proceduralism.

Like professionalisation theorists (Johnson, 1972; Freidson, 2001; O'Doherty, 2006), Fook (2015, p.440) advocates using reflective practice as resistance against technocratic managerialist proceduralism in professionalised care services. Emerging from the work of Schön (1983 and 1987) and Argyris and Schön (1994), reflective practice involves 'ongoing scrutiny of practice, based on identifying the assumptions underlying it' (Fook, 2015, pp.440-441). Argyris and Schön (1994, pp.4-19) maintain professional practice is a theory-of-action, a mental map made up of intellectual concepts and theories learned during IPE. Like Schütz's (1932/1972, pp.176-182) symbolic system and Sheppard's (1998, p.771) practice paradigm, theory-of-action has the same potential to help professionals deliberately decision-make about practices, so they are underpinned by the profession's knowledge, values, and purpose as well as attending to SUs' symbolic meaning systems. Popularised by Argyris and Schön (1994), Scott's (1969) concepts - 'espoused theories' and 'theories-in-use' - are relevant to theory-of-practice. Espoused theories are those claimed to inform practice, whereas theories-in-use are the ones informing practice (ibid., pp.129-136). As an example, a SCWer who claims active listening is an essential professional skill but does not engage in active listening with their SUs, makes active listening an espoused theory rather than a theory in use. Schön (1983) and Schön and Rein (1994) propose reflective practice as a means by which individuals and organisations can critically consider taken-for-granted knowledge used to understand problems encountered in practice. Thus, Section 2:11 will present forms and sources of knowledge which are at the heart of post-professional accountability (Sheppard et al., 2000; Pawson et al., 2003; Osmond, 2005; Burns, 2007; Eraut, 2007; Noordegraaf, 2007; Trevithick, 2008; Farrelly, 2009; Muzio et al., 2013).

2:11 Knowledge forms and sources

Professionalised care is associated with evidence informed, individualised interventions co-developed with SUs aimed at meeting SUs' clinically identified needs (Trevithick, 2008). For SCW graduates to assume responsibilities associated with the autonomy, accountability, and expertise which registration will bestow on them, it is important to characterise professional knowledge (Eraut, 1998; SCWRB, 2017b) gained during IPE. Similar to EIP, contemporary knowledge-for-practice frameworks (Eraut, 1985 and 2000; Mattaini, 1995; Sheppard, 1995; Drury-Hudson, 1999; Fook et al., 2000; Pawson et al., 2003; Osmond, 2005; Billett, 2006; Trevithick, 2008) take a broad-spectrum view of knowledge. In doing so, the frameworks reconcile the validity of tension between explicit scientific knowledge (Kuhn, 1970; Popper, 1963/2002) and Aristotelian wise practice which is referred to as tacit knowledge (Polanyi, 1966/2009), practical knowledge (Oakeshott, 1962/2010), experiential knowledge (Knowles, 1981; Kolb, 1984; Eraut, 1985), or practitioner knowledge (Sheppard, 1995; Trevithick, 2008; Evans and Hardy, 2010) in contemporary knowledge-for-practice discourse. In Aristotelian epistemological considerations, *sophia, techné,* and *phronēsis* harmoniously interact (Barnes, 2004). *Sophia* is associated with knowledge drawn from theoretical constructs, *techné* is associated with craft, artistry, or skill knowledge and *phronēsis*, or insightful prudency, good sense, or practical wisdom is accrued though experience (Flyvbjerg, 2001, pp.53-60).

In contemporary knowledge terms, sophia is described by Billett (2009, p.832) as domain-specific conceptual knowledge: the 'knowing that' of occupational performance, encompassing concepts, facts, and propositions associated with particular occupations or professions. Susceptibility to codification classifies knowledge as conceptual, declarative, or explicit (Eraut, 1985, p.119). Reflecting principles of EIP, knowledge-for-practice frameworks recognise *sophia* as underpinning experiential knowledge (Eraut, 1985), tacit knowledge (Collins, 2010, pp.51-58), and practice wisdom (Mattaini, 1995, pp.63-64). Codified knowledge can be shared and taught, discussed and debated, agreed or disagreed upon (Collins, 2010, pp.58-81). Within contemporary professional

practice knowledge frameworks, written explicit knowledge has three classifications: scientific knowledge, theoretical knowledge, and procedural knowledge (Eraut, 1985, and 2000; Mattaini, 1995; Drury-Hudson, 1999; Fook et al., 2000; Pawson et al., 2003; Osmond, 2005; Trevithick, 2008; Evans and Hardy, 2010). In contrast to explicit knowledge, experiential, or practice knowledge (Trevithick, 2008) emerges from direct contact with 'entities of study' (Kolb, 2015, p.xviii) in situated sites (Lave and Wenger, 1991). Embedding situated, experiential learning as a mandatory aspect of initial SCWe (QQI, 2014a; SCWRB, 2017a and 2017b) is testament to SCWe policy makers recognising techné as being 'inherent and necessary' (Evans and Hardy, 2010, p.114) within initial health and social professional education (Eraut, 1998; Shardlow and Doel, 2009; Billett, 2014). In addition to situated learning supporting the artistry of relating *sophia* to practice, reflecting on practice to uncover patterns facilitates embryonic *phronēsis* or practitioner knowledge (Trevithick, 2008). The Byrne Butterfly (Byrne-Lancaster, 2016b) is informed by contemporary knowledge for professional practice frameworks (Sheppard, 1995 and 1998; Mattaini, 1995; Fook et al., 1997; Drury-Hudson, 1999; Eraut, 2000; Garfat, 2001; Pawson et al., 2003; Osmond, 2005; Trevithick, 2008; Billett, 2009; Farrelly, 2009; Collins, 2010; Evans and Hardy, 2010) to support the methodological consideration of how forms and sources of knowledge underpin SCW practice.

2:12 The Byrne Butterfly

As a conceptual tool, the Byrne Butterfly (Figure 2:1) augments the QQI Award Standards (2014a) and SCWRB's SoP (2017b). Illustrating different sources of knowledge, the Byrne Butterfly has a central 'practice' body, with two upper wings representing intellectual and procedural knowledge and two lower wings representing dispositional and experiential knowledge. The four 'wings' work synchronously to inform practice and, if necessary, to justify practice decisions and actions. The following four sub-sections explain the Byrne Butterfly's wings.

Figure 2:1 The Byrne Butterfly
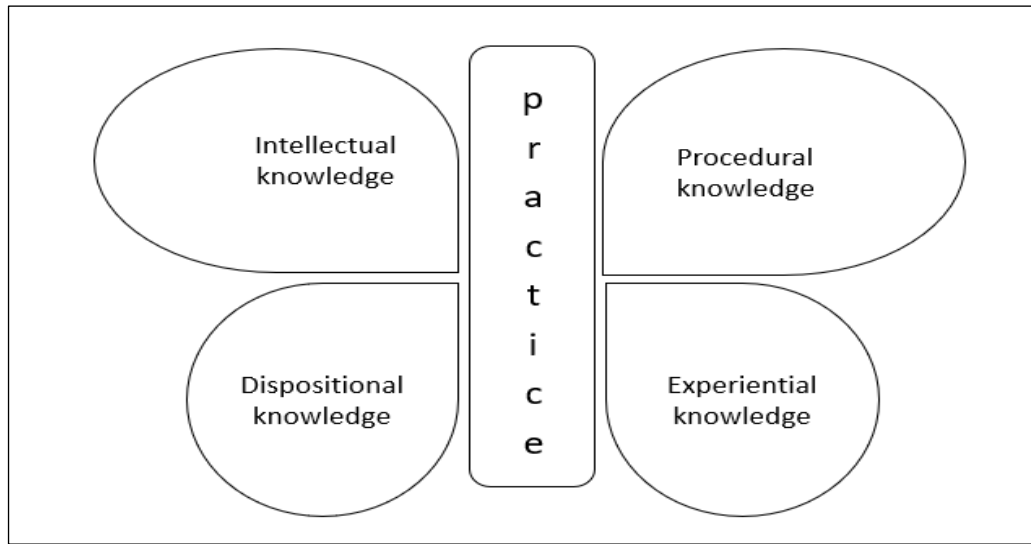
2:12:1 Intellectual knowledge

Intellectual knowledge is a broad knowledge classification encountered substantively within learning environments associated with accreditation, certification, or qualification (Eraut, 2000, p.114). Comprised of ***theoretical concepts, models of practice and research findings that edify the practice of SCW,*** intellectual knowledge in the Byrne Butterfly is declarative. This working definition is informed by Mattaini's (1995), Ryan et al's (1995), Drury-Hudson's (1999), Fook et al.'s (2000), Trevithick's (2008), and Billett's (2009) theoretical knowledge, Osmond's (2005) conceptual knowledge, and Eraut's (2000) declarative or codified knowledge. Within international knowledge-for-practice frameworks, theoretical knowledge includes discipline-based theories (Eraut, 1985), concepts (Osmond, 2005), schema (Drury-Hudson, 1999), and ideological paradigms (Evans and Hardy, 2010) providing the cognitive architecture or intellectual framework (Flexner, 1915; Freidson, 2001) used to analyse professional role, task, and purpose, to understand SU's lives, to develop professional interventions, and evaluate the quality of interventions and services (Trevithick, 2008) delivered to SCW service users. While Saari (1989/2012, p.238) recognise the benefit of 'insight orientation' where workers

master theory so to best support service users, Eraut (1995) warns that theoretical knowledge can rarely be applied 'off the shelf' (p.120) to a professional context. Critical reflection and reflexivity (Eraut, 1985; Ryan et al., 1995; Ryan et al., 1995; Drury-Hutson, 1999; Fook et al., 2000; Sheppard et al., 2000; Billett, 2009; Evans and Hardy, 2010) supports the 'reinterpretation and reconstitution' (Eraut, 1994, pp.25-39 and 2010b, p.185; 2011, p.79) of intellectual knowledge to the practice context (Ryan et al., 1995; Sheppard, 1995; Sheppard et al 1998; Fook et al., 2000; Pawson et al., 2003; Trevithick, 2008). Students' ability to use intellectual knowledge to understand SUs' life contexts and plan interventions is identified by Fook, et al. (2000, p.32 and p.54) as a key indicator of developing professional competence. In a similar vein, Osmond (2005) and Evans and Hardy (2010) argue that reflexivity and critical reflection (pp.124-131) are needed to support the generalisation of research finding for use as guidance for practice beyond the initial research scope. While every SCW graduate is required to have methodological knowledge (QQI, 2014a; SCWRB, 2017b) giving them skills associated with accessing, assessing, consuming, and producing research, there is no research into whether graduates bring a research-mind to their practice.

2:12:2 Procedural knowledge

Professional practice is situated within a national policy context and SCWers must know how the alignment between State welfare agenda as presented in national policies and legislation and agency policy, procedures, and practice in which their work is contextualised (Pawson et al., 2003; Trevithick, 2008; Evans and Hardy, 2010). Procedural knowledge in the Byrne Butterfly is associated with ***implementing national and international legislation and policy guidelines governing and recording SCWer's actions and interactions with SUs, and the professional sharing of this information***. This working definition is informed by Eraut's (2000, p.115) assertion that procedural knowledge is focused on 'doing' something rather than 'knowing about' it and Billett's (2009) understanding that procedural knowledge supports the completion of routine and complex professional and administrative tasks. In addition, three aspects of Trevithick's (2008, p.1219) factual knowledge - legislation, national policy, and agency

policy and procedure - informs the definition of procedural knowledge presented here. While theoretical and research knowledge gives collegiate professions (Johnson, 1972) epistemological authority, procedural knowledge has gained prominence as a source of professional knowledge in a post-professional context (Wilensky, 1964; Freidson, 2001; Burns, 2007). Although the possibility of proceduralism replacing practice wise decision-making (Freidson, 1994, p.200; 2001, p.181) is concerning, (Trevithick, 2014) procedural knowledge is connected to controlling and reducing risk (Beck, 1992), which underpins State surveillance and accountability culture (Hamilton, 2014). Procedural knowledge used in State surveillance can overwrite contextual interpretation and deliberative thinking (Dreyfus and Dreyfus, 1986) with compliance orientated proceduralism. For example, if a young person discloses neglect or abuse to a SCWer, the worker will contextually respond to the young person using their experiential knowledge of the young person and their intellectual knowledge of neglect and abuse. But based on children's safeguarding legislation (Ireland, 2015) and guidelines (Ireland, 2017), workers must inform the designated liaison person within their agency of the disclosure who are then mandated to report the disclosure to the Child and Family Agency (Tusla) and the Gardaí. Contributors to SCW publications (Howard, 2009) and conferences (Maguire and Delahoyde, 2017) demonstrate how procedural knowledge is used intentionally within SCW practice, which supports the importance of students developing procedural knowledge.

2:12:3 Dispositional knowledge

Billett (2009, p.833) contends professional values constitute dispositional knowledge, therefore dispositional learning relates to the application of abstract and ill-defined qualities, values, and perspectives to practice experiences (Billett, 2011, p.29). Dispositional knowledge in the Byrne Butterfly is any ***quality, value, or perspective used to guide professional decisions and actions***. Experience in an occupational environment creates situations where personal perspectives interact with professional actions which requires learners to disengage with a 'folk approach to practice' (Fook et al., 2000, p.32) and engage with a professional approach to practice underpinned by

their professions' values (Fook et al., 2000, p.57; Trevithick, 2008, p.1221). Fook et al (2000) and Clouder (2005) highlighted the importance of a caring disposition in cognate health and social care professions. Additionally, advocacy, empowerment, and social justice (Trevithick, 2008; Farrell and O' Doherty, 2011; Lalor and Share, 2013; SCWRB, 2017b) are cited as values which avoid the subjugation of SU authority in favour of worker authority. Cussen (2005), Charleton (2014), and Campbell (2015) write eloquently about ethics as a source of dispositional knowledge for SCW practitioners, and the publication of the SCW ethical code (SCWRB, 2019) provides a framework for SCWer practice-moral decision-making (Cussen, 2005; O'Doherty, 2006; Farrell and O' Doherty, 2011; Charleton, 2014; Campbell, 2015).

Ideally, a professional's personal dispositions and beliefs align to the values underpinning professional practice (Drury-Hudson, 1999; Osmond, 2005; Billett, 2009; Trevithick, 2008). '[E]pisodes of practice' (Billett, 2009, p.833) or practice-based 'dilemmas' (Mattaini, 1995, p.64) are attributed with the ability to illuminate the intersection, or possibly the lack of alignment, between personal and professional value systems. For example, a lack of alignment happens when a SCWer who personally believes in the value of completing second-level education is working with a young person who wants to withdraw from second level education prior to completing the Leaving Certificate. If the SCWer explores the interconnection between personal values and professional values through critical personal reflection or within supervision, they increase their knowledge of the intersection between personal and professional aspects of life and this should help reduce personal values being used to inform their practice (Mattaini, 1995; Trevithick, 2008). However, if the intersection between the SCWer's life biography and their practice actions is left unexplored, there could be an unconscious influence of the SCWer's life biography on practice decisions, or there could be an unplanned, and unhelpful, incidence of worker self-disclosure (Mattaini, 1995, p.63-65; Fook et al., 2000, p.38 and p.57). In contrast to Cooper (2012) cautioning against self-disclosure because of the negative influence on practice that it can have, Mattaini (1995, pp.63-65) highlights how worker's biographical experiences can be a resource in professional practice. Once explored and purposefully used, self-disclosure can benefit SU's. For example, if a worker's belief in completing second-level education comes from

the impact of leaving education early has had on their life, sharing this information with a SU could help the SU see longer term consequences of early school leaving. Furness and Gilligan (2004, p.473) state 'learning to share relevant personal information is part of developing good practice and becoming a competent reflective practitioner'. Therefore, it is important not to rigidly prohibit the use of personal biography in professional practice, rather the conscious and intentional use of such intersections if they are relevant to supporting the SU is advised.

2:12:4 Experiential knowledge

Awareness of professional role is an essential aspect of IPE. For newcomers, role knowledge is commenced during placement in the occupational context within the duration of their IPE (Reynolds, 1942/1985; Saari, 1989/2012; Eraut, 2010a; Billett, 2014). ***Amassed role knowledge, knowledge of the SU***, ***and self-knowledge*** constitute experiential knowledge in the Byrne Butterfly*.* Classified as action knowledge (Osmond, 2005), process knowledge (Sheppard et al., 2000; Sheppard and Ryan, 2003), or practice wisdom (Trevithick, 2008; Eraut, 2009), role knowledge is knowing the scope of an occupational role and discharging its tasks, duties, and responsibilities. Using intellectual, procedural, and dispositional knowledge to design, implement, and evaluate interventions with SUs (Mattaini, 1995; Sheppard and Ryan, 2003; Eraut, 2007; Trevithick, 2008; Billett, 2009) - an underpinning principle of EIP - is part of role knowledge. Other aspects of role knowledge, such as inward and outward referral systems, agency specific case-management systems, and substantive governance compliance are also gained experientially (Pawson et al., 2003; Osmond, 2005; Newton et al., 2009a; Trevithick, 2009). Bounded by its situated context (Cousins, 2006), learning role knowledge key to developing a professional ontology as it integrates different aspects of discipline knowledge (Cousins, 2006). While such integration makes role knowledge complex and troublesome to learn (Timmermans and Meyer, 2019), the liminal potential (Meyer and Land, 2006) created by this 'learning bottleneck' (Middendorf and Pace, 2004, p.4) can irreversibly transform a learner's view of their discipline (Cousins, 2006) and their positioning within it (Timmermans and Meyer, 2019). Acquiring role

knowledge is highly significant for ontological transformation because it is where students learn to use 'epistemological theories, values, and skills … appropriately and critically in practice' (Stokes et al., 2020, p.176). While uncomfortable and ontologically disturbing, emerging from a 'stuck place' (Meyer and Timmermans, 2016, p.28) ensures role knowledge is impossible to unlearn (Meyer and Land, 2006; Timmermans and Meyer, 2019), suggesting therefore the context in which role knowledge is learned is a threshold experience (Perkins, 2006).

SCWRB's SoP expect registrants to pay due regard to SU's will and preferences when decision-making (SCWRB, 2017b, p.4), therefore knowledge of SUs life biography, their preferences and values, and evaluation of intervention benefit is essential experiential knowledge (Mattaini, 1995; Osmond, 2005; Trevithick, 2008). Although considered a 'non-rational way of knowing … [and] frequently undervalued' (Osmond, 2005, p.891) by rationalists, 'emotive' or 'embodied' knowledge (ibid., p.891) is 'integral [to the] 'artistry of practice' (Trevithick, 2008, p.1226). Self-knowledge extends beyond practitioners' awareness of how they 'relate and come across to others' (Trevithick, 2008, p.1214) into understanding how personal biography, beliefs, dispositions, and interpretative frameworks influence practice and vice versa (Trevithick, 2008). While values intersection is attended to in dispositional knowledge, intersection between personal and professional life is attended to in experiential knowledge. Learning how personal biography and perspectives intersect with and influence practice during placement creates a 'personal curriculum' (Billett, 2011, p.20) and identifies individualised areas for personal development (Kennefick, 2006; Newton et al., 2009a; Mezirow et al., 2010; Lyons, 2013). While a worker's biography can be a source of empathy and authenticity, it needs to be explored to prevent the 'seep' (Trevithick, 2012, p.98) of personal experiences into professional decision-making, and make personal experience a controlled source of dispositional knowledge.

2:13 Conclusion to knowledge for social care work

Knowledge is accepted as a central archetypical professional signifier. Seen in the context of explicit and tacit duality, knowledge has different sources: intellect, procedure, disposition, and experience. IPE is responsible for providing new entrants with opportunity to access the four forms of knowledge associated with SCW and with helping to consolidate these knowledge forms as an individual and collective signifier of their professional status. To understand what is known about situated learning within IPE and to identify a research gap, the next section attends to PBL.

2:14 Introduction to placement-based learning

All theories of professions recognise knowledge as a key component of professional expertise, status, identity, or accountability. Gained through academic and practice components of IPE, traditional professions associate specialised knowledge with expertise, status, and occupational jurisdiction. Trait theorists include knowledge creation as a hard evaluation criterion of professional status, and knowledge underpins State-imposed accountability in the post-structural manifestation of profession. Because as yet undrafted by-laws of the Health and Social Care Professions Act and SCWRB regulatory policies (2017a, 2017b, and 2019) will mediate future SCW registrants' professional actions, decisions, and choices, knowledge in SCW is being reimagined as a *great defender* of SCWers' decisions and actions as to ensure public safety and support registrants' continued fitness to practice. In post-professionalism, education is the conduit to the 'production and circulation of professions and professionalism' (Burns, 2007, p.97), therefore IPE programmes have the responsibility to provide new entrants to a profession with the opportunities to gain both explicit and experiential knowledge associated with their given profession and to assess their readiness to practice (Doel and Shardlow, 2009; Eraut, 2010a; Evans and Hardy, 2010; Dochy et al., 2011; Toomy-Zimmerman and Bell, 2012; SCWRB, 2017a and 2017b). Sfard (1998) suggests acquisition and participation as two metaphors associated with practice learning. Associated with cognitivist psychology (Hager, 2011), the acquisition metaphor focuses

on gauging the extent of learning a person has gained (Sfard, 1998, p.5), whereas the participation metaphor, associated with situated learning theory, focuses on how a person's occupational capacity is improving (ibid., p.6). Eraut et al. (2000, p.231) uses the same intellectual premise to distinguish the difference between an achievement and a capacity-gaining approach to workplace learning. While this research study acknowledges the importance of the acquisition metaphor and achievement focused learning in SCWe, its intellectual premise is more associated with participation and capacity gaining in terms of identity change. While Sfard expresses a 'danger' (1998, p.4) in viewing practice learning metaphors as an either-or option, due to the emphasis research places on the acquisition metaphor this study focuses more on the participation metaphor.

A scoping exercise using the online search engines of the libraries at the Institute of Technology Sligo and Institute of Technology Carlow, Google Scholar, and a manual search of journals, published texts, and PhD studies associated with workplace learning gave rise to an expansive range of research relating to PBL experienced during IPE in social, medical, and education professions. Search terms 'placement-based learning', 'professional identity formation', 'novice to expert', 'field-based learning', 'practicum', 'situated learning' were used in combination with SCW, SC, nursing, physiotherapy, and teaching supported the scoping exercise. In addition, relevant material used in relevant research was follow-up on. The scoping exercise elicited research associated with several novice-to-expert frameworks[28], knowledge-for-practice frameworks[29], and rhizomatic research related to IPE placement pedagogy, learning, and assessment[30].

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[28] Novice to expert frameworks: Reynolds, 1942; Benner, 1982; Bondy, 1983; Dreyfus and Dreyfus, 1986; Holman and Freed, 1987; Sarri, 1989/2012; Fook et al., 1997 and 2000; Holtz-Deal, 2000; Garfat, 2001.

[29] Knowledge for practice frameworks: Eraut, 1985 and 2000; Sheppard, 1995; Mattaini, 1995; Drury-Hudson, 1999; Pawson et al., 2003; Osmond, 2005; Billett, 2006; Trevithick, 2008; McSweeney, 2017; McSweeney and Williams, 2018.

[30] Rhizomatic research related to IPE placement pedagogy, learning and assessment: Clouder, 1998 and 2005; Maidment, 2000; Bogo et al., 2004 and 2006; Carpenter, 2005 and 2011; Wayne et al., 2005 and 2010; Regeher et al 2007 and 2012; Burgess, and Carpenter, 2008.

Deductive thematic analysis of these studies was undertaken using three areas of interest

- what learning happens on placement,
- how learning is achieved on placement, and
- if obstacles to placement learning exist.

After outlining the position of placement in Irish SCWe, the substantive content of this section of chapter two will provide insight into the aforementioned aspects of PBL.

2:15 Placement within the context of social care work education and social care work education policy

As with many IPE programmes, SCWe is structured in consecutive 'blocks' (Doel and Shardlow, 2009; Courtney, 2012; Lyons, 2014) of academic and situated learning opportunities. The enduring nature of placement across the life history of SCWe has been previously noted (Forkan and McElwee, 2002; Doyle and Lalor, 2009 and 2013; Courtney, 2012; Byrne-Lancaster, 2014a; McSweeney, 2017; Williams and McSweeney, 2018). Current SCWe programmes are mandated to provide students with 800 hours of professional practice placement (QQI, 2014a, p.3) and once programmes successfully complete the approval process, the SCWRB (2017a, p.6) necessitates students experience placement in at least two different placement agencies. Placement is mainly offered in years two and three of SCWe (Courtney, 2012; Lyons, 2014; Byrne-Lancaster, 2014), thus giving practice learning a temporal structure. At the time of data collection (January 2015–July 2016), IASCE's Placement Manual (2009) and Practice Placement Policies (2012) were the only national guidelines supporting the use of placement as a site of situated learning.

Academic validation (QQI) and professional education (CORU) approval bodies require the verification of PBL, therefore it is reasonable to find a sustained research interest in externally identified PBL learning objectives are taught and assessed (Madiment, 2003; Carpenter, 2005 and 2011; Regeher et al., 2007; Eraut, 2010a; Wayne et al., 2010; Goodyear, 2014; McSweeney, 2018). There is also research interest in how students gain capacity through participation in practice experienced during placement (Sfard, 1998; Sheppard et al, 2000; Fortune et al., 2001; Bogo et al., 2006; Eraut, 2010a and

2011; Willis, 2010; Lee and Fortune, 2013a and 2013b; McSweeney, 2018). Both the acquisition and achievement approaches and the participation and capacity gaining approaches (Sfard,1998; Eraut et al., 2000) to practice learning are evident in SCWe policy documents (SCWRB, 2017a, 2017b, and 2019). Expecting placement sites to 'be appropriate to facilitate [the] translation of theory into practice' (ibid., 2017a, p.6) reflects the acquisition and achievement approach to practice learning. It is also evident when SCWRB require that assessment protocols associated with academic and practice learning ensure graduates have 'met the standards of proficiency' (ibid., 2017a, p.11). However, by requiring allocation of students to placement agencies so to 'facilitate the … progressive development of the standards of proficiency' (ibid., p.6), the SCWRB foreground the participation and capacity gaining approach to practice learning. By expecting students be provided with 'appropriate support, guidance, and supervision … [so students] progressively achieve independence in practice' (ibid., pp.6-7), and with formative assessment opportunities (ibid., p.11) the SCWRB solidifies the participation and capacity gaining approaches in SCWe.

Registration with the SCWRB will require SCWers to 'assist, advise and support … students … develop the professional skills, values, attributes, attitudes and behaviour they will need when dealing with service users and staff' (ibid., 2019, p.19). This confers a future expectation for SCWers to take on a formal PE role (ibid., 2017a., p.7) or an informal support role (ibid., 2019, p.10) with students. This requirement underpins SCW practice with situated learning theory and participation and capacity gaining as a key approach to practice learning. However, beyond 'guidance and supervision' (ibid., 2017a, p.6) and reflection (IASCE, 2009, p.14-15), there is limited guidance in Irish SCWe policy or research about pedagogical activities that support SCW PBL. Nor is there research attention on the assessment protocols best suited to capturing capacity gained by SCW students during placement. By promoting Kolbian-informed supervision, IASCE (2009, p.15) embraces the participation and capacity gaining approaches to practice learning, and McSweeney and Williams (2018, p.588) infer participation and capacity gaining approaches when they recognise 'it takes a village' to make a SCWer. Participation and capacity gaining are only achieved through situated learning opportunities which recognise the individualised, organic nature of learning *in situ*,

consequently, situated learning is the preferred pedagogical approach associated with practice orientated IPE programmes (Kolb, 1984 and 2015; Lave and Wenger, 1991; Sfard, 1998; Eraut et al., 2000; Edwards and Usher, 2001; Shulman, 2005a and 2005b; Doel and Shardlow, 2009; Wayne et al., 2010). Not discounting the need for SCWe providers to ensure the acquisition of expected knowledge, skills, competencies (QQI, 2014a), and proficiencies (SCWRB, 2017b) by students, there is a need to attend to how SCW students learn practice and how they existentially become a SCWer. In contrast to the limited research interest PBL (Byrne (Lancaster), 2000; McSweeney and Williams, 2018) in Irish SCWe has gained, international research interest in PBL in cognate professions is abundant. It is from this corpus of international research that the following three sections draws.

2:16 What placement-based learning happens

Thematic analysis of international PBL research identified three substantive areas of learning occurring on placement: role knowledge, interiorising theory, and making professional decisions. These are explored in this section and Figure 2:2 What PBL happens, is a diagrammatic of these areas of learning.

Figure 2:2 What PBL Happens
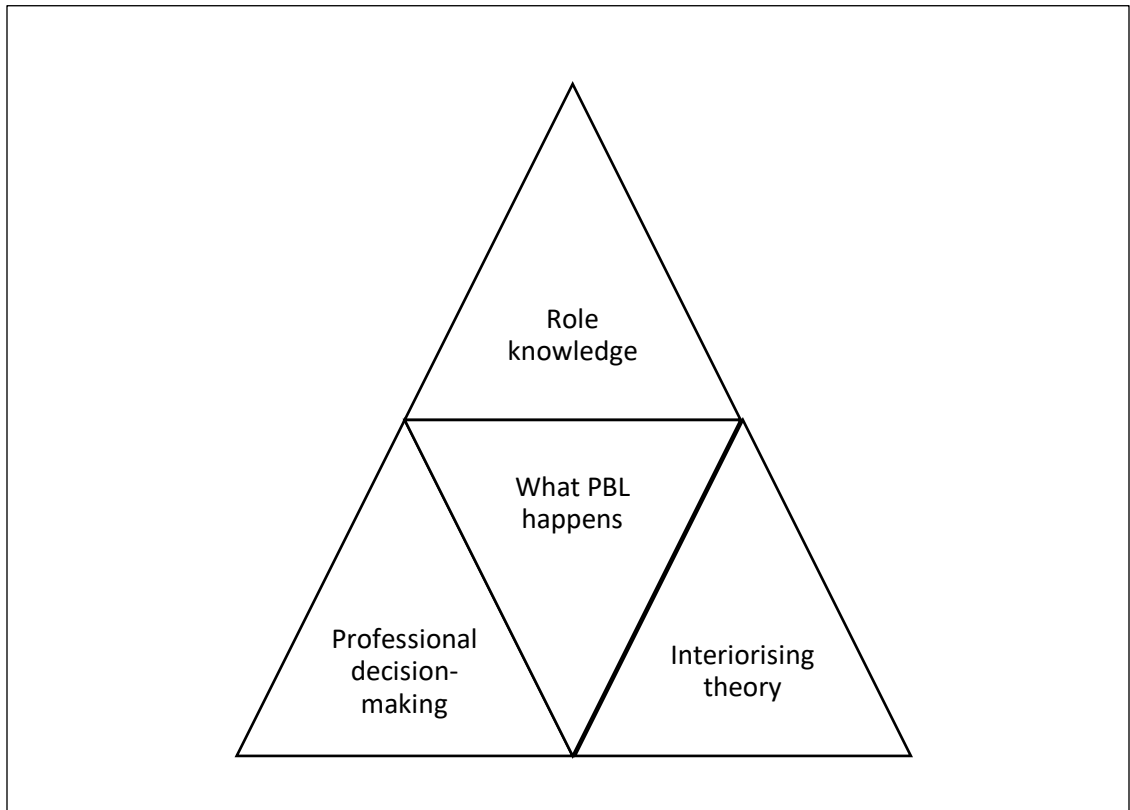
Byrne, 2020

2:16:1 Role knowledge

The first aspect of the 'What PBL Happens' triangle is role knowledge. Although it is accepted that defining professional role in the social professions is 'fraught with disagreement' (Trevithick, 2008, p.2120), role knowledge is generally associated with understanding the 'task and purpose' (ibid., p.2120) of ones chosen occupation. Similarly, Holman and Freed (1987, pp.12 and 13) associated role knowledge with knowing 'what to do and what to say' in practice situations, and Saari (1989/2012, pp.233-239) identifies understanding professional purpose as its central element. As non-standardised (Larson, 1977/2010, p.41) or uncodified (Eraut, 2000) knowledge, role knowledge remains elusive to students until they engage in practice (Papadaki and Nygren, 2007; Bates et al., 2010; Williamson et al., 2010; McSweeney and Williams,

2018). Understanding the intent, extent, and impact of the professional role on service users' lives and on their communities is recognised as one of the primary benefits of placement (Holman and Freed, 1987; Fook et al., 2000; Burgess and Carpenter, 2008; Newton et al., 2009a, 2009b, and 2009c; Eraut, 2010a; Parker, 2010; Wilson and Kelly, 2010; Carpenter, 2011; Saari 1989/2012; Billett, 2014; McSweeney and Williams, 2018). Students acknowledge the benefit direct practice with SUs has for clarifying role knowledge and for gaining practical experience of managing the elements of practice (Eraut, 2010a; Billett, 2014) which progress a case from referral to discharge (Fook et al., 2000; Willis, 2010). While these studies (Fook et al., 2000; Eraut, 2010a; Willis, 2010; Billett, 2014) highlight dis-satisfaction with PBL opportunities that only provide students with opportunity to access direct practice, other studies (Fortune et al., 1985; Newton et al., 2009a, 2009b, and 2011; Willis, 2010; Carpenter, 2011) show satisfaction with placements that have opportunity for interagency work and administrative tasks as well as direct practice. These multi-layered placement experiences correspond with worker tasks that help students to understand how direct practice supports the achievement of placement agency purpose and delivers on national service delivery policies and frameworks. According to Trevithick (2008) and Payne (2013), awareness of the interconnection between direct practice, organisational purpose, and national policy develops a systemic approach to practice.

An aspect of role knowledge is maintaining the boundary between professional work and personal life (Mattaini, 1995; Osmond, 2005; Trevithick, 2008; Cooper, 2012), and an intersection between workers' personal biographies and their professional work (Trevithick, 2008; Billett, 2009; Gardner, 2014) occurs when SUs' lives have similar elements to a worker's biography. For example, an intersection occurs if a SU is working through grief associated with parental bereavement and the worker's parent(s) is/are deceased. Although students may have encountered professional boundaries and biographical intersection as intellectual concepts (Cooper, 2012; QQI, 2014a; SCWRB, 2017b) during the academic block of their IPE, placement inevitably creates real-time authentic experiences (Fook et al., 2000; Billett, 2009 and 2011; Kinchin et al, 2010; Cooper, 2012) which engage students with the unpredictable and tacit nature of professional boundaries and biographical intersections. This known unknown is

captured in Hatem and Halpin's (2019, p.1) thematic analysis of medical students' reflections about when third-year rotation (placement) students 'felt like a doctor'. Thematic analysis of placement reflections found intersections between personal ideals and professional values moved participants toward consolidating their professional identity (ibid., p.4). Clouder's (2005) research with physiotherapy students also illustrated the importance of 'fleeting moments' (Wenger, 1998, p.60) observing patients struggle with the challenges of recuperation on professional identify formation. Indicative of role embodiment, professional expertise studies identified accurately following protocols increased students' professional confidence (Ryan et al., 1995; Fook et al., 2000; Newton et al., 2011). Receiving positive feedback from more experienced staff (Eraut, 2009b, p.192) during task performance (Billett, 2011, p.29) or in post-task debriefing (Fook et al., 2000, p.58) was strongly associated with growing professional confidence. Other studies of PBL show students reported increased levels of motivation, pro-activity, and personal maturity (Fook et al., 2000; Eraut, 2009b; Willis, 2010; McSweeney and Williams, 2018) as they gained role knowledge and professional capacity on placement. To conclude, PBL research suggests situated learning experiences provide opportunities to acquire role knowledge through direct practice, professional networking, administrative tasks, and through idiosyncratic experiences which disturb (Dewey, 1933) current ontological certainties.

2:16:2 Interiorising theory

The second aspect of the 'What PBL Happens' triangle is interiorising theory. Using theory, intellectual, or propositional knowledge to underpin and guide practice actions is an indicator of professional status (Durkheim, 1958/2010; Abbott, 1988; Freidson, 2001; Burns, 2007; Noordegraaf, 2007; Muzio et al., 2013). Future governance systems (SCWRB, 2017b) and the broader SCW professional community and its interdisciplinary colleagues, rely on SCWe programmes to provide graduates with both propositional knowledge and practice experience associated with SCW. While the academic 'block' (lectures) aims to provide students with theoretical propositions upon which practice rests (Sfard, 1998; Trevithick, 2008 and 2012; Doel and Shardlow, 2009; Billett, 2011),

the practical 'block' (placement) aims to support the 'interiorisation' (Polanyi, 1966/2009, p.69) of canonical knowledge. Interiorisation happens when actions are enriched by propositional knowledge and abstract concepts (Polanyi, 1966/2009, p.69). In the context of this research, interiorisation occurs when a SCW student uses propositional knowledge to interpret SUs' life situations, and to inform practice discussions, decisions, and actions rather than imitating or mimicking another worker's interpretations and actions (Eraut, 2009a, and 2010a; Billett, 2013). Due to the explicit nature of accountability in the helping professions, numerous studies [31] report on how situated learning experiences, pedagogies, and assessment support students interiorise [32] intellectual knowledge. The process of interiorising theory relied on the intentional use of intellectual knowledge to understand service users' lives (Trevithick, 2008) and to design and evaluate interventions (Collingwood et al, 2008). As tasks that facilitate high-road integration (Baartman and de Bruijn, 2011), practice conversations (Eraut, 2009; Billett, 2013) with experienced staff and college assignments (Bogo et al, 2004 and 2006; Newton et al., 2009a) which encourage clinical reasoning are particularly helpful for interiorising theory. Trevithick (2008) and Baartman et al (2018) acknowledge how difficult learning to underpin practice decisions and actions with intellectual knowledge is, and Eraut (2011, p.79) considers it as the 'major learning challenge' facing students. In a small scale study with nursing students, Newton et al. (2009a) found academic assignments helped nursing students consider how intellectual knowledge may be used in hypothetical practice situations, however, other PBL research suggests hypothetical application is not predictive of students' ability to use intellectual knowledge to interpret service users' life situations, inform practice discussions, decisions, and actions (Eraut, 1994; Fook et al., 2000; Sheppard, 2007; Burgess and Carpenter, 2008; Wayne et al.,

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[31] Fisher and Somerton, 2000; Bogo et al., 2004 and 2006; Wayne et al., 2005 and 2010; Halton et al., 2007; Lewis and Bolzan, 2007; Regeher et al., 2007; Wilson, et al., 2007; Eraut, 2009b; Newton et al., 2009a; Eraut, 2010a; Baartman and de Bruijn, 2011; Cheng et al., 2012; Baartman et al., 2018; McSweeney and Williams, 2018; Hatem and Halpin, 2019.

[32] Cited studies use a range of synonyms such as transfer, integration, re-contextualisation, reinterpretation, reconstruction, or re-situation to describe interiorisation.

2010). Therefore, placement during IPE is 'crucial' (Parker, 2007, p.775) in helping students interiorise theory so that it underpins and enriches professional practice.

Eraut (2004) views intellectual knowledge as the cognitive infrastructure in which professionals consider practice tasks, resolve problems, and develop and evaluate interventions, and describes knowledge transfer as using '*previously acquired knowledge /skills /competence /expertise in a new situation*' (Eraut, 2009, p.76, italic in original). More clearly expressed, professional practice involves the worker consciously using canonical knowledge (Billett, 2009, p.832) to understand service users' life context and to create interventions (Trevithick, 2008; Eraut, 2010a) to address their life complexities. To support interiorisation, full-time SCW programmes use forward-reaching transfer (Eraut, 2010b), where knowledge anticipated as relevant to SCW is taught in an academic block. Because academic input and placement are not simultaneously experienced (Courtney, 2012) in full-time SCWe, a student on placement must reach backward into previously acquired conceptual or skills knowledge to extract what is relevant (Eraut, 2019b). Backward-reaching transfer is a complex cognitive process which relies on students deliberately searching for and finding a fit between previously acquired intellectual knowledge and current knowledge demands (Eraut, 2010b; Hager, 2011). Due to the abstract nature of intellectual concepts, the tacit nature of practice (Polanyi, 1966/2009; Regeher et al., 2007; Trevithick, 2008; Collins, 2010; Evans and Hardy, 2010), and the sophistication level of students' analytical, evaluative, and synthesis skills (Ryan, et al., 1995; Fook et al., 1997 and 2000), articulating the connections between intellectual concepts and practice can be difficult for students. Prescribed assessments (Regeher et al., 2007; Burgess and Carpenter, 2008; McSweeney and Williams, 2018), developmental supervision (Furness and Gilligan, 2004; Holtz-Deal and Clements, 2005; McSweeney and Williams, 2018), scaffolding by experienced workers (Baartman et al., 2018), and the use of reflective practice frameworks (Halton et al., 2007; Savaya, and Gardner, 2012; Fook 2015) all help students develop backward-reaching transfer skills.

Concerned with integrating intellectual knowledge between academic and work environments, Baartman and de Bruijn (2011, pp.128-130) identified three types of integration: low-road integration, high-road integration, and transformative integration. Low-road integration is based on cognitive psychology's mental models where declarative knowledge is memorised and cognitively banked. Strong similarities between current context and the mental model support the automatic use of this knowledge in a practical situation. Practice and error fixing promotes fluidity in low-road integration. For example, instigating a building evacuation is an example of low-road integration where the mental model of fire safety is automatically put into action when a fire alarm is heard. High-road integration relies on the ability to 'abstract and detach information from its original context and applying it to new context' (ibid., p.129). While connections between context and mental model exist in high-road integration, they are more abstract than in low-road integration. Time-intensive, conscious analytic thinking helps identify intellectual knowledge applicable to the current context, and reflective 'trying' (ibid., p.129) or hypothesis testing achieves high-road integration or interiorisation (Polanyi, 1966/2009). For example, a student who is asked to apply principles of strengths-based practice (Saleebey, 2002) during their placement, must first have the propositional knowledge associated with strengths-based practice. They then need to backward reach (Eraut, 2009b) in a cycle of reflection on-action (Schön, 1984 and 1987) to identity when and how these principles were used, or in a cycle of in-action reflection (ibid.) to objectively (as far as that is practicable) evaluate their success at intentionally using intellectual knowledge within their current moment of practice. Transformative integration is necessary when current intellectual frameworks and knowledge banks do not meet the demands of a problematic, unexpected, or novel situation. Where high-road integration enriches current mental models, transformative integration changes them, giving rise to expansive learning (Engeström 1987; Engeström and Sannino, 2010). Transformative integration can only take place outside immediate action because time is needed to breakdown, challenge, and revise the perspectives used to sense-make the problematic situation, and underpin current actions (Mezirow, 1990; Baartman and de Bruijn, 2011; Billett, 2013) with dispositional knowledge.

Challenging the centrality of meaning and intention as cognitive process in learning, Fenwick (2009) suggests an interrelationship between sociomaterials (animate beings and bruit objects) and learning. The socio-material approach does 'not privilege human consciousness or intention … but trace how knowledge, knowers, and knowing (or representations, subjects, and objects) emerge together with/in activity' (Fenwick et al., 2011, p.10) and recognise a causal relationship between inanimate cultural objects, tasks, text, and animate beings and learning. Placement gives new entrants the opportunity to encounter and learn from a profession's socio-materials (Fenwick and Nerland, 2014). By constructing learning as a socio-cultural, rather than an individual cognitive practice, Sfard and Prusak (2005) and Usher and Edwards (2007) recognises how meaning-making stories illustrating agentic action endows learners with the 'power to rename [anything as a] pivotal learning' experience (ibid., p.167). Therefore, encouraging learners to consider how encounters with socio-materials influence, aids, and constitutes learning may help to explicate interiorisation (Fenwick et al., 2011, p.6). Constructing learning as ongoing and emergent from ever-changing, complex contexts suggests how 'immeasurably more important [direct experience is] than any form of verbal description' (Dreyfus and Dreyfus, 1986, p.23) is to practice learning. To conclude, placement provides an opportunity for students to interiorise propositional knowledge acquired in an academic environment for use in the practice environment. Also, placement experiences can stimulate values learning and self-knowledge. Reflective, analytical, and evaluative skills not only underpin high-road and transformative integration but are also associated with professional decision-making.

2:16:3 Professional decision-making

The third aspect of the 'What PBL Happens' triangle is professional decision-making. Particularly associated with novice-to expert-frameworks [33], decision-making is a critical aspect of accountable practice (SCWRB, 2017b, p.5). With Deweyan undertones, Taylor

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[33] Reynolds, 1942; Benner, 1982; Bondy, 1983; Dreyfus and Dreyfus, 1986; Holman and Freed, 1987; Sarri, 1989/2012; Fook et al., 1997 and 2000; Holtz-Deal, 2000; Garfat, 2001.

(2010) distinguishes between a decision and a judgment, and identifies decision-making as a 'conscious process … leading to the selection of a course of action among two or more alternatives' (ibid., p.165), while judgment is the cognitive evaluation of evidence 'to reach an opinion on a preferred course of action', (ibid.). Designing 'assessment informed interventions' (Eraut, 2007, p.406), accepting inward and making outward referrals, and making safeguarding notifications (Osmond, 2005; Trevithick, 2008; Taylor, 2010) are examples of practice tasks associated with decision-making. Dreyfus and Dreyfus (1986, p.26) contend successful decision-making 'is deeply satisfying … [but] disasters … are not easily forgotten' by the decision-maker, especially when the decision-maker is a student. Although professional decision-making experienced during the education of neophytes has received limited research attention (Taylor, 2012), a number of learning to practice research studies (Fook et al., 2000; Newton, et al., 2009a) found successful decision-making impacts significantly on a student's professional identity.

The Dreyfus model describes decision-making as a dichotomy between analysis and intuition (Dreyfus and Dreyfus 1986). Analytical decision-making relies on deconstructing the current situation and constructing strategies to resolve issues causing the current situation to be problematic, whereas intuitive decision-making involves the subliminal reuse of previously successful strategies where salient features of current and previous problematic contexts are similar (ibid., pp.27-28). In his theoretical paper outlining models of professional decision-making in SW, Taylor (2012) identifies decision-making as most pertinent in problematic, novel, or crisis situations. As a psycho-social process (ibid., p.548), seeing 'underlying causes … and interpret ambiguous cues' (Orasanu and Connolly, 1993, p.11) underscores intuitive decision-making with expertise, situational sensitivity, and tacit knowledge (Dreyfus and Dreyfus, 1986, p.21 and p.23). Analysing interview data from 33 Australian social work (SW) students against the Dreyfus model of expertise, Ryan et al (1995, pp.25-26) recognised how SW students' situational sensitivity increased with practice exposure. As new students, participants had less sensitivity to 'broader economic and social factors' (ibid., p.25) influencing service users' life circumstances, but as graduating students they had greater contextual sensitivity. Also, as new students, participants constructed problem-

solving interventions based on service users' presenting problems, but as graduating students, they were more likely to explore underlying issues related to presenting problems, up to and including family system issues (Fook et al., 2000, p.19 and p.37). In contrast to a structured approach to decision-making, Eraut (2004, p.208) suggests professional decision-making has a tacit quality. Reflecting intuitive decision-making, Mattaini's (1995, p.62) student SW participants demonstrated growing sensitivity to case similarities and increased ability to instinctively draw on knowledge infrastructures with increased placement experience. Similarly, Eraut (2004 and 2011) and Newton et al. (2009a and 2009b) found increased placement experience developed students' discernment about using analytical or intuitive decision-making when responding to problems arising in practice. Also, more experienced students became more capable in using intellectual knowledge to understand service users' life biographies as well as in their decision-making (Fook et al., 2000).

2:17 Hooks to placement-based learning

Thematic analysis of PBL research identified authentic activity, invitation, guidance and feedback, and bounded agency and proactivity as processes that help PBL. Figure 2:3 Hooks to PBL presents these concepts diagrammatically and are used to structure this section.

Figure 2:3 Hooks to PBL

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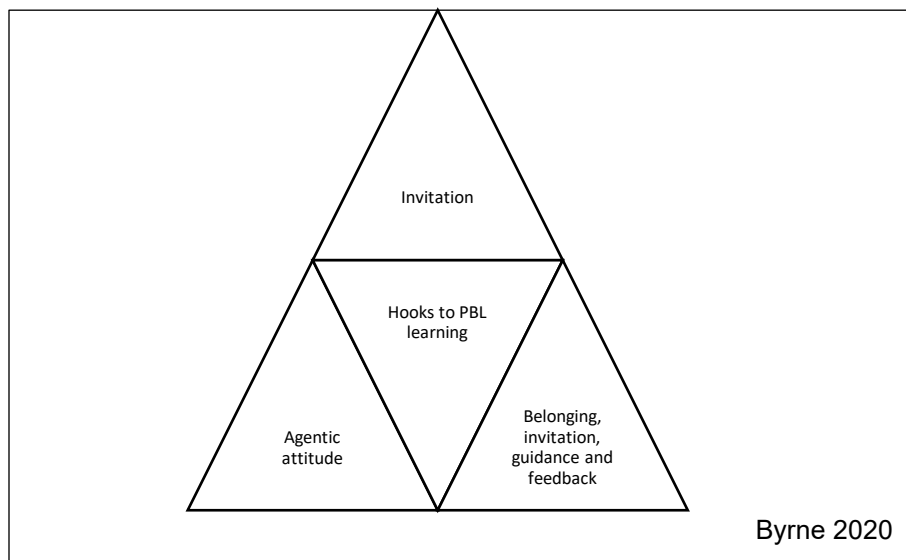
2:17:1 Authentic activity

The first aspect of the 'Hooks to PBL' triangle is authentic activity. According to Hughes (1998, p.207), the main benefit of placement is the 'authenticity of the experience' garnered by students. The workplace curriculum framework considers authentic activity as the 'ordinary, everyday practice' (Billett, 1994, p.36) tasks of an occupation. Reflecting anthropological vibrancy, opportunities to engage in authentic activities within a workplace context has the potential to extend learners 'beyond the nascent position of student' (Newton et al., 2009b, p.632) into that of workplace participant. This potential was recognised in Hatem and Halpin's (2019) small scale study with medical students who reported they started to 'feel like doctors' (p.3) from performing tasks such as gathering patient background information, making referrals, or using intellectual knowledge during team discussions. De-contextualised, quasi-hypothetical situations experienced in college-based workshops, role-plays, or laboratories are helpful in preparing students for the workplace (Eraut, 1994; Fook et al., 2000; Sheppard, 2007; Burgess and Carpenter, 2008; Wayne et al., 2010), however, authentic (Billett, 2011; Kinchin et al, 2010), real-time (Eraut, 2011) experiences 'as opposed to the pretend of labs' (Williamson et al., 2010, p.239) are reported to helping get 'the light popped on' (Newton et al., 2009a, p.322) regarding how intellectual knowledge informs and underpins practice.

The interrelated nature of 'tasks and time demands' (Billett, 2013, p.136) give tasks a sense of authenticity. This is borne out by student nurses recognising how completing medical records within the context of engaging with ongoing ward activity as an 'invaluable preparatory experience' for graduate employment (Newton et al., 2011, p.123). For physiotherapy students (Clouder, 2005) and medical students (Hatem and Halpin, 2019), responding to client or patient emotionality is an authentic experience which helped them develop professional compassion, and Sarid et al. (2009) noted how placement experiences facilitated SW students to transcend their 'stigmatising' (p.107) cultural perceptions of some service user groups. New issues, concepts, or frameworks encountered during placement are recognised as a positive by-product (Eraut, 2010a) of

PBL that extends and enhances (Ryan et al., 1995; Baartman and de Bruijn, 2011) students' 'epistemic assumptions … cognitive development and … evaluative abilities' (Clouder, 1998, p.193). This 'cognitive legacy' (Billett, 2013, p.135) is also illustrated by Newton et al.'s (2009a, p.321) student nurse participants reporting a deeper understanding of anatomy from witnessing how intellectual knowledge informed medical interventions.

Several professional learning theorists support the gradation of authentic activities associated with an occupational role (Dreyfus and Dreyfus, 1986; Browne et al., 1989; Fook et al., 2000; Billett, 2011). Classifying tasks as structured or unstructured (Dreyfus and Dreyfus, 1986, p.20), routine, simple, complex, or novel (Fook et al., 2000, p.53 and p.58; Billett, 2011, p.28) imbues a participatory practice learning framework with incremental complexity which supports the development of students' occupational capacity (Billett, 2006, p.35, and 2011, p.25). Routine, structured tasks are low in complexity and rely on procedural knowledge and 'low-road integration' (Baartman and de Bruijn, 2011, p.128) to develop possible solutions and decision-make about different courses of action. As such they are ideal for delegation to neophytes. Having high levels of risk, complex, unstructured, or novel tasks rely on analytical deconstruction and on 'high-road integration' (ibid., p.129) to develop possible solutions and decision-make about different courses of action. Delegation of tasks to students must be based on student's capacity and must always be under the close guidance (Billett, 2011) and supervision (SCWRB, 2019) of a PE who provides the student with immediate formative feedback on task performance. Dreyfus and Dreyfus (1986), Fook et al. (2000), and Billett (2011) all highlight the benefit of imitation, instruction, trial-and-error, and rehearse and repeat in supporting students to learn routine, structured, or procedural tasks. However, because complex or novel tasks are multifaceted, hard to access and intricate to learn, discussion, side-by-side work, demonstration, cycles of repetition, and delegation are pedagogies which support newcomers to develop skill and confidence in undertaking complex tasks (Cooper and Madiment, 2001; Madiment, 2003; Mumm, 2006; Billett, 2011). Even though experienced personnel supervise delegated tasks to ensure the safety of service users (SCWRB, 2017b), delegation gives students a level

of autonomy and independence, therefore delegation is seen as a 'pedagogically rich activity' (Billett, 2011, p.29) which supports increased role capacity.

SW students highlighted the pedagogical value of their participation in incident debriefing and case reviews (Fook et al., 2000, p.58), and one of Barton's (2007, p.344) student nurses noted how their 'role had changed as [they] begun to feel more confidence'. In recognition of their greater confidence, through a process of invitation and delegation, they worked with a 'greater range of patients' (ibid.). Teacher students found pedagogical worth in conversing with experienced staff about practice issues (Eraut, 2009, p.82), and student nurses identified having responsibility for aspects of the end-of-shift handover (Newton et al., 2011, p.123) helped them link the profession's propositional knowledge with their professional role (Billett, 2011, pp.28 – 31). Advanced notice (Fook et al's, 2000, p.50) about task allocation helps alleviate novice practitioners' performance anxiety, and experienced staff recognising students' contribution to patient recovery and wellness helps validate students' career choice (Newton et al., 2009c; Williamson et al., 2010; Hatem and Halpin, 2019). To conclude, while academic learning activities simulate the practice environment and give students some hypothetical experience, situated learning offers them authentic opportunity to develop professionally. As explored in the next section, participation in authentic activity is enhanced when students experience a sense of belonging, are offered invitations, and provided with guidance and feedback on their professional capacity.

2:17:2 Belonging, invitation, guidance, and feedback

The second aspect of the 'Hooks to PBL' triangle is belonging, invitation, guidance, and feedback. Tovar et al. (2009, p.156) describes belonging as a reduction in a person's sense of 'marginality or disconnectedness to the social context'. Using van Gennep's (1960) rites of passage model to explore the social transition of student nurse practitioners into the nursing profession, Barton (2007) recognises how establishing a sense of belonging with a new social group is a key aspect of the separation phase of transition, with one participant stating, 'it's important to feel that you belong' (ibid., p.343)

to the ward. Having a sense of belonging to the placement agency (Newton et al., 2011) and to the profession (Eraut, 2010a; Newton et al., 2011; Mangset et al., 2017) contributes to students' openness to engaging in practice learning (Newton et al., 2011). Relationships involving non-aversive interactions are associated with a belonging micro-culture (Baumeister and Leary, 1995). Small gestures such as staff using a student's name rather than referring to them generically as 'the student', including students in general social interactions, such as coffee-break conversations or providing lifts to work-related events (Hughes, 2004; Newton et al., 2011) contribute to social connectedness within the placement environment.

Connectedness to placement and placement staff was reported by students as increasing their willingness to accepted invitations to engage in occupational tasks (Newton et al., 2011). An invitation is an offer to engage in some aspect of practice, however, PEs are advised to remember the 'kinds of activities in which individuals are invited to participate might be new and interesting for some, and very familiar, and possibly dull, boring, and unengaging for others … [therefore, PE should] negotiate [delegated] activities' (Billett, 2014, p.9) with students.   The culmination of previous experience and higher levels of confidence help students successfully undertake authentic tasks which stretches their professional capacity, and successfully completing tasks increases student's desire to seek invitations into more complex occupational tasks (Eraut, 2009, 2010a, and 2010b; Newton et al., 2009c).

Student enthusiasm to accept practice invitations has a greater impact on practice learning when it is met with PE guidance (Billett, 2008). Billett (2013, pp.135-136) identifies three forms of guidance that support task completion: indirect guidance, direct guidance, and close guidance. Indirect guidance occurs when learners observe and imitate how workers respond to practice situations and participate in the workplace (ibid., p.136). Within direct guidance workers provide step-by-step direction about how to complete a task prior to task completion. Workers often give learners 'clues and cues' (ibid., p.135) about how and when to complete small aspects of a larger task during direct guidance. With the opportunity for immediate feedback, close guidance involves the

worker and student working alongside each other (ibid., p.136), and is particularly useful during complex pedagogically rich activities (Billett, 2011, p.29). In addition to complex tasks having the opportunity for the student and worker to engage in post-task 'conversation and feedback' (Collins, 2010, p.137), they hold the opportunity to move students away from imitating staff to planning their practice responses (Eraut, 2010a), thereby supporting students' to 'progressively achieve independence in practice' (SCWRB, 2017a, p.7) and orientate them toward attaining their progressive narrative (Gergan and Gergan, 1986).

Feedback is a reaction to a person's performance of a task, but feedback must be perceived as helpful for it to have a role in progressing students toward professional competence (Parker, 2006; Tovar et al., 2009). Eraut's (2009, p.20) work-based learning typology identifies four ways in which performance feedback can occur: immediate feedback, informal conversation, formative feedback, and formal appraisal. Comparable to Billett's (2013) close guidance, immediate feedback is given by a co-participant or task observer within or immediately following task completion. For example, if a SCW student was providing 'hand-over-hand' support to a child learning to use cutlery, an experienced SCWer can observe them and give feedback on the accurate use of the technique and impact of the support *in situ*. Eraut (2009) warns about the possible out-of-context nature of informal conversations which occur away from the context work, but are focused on work related issues (Eraut, 2009).

Formative feedback is aimed at identifying areas of competency (Parker, 2006; Tovar et al., 2009) or proficiency (SCWRB, 2017b) where development in practice capacity still exists. Formative feedback is 'educationally focused' (Bogo, 2006, p.164) and is recommended in IASCE's Placement Manual (2009) and in SCWe policy (SCWRB, 2017a). Frost et al.'s, (2013) longitudinal research reported how final year SW students found formative feedback especially helpful in teaching them how 'to fly' (p.339). In research with SW students, Everett et al. (2011) recognised a developmental distinction within formative feedback. Formative feedback which 'normalise' (p.257) students' emotional and cognitive reactions to practice situation is most helpful during first

placement, whereas formative feedback which helps students identify and resolve 'transference and counter-transference issues' is most helpful during second placement (Everett et al., 2011, p.257). Both Clouder (2003) and Maidment (2003) expressed concerned that feedback about issues relating to transference and counter-transference can be constructed as critical and perilous by students, thus negatively impact on their sense of belonging to (Eraut, 2010a; Newton et al., 2011; Mangset et al., 2017) or suitability (Reynolds, 1942/1985) for their chosen profession. Additionally, 'demeaning, harsh, angry' (Bogo, 2006, p.176) or comparative feedback is 'particularly unhelpful' (Fortune et al., 2005, p.125) for students' professional development and sense of placement and professional belonging.

Formal appraisal (Eraut, 2010, p.20) as a form of feedback is experienced at the end of each placement (Carpenter, 2008 and 2011; IASCE, 2009; Lee and Fortune, 2013a and 2013b; SCWRB, 2017a). Final-year formal appraisal is particularly significant as it is indicative of students' proficiency to practice (SCWRB, 2017a). Because formal appraisal captures a student's practice strengths, weaknesses, and identifies areas for CPD, and how professional capacity was gained (Sfard, 1998; Eraut et al., 2000) it can be considered a capacity gaining 'mousetrap' (Regeher et al., 2007, p. 327). To conclude, a welcoming atmosphere and invitations from staff for students to engage in practice tasks supports students settle into placement. Matching task complexity with students' experience and confidence in the context of PE guidance and formative feedback deepens the legacy (Billett, 2013) placement has for students learning and identification with their chosen profession. The degree to which students' take on formative feedback and draw on their bank of canonical knowledge (Billett, 2009) within formative feedback conversations can be interpreted as an indicator of agentic attitude.

2:17:3 Agentic attitude

The third aspect of the 'Hooks to PBL' triangle is agentic attitude. Coined by psychologist Bandura (1977/2001, p.2), to be agentic 'is to intentionally make things happen by one's actions … [to influence] self-development, adaptation, and self-renewal'. Agentic attitude

is observable in a learning context when students constructively contribute to 'the flow of the instruction they receive … [where they] intentionally and … proactively try to personalize and otherwise enrich both what is to be learned and the conditions and circumstances under which it is to be learned' (Reeve and Tseng, 2011, p.258). Although learning has elements of behavioural, emotional, and cognitive engagement, Reeve and Tseng (2011) consider agentic engagement as a key influence on learning. Billett and Choy (2013, p.270) transported the term 'bounded agency' from the context of adolescent development (Shanahan and Hood, 2000) to occupational learning as, to them, it captures the way learners 'engage with, negotiate and learn in the space between what they are able to do and how to exercise agency' (Billett and Choy, 2013, p.270) within their practice learning and personal develop needs.

Eraut (2000, p.115) identified three forms of learning influenced by intention, awareness, and time allocation: implicit learning, reactive learning, and deliberative learning. Occurring within task completion, implicit learning is without intention, awareness, or time allocation. For example, a student may implicitly gain greater comfort with silence by working with a service user whose social disposition leans toward silence. With limited degrees of intention, awareness, and time allocation, reactive learning occurs in response to 'recent, current, or imminent situations' (ibid., p.115). For example, a student may not intend to improve their report writing skills prior to going on placement, but the process of writing reports on placement increases their report writing ability. Deliberative learning is planned, goal orientated activity, therefore it requires pre-arranged activity, high intention, deep awareness, and a specific time allocation (ibid., p.116). For example, a student completing placement in a day service for people with disabilities may identify Lámh [34] as an area of learning. They may set aside time to learn signs, and make intentional use of Lámh-based communication so to increase their Lámh capacity. Since learners actively plan and implement learning activities aimed at resolving practice

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[34] Irish sign language for people with intellectual disability.

shortfalls, by engaging in reactive and deliberative learning demonstrates high levels of bounded agency.

Some situations associated with PBL are simple and non-problematic, however being '*prepared to tackle difficult practice situations* in order to learn, grow, and develop' (Fook et al., 2000, p.56, italic in the original) demonstrates an agentic attitude in constructing practice knowledge (Sheppard, 2007; Billett, 2014). Agentic attitude, demonstrated through 'the degree by which students are interested in, motivated by and able to intentionally learn' (Billett and Choy, 2013, p.268) can be impaired by low personal confidence and can have an overwhelmingly negative influence on students' proactivity in seeking practice-learning opportunities (Eraut, 2010a). Many students experience a confidence 'roller-coaster' (Newton et al., 2009c, p.397) while on placement, where cycles of assurance and anxiety about their professional ability is experienced. Therefore, positive formative feedback from PEs and experienced staff is a tangible way to increase student confidence (ibid., p. 397). Successfully undertaking an authentic task which stretches rather than 'daunts' the learner (Eraut, 2009, p.21 and 2010a, p.11) also bolsters students' confidence and can create their desire to seek and undertake more complex work-related tasks (Eraut, 2010c).

Professionals currently employed in a risk-averse, mediated professionals must demonstrate an evidence-based approach to their practice (SCWRB, 2017b). As such, SCW students must engage in deliberative learning to interiorise (Polanyi 1966/2009), resituate (Eraut, 2000), or integrate (Baartman and de Bruijn, 2011) propositional knowledge from academia into practice. Conversations between experienced staff and students establishes cognitive links between declarative knowledge and practice experiences and support students with seeing 'associations and reconciliations' (Billett, 2014, p.5). For Eraut (2010d, p.15), the real value of placement 'artefacts' - diaries, reflections, blogs, learning-logs, portfolios, report writing, or micro-story-telling – is when their function is expanded from being a receptacle of learning to being a 'mediating tool' (ibid.) for learning. When treated as a receptacle, the content of placement artefacts recounts practice tasks and incidents, but when used as a mediating tool, the learner

puts effort into using propositional knowledge and underlining perspectives to critically reflect on what informs and influences practice. It is 'production time' (Wilson et al., 2007, p.9) which changes placement artefacts from receptacles of learning to mediating tools for learning.

To conclude, personal confidence can influence proactivity in seeking and accepting invitations from staff to engage in both simple and complex occupational tasks and conversations about practice. PEs' tolerance of student error-making helps students take responsibility for errors they make. While implicit learning is a part of task completion, intention is required for reactive and deliberative learning. Proactive students will use feedback or self-identified errors to signpost their professional learning needs. EIP requires workers to use multiple knowledge sources to inform practice decisions; producing placement learning artefacts can support students in learning the cognitive processes associated with integrating declarative and practice knowledge, thereby facilitating them learn to demonstrate the principles of EIP. In the context of placement, students are 'trying things and sometimes failing' (Fook et al., 2000, p.58), therefore, as far as practicable, students' errors and mistakes should be unobjectionable and tolerated, thus creating a pedagogical rich (Billett, 2006 and 2013) environment for reactive and deliberative learning (Eraut, 2000). However, Newton et al. (2009b, p.632) noted some 'negative' experiences, such as demonstrating poor problem solving, errors in judgement, making a mistake, or restricted opportunity to decision-make during placement rebuff PBL for some students.

2:18 Rebuffs to placement-based learning

This section presents experiences which, in contrast to PBL hooks, challenge or rebuff PBL. Due to a global increase in attrition rates among nursing students (Kukkonen et al., 2016), nursing PBL research attends to placement difficulties. From a systematic review of nursing PBL research studies (n=18), Eick et al., (2012, p.1299) found no single reason associated with placement for attrition of nursing students from their studies. However, a thematic analysis of responses of 465 allied health care and nursing students

(that is, 47% of 999-person cohort) made to the following question - 'have you ever considered leaving your current programme? - posed in Hamshire et al's., (2013) online survey, identified difficulties associated with clinical placements as one reason nursing students considered leaving their programme of study. Thematic analysis of nursing and SW PBL research identified an unreceptive environment, limited pedagogical opportunities, and students' apathetic attitude as significant challenges to PBL, which are diagrammatically presented in Figure 2:4 Rebuffs to PBL.

Figure 2:4 Rebuffs to PBL

Unreceptive
environment

Rebuffs to
PBL

Appathitic
attitude

Limited
pedagogical
opportunities
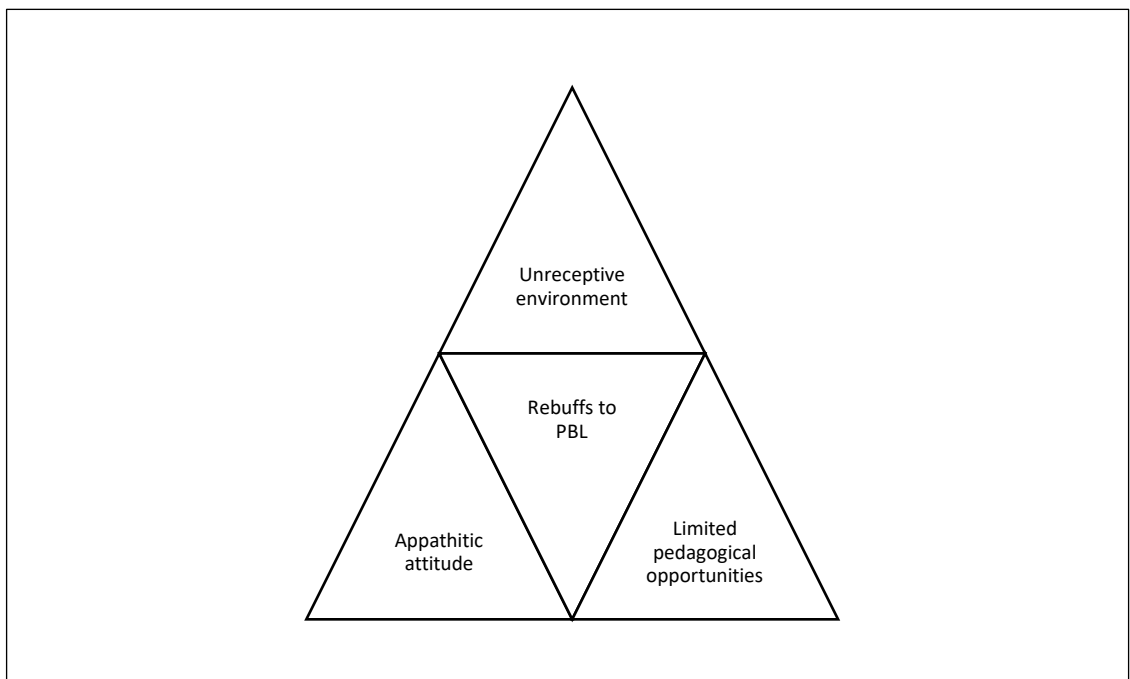
Byrne, 2020

2:18:1 Unreceptive environment

The first aspect of the 'Rebuffs to PBL' triangle is unreceptive environment. In contrast to the welcoming environment, the social environment of placement can be unreceptive to students' presence (Eraut, 2009; Billett, 2013). An unreceptive environment can extend to the point that the relationship between a learner and a PE can become 'faction-ridden or even overtly hostile' (Eraut, 2009, p.21). Some of Hamshire et al.'s (2012,

p.185) participants cited 'poor working relationships' with PE as contributing to their decision to withdraw from their studies. In Newton et al.'s (2009a, and 2009b) case study research exploring nursing students' journey through placement, staff indifference to students' presence caused students to feel as if they were obstructing the operation of the ward. Tangible examples of a hostile social environment are when more experienced staff took over tasks from students, when staff verbalised reluctance to work with a student, or when students were on the periphery of the placement agency's social culture (Newton et al., 2009a, and 2009b). While poor relationships between students and PE can 'negatively affect the learning process' (Wilson et al., 2007, p.10), systemic issues, such as the pressure of daily work, no workload reduction (Parker, 2007; Regeher et al., 2012; Tham and Lynch, 2014), and students and PEs asynchronous work patterns (McSweeney and Williams, 2018) impacted on PEs availability to provide supervision and guidance to students. Other issues affecting the student-PE relationship were 'lack of clarity' regarding the student's role and PEs not having an 'active interest' (McSweeney and Williams, 2018, p.588), in their learning. PEs' experiencing discomfort with the 'responsibility of supervising, teaching and assessing' a student's practice (Parker, 2007, p.774) can contribute to creating an unreceptive environment. Although agentic students were able to circumvent the pedagogical impact of a poor relationship with PEs by 'seeking mentorship' from other staff (Everett et al., 2011, p.259), those responsible for choosing, training, and supporting PEs must be mindful of systemic and personal factors which can negatively influence PBL.

2:18:2 Limited pedagogical opportunities

The second aspect of the 'Rebuffs to PBL' triangle is limited pedagogical opportunity. In contrast to Billett's (2011, p.29) pedagogically rich activity, limited pedagogical opportunities refers to the lack of opportunity practice activities give students. Given the importance of authentic activity for PBL, it is unsurprising that 'restricted access' (Eraut, 2010a, p.7) or lack of 'invitation' (Billett, 2013, p.136) to occupational activities are significant rebuffs to PBL. The majority of Hamshire et al.'s (2012, p.184) allied health care and nursing students who discontinued their studies, cited limited opportunity for

skill development provided to them by the placement agency, and students' supernumerary status not being adhered to as reasons for withdrawing from their studies. Newton et al.'s (2009a, p.322) student nurses reported PEs did 'not actively promote learning opportunities' once learners were competent in routine task. Eraut (2010b, p.185 – italic in the original) acknowledge the difficulty PEs may have in generating '*new situations*' when more complex practice is not organically forthcoming. However, McSweeney and Williams' (2018) SCW participants proactively sought additional practice experiences which extended their practice capacity when such invitations into more complex work were not forthcoming from their PE. While Wilson et al. (2007, p.8) found SW students who hyper-theorised practice experienced inhibited invitations into practice discussions, other studies (Fook et al., 2000; Eraut*,* 2009; Billett, 2009 and 2011; Newton et al., 2011) found students' inability to theorise practice using declarative/intellectual knowledge during supervision, in case discussions, or during practice related conversations also negatively influenced PE decisions to invite students into those cultural rituals. Students' poor engagement with practice discussions can be interpreted as evidence of an apathetic attitude and career disinterest (Regeher et al., 2012). Consideration must be given to the possibility that lack of theorisation could represent an underdeveloped systematic knowledge infrastructure (Eraut, 2004) or an inability to connect intellectual concepts to practice (Regeher et al., 2012). Also, if students experience limited contact with PEs (Parker, 2007; Regeher et al., 2012; Tham and Lynch, 2014; McSweeney and Williams, 2018) students professional conversation skills may be limited (Wilson and Kelly, 2010; Regeher et al's., 2012). In fairness to students, it is difficult to negotiate work tasks in a situation where there are limited pedagogical opportunities, thus causing students to become caught in a juxtaposition where they have limited opportunity to demonstrate their practice capacity.

2:18:3 Apathetic attitude

The third aspect of the 'Rebuffs to PBL' triangle is apathetic attitude. At a time when students self-report low levels of confidence and levels high of anxiety (Fook et al., 2000, Newton et al., 2009b and 2011; Willis, 2010; Everett et al., 2011; Union of Students in

Ireland, 2019), it is important not to position non-participation as opposing the progressive narrative (Gergan and Gergan, 1986). Students' disinterest or unwillingness to engage in PBL does not command research attention, however, an apathetic attitude is the inverse of Billett's (2009) agentic attitude. Regeher et al. (2012) reminds readers that students can be shy, or need high levels of reassurance, strong support, and guidance while learning to practice, and student irritability and defensiveness about taking on feedback can mask under-confidence. Emotional states, personal biographies, or learning needs may also hinder students' ability and willingness to accept 'opportunities provided by a placement to develop and demonstrate [their] practice competence' (Furness and Gillian, 2004, p.472). Fessey (2001, p.214) found when students expressed their 'feeling states', their PE's were more positively disposed to supporting student practice learning. In addition, Regeher et al. (2012) found greater insight into how students' emotionality and personal biographies impacted their learning and supported PEs' willingness to assign complex tasks to struggling students. When students experience a 'positive working relationship' (Furness and Gillian, 2004, p.473) with their PE, they were more willing to share details of personal diversity that impacted on their learning with PEs. Such sharing has the potential to allow academic staff who are responsible for placement to help the PE in supporting the student on placement while maintaining the requirements of the General Data Protection Regulation (GDPR) (European Union, 2016). Students' lack of professional confidence, concern about making mistakes, or unwillingness to accept accountability for mistakes (Fook et al., 2000, pp.53-58) also influence PBL, but may indicate a 'poor understanding of professional function' (Fook et al., 2000, p.47) rather than not discharging their progressive narrative or having an apathetic attitude. Whereas students taking little responsibility to know about the work of the service prior to beginning placement or not completing tasks agreed at practice education/supervision meetings (Parker, 2007) may be more indicative of an apathetic attitude.

2.19 Conclusion to placement-based learning

With the closing of the grand-parenting phase of SCW registration (*circa* 2024), education will be the only access route to the profession. This development will make placement during IPE a key frontier in transitioning SCW students into SCW practice. Increased professionalization requires SCWers to demonstrate how intellectual and tacit knowledge inform practice actions, professional decisions, and interventions. When viewed anthropologically, placement experienced during IPE is a site of situated learning which informally transitions a student's position in SCW from newcomer to member. With the opportunity for students to immerse themselves in the social practices and culture of their profession, placement is recognised as an IPE signature pedagogy. Acknowledging PBL is mediated by and through workplace relationships, activity, and cultural artefacts, personal motivation to engage in PBL is seen by the student accepting, and at times proactively seeking, invitations into authentic professional tasks, activities, practice conversations, and case discussions. The socio-cultural challenge of such immersion can be reduced by an inclusive and welcoming atmosphere, gradated invitations into practice, developmental feedback, and students holding an agentic attitude.

2.20 The research gap

The knowledge which Irish SCW students are required to learn is outlined in the SCW Award Standards (QQI, 2014a) and the minimum standards of practice are outlined in the SoP (SCWRB, 2017b). The SCW Award Standards (QQI, 2014a) outline placement conditions that were current at the time of data collection. In the time between data collection and submission of the research for academic examination these standards have been augmented by criteria set down by SCWRB (2017a, pp.6-7). The benefit of placement to Irish SCWe has been researched (Byrne-Lancaster, 2014a; McSweeney, 2017; McSweeney and Williams, 2018), and supervision records, portfolios, and tripartite meetings are recognised as PBL artefacts (IASCE, 2009 and 2019; Jones and Shelton, 2011; Byrne-Lancaster, 2016b; Clarke and Boud, 2016; McSweeney, 2017). International research provides empirical evidence about what learning happens on

placement, how PBL is facilitated, captured, and measured, and provides insight into what students find challenging about PBL (Fook et al, 2000; Bogo et al., 2004, and 2006; Carpenter, 2005, 2011; Fortune et al., 2005; Burgess and Carpenter, 2008; Wilson and Kelly, 2010). Nationally and internationally, there is limited knowledge about placement experiences which influence students ontological change as they transition into SCW practice (Barton, 2007; Hatem and Halpin, 2019). Key to this knowledge is how ordinary, mundane practices are meaning-made (Edwards and Usher, 2001) by students into SGEs (Frick, 1987) or how students associate *extra*-ordinary threshold experiences (Perkins, 2006; Land et al., 2010; Steckley, 2020) with their changing ontology. Following other PBL researchers (Sfard and Prusak, 2005; Eraut, 2010b; Willis, 2010) and narratologists (Clandinin and Connelly, 2000; Clandinin, 2013; Georgakopoulou, 2006 and 2007; Riessman, 2008; Frank, 2010), I have come to recognise subjective stories about PBL as socio-cultural learning moments, which are pivotal aspects of PBL contributing to or hindering the opportunity for students to develop a sense of becoming a SCWer. Also, there is limited intellectual discussion within SCW and SCWe about how placement helps sustain SCW's sociological regeneration through a process of informal incorporation. For this reason, I decided to research placement-based experiences newcomer SCW students attribute to their developing sense of becoming a SCWer, for 'hooking' or 'rebuffing' SGEs, social infrastructures, and pedagogically rich activities. When considered through the intersubjectivity of socio-phenomenology (Schütz, 1962/1982) and analysed through a socio-cultural analytical process (see Section 3:1:7), this research study identified socio-cultural narratives (see Section 4:2 and Section 4:3) held within individual experiences of ontological change. Through a narrative thematic analysis, activities that hook or rebuff newcomer SCW students' transition toward informal incorporation in SCW practice (see Section 4:4) were identified. These hooks and rebuffs provide insight into pedagogically rich or pedagogically challenging context which students encounter and negotiate during placement. Chapter 3: Methodology outlines the research design associated with collecting and interpreting the empirical data from which these conclusions are drawn.

Chapter 3: Methodology

This chapter outlines methodological aspects of this research study. After attending to research design, approach, method, and analytical framework, it addresses participant protocols and research ethics.

3:0 Chapter introduction

The purpose of the methodology chapter is to outline the philosophical, methodological, and ethical aspects of the research design. As highlighted in Chapter 1, SCW's professional and educational environment is changing context. The influence external factors on SCW's sociological classification are critically considered before Chapter 2 constructs SCW as a mediated profession. The chapter also highlighted how knowledge in contemporary professional practice has multiple sources and EIP requires their phronetic use to demonstrate clinical reasoning. Chapter 2 also explores PBL which contextualises the research question - How does placement-based learning experiences support social care students in developing a sense of becoming a social care worker? My initial research interest focused on practice educators' role in PBL and while researching this topic I encountered situated learning theory and legitimate peripheral participation (Lave and Wenger, 1991). This learning framework moved my perspective of PBL from a constructivist position to a socio-cultural one. In exploring placement as a situated learning context, threshold concepts theory (Meyer and Land, 2006) oriented my intellectual focus to placement as a liminal space in which ontological change happens (Perkins, 2006), threshold experiences (Land, Meyer, and Baillie, 2010), and symbolic growth (Frick, 1987). These concepts suggest placement as a key socio-cultural learning context that facilitates incorporation into SCW's community of practice. This perspective consolidated my research interest in what PBL supports ontological change and brings a socio-cultural perspective to PBL.

Future educational (SCWRB, 2017a and 2017b) and ethical (SCWRB, 2019) requirements for SCWer involvement in SCW practice education augments the mandatory nature of placement (QQI, 2014a). This socio-cultural repositioning extends placement beyond being an element of an academic programme of study (Forkan and McElwee, 2002; Regeher et al., 2007; Carpenter, 2011) or a site for constructivist learning (Eraut et al., 2000; Knight, 2001; Bogo et al., 2006; Carpenter, 2005 and 2011; Billett, 2011; McSweeney, 2017; Williams and McSweeney, 2018), to being a site of collective regeneration and human production. Conceiving placement as a cultural rite

of passage (Van Gennep, 1960) into the profession, this research study explored the SGEs (Frick, 1987) participants associated with their growing sense of becoming a SCWer. As 'biographical incidents' (van Manen, 1990, p.116), SGEs collected in this research study included the social infrastructures and pedagogically rich activities multiple participants claimed to have facilitated (hooked) or challenged (rebuffed) their growing sense of becoming a SCWer. Crafting interview segments as socio-linguistic stories (Labov and Waletzky, 1967) allowed for their 'like event' classification (Mertova and Webster, 2020, p.65). Such classification aided socio-cultural data analysis to infer an individual becoming narrative typology and a collective (re)generation narrative typology (Frank, 2010; Sparks and Smith, 2012). A thematic analysis of typologies identified hooks and rebuffs of PBL.

As cautioned in post-positivist researchers (Guba and Lincoln, 1994; Crotty, 1998; Grix, 2002; Braun, and Clarke, 2013; Howell, 2013), ontological positioning influences a study's epistemological claims and methodological choices. So, to withstand the possibility of this research study being judged by criteria outside its paradigm (Lincoln and Guba, 1985; Crotty, 1998; Lewis, 2002; Pascale, 2011), an explicit alignment between philosophical, theoretical, and methodological aspects of research design is attended to in the first part of this chapter. This cartography is a quality assurance measure used by post-positivist researchers to validate knowledge contributions made by research situated in the post-positivist research paradigm (Lincoln and Guba, 1985; Crotty, 1998; Yardley, 2000; Tracy, 2010; Smith and McGannon, 2018; Mertova and Webster, 2020). Research design has five layers (see Table 3:1 Research design). The first layer is associated with the conceptual influences on design. This study employs a relativist ontology which views reality and meaning as having socio-cultural influence. Recognising the joint development of meaning, the epistemological influence in this study is social phenomenology and the interpretative influence is concrete intersubjectivity which contends a collective representative value in individual experiences exist. The second layer is the methodological aspects of research design which are ethnomethodology, narrative inquiry, and sociolinguistic interviewing. The third layer of research design is the data analysis. The framework used in this study was socio-cultural analysis, narrative typology development, and thematic analysis.

Participant protocols - sampling, recruitment, profile, and interview protocols are layered fourth in the research design table. Although ethical considerations are positioned as the fifth layer of research design, dignity, informed consent, confidentiality, and minimising risk were substantive influences when creating the research design.

Table 3:1 Research design

Research design		
Ontological position: relativism	Epistemological position: social phenomenology	Interperative position: concrete intersubjectivity

Methodology	Approach	Method
Ethnomethology	Narrative inquiry	Socio-linguistic interview

Data analysis		
Socio-cultural analysis	Narrative typology development	Thrematic analysis

Participant protocols			
Sampling	Recruitment	Profile	Interview protocols

Research ethics			
Dignity	Informed consent	Confidentiality	Minimising risk

The content of this chapter follows the research design layers outlined in Table 3:1, with Section 3:1, addressing ontological, epistemological, interpretative positions, methodological approach, research method and the data analysis framework used in this study. While Section 3:2, addresses participant sampling, recruitment, profile, and

interview protocols, and Section 3:3 addresses ethical considerations associated with this research.

3:1 Research design

Exploring the 'interplay between philosophical ideas and empirical work marks high-quality social research … [and] without philosophically informed reflection' (Alvesson and Sköldberg, 2009, p.10) means the quality and contribution of social research can be questioned (Lather, 1998; Yardley, 2000; Tracy, 2010; Mertova and Webster, 2007 and 2020). The most abstract concept associated with research is its paradigm (Denzin, 2008). Within Greek aetiology, paradigm is a worldview employed by the researcher to generate data aimed at realising the research purpose (Crotty, 1998). As a set of metaphysical beliefs representing 'what we *think* [is true] about the world (but cannot prove)' (Lincoln and Guba, 1985, p.15 – original italic and bracketing), research paradigms have implications in terms of reality (ontology) and knowledge (epistemology) (see Table 3:2) which establish a research study's evaluative premise (Blaikie, 2007; Alvesson and Sköldberg, 2009; Tracy, 2010; Mertova and Webster, 2020). By explicating the philosophical position of research, clarity about what the research purports to be 'important, legitimate and reasonable' (Lincoln and Guba, 1986, p.203) is created and lessens the probability of positivist paradigmatic judgements about the contributions of post-positivist research to the knowledge base of its associated discipline (Guba and Lincoln, 1994 and 2005; Crotty, 1998; Blaikie, 2007; Alvesson and Sköldberg, 2009; Willig, 2010; Braun and Clarke, 2013).

Denzin and Lincoln (2011, p.6) define post-positivist, qualitative research as a prevailing tendency to explore phenomena from the interior rather than the exterior. Thus, allowing reality to be conceptualised as multi-dimensional, shared, or individual. Despite its diversity, qualitative research is 'a set of interpretive, material practices that make the world visible' (Denzin and Lincoln, 2011, p.3) through voluminous, descriptive words and imaginary rather than through numerical patterns, trends, and causations. Adding nuance to our understanding of qualitative research, Braun and Clarke (2013, p.21)

distinguish experiential qualitative research from critical qualitative research. Experiential qualitative research is motivated by the desire to 'know people's perspectives and meanings' (ibid., p.21). Although subject to interpretative analysis, participants' 'inside' world (ibid., p.21) is prioritised and voiced when reporting on the research. Alternatively, critical qualitative research recognises participants' stories as 'depicting a reality … [reflecting the] socio- cultural context' in which the stories were created (ibid., p.25).

Table 3:2 Ontological and epistemological positions associated with different research paradigms

research paradigm				
positivism	post-positivitism/ qualitative research			
Quantitative research	Critical realist research	Critical qualitative research	Experiential qualitative research	Extreem experiential qualitative research
Ontology: Realism	Ontology: Critical realism	Ontology: Relativism	Ontoloy: Individually relativism	Ontoloy: Extreem relativism
Epistemology: Unquestionable	Epistemology: Multi-dimentional	Epistemology: Social constructed and shared	Epistemology: Individually constructed in a shared social environment	Epistemology: Multiple singular contructs

This research study recognises the socio-cultural influence on participants' PBL experiences which they attribute to their developing sense of becoming a SCWer, which establishes it as a critical qualitative study set within the post-positivist paradigm. The next two sub-sections attend to exploring relativism as this study's ontological position and social phenomenology as its epistemological position.

3:1:1 Ontological position: Relativism

Classifying paradigms in terms of three eras, Lincoln and Guba (1985, pp.14-46) explained how pre-positivist researchers used Aristotelian passive observation to avoid distorting knowledge captured by research. Using the scientific method, positivist research aims to present an objective view of reality akin to hard sciences. In trying to establish unquestionable truth about the social condition, social researchers migrated objectivist principles into social research via hypothetico-deduction (Benton and Craib, 2011, pp.38-41). However, Bhaskar's (1979) recognition of the centrality of variables in influencing perspectives of reality initiated the reflective paradigmatic turn associated with the post-positivist era (Alvesson and Sköldberg, 2009, pp.8-10). Valuing social actors' subjective meaning making systems, the reflective turn recognised the inseparability of knowledge from its temporal, linguistic, cultural, and histo-political context (Lincoln and Guba, 1985, p.28). Accepting the enigma of the 'universal being embodied in the particular' (van Manen, 1990, p.120), the reflective turn brought ontological relativity (Bryman, 2012) to the fore in research. Braun and Clarke (2013) proposed that critical qualitative research attends to the relativity of symbolic meaning systems which, because they are reciprocal and shared within and between the social world and its' members, Benton and Craib (2011) considers symbolic meaning systems to be constructs of reality. Because this study is interested in what PBL experiences participants meaning-made as significant to their sense of becoming a SCWer, relativist ontology is more suitable to this study than positivism or critical realism (Crotty, 1998;

Blaikie, 2007; Alvesson and Sköldberg, 2009; Braun and Clarke, 2013; Benton and Craib, 2011).

3:1:2 Epistemological position: Social phenomenology

Social phenomenology contends knowledge is a meaningful reality created through the interaction between individuals and their social environment. Crotty (1998, p.55) explicates the 'social' in social phenomenology as being the modality of meaning generation not the object of meaning. Furthermore, Pascale (2011, pp.51-52) explicates social phenomenology as the sociological processes associated with the production of knowledge. As an epistemological position, social phenomenology nurtures a 'critical spirit' (Crotty, 1998, p.58), giving researchers a way of seeing symbolic meaning systems and cultural artefacts (van Gennep, 1960) as representations of a social environment. For Schütz (1932/1972, p.149), knowledge is a histo-socio-cultural representation of a lifeworld, which simultaneously creates and distributes knowledge to lifeworld members. Claiming knowledge creation occurs through interaction between a person and their social environment implies knowledge represents the social world in which it was constructed (Schütz, 1932/1972; Berger and Luckmann, 1967; Braun and Clarke, 2013). Claiming knowledge is distributed though contextual and interpersonal interaction suggests social actors share a 'fabric of meanings' (Berger and Luckmann, 1967, p.27) linked to a social world. Therefore, empirical data is esteemed by social phenomenology because it shows how the meaning of a social phenomenon is collectively generated by and transmitted to members of a social group via the intersubjectivity of symbolic meaning systems and cultural artefacts (Crotty, 1998; Pascale, 2011). For socio-phenomenologists, intersubjectivity occurs when subjective (individual) and objective (collective) meaning systems are symmetrical or shared (Schütz, 1932/1972; Berger and Luckmann, 1967). As such, intersubjectivity is the interpretative theoretical position taken in this research study.

3:1:3 Interpretative position: Concrete intersubjectivity

Transcending the dualism of subjectivism and objectivism, intersubjectivity allows insight into a collective socio-cultural knowledge through the study of individual symbolic meaning systems (Crossley, 1996). Exploring the complexity of intersubjectivity, Crossley (1996, p.68) outlines three forms of intersubjectivity - radical, egological, and concrete. Radical intersubjectivity is achieved when social actors share experiences and thoughts but do not share meaning. Even though two people – say, a student and field-based PE - may share an experience, the meaning they attribute to the experience may differ. Rooted in Husserl's (1931/1970) transcendental idealism, egological intersubjectivity is derived from social actors' animated 'desire and struggle for recognition' (Crossley, 1996, p.68) by another social actor. Through empathic intentionality (ibid.), each social actor consciously transposes themselves into the other's cognitive position, thereby developing a shared understanding of the experience. In the case of the aforementioned student and PE, both consciously develop an understanding of the PBL experience from each other's point of view, and in doing so, arrive at a shared meaning of that experience. Drawing on Schütz's (1932/1972, 1962, and 1964/1976) work, Crossley (1996) presents concrete intersubjectivity as occurring when members of an *Umwelt* (lifeworld) share a symbolic meaning system which transcends spatiotemporal boundaries of the immediate experience. For a student and PE to hold concrete intersubjectivity, both need to see the experience as one that transcends the spatiotemporal boundary of the present. To draw on collective 'common-sense' (Schütz, 1932/1972, p.186) or socio-cultural knowledge, both need to share an understanding of social roles, conventional practices, cultural artefacts, and systemic institutions associated with an *Umwelt,* which is understood by *Umwelt, Mitwelt and Vorwelt* members (ibid., pp.186-194). By doing so, both parties descriptive, intersubjective knowledge progress toward reciprocal recognition.

Intersubjectivity is a 'structural parallelism' (Schütz, 1932/1972, p.115) between the symbolic meaning system of the lifeworld and the actions of individual members of that lifeworld, and the collective identity of the lifeworld itself. Claiming membership of a

lifeworld requires the 'pairing' (Husserl, 1931/1977, p.91) or 'adjustment' (Schütz, 1932/1972, p.11) of newcomers' meaning systems and actions to that of other lifeworld members and to the collective lifeworld. In essence, newcomers modify their actions to emulate those of established lifeworld members, thereby ensuring every member of a lifeworld holds 'co-presence' (Maustakas, 1994, p.37). Schütz (1932/1972) highlights the imperative of *Umwelt* members supporting *Folgewelt* successors to adjust to their new lifeworld, thereby reducing discrepancies which may encumber the development of 'reciprocity of perspectives' (ibid., p.115) between established practices of the *Umwelt* and *Folgewelt*. This is the core process associated with developing intersubjectivity which Berger and Luckmann (1967, pp.157-165) identified as the essential feature of secondary or career socialisation (Barretti, 2004). Intersubjectivity is apprehended only through the immediacy of social interaction with members of a particular lifeworld, therefore institutional functionaries have a role in supporting newcomers adjust or pair their subjective reality with the collective reality of their chosen occupation (Berger and Luckmann, 1967, pp.158-160).

Despite Schütz (1932/1972 and 1964) failing to attend to issues of 'interdependency, power, and inequality' (Crossley 1996. p.99), his attention to micro-level intersubjectivity makes him a key theorist associated with concrete intersubjectivity and provides a way to capture the 'messy detail' (Crossley, 1996, p.99) about how social roles are regenerated by the *Folgewelt* of a lifeworld. As outlined in Section 1:7:2, this research identifies field-based PEs as *Umwelt* consociates, college-based PE and SCW academics as *Mitwelt* contemporaries, and students are *Folgewelt* successors of SCW's lifeworld. Students completing IPE have a progressive narrative (Gergan and Gergan, 1986) motivating them to become a member of a 'certain kind' (Dellgran and Höjer, 2005, p.38) of profession. Applying Schützian informed concrete intersubjectivity to SCWe, as successors to SCW's lifeworld, SCW students make an 'intersubjective adjustment' (Schütz, 1932/1972, p.11) to the role of SCWer by participating in the provision of SCW services. Therefore, Schützian informed concrete intersubjectivity is used in this research to help identify processes involved in SCW's socio-cultural (re)generation held within individual stories of ontological growth. In terms of intersubjectivity, one purpose of placement is for students to apprehend their professions' symbolic meaning system

and one aspect of this meaning is acquiring a professional identity (Trede et al., 2012). A profession's identity is a diktat which 'encapsulate[s] and enframe[s]' (Giddens, 1991, p.127) the actions of those wanting to belong to a particular *Umwelt* and is developed through 'repetitive cycles of [face-to-face] experience[s]' (Berger and Luckmann, 1967, p.45) within the *Umwelt* while undertaking the tasks of *Umwelt* members. Socio-cultural experiences that help change participants' self-identity or self-ontology (Hatem and Halpin, 2019) from that of student to worker is ethnographical information, therefore ethnomethodology is the methodological approach taken in this research study.

3:1:4 Methodological approach: Ethnomethodology

Having an interest in everyday practices, 'ethnogenists see the world primarily in social episodes of encounters between individuals and the social world they inhabit' (Blaikie, 2007, p.85). As ethnomethodology's pioneering theorist, Garfinkel (1948/2006 and 1967/1984) rejected structuralist and interactionalist perspectives of social role, social order, and social group, preferring an intersubjective perspective about how 'interactional effort' (ibid., p.180) in a social context creates shared meaning between social groups and group members about social role and social order. From an ethnomethodological perspective, social ordering is most visible through 'interlocking' (Halkowski, 1990, p.565) social roles. Interlocking social roles are those which are socially interdependent. For example, the social roles of a service user, a SCWer, and members of an interdisciplinary team are interlocked because each role is dependent on the other for social order and social grouping. Halkowski (1990) contends role-focused ethnomethodological research provides insight into how group members learn their social role. Contending the production of the social world is achieved 'in and through participants' actions' (vom Lehn, 2016, p.54), infers research value to how new members of a social group recount and describe how they meaning-made a social role from participating in the activities and practices of a social group. Experiences recounted by two or more members of a social group points to 'an underlying pattern' (vom Lehn, 2016, p.95) of 'indexical' (Garfinkel, 1967/1984, p.4) social world actions.

Ethnomethodology extends Schütz's (1964/1976) construction of the researcher's role beyond helping participants reconstruct their daily life actions, to supporting them select, arrange, unify, and 'reflexively explain' (Garfinkel, 1967/1984, p.266) their actions. This process supports research participants demonstrate how commonplace or mundane actions can be troublesome to newcomers to a lifeworld or social group (Garfinkel, 1967/1984; Lave and Wenger, 1991; Meyer and Land, 2006; Billett, 2006; Perkins, 2006; Steckley, 2020). Although students operate in a protected environment (Fook et al., 1997 and 2000), placement is not only an unfamiliar context, but one in which they are expected to demonstrate how well they have learned to perform an interlocking role of responsibility (Halkowski, 1990; Fook et al., 2000; Furness and Gilligan, 2004; Shulman, 2005b; Bogo et al., 2006; Regeher et al., 2007; Burgess and Carpenter, 2008; McSweeney and Williams, 2018). This unfamiliarity disturbs students' primary ontology (Reynolds, 1942/1985; Holman and Freed, 1987; Saari, 1989/2012; Fook et al., 2000; Doyle and Lalor, 2013; Byrne-Lancaster, 2017; Hatem and Halpin, 2019) therefore by capturing these experiences, this research study will help bring not only the experiences that disturb newcomers' ontology to the fore, but also how these disturbances were rebalanced in favour (or not) of SCWer ontology.

3:1:5 Research approach: Narrative inquiry

Mishler (1986/1991) reminds us that data collected in a research study is influenced by the research approach used. The data collected in this study is influence by narrative inquiry. Narrative inquiry is considered a broad ranging contemporary research approach associated within the post-positivist tradition (Denzin and Lincoln, 2005; Riessman and Speedy, 2007; Squire, 2013). Aiming to bring individual, real, messy, and contradictory aspects of lives and lived experiences to an audience beyond those involved in or witness to those lives or experiences, narrative inquiry prioritises the subjective standpoint as a counter position to the sanitation of positivist objectivity (Mishler, 1986/1991; Clandinin and Connelly, 2000; Riessman, 2003 and 2008; Frank, 2010; Squire, 2013). Historically anchored in Aristotle's plot arc (Butcher, 1992), narrative structure gained intellectual traction from Russian formalism and French

structuralism (Franzosi, 1998; Clandinin and Rosiek, 2007). This traction combined with a turn toward methodologically harnessing the human tendency to self-present through stories (Franzosi, 1998; Clandinin and Connelly, 2000; Riessman and Speedy, 2007; Squire, 2013) established narrative inquiry as a research approach suited to accessing micro-level experiences and events which are often beyond the scope of positivist research approaches (Squire, 2013). Riessman and Speedy (2007, pp.429-430, see Table 3:3) offer a three-point narrative continuum associated with how different disciplines access narratives.

Table 3:3 Narrative continuum

Observations; field notes; written cultural artefacts	Case files; case notes; multiple interviews	Conversations; interviews
Social history; anthropological experiences	Trajectory of an experience	Memory of an event or an experience

Adapted from Riessman and Speedy, 2007

Anthropologists and social historians favour observations, field notes, and written artefacts like official records, journals, and literature as narrative data sources. Therapeutic helpers and social-biographers utilise 'long sections of talk' (ibid., p.430) in single or multiple interviews to map the trajectory of social or life events in an individual's life, whereas socio-linguists favour 'discrete unit[s] of discourse to answer a single question, topically centred, and temporally organised' (ibid., p.329).   While useful for organising methods associated with narrative inquiry, Riessman and Speedy's continuum does not deconstruct the complexity of narrative in the same way that Franzosi (1998 – see Figure 3:1) does.

Figure 3:1 Levels within narrative

Narrative ⎡ Story

⎣ Plot - ⎡ Text / discourse
⎣ Narrating / narration
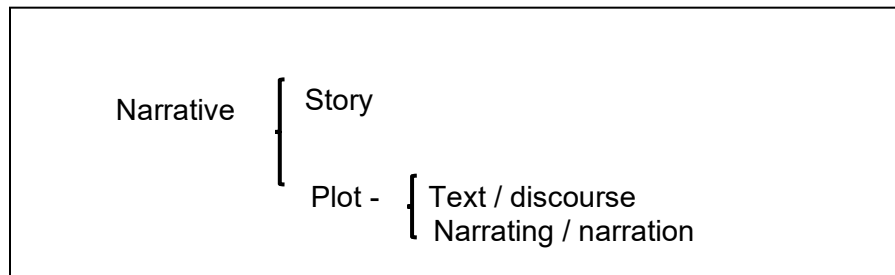
Adapted from Franzosi,1998, p.520

Franzosi (1998) distinguishes between two levels in narrative - story and plot - and differentiates between text or discourse and narrating or narration in plot. As the foundation of narrative, story presents the chronological sequence of consequential events disrupting an 'initial state of equilibrium' (ibid., p.521). Plot, identifiable by text (written or spoken words) and discourse (ideas embedded in language) used in storytelling and also by narration (influential events, and actions included in the story by the narrator) points towards an abstract issue associated with the story. As the 'significant narrator' (Mishler, 1986/1991, p.18), the person who lived through the event or experience, unfolds their movement towards a new state, plotting how the sequence of events and consequences of actions influence the *'transformation'* (Franzosi, 1998, p.521 – original italic) of, or change in their circumstances. Narrators control what is included in, or excluded from, the stories they tell. They choose words to describe events and experiences that act as provocateurs of change in their lives, and they chose to include, or omit decisions, actions, and a sense of responsibility for how their actions influenced their changing circumstances in their stories. In making these choices, stories show how narrators position themselves (Frank, 2012). This establishes stories as a 'portrayal of self' (Riessman, 2008, p.7) binding them to their narrator. While participant control establishes trustworthiness in narrative research (Riessman, 1993; Tracy, 2010; Mertova and Webster, 2020) and gives primacy to the real, messy and often contradictory aspects of a lived experience (Mishler, 1986/1991; Clandinin and Connelly, 2000; Bamberg, 2005; Riessman; 2008; Frank, 2010; Squire, 2013), Mishler (1986/1991) entrusts researchers with the responsibility of asking questions that help narrators include the excluded so to enrich the stories they tell. Analysing plot discourse unbinds

stories from their narrators, giving them a 'robust life beyond the individual' (Riessman, 2008, p.7) storyteller. For Riessman (2008) and Willig (2008), subjecting topic-centred, temporally organised stories to systematic analysis yields narratives that not only interest but have implications for audiences larger than story narrators.

As highlighted in transformative learning research (Mezirow et al., 2010) and in lifelong education research (Usher and Edwards, 2007), education can provoke changes to or disrupt established patterns of living and identity for some learners. Internal and social processes of re-negotiating established patterns of living and identity are considered provocateurs of change or transformation. Concerned with identity change as an element of autobiography, Georgakopoulou (2006, p.123) appreciated how 'fleeting moments [associated with] mundane things' can have significant impact on identity and biographical trajectory. IPE is a form of social reproduction (Lave and Wenger, 1991; Dellgran and Höjer, 2005; Doel and Shardlow, 2009; Holland and Lave, 2009) involving learning both mundane and complex aspects of clinical practice (Fook et al., 2000; Doel and Shardlow, 2009). While interactionists consider learning as structured by macro-level social expectations associated with the social role a learner is aiming to acquire (Mead, 1934/1967; Goffman, 1959 and 1967; Blumer 1969), micro-level intersubjectivity recognises the influence of socio-cultural relationships and artefacts with personal meaning systems on the apprehension of a social role (Schütz, 1964/1976; Berger and Luckmann, 1967). Social role apprehension infers learners experience identity or ontology change (Myers and Land, 2006; Perkins, 2006). While stage theory, in the form of novice to expert classification (Benner, 1982; Dreyfus and Dreyfus, 1986; Fook et al., 2000) or newcomer to master trajectory (Lave and Wenger, 1991), is a meta-theoretical framework that can narrate a career story from IPE to retirement (Cochran, 1997 and 2011), Sfard and Prusak (2005) considered identity and identity change an undervalued element in dialogue between learning and socio-cultural context. In addition, Pinner and Daynes (2007) suggest the suitability of the socio-linguistic narrative framework to story significant events and experiences impacting on identity change, thereby supporting the decision to use sociolinguistic interviews as the data collection method in this research study. The following subsection attends to rigour in narrative inquiry.

3:1:6 Rigour in narrative inquiry

This section considers rigor in narrative inquiry and outlines how research rigour was addressed in this study. Reinharz (1985, p.153) not only claims distrust as the hallmark of the scientific method but also claims 'interest-free knowledge is logically impossible' (ibid., p.163). All researchers (positivists, realists, and relativists) make choices about how research is designed, what data (numeric or categorical) is highlighted as findings, and how highlighted data is presented to answer the research question and achieve research objectives. To support rigour in this interpretative process, positivist researchers will attend to the reliability, validity, triangulation, and generalisation of their findings. However, the ill-fit between the positivist quadrant and the post-positivist paradigm is acknowledged (Lincoln and Guba, 1985; Yardley, 2000; Tracey, 2010; Mertova and Webster, 2020). However, it is still essential for post-positivist researchers to discharge their rigour-responsibility to assure their research consumers about the trustworthiness of findings and contributions (Blaikie, 2007). Such measures are important to extend the function of qualitative research beyond exploration and description into theory building (Bendassolli, 2013; Braun and Clarke, 2013). All researchers outline their research design and use a generic cycle of 'data coding, categorizing, and conceptualizing' (Bendassolli, 2013, p.8) to sense-make research data. However, to avoid the 'circular reinforcement of theory' (Lather, 1998, p.64) and to institute theory building as a substantive function of qualitative research, qualitative research requires a quality assurance framework that goes beyond qualitative researchers articulating their values (Reinharz, 1985, p.163), irrigating their bias (Bryman, 2012), outlining frameworks used to collect and analysis data (Willig, 2008), or substantiating findings against established theory (Bendassolli, 2013), to establishing trust in the rigour of the research study (Blaikie, 2007).

As an analogue to positivist rigour-quadrant, Guba (1981) offered triangulation, reflexivity, and member checking as quality criterion for qualitative research. Later, in collaboration with Lincoln, he suggested credibility, dependability, conformability, and transferability (Lincoln and Guba, 1985) as suitable post-positivist rigour criteria.

Employing Deweyian pragmatism, Yardley (2000) advocates sensitivity to context, commitment and rigour, transparency and coherence, impact and importance as 'flexible principles' (ibid., p.215) to ensure rigour in post-positivist research. Expanding the list of criteria to eight, Tracy (2010) offers worthy topic, rich rigour, sensitivity, credibility, resonance, significant contribution, ethics, and meaningful coherence for consideration as elements that support qualitative research achieve validity and reliability. However, Mertova and Webster's (2020) text about critical event narrative analysis provides an alternate framework which includes access, familiarity, transferability, economy, and ethical issues as items that support rigour in narrative inquiry and is used as the dominant framework to support rigour in this study.

Narrative research does not aim to present a realist 'correspondence to reality' (ibid.), but aims to present a 'linguistic reality' (ibid.) of how participants expressed their lived experiences to the researcher. For narrative research, validity does not represent information that is *out there*, independent of lived experiences, rather validity is the accurate representation of what is *in here*, that is what happens within lived experiences (Riessman, 1993). Dependence on individualised context provoked Mertova and Webster (2020) to use a framework of critical events (pp.58-73) as a validity measure in narrative research. While 'narrative research does not produce conclusions of certainty [conclusions must be] grounded and supported by the data it has collected' (ibid., p.75). Mertova and Webster's (2020) critical events framework recognises narrative research as an 'event-driven' (ibid., p.58) research tool and draws on Woods' (1993, p.102) contention that a critical event has the 'right mix of ingredients at the right time and in the right context' which tells a story of the narrators changing worldview. A critical event is defined in Mertova and Webster's event framework as 'an event selected because of its unique, illustrative and confirmatory nature' (p.65). The framework includes two additional events: like events and other events. Like events 'finds the same or similar' (ibid., p.61) events occurring for other people, which 'further illustrates and confirms and repeats the experience of the critical event' (ibid., p.65) already experienced by a person, and other events which are 'further event[s] that take place at the same time as the critical and like event' (ibid., p.65). Critical events are identified only in retrospect and by their impact on the narrator. Although 'unplanned and unanticipated' (ibid., p.68), critical

events have a 'powerful' (ibid., p.60) consequential impact on the narrator's personal or professional self. Accessing these 'flash-points' (ibid., 69) which have 'profound effects' (ibid., p.63) and 'radically change' (ibid., p.60) the narrator's worldview is essential for bringing human-centred experiences to a wider audience where they have the potential to become '*like* events' (ibid., p.61) for some audience members. Resonance of this nature (Tracy, 2010) is a key validity measure in narrative research, as is the researcher's demonstration of the materials and frameworks used to design the research study and interpret its data. Through these means, and through researcher honesty and integrity, research consumers can assess the reliability of claims made in the research.

Like Lincoln and Guba (1985), dependability is used by Mertova and Webster (2020) as a reliability measure that is associated with research trustworthiness (Polkinghorne, 1988). Because narrative researchers are interested in individuals' experiences in situated contexts, replicability of research is of little interest as it is not expected (nor desired) that another study, even when the same methods are used, returns the same collection of key-hole experiences, stories, or narratives. Indeed, narrative researchers anticipate, and often seek, different stories so to showcase the individualised nature of human-context and the diversity of lived experiences (Clandinin and Connelly, 2000; Georgakopoulou, 2006 and 2007; Riessman, 2008 and 2012; Frank, 2010). Within the context of rethinking validity and reliability in narrative research, Mertova and Webster (2020, pp.78-86) offer the following criteria as measures ensuring rigour in narrative research - access to context, process and knowledge production, honesty and authenticity, familiarity, transferability, economy, and ethical issues. The next six sub-sections outline these measures and explains how they were met in this research study.

3:1:6:1 Access to context, process, and knowledge production

Mertova and Webster (2020, p.78) suggests two forms of access in narrative research. The first of which is access to research 'participants, their cultural context and process of constructing knowledge between the researcher and participants of the study'. To support this type of access, the researcher must make the context of the study explicit

and describe how it, participants, and the researcher communicated with each other. These are like Clandinin and Connelly's (2000) time, place, and events triad and provide structural stability in this narrative research study.

This study attends to access by introducing readers to the context of SCWe (see Section 1:0 Introduction) and presenting a robust discussion of concepts underpinning the research (see Chapter 2: Conceptual framework). Furthermore, Section 3:2 and Section 3:3 give readers access to the communication pathways between participant gatekeepers, participants, and me. As a structural aspect of access, timing emerges in five ways in this research. Firstly, the timing of the study was pre-publication of SCWRB SCWe criterion and Standards of Proficiency for SCW (SoP), secondly, the timing of placement within the context of participant's education occurred during second and third year of their programme of study, and thirdly, the timing of data collection was between February 2015 and July 2016. A less obvious aspect of timing is the timing associated with participants gaining the sense their ontology was changing, so early in first placement is a fourth manifestation of timing in the research which is captured within each participant's SGE story.

As a quality assurance measure, ethical restrictions - outlined in Section 3:3 - prohibited the inclusion of any detail allowing deductive identification of direct or indirect participants in the dissertation or in any dissemination of findings. However, stories are linked to the field of practice in which participants completed their placement and their ontological change is placed within a specific event. For Clandinin and Connelly (2000), event refers to plot. The theoretical aspects of plot in narrative research are attended to in Section 3:1:5, Section 3:1:6, and Section 3:1:7. Narrative typologies presented in Section 4:3 and Section 4:4 are big story plots (Georgakopoulou, 2006 and 2007), therefore like other narrative inquiries, plot is key in this research. Another aspect of plot is alignment within the research study itself, and Table 3:4 outlines research alignment. The 'availability and representation … of research notes, transcripts and data' is the second data access pathway suggested by

Table 3:4 Research alignment

Research context

- Progress made to SCW's PDP advanced by pending SCWe approval processes

Conceptual premise

- SCW professional status
- Knowledge for professional SCW
- What we currently know about PBL

Research aim and purpose

- Provide contextual knowledge about how social care work students' ontological change can be supported during placement
- Explore what PBL experiences participants attributed to their developing sense of becoming a social care worker

Research objectives (RO)

- *Identify placement-based symbolic growth experiences participants associated with their sense of becoming a social care worker.*
- *Ascertain social infrastructures and pedagogically rich activities which 'hooked' or 'rebuffed' participants' sense of "becoming" a social care worker.*
- *Infer socio-cultural narratives held within individual experiences of ontological change.*

Research design

- Relativist ontology ● Social phenomenological epistemology ● Interpertative position - concrete intersubjectivity, ● Ethnomethology ● Narrative inquiry ● socio-linguistic interview

Participants

- 13 SCW newcomers registered with 4 Irish SCWe providers

Data collection and processing

- Socio-linguistic interviews   ● Socio-cultural analysis
- Like event classification   ● Typology development   ● Thematic analysis

Findings

- 13 SGE or becoming stories (RO 1)
- Two individual becoming narratives - enculturation and disentanglement (RO 3)
- Two collective (re)generation narratives - co-participation and inhibited participation (RO 3)
- Transition hooks and rebuffs (RO 1 and 2)

Cnclusions and recommendations

- Placement is a site of ontological change
- Placement stakeholders need to be more anthropologically sensitive

Mertova and Webster (2020, p.78). Raw, unprocessed pre-interview stories and interview data is available in a separate volume to examiner, but due ethical limitations will not be made available to consumers of the research. Each becoming story produced from the first stage of analysis is provided in Appendix IV. The analytical framework used to process data and produce previously uncodified socio-cultural knowledge about newcomer SCW students' ontological change is outlined in section 3:1:7.

3:1:6:2 Familiarity

Narrative research uses interpersonal distancing to de-familiarise routine events. Unforeseen events occurring within a familiar context which disturbs familiarity is a crux-point of narrative plot. Critical event narrative research captures unforeseen events with irremovable consequences in a person's life. In doing so, critical event narrative research establishes familiarity with what is known and unknown about a phenomenon. My professional positioning (Section 1:4:2) within the field of SCWe indicated SCW students experience ontological change during placement and international PBL research literature into cognate professions (sections 2:14 – 2:19) supported this practitioner knowledge. This research study accesses participants' ontologically significant (Meyer and Land, 2006) symbolic growth experiences (Frick, 1987) to identify what and how PBL experiences hooked or rebuffed participants' sense of becoming a SCW. Section 1:6:3 attends to both concepts. Socio-linguistic interviews (Section 3:1:6) explored self-identified ontologically significant SGEs for their essence, orientation, complicating action, evaluation, resolution, and coda (Labov and Waletzky,1967). The socio-culturally influenced analytical framework (Section 3:1:7) outlines how interview data was processed to give rise to findings. Findings, in and of themselves are key to de-familiarising PBL as a site of constructivist learning to a site of socio-cultural learning.

3:1:6:3 Transferability

The critical event framework comprising of critical events, like events, and other events, proposed by Mertova and Webster (2020, p.85) is the transferability structure used in this study. While one person can immediately recognise a critical event as a like event in their own biography, rich detail allows other people to resonate with critical events. Resonance is pivotal to transferability in narrative research and in applied research, resonance can give critical event narrative research influential power in training and education design and delivery (Nadler and Nadler, 1982; Mitchell et al., 2008). Section 3:1:7:2 Socio-cultural analysis, illustrates the iterative process involved in exploring story content to identify like events, thereby establishing the transferability of findings to similar context. In addition, the resonance findings have had with a larger audience also supports transferability.

3:1:6:4 Economy

Narrative research generates vast quantities of data, and for Mertova and Webster (2020, p.85) economy requires narrative researchers to give consumers of their research access to the process used to analyse data. Section 3:1:7 outlines the process used to analyse data generated in this research study which meets the economy criteria.

3:1:6:5 Ethical issues

Drawing on universal elements associated with contemporary research practice, Mertova and Webster (2020, pp.85-86) suggest narrative researchers must use ethics substantively when designing research studies, collecting, and processing data. Section 3:3 outlines the ethical framework used in the research and how it was substantively used to withdraw three participants from this study. Appendix X: Ethical Protocols outlines research ethical issues considered possible at the time of ethical approval, and proposed responses to the potential issues if they arose during the research process.

3:1:7 Research method: Socio-linguistic interview

Although *in situ* conversation about observations made in the social environment is the ideal ethnomethodological data collection method (Garfinkel, 1967/1984, p.17), ethical concerns (see Section 3:3 and Appendix I) resulted in post-placement interviews being used as the data collection method in this research study. Although reliant on memory (Braun and Clarke, 2013), an interview about past events is a contextually grounded 'speech event' (Mishler, 1986/1991, p.ix) laden with the socio-cultural language associated with the interviewee's lifeworld.   Since language is a key lifeworld transmission system (Schütz and Luckmann, 1983/1989), Braun and Clarke (2013, p.25 - original emphasis) advises interviewers to attend to the ways in which language used by interviewees 'tells *particular* stories about **research objects**'.   Stories have the purpose of 'sharing experiences' (Patterson, 2013, p.38), and when methodologically repurposed, stories change from anecdote to 'experiential case material' (van Manen, 1990, p.120). Interviewees' spatiotemporal reflexive accounts (Garfinkel, 1967/1984) or small stories (Georgakopoulou, 2006 and 2007) of events and experiences act as a window to communal 'socially approved knowledge' (Schütz, 1964/1976, p.133) for those without spatiotemporal presence. Through the 'lived quality of concrete experience' (van Manen, 1990, p.121), an interview becomes a 'micro-site' (Czarniawska, 2004, p.50) of practical theorising and social distribution of knowledge. Such memories are valued by narratologists (Polkinghorne, 1988; Clandinin and Connelly, 2000; Andrews et al., 2004; Bamberg, 2005; Georgakopoulou, 2006 and 2007; Clandinin and Rosiek, 2007; Riessman, 2008; Frank, 2010; Phoenix et al., 2010; Phoenix 2013; Squire, 2013; Grbich, 2015).

For van Manen (1990) an interview is a structured conversation about a memory providing a 'portal' (Clandinin and Connelly, 2000, p.375) into individual lives, collective experiences (Frank, 2010; Sparks and Smith, 2012), and collective organisations (Czarniawska, 2004).   Although stories are the memoirist's proverbial view of a phenomenon (van Manen, 1990), narrative researchers highlight the importance of interviewers assisting story production (Czarniawska, 2004; Georgakopoulou, 2006 and

2007; Riessman, 2008; Kvale and Brinkmann, 2009), thus avoiding the pitfall of interviewees falling into a folk way of conversing and storytelling (Mishler, 1986/1991, p.69). In contrast to using biographical narrative interview method (Corbally and O'Neill, 2014) or free-association narrative interviews (Hollway and Jefferson, 2008), this research study used Labov and Waletzky (1967) six interconnected elements of storytelling. Although professional socialisation and identity formation is a significant biographical life event, unlike Cochran (1997 and 2011) this research was not interested in participants' career story nor was it interested in understanding how career choice fitted into participants' biography. Therefore, biographical narrative interview method which seeks to uncover the 'historical, psycho-social and biographical dynamic of people's lives (Corbally and O'Neill, 2014, p.36) was considered unsuitable for this research. Free-association narrative interviews encourage interviewees to 'narrativise topics … [from] storytelling invitations' (Hollway and Jefferson, 2008, p.308). Free-association narrative researchers accept that interviewees' discourse streams are 'not structured according to conscious logic, but according to unconscious logic; that is, the associations follow pathways defined by emotional motivations, rather than rational intentions' (ibid., p.309). While free-association narrative interviews are said to 'enable the [narrative] analyst to pick up on incoherence (for example, contradictions, elisions, avoidances)' (ibid, p.310), this research study sought coherence associated with how a particular experience instigated a sense of ontological change, and how that change unfolded. Labov and Waletzky (1967, pp.27-37) viewed English language face-to-face storytelling as a socio-cultural manifestation with six elements:

- Abstract - the essence of the story
- Orientation – who or what is involved in the story? When and where does the story happen?
- Complication action – a subsequent event or string of events relevant to the story
- Evaluation – the relative importance of complicating action
- Resolution – What is the final outcome?
- Coda – What does the experience currently mean to the narrator?

These elements legitimise 'vernacular narrative as a valid object of inquiry' (Georgakopoulou, 2007, p.3) and creates a framework in which to guide a storyteller through an experience to its representation in their lives at time of the interview. While

performative, creative, and biographical narratologists may consider socio-linguistic elements of story passé, the Labovian framework is still considered suitable for releasing stories from larger discourse events (Phoenix et al., 2010; Grbich, 2013; Phoenix, 2013). By using exploratory provocations, the Labovian framework helps memoirists structure their experiences, thereby avoiding a 'circular rediscovery of pre-existing social science ideas and assumptions' (Potter and Hepburn, 2012, p.563) associated with thematic interviews.

In this research study, a socio-linguistic interview was completed following both placements with 13 SCW students registered with four SCWe providers. Table 3:5 illustrates how Labov and Waletzky's (1967) socio-linguistic elements of story applied to the research interview. Each SCWe provider who facilitated access to participants offered 400-hour placement in years two and three of their programme. Consequently, the two interviews were separated in time by an academic year. This brough a longitudinal aspect to data collection. Interviews in narrative inquiry are considered a 'narrative occasion [in which] two active *participants* … jointly construct narrative and meaning' (Riessman, 2008, pp.23-24). PBL is not life-long biographical event warranting a 'series of three interviews' (Elliott, 2005, p.32) which focus on the interviewees' past, present, and future. Completing two interviews provides confidence that narratives produced by this research reflect participants ontological change and incorporation into SCW across two placement experiences. From participating in the placement tripartite meeting (IASCW, 2009), interviews are a familiar forum in which SCW students discuss PBL. Seeking not to alienate or *other* participants from the research process, the socio-linguistic elements of story supported participants to re-tell the SGE they attributed to their sense of becoming a SCWer during their placements. Utilising knowledge gained from previous PBL research (Section 2:16, Section 2:17 and Section 2:18), research interviews had four themes - SGEs, PEs and other staff, college requirements, and placement as induction to SCW (Appendix III). A sense of becoming a SCWer provided the interview with a 'narrative thread' (Frank, 2010, p.115). Using Labov and Waletzky's (1967) socio-linguistic elements of story and attending to concepts associated with socio-personal learning and enculturation in interview dialogue helped gather data to answer the research question and to attain its objectives.

**Table 3:5 Labov and Waletzky's (1967) socio-linguistic elements
of story applied to the research interview**

Element of story	As applied to interview structure
Abstract – The essence of the story	The SGE which signified to the participant their sense of becoming a SCWer
Orientation – When and where does the story happen? Who or what is involved in the story?	Explore the where, when, who and what of the SGEs
Complicating action – A subsequent event or string of events relevant to the story	What triggered the learning? What and who helped / hindered learning?
Evaluation – Relative importance of complicating action	Reflect on the learning experience and its meaning to the participant
Resolution – What is the final outcome?	What sense has the participant of becoming a SCWer?
Coda – What does the event(s) currently mean to the narrator?	First placement - How has placement prepared them for second placement? Second placement - How has placement inducted them into SCW?

As lived experiences of ontological change, it was important for interviewees to provide a '*recognizable*' (ibid., p.17 – original italic) narration of ordinary experiences that helped them gain a sense of becoming a SCWer, to capture the indexical quality (Garfinkel, 1967/1984, p.4 and p.17) of these experiences. This socio-cultural approach contrasts with the cognitivist, achievement-centric perspective of PBL commonly presented in PBL research (Eraut et al., 2000; Knight 2001; Carpenter 2005 and 2011; Bogo et al., 2006; Billett, 2011; McSweeney, 2017; Williams and McSweeney, 2018) and provides accounts of acculturation of SCW students into SCW practice. Participants' accounts of acculturation (Garfinkel, 1984; Berger and Luckmann, 1967) captured in this research study attends to an overlooked aspect of SCW's social reproduction (Holland and Lave, 2009). Socio-cultural data analysis (Grbich, 2013 and 2015) of interviews facilitates aspects of SCW's 'common social heritage' (Schütz, 1962, p.234) of its human production knowledge to move from oral folklore into a codified knowledge base. Interview transcripts were returned to participants for accuracy prior to analysis.

3:1:8 Analytical framework

Psathas (1995, p.50 – original emphasis) suggests the goal of qualitative research is to deliver an analysis of data that is '*uniquely adequate*' in providing insight into a phenomenon. Narrative research is tasked with inferring theoretical discourse from particularised anecdotes 'vis-à-vis the meanings embedded in the experience' (van Manen, 1990, p.121).

Table 3:6 Data analysis framework

Story analyst	Socio-cultural analysis			
Describe and explain cultural practices	Produced 13 soco-linguistic structured stories of ontological change	Like event classification		
		Story similarity used to identify 'like' stories	Typology development	
			Identified two individual becoming narratives: enculturation and disentangle-ment	Thematic analysis
			Identified two (re)generation narratives: co-participation and inhibited participation	Identified symbolic growth events, social infrastructures, and pedagogically activities which hooked or rebuffed participants' PBL

Byrne 2020

Willig (2008, p.133) highlights the importance of researchers having a systematic and clear approach to data analysis to support theorisation of a researched phenomenon and Mertova and Webster (2020) contends explicating the data analysis framework used to draw theoretical conclusions from empirical data increases the credibility of narrative research. The analytical framework used to release narratives captured in interview data is provided in Table 3:6. Taking a story analyst position (Phoenix et al., 2010) within the socio-cultural narrative genre, this research presents a typology of SCW narratives (van

Maanen, 1988 and 2011; Frank, 1995, 2010, and 2012) and a thematic analysis (Riessman, 2008; Braun and Clarke, 2013) of hooks and rebuffs identified by participants as contributing to their sense of becoming a SCWer. The next four sub-sections present the intellectual background to the framework. While complex, this data analysis framework was necessary to meet the research objectives. Section 3:1:7:5 presents the alignment between the data analysis framework and the research objectives.

3:1:8:1 Story analysist

Phoenix et al. (2010, p.3) acknowledge 'there is no single narrative analytical method. Rather, there is a multitude of different ways in which researchers can engage with the narrative dimension of their data'. Figure 3:2 outlines a typology of narrative analysis, illustrating how Phoenix et al. (2010) distinguish between story analysts and storytellers.

Figure 3:2 A typology of narrative analysis
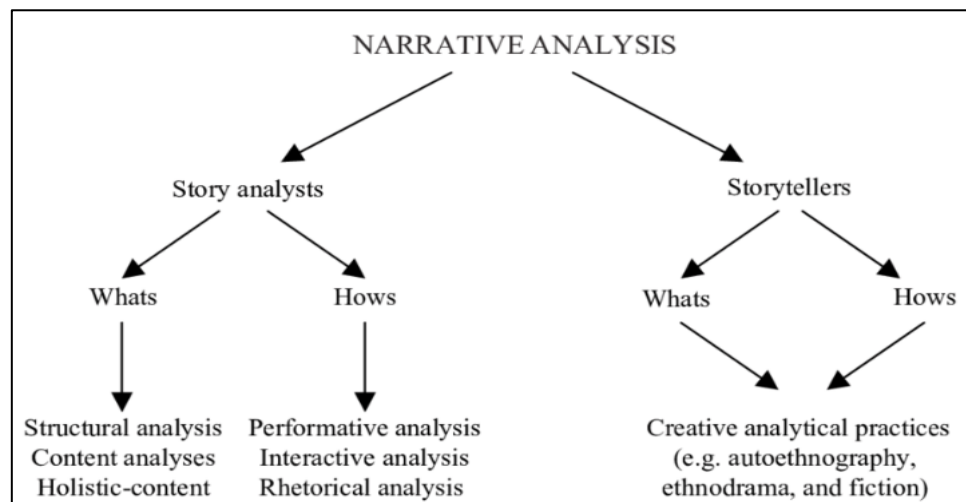
Adopted from Pheniox et al., 2010, p.4

The typology clarifies the contribution different analytical techniques and approaches make to a narrative inquiry. Recognising that story analysts and storytellers both 'collect, invite, and generate stories' (Phoenix et al., 2010, p.4), story analysts use realist tale conventions - experiential authority, typical forms, native's viewpoint, and interpretative

omnipotence to present authentic cultural representations (van Maanen, 1988, pp.45-72) of a phenomenon. Realist tales are the analyst's 'proclaimed description and … explanation for certain specific, bounded, observed … cultural practices' (ibid., pp. 46-54). Alternatively, storytellers allow stories to 'do the work of analysis and theorising, … [therefore the] analysis *is* the story' (Phoenix et al., 2010, p.5). Following the advice of Blaikie (2007, p.143 – original italic) to retain 'methodological indifference [story analysists use] analytical procedures … to *abstractly* scrutinize and think *about* … certain features … [of stories to] connect theory to … [them] in a way that creates spaces for people's voices to be heard in a coherent context' (Phoenix et al., 2010, p.4). This allows story analysts to use personal 'keyhole' (Garfinkel, 1967/1984, p.45) experiences to generate a historical snapshot of social phenomena. Taking the position of story analyst, in this research I present a historical – pre-SCWe approval (SCWRB, 2017a and 2017b) – snapshot of socio-cultural indexical markers (Garfinkel, 1967/1984) which influenced SCW students' placement-based ontological change and their informal incorporation into the profession (van Gennep, 1960).

3:1:8:2 Socio-cultural analysis

Narrative genre is a common term in narrative research with Riessman (2008, p.78) likening genre to a 'an overarching "storyline"'. In addition to four literary genres - tragedy, comedy, romance, and satire - Grbich (2013) highlights the association between sociolinguistic, socio-cultural genres, and story analysis. While Riessman (2008) attends to thematic, structural, interaction and dramatic-performance narrative analysis, Grbich (2013) explicates socio-cultural narrative analysis as succinct commentaries about an event or an experience. Socio-cultural narrative analysis has a 'past-present-future' (ibid., p.221) orientation, and explores cultural, ideological, socialisation, political, and historical influences present in the narrator's plot identifiable from the narrator's discourse and narration choices (Franzosi, 1998). Table 3:7 outlines the five steps involved in Grbich's (2015) socio-cultural narrative analysis.

Table 3:7 Socio-cultural narrative analysis

Step one	Identify the narrative segment
Step two	Explore the content and context
Step three	Compare different people's stories
Step four	Link stories
Step five	Interpret stories

Adapted from Grbich, 2015, pp.3-4

Although socio-cultural narrative analysis goes beyond language structures to explore how people sense-make everyday happenings, Grbich (2015) recommends using either Labov and Waletzky's (1967) elements of story or scene division to identify the narrative segment from larger discourse text to make it suitable for analysis. Step two involves exploring each narrative segment for content and context, before engaging in a story comparison in step three, and linking stories to political, cultural, or structural locations is step four of Grbich's analyitical process. Step five involves the story analyst considering how their own intellectual and emotive reaction and cultural positionality shape their understanding of the narratives. Similar to Polkinghorne's (1995, p.9) paradigmatic analysis where incidences are classified 'as belonging to the same category or concept', resonance between stories helped interpret which ones were 'like' events (Mertova and Webster, 2020, p.65) from which individual becoming narratives and collective (re)generation narratives were identified.

3:1:8:3 Typology development

For some narrative researchers (van Maanen, 1988, and 2011; Frank, 1995, 2010, and 2012; Papathomas et al., 2015), typology development is an aspect of story interpretation. Although more associated with dialogical analysis rather than socio-cultural analysis of biographical stories, narrative typology proved a useful means of

meeting the third research objective (infer socio-cultural narratives held within individual stories of ontological growth). In essence, a narrative typology is a way ordering 'what initially seems merely individual' (Frank, 2012, p.46). While acknowledging the potential risk typology has for 'putting stories in boxes' (Frank, 2010, p.47) Frank considers typologies not as 'descriptions of personalities or dispositional structures … [but as] narrative resources' (ibid., p.47) with as much sociological positioning power as 'income, education, and ethnicity' (ibid., p.47). Reflecting Grbich's (2015) third step in socio-cultural narrative analysis, Frank (2010, p.119) encourages hermeneutic openness to allow typologies to 'enhance appreciation' of subtle concepts found in the narrative plot which infer a collective association between narrators (Bamberg, 2010). Frank (2010) considers the inclusion of concepts in multiple stories as strengthening insight into the social world in which the story has been 'framed' (p.151). Identifying overarching positioning concepts moves stories beyond the context of an individual life into a collective lifeworld where more than one member experiences the same phenomena. As illustrated in Figure 3:3, this study's data analysis identified a two-pronged narrative typology associated with developing a SCW ontological position. The first prong was an individual becoming typology which included two narratives – enculturation and disentanglement, and the second prong was a collective (re)generation narrative which also included two narratives – co-participation and inhibited participation. As suggested by Frank (2012, p.46), these typologies provide a structure by which to report findings in Chapter 4: Becoming a social care worker.

Figure 3:3 Two-pronged ontological development narrative typology

Individual becoming typology

Enculturation

Disentanglement

Collective (re)generation typology

Co-participation

Inhibited participation
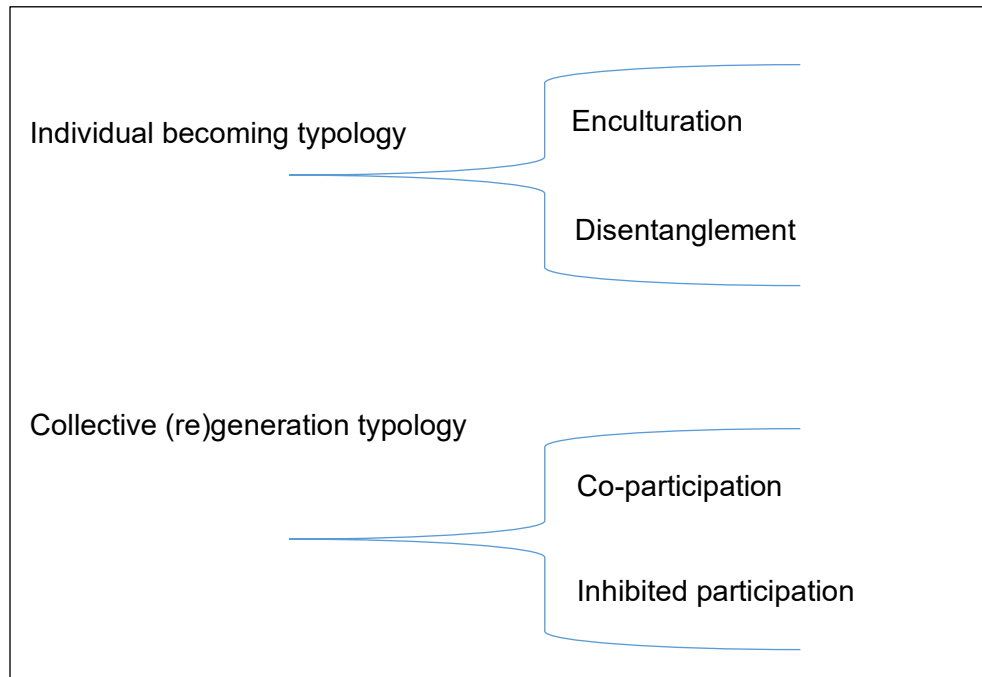
Byrne, 2020

3:1:8:4 Thematic analysis

Braun and Clarke (2013, p.174) constitutes thematic analysis as a 'flexible foundational method' associated with interpretative research. Riessman (2008, p.53) supports the suitability of thematic analysis for narrative research attending to '"what" is said rather than … attending to "how", "to whom" or "for what purposes"'. As a bottom-up approach (Braun and Clarke, 2013, p.175), thematic analysis has congruence with realist tales (van Maanen, 1988 and 2011). Thematic analysis identified what participants included in their SGE stories as hooks and rebuffs to their sense of becoming a SCWer. This final stage of data analysis used the codes SGE, social infrastructures, and pedagogically rich or challenging activities to thematically analyse becoming and (re)generation narratives for hooks and rebuffs to participants' placement-based ontological development. As shown in Table 3:8, Braun and Clarke's (2006, p.87) thematic analysis has five phases.

Table 3:8 Phases of thematic analysis

Phase	Description of the process
1. Familiarizing yourself with your data:	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2. Generating initial codes:	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
3. Searching for themes:	Collating codes into potential themes, gathering all data relevant to each potential theme.
4. Reviewing themes:	Checking if the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis.
5. Defining and naming themes:	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
6. Producing the report:	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis.

Adopted from Braun and Clarke, 2006, p.87
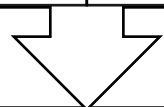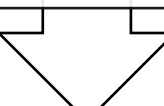
Arriving at this stage of analysis, I was familiar with the data. The third research objective provided the deductive coding system used in this final analytical stage and the study's conceptual framework supported the selection data to sustain decisions made in the thematic analysis.

3:1:8:5 Internal alignment

This section presents Table 3:9, which outlines internal alignment, i.e. alignment between the research objectives, data analysis, and achievement of research objectives. Socio-cultural analysis achieved the first research objective (identify placement-based SGEs participants associated with their sense of becoming a SCWer). Once classified as like events (Mertova and Webster, 2020), an inter-story comparison (Georgakopoulou, 2007) allowed the development of an individual becoming typology and a collective (re)generation typology. This second stage of data analysis achieved the third research objective (infer socio-cultural narratives held within individual stories of ontological growth). A thematic analysis (Braun and Clarke, 2006) of typologies allowed the achievement of the second research objective (ascertain social infrastructures, and pedagogically rich activities which 'hooked' or 'rebuffed' participants'

sense of "becoming" a SCW). Combined, this analytical process achieved the purpose of this study - explore placement-based experiences participants attributed to their developing sense of becoming a social care worker and attended to the research aim - provide contextual knowledge about how SCW students' ontological change can be supported during placement.

Table 3:9 Alignment between research objectives, data analysis framework and findings

Research objective 1: Identify placement-based symbolic growth experiences participants associated with their sense of becoming a SCW		
Socio-cultural analysis		*13 SGE becoming stories*
Reseach objective 3: Infer socio-cultural narratives held within individual experiences of ontological change		
Like event classification, inter-story comparision, and narrative typology development	Individual becoming narrative typology - ● Enculturation ● Dsentanglement	Collective (re)generation narrative typology - ● Co-participation ● Inhibited participation
Research objective 2: Ascertain social infrastructures, and pedagogically rich activities which 'hooked' or 'rebuffed' participants' sense of "becoming" a social care worker		
Thematic analysis	Transition hooks	Transition rebuffs

3:2 Participant protocols

By presenting procedures associated with participant sampling and recruitment, outlining the participant profile, and explaining interview protocols, this section explicates the 'interview set-up' (Potter and Hepburn, 2012, p.557) involved in this research study.

3:2:1 Participant sampling

To achieve the aim, purpose, and research objectives of this study (see Section 1:5:1 and Section 1:5:2) only SCW students were selected to participate in the research. In this research, placement is not conceptualised as a structural aspect of a SCWe programme, an educational accomplishment, nor an opportunity for capacity gaining (Eraut et al., 2000), rather placement is conceptualised as an opportunity for socio-cultural learning (van Gennep, 1960; Lave and Wenger, 1991). Although Dreyfus and Dreyfus (1986) illuminated different stages of skill development from novice to expert, it is the SGEs newcomers attribute as moments of ontological change that interested me. Therefore, I acted on Billett's (2011, p.28-29) advice to 'accept the word of the relative novice … to be more valid than those of the experts who … may have forgotten how demanding' initial professional development can be.

Drawing the research cohort from four Irish SCWe providers gives the research participant triangulation and avoids the research design resembling an organisational case study (Bryman, 2012). Although qualitative research studies often rely on theoretical saturation (ibid.) to support knowledge claims, this research study relies on anthropological sampling (Mead, 1953). Anthropological sampling recognises that 'the validity of the [participant] sample depends not so much upon the number of cases as upon the proper specification of the informant in terms of a large number of variables' (ibid., p.654) and allows access to 'information from a sample of the population … [who] knows most about a subject' (Walliman, 2016, p.114). With the current diversity of student populations in Irish higher education (Darmody et al., 2014; Groarke and Durst, 2019; Higher Education Authority, 2019; Union of Students in Ireland, 2019), it is nigh impossible to identify variables associated with a typical member of the SCW student cohort. However, the novice-to-expert framework (Dreyfus and Dreyfus, 1986), legitimate peripheral participation (Lave and Wenger, 1991), and workplace curriculum (Billett, 2006 and 2011) all attend to occupational newcomers. An occupational newcomer is a person without experience of the occupational role, but who has a progressive narrative (Gergan and Gergan, 1986). This newcomer profile was used as

a core inclusion variable (see Table 3:10) and stringent adherence to this variable was maintained (see Section 3:3:3). Therefore, although this research cannot claim theoretical saturation, it can claim anthropological sampling of full-time newcomer SCW students.

Table 3:10 Inclusion-exclusion criteria

Inclusion criteria	Exclusion criteria
Full-time student	Part-time or ACCESS student
Year 2 in the academic year 2014-2015	Year 1, 3, or 4 in the academic year 2014-2015
Over 18 years of age	Under 18 years of age
Completing placement during the academic year 2014-2015	Not completing placement during the academic year 2014-2015
Have not transferred from a QQI Level 7 or 8 programme which offered placement in Year 1	Student who transferred from a QQI Level 7 or 8 programme which offered placement in Year 1
No previous placement on a QQI Level 5 or 6 programme of study	Placement on a QQI Level 5 or 6 programme of study
No prior-to-college experience of social care work in a voluntary or paid capacity	Prior-to-college experience of social care work in a voluntary or paid capacity
Students committed to the longitudinal nature of the research	Students who were not committed to the longitudinal nature of the research

The most typical structure of placement within full-time Irish SCWe is two, 400-hour block placement experiences in second and third year of study (Courtney, 2012). Although participant colleges were geographically dispersed, they were purposefully selected (Ritchie et al., 2003; Bryman 2012; Braun and Clarke, 2013) from Irish SCWe providers who utilised the typical approach to placement provision. Strict adherence to the inclusion-exclusion criteria not only supported newcomer homogeny (Patton, 2002, p.235), but also ecological validity (Braun and Clarke, 2013, p.280), that is the

'harmonious relationship between the real world and the research'. The participating cohort self-selected by referencing themselves against the inclusion-exclusion criteria.

3:2:2 Participant recruitment

Simultaneous to seeking research approval from the Research Ethics Committee (REC) at the Institute of Technology Sligo (IT Sligo) (Appendix I and Appendix II), Heads of Departments (HoD) in four SCWe providers [35] were approached and briefed about this research project. After gaining ethical approval from IT Sligo's REC, and encouraged by the positive outcome of preliminary enquiries with relevant HoD, an application was made to each of the SCWe providers' RECs for approval to invite their second-year full-time SCW students into the research. Once local research approval was gained, HoD as gatekeepers facilitated access to placement co-ordinators who were contacted to organise a time to meet with relevant student groups. Table 3:11 illustrates the participant recruitment process used in the research. At the end of a half-hour presentation outlining the research (Appendix VI), an invitation to participate was extended to the audience and an Expression of Interest Form (Appendix VII) was distributed. Given the longitudinal nature of the research, self-selection helped establish participant interest in remaining involved in the research across its duration (Bryman, 2012). Initially, the intention was to have a quota of 24 participants evenly distributed between the four participating education providers. If more than six students from a particular SCWe provider completed the Expression of Interest Form, it was planned to randomly select six from those who expressed interest in participating in this study. Contact details of remaining interested students were to be held until the randomly selected participants were interviewed. This strategy allowed the opportunity to select an alternative participant if one of the original randomly selected participants withdrew from the research before the first interview was held. When the six participants from a

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[35] All participating SCWe providers requested anonymity within the research.

Table 3:11 Participant recruitment process

Stage 1	Application made to IT Sligo's REC
Stage 2	Participant colleges HoD informally approached regarding their interest in allowing access to their second year SCW students as possible participants in the research
Stage 3	Approval granted by IT Sligo's REC
Stage 4	Application to participant college RECs
Stage 5	Contacted placement co-ordinators to organise post-placement contact with second year SCW students
Stage 6	Presentation about the research made to a total of 335 second year SCW students in four participating colleges
Stage 7	Invitation to participate in the research was extended students
Stage 8	Participants recruited

partner SCWe provider were interviewed, the remaining Expression of Interest forms were confidentially shredded. However, rather than achieving the intended quota of 24, the research started with 16 participants, but due to the subsequent need to withdraw three participants from the research (explained in Section 3:3:1) the final number of research participants was 13. Table 3:12 outlines participant breakdown across education providers and attends to expressions of interest in participating in the research and withdrawal from the research. As seen in Table 3:12, more than the intended of participates for this research was achieved from one SCWe provider. From the nine expressions of interest, six were randomly selected, and the remaining three were held in confidential storage until the first post-placement interviews were complete. At this time, the remaining three Expression of Interest forms were shredded using confidential data disposal services.

Table 3:12 Participant breakdown across education providers

Participant college	Expression of interest	Number of participants selected	Withdrawn	Final participant number
A	9	6	1 (Precollege voluntary experience emerged during the interview process)	5
B	5	5	1 (QQI Level 5 placement experience emerged during the interview process)	4
C	3	3	1 (Precollege work experience emerged during the interview process)	2
D	2	2	0	2
Total	Total	Total	Total	Total
4	19	16	3	13

Since the intended quota was not achieved in other three SCWe providers, the research started with 16 rather than 24 participants. Once recruited, no participant sought to withdraw from the research, therefore participants could be described as motivated and invested in the research (Braun and Clarke, 2013).

3:2:3 Participant profile

The final research sample comprised of 13 SCW students who held a SCW newcomer status. Five participants were registered with SCWe provider A, four were registered with SCWe provider B, two were registered with SCWe provider C and two were registered with SCWe provider D. Regarding gender, five participants were male and eight were female; no participant identified as non-binary or transgender. Four of the five male participants were mature students (over 23 years of age) as were five of the eight female participants. Therefore, the study had eight mature students and five

Table 3:13 Participant profile

SCWe provider	Pseudonym	Gender	Student status	QQI level	Field of social care work:	
					1st placement	2nd placement
A	Carol	F	Mature student	Level 8 BA (Hons)	Day care service: intellectual disability	Community adolescent health project
	Helen	F	Traditional-aged student	Level 8 BA (Hons)	Adolescent residential care	Youth development project
	Maeve	F	Traditional-aged student	Level 8 BA (Hons)	Residential care – elder disability services	Special education school
	Peter	M	Mature student	Level 8 BA (Hons)	Adolescent residential care	Community mental health services
	Teresa	F	Traditional-aged student	Level 8 BA (Hons)	Education centre: intellectual disability	Day service: intellectual disability
B	Joe	M	Traditional-aged student	Level 7 BA	Special education school	Disability day services
	Niamh	F	Traditional-aged student	Level 8 BA (Hons)	Family resource centre	Supported temporary accommodation
	Oliver	M	Mature student	Level 8 BA (Hons)	Day service: intellectual disability	Hostel for homeless men
	Stephen	M	Mature student	Level 8 BA (Hons)	Day service: intellectual disability	Hostel for homeless men
C	Ann	F	Mature student	Level 7 BA	Youth service	Post-primary school completion programme
	Gail	F	Mature student	Level 7 BA	Day service: intellectual disability	Independent living unit
D	Breda	F	Mature student	Level 8 BA (Hons)	Mental health and autism support service	Women's refuge
	William	M	Mature student	Level 8 BA (Hons)	Supported accommodation service	Reintegration programme for ex-prisoners

traditional students (under 23 years of age). 10 participants were registered on a QQI Level 8 Bachelor of Arts (Honours) (BA (Hons)) programme and three on a QQI Level 7 Bachelor of Arts (BA) programme. To humanise the data and to retain individual anonymity, each participant was given a pseudonym (see Table 3:13 for a visual illustration of this data). All participants were offered 400 hours of placement in years two and three of their programme, although timing of placement varied between Semester 1 and Semester 2. No participant included timing of placement as a variable influencing their changing ontology.

3:2:4 Interview context and protocol

Explicating micro-level data collection protocols use in a research study helps to refine the context in which empirical data is collected (Potter and Hepburn, 2012). In line with ethical approval, once selected, participants were individually contacted to confirm their participation in the research, and to arrange an interview time and venue. A Participant Information Sheet (Appendix VIII), Consent Form (Appendix IX) and Story Writing Guide (Appendix III) were e-mailed to participants prior to the interview. Participants e-mailed a pre-interview PBL story to placementstories@outlook.com prior to their interview. The purpose of this story was to initiate participants' thoughts about what was the most significant PBL experience for their ontological development and were used as the starting point of the interview. Interviews were held in or near participants college of registration. After meeting, exchanging social pleasantries, settling into the interview site, and attending to the recording apparatus, issues around voluntary participation and withdrawal were attended to. The purpose and aim of the research were addressed, as was the focus of the interview. Limits of confidentiality, along with my obligation to seek college-based support for any participant who became distressed during the interview were also addressed (Section 3:3:3). I explained my role to be that of an information seeker (Mishler, 1986/1991; van Manen, 1990) and the non-existence of correct answers to any question posed. Participants signed the Participant Consent Form (Appendix IX), I attended to recording the interview, and the interview began.

Concepts encountered in PBL literature were used as prompts to clarify or expand details in the interview (Appendix III). The second interview, completed after second placement, was also held in or near participants' college of registration and was preceded by the same protocol as used in the first interview. In addition to returning transcripts to participants for verification, the second interview provided an opportunity to member check (Tracy, 2010; Smith and McGannon, 2017; Mertova and Webster, 2020) the SGEs stories I crafted from the first interview. The second interview gave an opportunity to explore if first placement SGE had impacted on how participants' sense of becoming a SCWer continued in second placement. The second interview also provided the opportunity to ask participants if they derived any personal benefits to participating in the research study.

3:3 Ethical considerations

As a member of a 'research performing organisation' (Irish Universities Association, 2012, p.2), it is important to establish the ethical integrity of this research study. By considering and applying ethical responsibilities to the research design, managing ethical issues *in situ* within the micro-research environment, and in research dissemination, I have discharged these responsibilities. Informed by the international histo-political context of research ethics guidelines such as the Nuremberg Code (German Medical Association, 1947), the Geneva Declaration (World Medical Association, 1948/2006), the Helsinki Declaration (World Medical Association, 1975/2013), and the Belmont Report (United States Department of Health, Education, and Welfare, 1979), ethics caution aims to minimise the risks a research study poses to its stakeholders. Inherent in ethics caution is the danger of deontological ethics taking precedence over care ethics or utilitarian ethics at procedural and substantive levels of research conduct (Etherington, 2007; Braun and Clarke, 2011). At the time of research design, SCW had no discipline-specific research ethics code, therefore, IT Sligo's Code of Practice for the Quality Assurance of Postgraduate Research (2013) was the anchor document used to consider the ethical implications of this research study on direct and indirect participants. Research ethics literature, research ethics guidelines of the four partner SCWe providers, national (Irish Universities Association, 2012), and international (British

Educational Research Association, 2011; European Commission, 2012) research organisations were also used to inform the application for research approval and to resolve ethical issues which emerged during data collection. Reflecting the essence of social phenomenology, and creating an ethical balance between deontology, care ethics, and utility, this research study considered the risks and benefits to all research stakeholders. Although no information about indirect parties was collected as part of the research, social phenomenology contends participants' learning experiences have structural and socio-cultural influences, therefore protecting indirect participants' interests also came under the remit of this study's ethical responsibilities. Due to the contextual nature of this study, ethical principles extended not only to direct participants, but to indirect participants, i.e., the SCWe providers with whom participants were registered students, placement agencies in which participants undertook their placement, and service users of placement agencies with whom participants engaged with during placement. SCW and SCWe were also considered entities requiring ethical consideration. Universally familiar, the following broad principles provided the framework in which ethical aspects of the research were considered:

- voluntary, informed consent of direct participants
- anonymity and confidentiality of direct and indirect participants
- due regard to the dignity of direct and indirect participants
- avoiding harm to direct and indirect participants

These principles guided the identification of possible ethical issues associated with this research study, and informed proposed responses to possible research issues. Once IT Sligo REC gave approval for the research to be conducted, possible responses became research protocols. Issues associated with voluntary consent were:

- agreeing partnership with the four SCWe providers
- recruiting participants
- participants' sense of obligation to participate in the research or regret for participating in the research

Issues identified in relation to anonymity and confidentiality of direct and indirect participants were:

- deductive identification of direct or indirect parties
- the possibility of direct participants experiencing discrimination
- the direct participant engaging in or observing negligent practice during placement

Issues related to due regard for dignity of direct and indirect participants were:

- disrespectful or undignified interactions with research partners or direct participants
- issues related to data management, and presentation of findings

Finally, issues related to avoiding harm to direct and indirect participants were:

- upset caused to direct participants by reflecting on a poor or distressful PBL experience

PBL may have posed cognitive, emotional, personal, or professional-level challenges to participants which may have been emotionally challenging for direct participants to talk about, but this was unknown to me prior to the interview. Reflecting on PBL in the context of the interview may have led to participants gaining uncomfortable insights into their PBL and cause them a sense of dissatisfaction with their PBL experiences. Proposed responses to the aforementioned issues are outlined in Ethical Protocols (Appendix X) and were invaluable in substantiating procedural ethics during the data collection phase of the study.

3:3:1 Research risks

Implementing ethical protocols associated with voluntary, informed participation of direct participants, anonymity and confidentiality of direct and indirect participants, and direct and indirect participant dignity impacted positively on this research study. However, ethics protocol does not risk-proof empirical research. The inclusion criteria were addressed in the presentation inviting students to participate in the research (Appendix VI), in the Participant Information Sheet (Appendix VIII), and in the Consent Form

(Appendix IX), where all 16 initial participants indicated their newcomer status. However, within the first research interview, one participant included previous volunteering as influencing their SCWe PBL, thus triggering an ethical dilemma (Yardley, 2000). A further two participants included working in an allied health care profession, and placement on an allied QQI Level 5 programme as influencing their learning in the second research interview. I recognised the first incident as an ethical dilemma during the interview, and after completing the interview, I brought my concern to the participant's attention. I discussed the situation with my then research supervisor and made the decision to withdraw the participant's data from the research. I contacted the participant and after explaining the rationale for the decision, they agreed that they did not meet the inclusion criteria. When the second (working in an allied health care profession) and third (placement on an allied QQI Level 5 programme) instances happened, I clarified participants' newcomer status within the interview. When it was clear participants did not hold newcomer status, I explained the implication of this on research validity and reliability, and the necessity to withdraw their data from the study. I reported these two incidences to my current supervisors. These actions upheld the intention of the inclusion criteria and ensured the research cohort held newcomer status. Being open with participants about the need to withdraw their data from the research upheld their dignity. While some of the remaining participants spoke about difficult PBL experiences during interviews, none became distressed in the interview, therefore it was unnecessary to seek support from their college of registration for any participant.

3:3:2 Research benefits

In contrast to considering how research participation can hold potential risks for participants, this section considers the benefits of research involvement to direct participants. Rather that hypothesising the benefits to participants, the last question of the second post-placement interview asked participants if they saw any benefits from participating in the research (Appendix III). While some participants derived little benefits to participating in the research, others considered interviews a risk-free opportunity to reflect on and speak about how PBL experiences developed their sense of becoming a

SCWer. Participants' quotes are included in italics to distinguish them from the text of the dissertation.

Carol said

> *from talking to you about professional boundaries, I got to consider the issue at a deeper level without worrying about failing the placement*.

As such, research participation was an opportunity for meta-cognitive consideration of professional strengths, achievements, and areas of learning as an aspect of professional identity development, and the experience of articulating practice learning in an abstract way helped foster some participants' critical reflective skills. Helen found herself identifying situations as a

> *good learning experience and* thought *"I must say that to Lillian in the next interview". Participating in the research does makes you think and link probably more than you would for the portfolio and it's more comfortable than the meeting with the college.*

For Niamh, the benefit of participating

> *helped* [her] *see why it's important to ask about small stuff when I was organising me second placement, like what will I be doing? How is supervision organised? What model of practice and national policy do you follow? Its stuff like that. Maybe, I should have been answering those kinda questions along, but I wasn't. I found very helpful. So yeah, the interview itself is a good opportunity to reflect, to look back and have the actual learning compressed into an hour of an interview. But on placement, being involved in the research was of no benefit.*

While Maeve reported

the first interview was a good opportunity to reflect, to look back and have the actual learning compressed into an hour of an interview, but I forgot about the second interview until I got the text from you.

For Ann,

the only thing [this] *research has made me do is try and think of my own thesis and what I'm going to do.*

Gail's participation was motivated by her intention to develop reflective skills:

I was finding reflection hugely difficult so that was why I chose to take part. I thought the more experience I could get with reflection the better or the easier it's going to be for me. I'm definitely glad that I took part in it, because for me it definitely prompted me about how to reflect. Before the first interview, I really was throwing them together, now I try to match key concepts with what I plan with service users and try to understand why service users react as they do. It's prompted me to reflective action whereas I probably would have really procrastinated on it before.

Reflecting a developmental approach, Breda's participation in this research really

helped linking theory to practice. It was something that I struggled with last year. How we talked about theory in last year's interview helped me look for specific theories that I could base my portfolio and tripartite answers on. What else would there have been? I suppose because I knew that you would be looking to see progress from last year, I was more focused on observing my learning, how I was progressing both professionally and personally both

professionally and personally, so that was in my mind during second placement.

Several participants identified a meta-cognitive benefit from the interview. The first post-placement interview gave Carol

a chance to really get to grips with why boundaries were difficult and helped me realise how my lack of boundaries influenced what activities that my first placement let me do with service users. That really did help me understand how thinking of service users as friends stopped me from being the professional.

Teresa was emphatic about the benefit participating gave her:

From doing the research with you I've been able to reflect a lot more, and it's a lot easier to have an honest conversation about the work because I'm not afraid. I didn't hold back in placement talking about specific scenarios. The wider contextual way you position placement as learning and induction is great and the questions you've asked like, I wouldn't have ever thought of them, but I'm able to answer them. When you're talking to a supervisor or college tutor, you're still being judged, it was nice to be really honest when talking about placement learning.

William concurred,

I enjoyed sitting talking to you. This interview, it's like a debriefing. We have a debriefing, but it's kind of an anti-climax. You're in with the placement person for 15 minutes trying to you know, it's like, sit down, spit out what was your greats learning and what else do you need to learn, good luck, next. So, I'm glad that I signed up to this, to just sit down and just chat about

placement learning in general, - not about the portfolio. It's hard but I suppose
if you've 80 students it's hard to do this kind of thing with them all. But I think
it is needed.

As suggested by Wolcott (2010, p.23) for a 'person-centred ethnographer', these micro-level benefits are considered research contributions in the same way macro-level knowledge is considered a contribution to SCW's socio-cultural knowledge.

3:3:3 Care ethics

The principle of non-maleficence (Bryman, 2012, pp. 118-125) underpinned researcher-participant interactions and relationship in this research study. Ensuring ethical considerations manifested in the research represents a care approach, rather than a deontological or consequential approach to research ethics (Banks, 2004 and 2006). From a position of care ethics, power relations were consciously considered as an underlying influence in data collection (Banks, 2004 and 2006; Bryman, 2012). From the initial invitation, participants knew of my employment in SCWe and through their studies may have known of my publication and presentation profile[36]. However, students participating in lecturer-lead research can be considered vulnerable (British Educational Research Association, 2011), and although the research did not involve any of my own students, it was still necessary to attend to the asymmetry of power (Mishler, 1986/1991, p.54) to ensure no research participant was 'othered' (Oakley, 1974 and 1981), oppressed, or intimidated by my lecturer status. In addition to using accessible language in interviews (Appendix III), choosing casual dress for the interviews, and being continually alert to, and mindful of, retaining ethical principles during interactions with participants all helped attend to possible power imbalances. As agreed within the ethical approval process, participants were reminded pre and post-interview of their right to withdraw, deductive disclosure, and of their opportunity to contact the research

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[36] One participant said they 'Googled' me before the interview.

supervisor(s) if they were unhappy with any aspect of my conduct within the researcher role. A follow-up wellbeing text message was sent to participants a few days after the interview (Appendix VIII). When my research supervisors changed, I had two remaining interviews to complete. When I was organising these interviews, I informed participants of the change in supervisors, and offered them the opportunity to withdraw from the research. Both participants consented to continuing in the research and signed the Change of Supervisor Form (Appendix XI).

3:4 Chapter conclusion

Practice Learning theory, international, and national research suggest students completing placement as part of an IPE programme have a progressive narrative (Gergan and Gergan, 1986) motivating them to become a professional of a 'certain kind' (Dellgran and Höjer, 2005, p.38). Trede et al.'s (2012) research shows professional identity formation is an outcome of IPE. As successors to SCWs *Umwelt*, participants in this research study had direct experience of how placement-based SGE influence their developing sense of becoming a SCWer. Viewed through concrete intersubjectivity (Schütz, 1932/1972; Berger and Luckman, 1967; Schütz and Luckmann, 1983/1989), rather than through social role theory (Merleau-Ponty, 1964; 1969; 1973) or symbolic interactionalism (Mead, 1967; Goffman, 1967; Bulmer, 1969), participants' SGE stories provide access to the cultural practices which helped them develop a sense of becoming a member of the SCW profession, which informally incorporates newcomers into SCW. Informed by sociocultural analysis (Grbich, 2013 and 2015), like event classification (Mertova and Webster, 2020), typology development (Frank, 2010), and thematic analysis (Braun and Clarke, 2013), a four-stage analytical framework was developed to meet the research aim, purpose, and objectives. From this analytical process, the research produced 13 SGE stories of newcomer sense of becoming a SCWer (Appendix IV), identified an individual becoming typology including two narratives: enculturation and disentanglement (Section 4:2), and a collective (re)generation typology including two narratives: co-participation and inhibited participation (Section 4:3). The research also contributes an array of socio-cultural PBL hooks and rebuffs to SCWe placement

pedagogy (Section 4:4). These findings are presented in Chapter 4: Becoming a social care worker and represents an anthropological informed way to consider PBL and processes associated with SCW's human production.

Chapter 4: Becoming a social care worker

You become. It takes a long time … it doesn't happen often to people
who easily break, or have sharp edges, or who have to be carefully kept"
(Margery Williams, The Velveteen Rabbit, p.48)

Through presenting findings, this chapter demonstrates how the research objectives
were met. It presents two narrative typologies (individual becoming and collective
(re)generation) associated with SCW human production.   The SGE, social
infrastructures, and pedagogically rich and challenging activities which hooked and
rebuffed participants' ontological development are also presented.

4:0 Chapter introduction

The purpose of this chapter is to extrapolate meaning from the data collected specifically for this research study to meet the research objectives and answer its over-arching question. This study has conceptualised SCW as a mediated profession (Johnson, 1972) and considers tacit knowledge and situated learning equally relevant to SCWe as declarative knowledge and formal learning (Sheppard, 1995 and 1998; Eraut, 2000; Forkan and McElwee, 2002; Billett, 2009; Wayne et al., 2010). Although the structure of placement in Irish SCW programme delivery is clear (Forkan and McElwee, 2002; Doyle and Lalor, 2009; Byrne-Lancaster, 2014; SCWRB, 2017a), neither Irish SCW PBL nor placement-pedagogy has garnered much research interest (Byrne (Lancaster) 2000, Byrne-Lancaster, 2017; McSweeney and William, 2018). Research data was collected prior to the publication of national criteria for SCW education and training (SCWRB, 2017a) thus creating a histo-cultural snapshot of how ontological change was experienced by neophyte SCWers prior to SCWe approval by SCWRB. Taking an intersubjective stance associated with social phenomenology, this research study purposefully used placement-based SGEs participants attributed to their sense of becoming a SCWer as an access route to socio-cultural processes associated with SCW human production and informal incorporation into its community of practice. To remind readers, this research study had three objectives:

1. *Identify the placement-based symbolic growth experiences participants associated with their sense of becoming a social care worker.*
2. *Ascertain social infrastructures and pedagogically rich activities which 'hooked' or 'rebuffed' participants' sense of 'becoming' a social care worker.*
3. *Infer socio-cultural narratives held within individual experiences of ontological change.*

Wanting to describe and explain placement-based socio-cultural practices (van Maanen, 1988) participants identified as significant to their ontological change, I took

the position of story analyst (Phoenix et al., 2010). Processing interview data through the four-stage analytical process presented in Section 3:1:7, this research contributes 13 SGE stories of ontological change, a narrative typology consisting of two individual becoming narratives and two collective (re)generation narratives, and insight into hooks and rebuffs participants associated with their informal incorporation into the SCW community of practice. By contributing socio-cultural knowledge associated with SCW capacity gaining and informal incorporation into its community of practice, this research deepens our understanding of SCW human production and establishes PBL not just as a site of constructivist, individualised achievement, but of sociocultural learning.

4:1 Becoming stories

Landscaped within relativist ontology, social constructionist epistemology, and concrete intersubjectivity, becoming stories (Appendix IV) crafted from data collected in socio-linguistic interviews are considered re-presented experiences illustrating how ontology change occurred within and from participants' PBL SGEs. As microgenetic (Rogoff, 1990 and 1995) exemplars of individual level ontological change, becoming stories hold collective insights into how SCW informally incorporates (van Gennep, 1960) new members into its collective. Although becoming stories are findings in their own right, the story analyst role (Phoenix et al., 2010, p.4) is to present an abstract analysis of the stories' saliant features in order to attend to this study's research question and objectives, and to pursue the intellectual intention of critical qualitative research (Braun and Clarke, 2013). Therefore, the next two sections of this chapter present the two narrative typologies outlined in the previous section. Following on from these, the chapter presents SGEs, social infrastructures, and pedagogically rich activities that hooked and rebuffed participants' transition toward informal incorporation into SCW practice.

4:2 Individual becoming narrative typology

Identified through like event classification (Mertova and Webster, 2020), this section presents an individual becoming narrative typology which includes two aspects: enculturation and disentanglement. Quotes give readers access to participants, experiences (Mertova and Webster, 2020) and are written in italic to distinguish them from the text of the dissertation.

4:2:1 Enculturation narrative

Anthropologically, enculturation is the process whereby an individual appropriates a group's cultural practices and values (Hertskovits, 1948). While it is recognised professions share universal ethical principles (Charleton, 2014; Campbell, 2015), they also have specialised knowledge and practices that distinguish them from other professions (Flexner, 1915; Greenwood, 1957; Durkheim, 1958/2010; Abbott, 1988). In addition, those seeking recognition as a professional 'of a certain kind' (Dellgran and Höjer, 2005, p.38) must attain a high-level role knowledge like established members to be identified as such. Classified as an aspect of experiential knowledge in the Byrne Butterfly (Section 2:12:4), role knowledge is associated with understanding the occupation's 'task and purpose' (Trevithick, 2008, p.2120) but, because it cannot be 'standardized' (Larson, 1977/2010, p.41) or codified (Eraut, 2000), role knowledge remains intangible until practice is directly experienced (McSweeney and Williams, 2018). Role knowledge involves the performance of socially validated, inter-connected behaviours, expectations, and obligations associated with an occupation. In simpler terms, role knowledge is about knowing 'what to do and what to say' (Holman and Freed, 1987, pp.12-13) in practice situations that reflect the purpose of that occupation, so that all members of a profession approach practice using the same 'practice paradigm' (Sheppard, 1998, p.772).

Reflecting Mertova and Webster's (2000) like event classification, eight participants in this research study told of SGEs in which they became enculturated into SCW.

Five participants - Stephen, Gail, Oliver, Peter, and Ann - were mature-aged students, and three - Teresa, Niamh, and Maeve were traditional-aged students. Six participants - Stephen, Oliver, Peter, Teresa, Niamh, and Maeve - were BA (Honours) students and two - Gail and Ann - were BA students. Stephen, Gail, Oliver, and Teresa undertook placement in day services for adults with intellectual disabilities, and Niamh completed her placement in a supported temporary accommodation service. While Maeve undertook placement in a residential service for adults with disabilities, Peter undertook his placement in adolescent residential care, and Ann completed her placement in a school-completion programme based in a secondary school. Except for Niamh, all SGEs reflecting an enculturation narrative were experienced during first placement. Ontological change was triggered by participants accepting an open invitation (Billett, 2014) to engage in non-complex SCW tasks or by accepting a specific invitation to engage in moderately complex (Eraut, 2009) SCW tasks. All tasks were authentic (Billett, 2011) as they reflected the work which staff members in the service also undertook. For two participants (Gail and Peter), delegation of moderately complex tasks was based on their non-SCW training, skills, and knowledge. Enculturation experiences which stimulated participants' sense of becoming a SCWer were ones in which they appropriated Rogers' (1967 and 2003) humanistic person-centred practice (PCP), established professional boundaries, and undertook administrative tasks.

4:2:1:1 Person-centred practice

SCW's practice paradigm is underpinned by Rogers' (1967 and 2003) humanistic person-centred practice (PCP) (Lalor and Share, 2006 and 2009; Garavan, 2012; Mulkeen, 2019; SCWRB, 2019). Through principles of acceptance, autonomy, and unconditional regard, PCP places the needs of the service user as the central aspect of care provision, rather than those of the worker or the service. SCW also aims to empower service users, (JCSCE, 2002), increase their wellbeing, personal development, and social capital (Kennefick, 2006; O'Connor, 2009; Farrelly and O'Doherty, 2011; Byrne-Lancaster, 2014b). Empowerment-focused practice requires

the worker to ensure the locus of power stays with the service user (Trevithick, 2008; Payne, 2013). Five participants attributed their changing ontology to SGEs involving social engagement with service users (Stephen, Teresa, and Niamh) and completing delegated tasks (Gail and Oliver).

Stephen, a mature student began his placement in a day service for adults with intellectual disabilities, by accepting an invitation from a service user to play a game of Connect Four. At the end of the first day of placement, Stephen reported his PE praising the way Stephen accepted the service user's invitation to play Connect 4:

> *That's exactly what you want in this section, is to interact with the service users. The main thing for a worker to do was to make them content and happy.*

In Stephen's view, his PE was

> *… exceptional, he knew what way the service users were going to act and … he never raised his voice … he was good now. I learned a lot by just watching him. He never over-reacted and nearly always took a step back to think about what was going on. Always a planned response. Rather than tackling stuff with service users head on, he'd step back for a second, let them cool down if they were annoyed, and then he'd talk about it. He was really well worth watching, especially at the start. He had a lot of acceptance of service users for who they are, understanding their behaviour, that it's not their fault, it's the disability that they have; they don't mean or intend to do what they do. We had talked in college about accepting the client where they are at, but I suppose observing, seeing that worker in particular not reacting to service users as if they were intending to be difficult or what-ever, that was what really helped me understand acceptance.*

Through a process of 'reflective intelligence' (Mead, 1934/1967, p.141), Stephen recognised the intersection between SCW values theoretically encountered in SCWe and what he observed about his PE's practice during placement. While Stephen identified his PE as a role model for service user acceptance – one of the values associated with PCP, Teresa account gave an illustrative example of how supporting a service user to manage the latter's anxiety in the swimming pool was a practice experience which helped her understand PCP:

So, the service user was really nervous and anxious, an agitated person anyway, so that was really difficult in the pool. But the process of it, actually having to do it at her pace every week, that taught me to be person centred. She'd sit on the side, then stand at the shallow side of the pool and I'd have to hold her by the hands and slowly encourage her along the water a tiny bit. She'd freak out sometimes and I'd have to help her calm herself while in the pool, it was really good. Like the amount of learning that I got from that, it helped me so much to understand person centredness.

While completing her second placement in a supported temporary accommodation, Niamh, a traditional aged BA (Honours) student struggled with aspects of PCP:

The biggest thing I learned was separating the person from their behaviour and … unconditional positive regard. Like one resident who had addiction around alcohol and coming in in the evening drunk, being abusive, now not physically but verbally abusive, hard to handle, stuff like that. Then, the next morning you seen [sic] them and they were really nice and they were really funny and they were great, but it was hard to separate this person in the morning versus this person in the evening.

At first, I was like, "Oh God like, do you know, how do you handle this?" or "How are you meant to, you know, if he's shouting, how are you meant to handle that, you know? Because, at home, my mother just shouted back. You can't do that as a professional, so just I just watched what other staff are doing and stuff … I really just learned from the other staff.

There was one staff member there and she's been working in the sector for a long time and she was really approachable so I just said it to her. I was like, "I'm really struggling with this, how do you manage this, you know, because you've been working in it so long". And, she was like "It takes time to get used to that and it can be hard but you just need to remember that it's because of what they're after taking … because they're after drinking a load of alcohol is why they're like that, you just always need to remember that". She gave me a few examples of her experiences and that really helped. Another staff there … she was relief staff, but she was there quite a lot, and I had a little chat with her around it because she's only newly qualified, so she's all new to the experience as well and she was saying that she was struggling with it as well. She was like "Yeah, I kind of feel the same as you, how do you just act like normal with the person the next day when they were like". Do you know so it was nice, I didn't feel so bad in thinking the way I was thinking … knowing that I wasn't the only person that was … ugh, not happy with the situation, do you know that way, that was nice.

In an action of confidence (Newton et al., 2009b), Niamh initiated a conversation (Eraut, 2009) with an established member of staff and with a new member of the relief staff about her difficulty utilising the principle of unconditional positive regard (Rogers, 1967 and 2003) in her practice. In the conversation, the experienced worker shared their amassed experiential knowledge and practice wisdom (Reynolds, 1942/1985; Saari, 1989/2012; Sheppard et al., 2000; Sheppard and Ryan, 2003; Osmond, 2005; Trevithick, 2008, p.1226; Eraut, 2009), and the relief worker also shared her own

struggles with utilising the concept in her practice. Niamh's SGE suggests the complexity of incorporating theoretical concepts into practice is normalised when SCWers at different levels of incorporation share their practice struggles, and this provides hope that time and intention will support such incorporation.

While Stephen's, Teresa's, and Niamh's SGEs emerged from non-delegated SCW tasks, Oliver's and Gail's emerged from a task delegated to them by their PE. On his 12-week placement, Oliver, a mature aged BA (Honours) student, was tasked with supporting a service user at the swimming pool. It was in the context of this task that Oliver identified a limitation:

Me not being able to practise empowerment was something that held both the service user and myself back … I was about three weeks in when I was given this to do, yes, so I had I suppose seven, maybe seven or eight weeks I did it for. I was given a specific task that the service user had identified as part of his PCP to work on over a number of weeks. The service user wanted to be able to change out of his swim wear without assistance when he's been for a swim at the local pool.

My supervisor explained to me that the service user had some difficulties with balance and to be careful as they could quite easily fall and hurt themselves. I was to assess his ability to dress independently and assist if needs be. But, the first number of times, I was a bit too eager to assist – I'd jump in and offer assistance at any wobble. I was helping where he didn't need the help because, being quite conscious of his balance, I'd be watching for a fall and if I saw a wobble – which was quite common - I would think this is the start of a fall. I was over-cautious. I suppose, while I was confident interacting with service users, I was fearful of something happening to him and me there, it just seemed like a big responsibility. While I wanted the responsibility, it just seemed I thought if it went wrong, I was responsible and that would knock my confidence.

I suppose it was something I had to think about, I had to figure it out. So, I read Charleton and Finnerty. There was something in Karen Finnerty's chapter that kind of struck me as a really good way of explaining it - basically, everybody has the opportunity to try something new and if you fail, if you make a mistake, well, that's part of your learning, that's life and it's what everybody's entitled to do. That's part of the ethos of the social model of care. From a rights perspective, people, irrespective of what level of capability they are, afforded the opportunity to try something and, if they fail, they fail. So, I kind of thought, I'm probably holding the service user back and, remember, he knows the risks involved, the service knows the risks involved, I know the risks involved, we've all talked about it. They've given me the responsibility of actually going and doing it, so I had to just get on with it and, if a fall happens, it happens. That's the risk workers take on, so service users can live their own lives.

… I think a little bit of the anxiety went out of it, after doing a bit of reading and reflecting on it and talking to the service user, it was obvious that the risk was worth taking … I talked to him about it as well. I told him I was worried about him falling and hurting himself. I think he respected the fact that I had kind of told him that.

I do think it helped the relationship between us as well because I talked to him about it as well. I didn't decide I was going to talk about it, cos [sic] workers explaining concerns was quite a natural part of the relationship workers had with service users. I told him I was worried about him falling and hurting himself. I didn't actually decide I was going to talk to him about it. I think it was quite natural the relationship. I told him that I knew there was a possibility he might fall and I said, "Look I'm probably helping you more than I should be helping and if I am, I'm sorry. I need to think about holding myself back and not stepping in so much". I think he respected that. I asked "How can I help you with this?" And we agreed

that, to be careful, he'd sit to put on his clothes and take his time if he
needed to stand and to tell me where you don't need the help I'm giving.
That was really positive, because he knew it himself he got a bit frustrated
at times when he found something difficult to do, and I was inclined to
help.   I had to become comfortable with hanging back. That was hard.
Helping him manage his frustration was important too. I found it a good
learning experience for him and me.

Oliver received direct guidance (Billett, 2013) in supervision about supporting a service user to become more independent in the swimming pool changing rooms. While doing the task, Oliver began to notice how his anxiety about the service user falling, and possibly injuring himself, was influencing his reaction to every time the service user had poor balance while he was changing his clothes. This process knowledge (Sheppard, 1998) helped Oliver to identify over-support as an aspect of his practice which needed to change, and turn to propositional knowledge (Eraut, 200; Billett, 2006) to help figure out his difficulty. Finnerty (2013) and Charleton (2014) are two texts popular in SCWe relating to rights-based practice. Supported by extending his abstract intellectual framework (Flexner, 1915; Freidson, 2001; Trevithick, 2008) with a rights-based, social model of care helped Oliver to reframe the task of supporting the service user to dress independently after swimming from a risk to a rights framework. In doing so, Oliver supported the service user to achieve his personal goal of using the dressing room independently, which facilitated him to use the pool as an individual, rather than as a group member patron. As with Stephen, Oliver took the practice norm from workers in his placement service and talked the situation over with the SU. This illustrates the influence that indirect guidance (Billett, 2013) can have on students. Oliver refocused his attention from his own concerns to that of the service user, thereby demonstrating SCW's person-centred approach and increasing the service user's independence.

The level of self-awareness demonstrated by Oliver was mirrored in Gail's interview transcript. As a mature student, Gail had previously worked as a fitness instructor.

This informed her PE's decision to delegate the task of delivering aspects of a QQI Level 4 Health and Recreation module. Gail began to realise her usual techniques of demonstration and instruction were less beneficial for service users than they were for members of her fitness class.

She [the PE] *was absolutely remarkable in the way that she was able to explain things to the group and to the individuals without teaching them if you like … Just through discussions and recording important points on the board as reminders but it was really nice to watch because that felt that, instead of teaching them, she was guiding them, she was allowing them to learn for themselves. She wasn't doing everything for them … I realised I was doing an awful lot for learners … As compared to my supervisor, I was being asked to do a lot of things that they wouldn't or, if they did ask her, she'd guide them through the steps, and remind them they could do it themselves but wouldn't do it for them.*

Having had the chance to observe my supervisor standing back and allow the lads to do certain things for themselves or giving them more information and allowing them to choose, I tried to imitate that. It was quite difficult at first. I was talking to the supervisor about learning how to stand back from the instruction. If I'm going to take social care as a career, I'm going to have to learn how to stand back from the instruction and demonstrating, I suppose it's only habit, it's really habit. I've done instruction and demonstration for 16 years as part of my job - to learn facilitation is like retraining myself.

I wanted to protect their esteem … I felt they trusted me by asking me to help, I could see how vulnerable they were … I didn't want to say, "No, I'm not telling you, you have to figure it out for yourself" … It was quite difficult for me to stand back and not say "Do this next" or "Watch me", which is what I normally do; I demonstrate a lot. It was quite hard to learn

to facilitate learning, it came quite slowly. I suppose the difficulty for me was standing back and allowing them … to get information for themselves. You get there through trial and error more than anything.

Service user independence is valued in SCW (Kennefick, 2006; O'Connor, 2009; Farrelly and O'Doherty, 2011; Byrne-Lancaster, 2014b), and Gail was motivated to change her teaching techniques from instructing and demonstrating, to facilitating as a way to promote service users' independence. Her motivation was triggered when she noticed service users were more independent with her PE than they were with her. Articulating her desire to change her practice identifies Gail as a deliberative learner (Eraut, 2000), and success came to Gail by using trial and error (Dreyfus and Dreyfus, 1986; Fook et al., 2000; Billett, 2011). Both Stephen and Gail experienced enculturation as they observed SCW values in a cultural milieu saturated with them. Recognising their PE's practice as being at an imitative standard indicated both found a role model (Barretti, 2007 and 2009). Both participants compared the practice they observed in placement to SCW ideals they encountered during their SCWe and chose to imitate the observed practice.

4:2:1:2 Administrative tasks

Increased administrative accountability is recognised as an element of contemporary professionalism (Johnson, 1972; Evetts, 2002 and 2007; Burns, 2007; Noordegraaf, 2007). Service user-focused documentary evidence is associated with case notes documenting referral, assessment, intervention, progress, case decisions, PPs, and records of significant events in a service user's life. Administration associated with corporate governance takes the form of handover, day logs, funding applications, annual reports, and financial records. Administration is significant task associated with professional accountability. Due to its mundane nature experts may forget the magnitude completing administrative tasks has for newcomers (Billett, 2011). Consequently, participating in administration can be a forgotten aspect of the SCWer role that provides practice learning for newcomer. Due to the sense of responsibility

and belonging administrative tasks held for three participants (Ann, Peter, and Maeve), they identified engaging with administrative tasks as a SGE influencing their developing sense of becoming a SCWer.

Ann, a mature-aged BA (Honours) student undertook her first placement in a youth service.

> *I thought it was going to be like a youth club, plan activities, and play games and job done … One thing that I did notice, funding is the biggest obstacle. There's one person in charge of the whole place and volunteers run the groups and it's up to volunteers to apply for funding for the cost of running the group.*

Prior to her placement ending, Ann had agreed to volunteer at the service in the summer and pending funding, she hoped to run a group for teenage boys during the summer holidays from school:

> *It's just kind of getting them off the streets more so than hanging out but I was kind of hoping that if we did get funding that we could go away somewhere at the end of the year.*

> *If you did want to set something up, they were enthusiastic and they'll give you full support. So basically, they'll give you a folder and just be like. "Here you go, read it, any questions, come back to me". But at that time of placement my supervisor was applying for funding for other groups, and I asked her if I could look in on what she was doing, so I'd have a fair idea how I should go about it. I was there when she was doing her application and I had a blank form and I was asking her questions as well as she was going along. Literally, I'd be asking which boxes to tick, what the main points to put in were, that kind of way. Applying for funding is harder than you think it is. Yeah, like, it could take a week to nearly fill out. There's a*

lot of work involved in it and you really have to sell it, like you have to really emphasise why you're looking for it, you know, in line with Better Outcomes.

I put a lot of work into it, so yeah, I'm confident I'll get the funding. There was a fair bit, like we'd have to say what we were actually looking for the money for, so one section of it would be about food … there was only a small amount of money for the likes of biscuits, tea, whatever. There has to be an educational side to it as well, so we talked about … meeting their emotional, physical needs as well and especially for boys the fact that it's so stigmatised in a way that boys don't talk about their mental health.

As with all Irish voluntary organisations, as a registered charity Ann's placement was not fully funded by the government, therefore applying for funding to philanthropic organisations is an on-going aspect of the work. After identifying a need among a group of local boys and being willing to volunteer to run the group in the summer months, Ann became involved in making a funding application to cover the costs of the group. Making the application was significant to Ann's ontological development as it was an aspect of SCW that she had not considered before placement. Ann's PE was completing an application for funding for one of her own groups and gave Ann close guidance (Billett, 2013) about how to complete the funding application.

Peter, a mature-aged BA (Honours) student, undertook his first placement in adolescent residential care. He experienced an administrative task which, like Gail, drew on skills he had developed in a non-SCW job held prior to registering on his programme of study. Facilitating a part of handover became a key experience Peter associated with the development of his sense of becoming a SCWer. Barton et al. (2005) recognises handover as a standard activity in any 24-hour service. A transition meeting between staff coming on shift and those going off shift, handover is a significant verbal event in such services as nursing or adolescent residential care

because it situates in coming staff into the immediate context of their practice and reflects the content of day-logs.

> *They do verbal handovers three times a day … so I did have an opportunity to do those. That was hard. Presenting and communicating things. I would have been a very shy person, before I had started all this. Communication would have been a big thing for me and one of me [sic] aims and objectives for placement was to develop my communication skills.*

> *Because the handover thing didn't happen until kind of later on in placement, I had an opportunity to meet all of the staff, I was kind of familiar with them so, when it did actually happen, I was nervous but not too bad …* It *was kind of a planned thing. I did a lot of thinking about it, but in the end, you know, it just kind of fell into place, it really kind of just flowed. I was nervous and I was thinking about it but I had a little bit of experience from doing a couple of presentations during the year and in my old job. I was involved in the handovers during placement, so I was watching how staff did the handover obviously and just mimicking really, you know, you learn by watching.*

> *You'd be afraid of forgetting anything, in itself it's an important job as well, you know, to make the staff aware of what's going on and I suppose I was conscious in case I was going to forget anything or something important but then it worked out all right. I'd imagine, with experience, these things will come to me easily. I think that confidence comes down to knowing your stuff.*

In line with research recommendations for practice learning in nursing programmes (Barton et al., 2005), Peter's placement agency encouraged students to attended handovers and contribute to any discussions that occurred in them. Communication

was an area of intentional (Eraut, 2000) PBL for Peter and facilitating part of handover contributed to Peter meeting this personalised learning outcome on placement. Peter observed other staff facilitating handover and imitated the format used (Dreyfus and Dreyfus, 1986; Billett, 2011), which helped him overcome his anxiety about the level of accountability handover implicitly held and supported him give a successful summary of the previous shift. Even though Peter's education was before the publication of the SCWRB's publication of the SoP, his concerns about 'knowing your stuff' reflect professional accountability discourse (Burns, 2007), and the sociological expectation that professionals can articulate connections between propositional knowledge, professional problematics, and clinical reasoning (Johnson, 1972; Evetts, 2002 and 2007; Burns, 2007; Noordegraaf, 2007) at an individual level of accountability (Mattaini, 1995; Sheppard, 1995 and 1998; Ryan, et at., 1995; Drury-Hudson, 1999; Eraut, 2000; Garfat, 2001; Pawson et al., 2003; Osmond, 2005; Trevithick, 2008; Billett, 2009; Farrelly, 2009; Collins, 2010; Evans and Hardy, 2010; SCWRB, 2017b). Like Peter, Maeve found access to administrative elements of practice supported her developing sense of becoming a SCWer. Having access to service users' personal plans (PP) (HIQA, 2017) and having the support of an experienced worker when writing day logs were key to Maeve's changing ontology.

Maeve, a traditional-aged BA (Honours) student undertook her first placement in a residential care unit for adults with intellectual disabilities.

> *I didn't want to be treated like a student. I wanted to be treated … like a new member of staff being inducted and that's how I said to them, I said like, "Yes, like there is certain times you're going to have to treat me like a student but, for the most part, can you just treat me like I'm qualified and I'm there to work". I'm not there to sit and observe and that's not about what I wanted to do and so they were quite happy. They were very facilitative.*

It's guesswork otherwise. You can't just go in and have the staff tell you, like, random little bits of information about them, especially if it's all there in the one place. The communication passport, that was brilliant and, if you know their tendencies, you're not going to mess up then, you're not going to do something they hate. Say, if you're cooking dinner and the whole lot of them hate lasagne and if you're after cooking lasagne and, because you didn't get to read the person-centred plans you wouldn't have known that … if they were upset what to do.

In response to being asked if she got to write up day logs, Maeve responded:

I did. In the first month, see, I didn't know the style of it. I didn't know how to do it. I could have been writing down, like, really colloquial language and slang. And then … one of the older staff … she's been doing social care … for 15, 16 years … she literally just sat me down and gave me a blank page to write up about so and so. And I did and she was like right, "I'm going to tell you what you did wrong so that you don't do it again. And for the rest of your life, when you're writing up reports you do it like this" … She gave me vocab that you put into it like and she gave me loads of little things … she said "For the next few days, just in your own little personal diary, write up a log". She gave me a sample one and then she kept checking, just checking them, and she said "Now you're on track, right" - it was brilliant. Then, the last two weeks, I was allowed to do the logs, my own logs.

Maeve's request to be treated as if she was a qualified working being inducted into the unit presents her as an agentic learner (Bandura, 1977/2001). Reviewing local policies helped her to learn the unit's procedural knowledge (Eraut, 2000; Trevithick, 2008; Billett, 2009; Byrne-Lancaster, 2014a). Once this level of induction was completed, Maeve was given access to service users' PP, which contain specific SU knowledge invaluable to delivering individualised care to service users (Mattaini,

1995; Osmond, 2005; Trevithick, 2008; HIQA, 2017). Allowing a student access to such knowledge indicates trust in their professional capacities and deepens the student's involvement in service provision (Barton et al., 2005).

In addition to being allowed to read personal plans, Maeve was mentored into writing day logs by a member of staff. Like handover, a day log is an end-of-shift report capturing the events and dynamics of the day. As an important aspect of service delivery governance, the content of the day log must be chronological, unambiguous, and objective. Maeve's story reflects the interconnection between personal agency and supportive workplace characteristics associated with Billett's (2002) co-participation model of practice learning and Eraut's (2010d) suggestion that practice learning lies in the balanced interaction between workplaces and personal agency. A member of staff invited Maeve to write her own day log. After giving her an exemplar, Maeve wrote a log, and received formative feedback (Eraut, 2010a; Billett, 2011; SCWRB, 2017a). Maeve engaged in deliberative learning, she took account of her mentor's feedback, re-wrote the log, and compared versions until she was validated by her mentor saying, *"Now you're on track".* This phrase indicated to Maeve that her account of the day was chronological, unambiguous, and objective. As with Newton et al.'s (2011, p.123) participants, mentorship and acknowledging improved report writing skills increased Maeve's sense of professional belonging and identity.

4:2:1:3 Conclusion

Engaging in authentic SCW activities enculturated Stephen, Teresa, Gail, Oliver, Ann, Peter, and Maeve into SCW. For Stephen, Teresa, Gail, and Oliver, enculturation was prompted by observing their PE in practice or from their own direct practice with service users. These experiences can be classified as 'fleeting moments' (Wenger, 1998, p.60), but propelled by a progressive narrative (Gergan and Gergan, 1986) they illustrate microgenetic (Rogoff, 1995) experiences that activated participants' sense of becoming a SCWer. For Stephen, congruence between SCW values learned about during the academic part of his SCWe and those observed in his PE's practice

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strengthened his commitment to these values. Teresa gained a tacit experience of PCP while she supported a service user to manage reactive stress when swimming. While Gail intentionally retrained herself to use more facilitative teaching techniques within her practice from observing her PE's practice, Oliver turned toward academia to learn about rights-based practice, and in doing so, resolve his risk anxiety. For three participants (Ann, Peter, and Maeve), their sense of becoming a SCWer came from being involved in administrative tasks: completing a funding application, facilitating part of handover, reading PPs, and writing day logs. While all participants presented in this section were agentic, some used a specific role model and others used a 'generalized' (Rogoff, 1995, p.154) SCWer construct to evaluate if their practice equated with the tacit SCWer identity. Placement provided participants who experienced an enculturation narrative on placement with a sense of belonging to their placement service and to SCW as a profession (Eraut, 2010a; Newton et al., 2011; Billett, 2014; Mangset et al., 2017).

4:2:2 Disentanglement narrative

Disentanglement suggests the presence of complicated interconnections between a person and the situation they find themselves in, or between a person and others involved in the situation a person finds themselves in. According to Jungian psychology (Jung, 1957/1970), entanglement emerges from an unconscious complex or turbulent dynamic between a person and a situation or another person. Wanting future registrants to have a 'critical understanding of the dynamics of relationships between social care workers and service users', the SoP (SCWRB, 2017b, p.9) uses the Freudian terms - transference and counter-transference - attending to the possibility of entanglement being a feature of SCW and the relational dynamic that could occur within their practice. While transference refers to the 'displacement' (Laplanche and Pontalis, 1973, p.456) of feelings from one relational context to another, counter-transference is the 'result of the patient's influence on [the physician's] unconscious feelings' (Freud, 1910, cited in Laplanche and Pontalis, 1973, p.92). In addition to the need for a SCWer to remain disentangled (as far as

practicable) from the psycho-social dynamics which abound in SCW, it is necessary for SCWers, as evidence-informed professionals, to remain emotionally objective when decision-making and when developing interventions (Farrelly, 2009) in their work context.

The possibility of the similarity between workers' and service users' life context triggering a personalised emotional response in workers or causing counter-transference has been noted in practice learning literature, with awareness of such triggering being classified as self-knowledge (Mattaini, 1995; Sheppard, 1995; Drury-Hudson, 1999; Pawson et al., 2003; Osmond, 2005; Billett, 2006; Trevithick, 2008). As a 'personal curriculum' (Billett, 2011, p.20), it is important for workers to unscramble the emotional interconnection they have with issues encountered in practice. Professional development stage theorists (Reynolds, 1942/1985; Benner, 1982; Saari, 1981 and 1989/2012; Holman and Freed, 1987; Byrne-Lancaster, 2017) also identify personal learning and development as an aspect of the hidden curriculum associated with IPE for the HSCP. With Brocklebank (2021) recognising the incidence of vicarious trauma among SCWers, Lyons' (2009, p.98) advice to SCW students to 'learn about your "self" before you work with others' is well founded. Six participants' - Joe, Stephen, Helen, Carol, Breda, and William - SGEs indicated a disentanglement narrative. Joe's and Stephen's SGEs indicated they were not able to 'toggle switch' between empathy and detachment (Neighbour, 2016, p.460). For Helen, Carol, Breda, and William, their SGEs indicated they experienced some level of interpersonal similarity with service users that needed recalibration for them to become a SCWer.

4:2:2:1 Low interpersonal distance

Rather than the spatial distance continuously promoted during the 2020 Covid-19 pandemic as a health promotion policy, sociologically, social distance emphasises the 'distinctions and differences' (Park, 1924, p 342) that contribute to the high or low degree of social 'understanding and intimacy which characterise personal and social

relations' (ibid., p.339). High sociological similarity indicates low interpersonal distance, and *vice versa.* Karakayali (2009, pp.540-542) recognises that affective, normative, interactive, and cultural dimensions of social distance cluster into an interpersonal distance between an individual and others encountered in their social spaces. The affective dimension relates to emotional closeness, the normative dimension relates to group membership, the interactive dimension relates to the frequency of interaction, and the cultural dimension focuses on knowledge of social norms, habit, and artefactual knowledge.

SCW is accepted as a relationship-based profession (O'Connor, 1992; Lalor and Williams, 2002; Lalor and Share, 2009; Lyons, 2009; Garavan, 2012; Brown, 2016; Fenton, 2019; Mulkeen, 2019), and all professional relationships have boundaries established by legal and policy frameworks, or personal values (Sercomb, 2004; Garavan, 2012; Charleton, 2014; Campbell, 2015). Garavan (2012, p.112) acknowledges SCWers 'prioritize and compartmentalize' their care practice with boundaries and define boundaries as 'the setting of limits in our care relationships' (ibid., p.112). For Cooper (2012, p.32), one function of relationship boundaries is to 'prevent role confusion', and he places responsibility for service user 'confused about the nature of the relationship' (ibid., p.35) on workers not working within their boundaries. As noted by one of Green's (2017, p.5) SCW participants, 'If you don't know what your boundaries are, you're no use to anybody'. Rogers (1967, pp.338-346), the founder of PCP, speaks of congruence in relationships rather than boundaries of relationships. Congruence is the 'accurate matching of experience, awareness, and communication' (ibid., p.339). That is to say, a person has congruence when they are able to recognise and communicate their visceral, emotional, and psychological experiences, however, Rogers (1980, p.39) cautions that recognising incongruence may create an 'internal personal crisis' from which congruence is achieved. A congruent relationship is one where both parties can communicate without fear of 'threat or rejection' (Rogers, 1967, p.345), but due to relationships between service users and professionals being established within a helping dyad, they are asymmetric in terms of power (Braye and Preston-Shoot, 1999; Trevithick, 2012). Therefore, SCWers may need to be purposeful about what level of

congruence they bring to their work and resolve any 'existential choice[s]' (Rogers, 1967, p.341) they may encounter regarding interpersonal distance in favour of their professional responsibilities rather than their personal inclinations.

Sociological interpersonal distance, that is, the clustering of affective, normative, interactive, and cultural dimensions (Karakayali, 2009, pp.540-542) existing between SCWers, service users and issues underpinning SCW practice is a complex entity; one which SCW students only become truly aware of when they tacitly experience their intersection during placement (Fook et al., 2000; Cooper, 2012; Trevithick, 2012). Like Rogers (1980, p.39), four participants – Helen, Carol, Breda, and William – experienced a 'personal crises' of varying degrees on placement. The crisis emerged from the low interpersonal distance these four participants had with service users or with service users' life contexts. While professionally disorientating, these were SGEs from which participants developed a sense of becoming a SCWer. While Helen's experience was in the context of her first placement, Carol used her first-placement awareness of interpersonal distance as an area of professional learning to identify individual learning outcomes for her second placement. For Breda and William, their awareness about their low interpersonal distance with service users' lives transversed both placements.

Helen, a traditional-aged BA (Honours) student, became aware of professional boundaries in a situation where she felt she may have responded differently to a SU's quipping comment had SCW staff not been present at the time of the quip. Undertaking first placement in an adolescent residential care unit,

> *I picked up on it in the sense that kids would say things around me more than they would [around] the staff because they were only … 15 and I'm 20 now, so there was only five years between us. But the girls, they were asking me things about boys and things like that you'd ask your big sister. I didn't mind that because my feeling was this is their home, do you know what I mean, and staff are acting as their parents in some*

aspects. And I was there, and I didn't mind taking on that role because, at the end of the day I felt like I could play to my strengths there and … I could educate them a little bit.

I just think I felt I had an extra role as student. I felt like I had more of a closeness with them than the staff but, obviously, staff have to maintain relationships and boundaries, that's what I found very hard … They were joking away about some lad, someone made an inappropriate comment then about my boyfriend. And I was kind of sitting there and I kind of found myself thinking, "I would have laughed at that if it had been just us but, because there was other staff, I was like, Oh God!" And then I kind of went, "I shouldn't be having anything different with them as would the staff". So, I was kind of like, "Oh, I've obviously behaved in a way that I wouldn't see myself doing as a staff member".   I kind of had to change then and they knew that as well because I had explained, I was like, "Lads, I keep forgetting, in a nice way, I keep forgetting I'm here on placement like". … They were actually really nice because one of them, she was like, "Oh, yeah". But in fairness you have to, you have to learn to be staff like that and I know it's grand and stuff but then I'd still do the makeup and the hair and stuff like that which the staff did as well, they were great. So, it was just a little bit of a pullback but I still had a great relationship with them. I don't think too much changed, just that, "Lads, we can't be talking about that".

From a conversation with teenage female service users in which they quipped about Helen's boyfriend; Helen began to realise the complex nature of interpersonal distance in SCW. She noticed a difference between how she would have responded if staff members were not present in the conversation, and how she did respond when they were present. This noticing illustrates Helen making an existential choice (Rogers, 1967) about the level of congruence she contributed to the relationship at that point and caused Helen to reconsider the appropriateness of the 'big-sister' role

on which she had constructed relationships with service users. In terms of practice paradigm, in a moment of in-action reflection (Schön, 1984 and 1987), Helen evaluated how closely her relationship with service users aligned with the 'purpose' (Trevithick, 2008, p.2120) of the SCW role in the life of an adolescent using a residential care service and with the accuracy of her social presentation (Goffman, 1959 and 1967). By openly addressing the situation with SUs, she did demonstrate relationship congruence; however, because I did not follow up with Helen as to what influenced her decision not to mention the situation in supervision, this additional insight remains unknown.

Carol, a mature-aged BA (Honours) student, also experienced issues with interpersonal distance during her first placement in a day service for adults with intellectual disabilities. Carol said she and SUs *had a great friendship.*

> *I had no experience of people with disabilities, so it was brilliant overall, I learnt a heap from it. It was the best thing I've ever done. We'd all be having a good oul craic [sic] and a laugh, … you know what I mean, we'd have a good laugh … I felt they were more like my friends; I know that doesn't sound professional. My boss did have a word with me at the end … he said, "I know it's great you got along there but work is work and your friends are friends if you get me. … It's like you didn't come in to be friends with service users, you came in to support them more". But I got really, I got so comfortable, too comfortable almost, with the ladies by the end.*

> *My boss said it in a nice way, he said, "I don't mean to be bad to you and you can disagree with me if you want to, I don't mean to be bad". And he said "You've passed and you were brilliant" and all this "but you just need to watch out for it in future work because you're here to develop as a professional worker". He's like, "if you don't develop as a professional worker I could hire someone off the street, more or less". He was like, "You have to stop using your heart over your head". … Now, I need to*

think professional standards, I need to think of the guidelines and policies that way.

When I go into my next placement, I want to be seen as a bit of a better standard if you get me. Yeah, … it's like when they said "You were too friendly" … so I don't want clients getting the wrong message thinking "oh she's too friendly", "Oh, I might add her on Facebook" or "I might meet her for coffee". I don't want that. I want them to know you're the client, I'm the social care worker, that's it. You know, that sounds kind of harsh.

It was only when her PE highlighted the 'invisible demarcation' (Barsky, 2009, p.112) distinguishing interpersonal distance friendships from professional relationships that Carol became aware congruence was an area of professional development for her. Carol did not classify the feedback received from her PE as 'demeaning, harsh, [or] angry' (Bogo, 2006, p.176), nor did it harm her sense of suitability to the profession (Reynolds, 1942/1985; Saari, 1981 and 1989/2012; Holman and Freed, 1987; Clouder, 2003). Since this feedback was given to Carol late in placement, its untimely nature failed to give Carol an opportunity to address this aspect of role competency (Parker, 2006; Frost et al., 2013; Drisko, 2014; SCWRB, 2017b) within the context of her first placement. However, demonstrating agency, Carol integrated it into her individualised learning outcomes for her second placement in a youth work project.

I said that boundaries was [sic] a problem that came up on last placement and they were like, "We'll train you in ways in how to manage that in a way that's light-hearted without upsetting anybody". They kind of just gave us like a questionnaire and saying, "Well, which do you think would be better?", and they gave us case scenarios of, say, social workers who get too involved with clients and how to say, "Do you think that's getting too close or do you think that is okay and what do you think is suitable?" And it does kind of make you see, yeah, I kind of need to watch out for that. It was very good.

It kind of made me think, like, just to be aware of it, so I'm better now at saying, "Right, okay, I'm there to work, I am working for you". It's like a teacher and a student, you know, they can't be too friendly like. It is tricky, but I'm better now and it does make a difference. You know, they were saying, "Oh, can I add you on Snapchat?" I was like, "No, Jesus, I couldn't be adding you". I made a joke of it that you don't want to be seeing, I've too many cats and you'd be sick of looking at them. You do it in a funny way without upsetting anyone. They were delighted then, they were laughing over it then and that was the end of it and they went on about some programme they were watching.

I do think that was my problem last year and I was too friendly and trying to please them all. If I had to give out to them for challenging behaviour, they'd be like "How could you do that to me?". At the start [of placement] *I should have shown them "I'm not here to be your friend", I should have shown "I'm a worker, not your mate" - if you get me? That is what's good about these placements and you are there to learn and that was a good one to learn.*

Once her second PE knew that interpersonal distance was one of Carol's learning outcomes, she used scenario-based training to help Carol identify when such issues could occur in practice. Also, her PE successfully established humour as a way of addressing boundary issues in the immediacy of practice. This reflects one of the six ways SCWers use humour as a professional tool (Digney, 2005 and 2014). Humour helped Carol retain an interpersonal distance with service users appropriate to her professional role without creating interpersonal tension between herself and the service user.

Breda's and William's SGE stories related more to cultural dimensions of interpersonal distance. Breda, a mature-aged BA (Honours) student, undertook her first placement in service providing independent living support for people living with

mental ill-health and autistic spectrum diagnoses. During her first placement, Breda learned that self-care was an important aspect of SCW:

I can get into my own head, which is not good, you know, and start thinking … beating myself up about not doing things right, and thinking that I should be doing more and everything should be perfect so … the washing machine is going on in my head.

I was to lead the session with my service user, and I just couldn't … The facilitator gave me the cue but I just, I didn't pick it up and I don't know why. I don't know what happened to me, I knew I had to do it, I know we spoke about it beforehand … I don't know why I didn't pick up. Like, the facilitators can carry on doing their work regardless of who's around them I felt real conscious of myself in case I'd say something wrong I ended up getting very upset and I kind of felt that I had failed, you know, because I just, I'm extremely hard on myself. I suppose this is when the personal thing came in.

I can deal with crisis, you know that I can, anything like in chaos, anything, I can do that because that's what I was brought up, not in chaos, but you know it was a lot of uncertainty. But small wee things would really throw me, and this was a small thing that just played in my head over and over again and so, around that time, I was feeling very tired and that's when I learned about the importance, you know, of self-care, around that as well, and I was pushing myself, you know. So, there was a big learning around that.

During first placement, Breda missed a pre-agreed cue to take over facilitating a group from a staff member. Although the situation disrupted her confidence (Dreyfus and Dreyfus, 1986; Ryan et al., 1995; Fook et al., 2000; Eraut, 2010a; Billett, 2011; Newton et al., 2011; McSweeney and Williams, 2018) and set off Breda's "*washing*

machine", it increased her self-knowledge (Sheppard 1995, 1997, and 2007; Osmond, 2005; Trevithick, 2008) and indicated self-care (Kennefick, 2006; Newton et al., 2009a; Lyons, 2013; McSweeney and Williams, 2018) as a personal curriculum (Billett, 2011) for her. While the comparative aspect of Mead's (1934/1967) reflective intelligence triggered Breda's self-doubt, her ability to intellectualise the intersection between her personal coping and placement learning was pivotal for Breda to transverse personal awareness and growth theorised as a threshold aspect of development for SCW students (Byrne-Lancaster, 2017).

Although registered in a different college to Joe, Breda also had to keep a reflective journal during placement:

> *[the journal] just helped me to make sense, you know, of maybe who I was or even new theories that I learned … When I wrote about the Byrne's theory and … maybe making connections, helping me to make sense of myself. It's great for off-loading.*

Breda recognised the possibility that other aspects of her biography may surface while undertaking her second placement in a women's refuge:

> *[When] I grew up there was a lot of alcohol abuse in the house and there was violence as well. And there was abuse but not within the family, with somebody outside the family. And this is probably where my next placement ... will be challenging because that's where I'm going to go.*

When I re-interviewed Breda following her second placement, she, as intended, had completed her placement in a women's refuge. At the beginning of her post-second-placement interview, I recalled with Breda self-care as an area of significant learning during her first placement and enquired if that learning continued during her second placement:

It was a lot better this time because … I was aware of it last year and I suppose a lot of my focus was on self-care. The kind of things that I would have been doing is … most of the time getting the sleep that I needed. My eating was another thing … eating the right food … and [I] started yoga this year and I would also do grounding and protecting in the morning. So it is just, you know, taking maybe 10 minutes and to just ground yourself so it's just, you know, visualising that you're sitting and your feet are on the ground and roots are coming out from the soles of your feet and down to the earth and then just going to the centre of the earth. So, it's just something to keep me grounded because sometimes I can be a bit floating up there. It's just to protect myself from any negativity that I could pick up from anybody. Because I have noticed that if people are around me who are negative, and I then would become negative and then I can't operate to my fullest potential. I need to keep myself positive … I suppose, it was just a basic that. I suppose because of doing those few practices then I would have been, I suppose, more open … I'm just being … grounded … I just would be more positive, I think, and I would be able to accept if there was any criticism or any guidance that maybe the supervisor said, "You need to do a, b, c" … I suppose we don't take things personally and, because you're more in the minute, you're just more focused.

Learning meditation and yoga techniques during the summer holidays and incorporating them into her self-care strategies demonstrated Breda's personal agency (Bandura, 1977/2001). For Breda, these rituals improved her openness to receive feedback about the quality of her practice and protected her from negativity. However, while on placement in the Women's Refuge, Breda learned about Walkers Cycle of Violence (Walker, 1979). As one of the refuge workers explained the five stages of the framework [37] to service users, Breda's introspection allowed her to identify the intersection between the framework and her biographical experiences:

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[37] *The honeymoon stage, the spiral effect, the explosion, reconciliation, and calm.*

I suppose because I was aware of that from last year, I still was doing my reflecting writing; if something did come up, I would go and speak to somebody. I did say in one of the sessions, "Oh God, I found that tough", I suppose I could see different people within that cycle, and I suppose myself as well - not domestic violence related, [but I] *could just see myself in relationships and that I found upsetting. But I would have just, you know, thought, "Get through the day, get down the road, I'll be fine". I think it was just their attention to detail, they're just picking up on people, their observations of people, because it was the facilitator that said to one of the girls in the room, my room, that then came to me and said, "Did you, you found that tough, so". And that was good learning for me, because … what she said was at the end of any day … that's why they do the debrief. If something comes up … you debrief - so either go to your team leader, go to the manager. If they're not there, speak to somebody in the team but never leave the day carrying something with you. I suppose because any of those things that would trigger something emotional is more than likely personally related. I was okay with it eventually because I could see people in my family in that cycle of violence. I found that really difficult and it was sort of breaking that personal attachment to that. I suppose there was a bit of denial there.*

[I] did great even trying to keep two journals a week, two entries a week. Reflective journal would have been, you know, "How do I deal with a challenge like the child's … separating that emotion out. How do I deal with that?" And I tried to use Schön's model as much as I could. I would have found other ways of dealing with that, physical ways … either through yoga, or there was this place called the ----- [with] water on both sides. One of them [the staff] used to go to the first roundabout she met on her way home [and] she dumped any problems she had there. So, she drove home and she didn't pick it back up until she got back to that roundabout on her way back into work. So, I did the same thing. Maybe something would come up … I'll probably do it after this session … It's

just like … washing your hands of it, something, not in a bad way, do
you know what I mean.

In addition to journaling, Breda found relaxation and meditation techniques as well as cognitive and physical rituals supported her to establish interpersonal distance from issues emerging in work while maintaining a professional presence in work. This was especially important for Breda, as there was an intersection between her personal biography and issues encountered in work (Mattaini, 1995; Drury-Hudson, 1999; Osmond, 2005; Trevithick, 2008; Billett, 2009). Rituals established by Breda offered her a resolution to high interpersonal distance when intersection happened.

William described himself as "*flawed person*" after completing his second placement in an employment and training services for ex-prisoners. He attended to the intersection between his biography and the service users' biography in his post-second placement interview:

The lads didn't really engage with interventions offered, plus their level
of education from a starting point was very, very low. Some of them
were quite happy to be the way they were, other lads had mental health
issues, so there was a lot going on there.

It's still frustrating for me, I'd love to shake people and say "Can you
f**king cop on and do stuff for yourself"? Now, I know that's terrible
language but that's really frustrating, like, and I'm still learning that you
can't make people do stuff, you can't jump in and say to them, "Listen, I
have a great plan, this is what I'm going to do for you and you're going
to do it all yourself". Because people just couldn't have so it's for me to
learn how to step back from that, you know, there's only so much you
can do for somebody. Sometimes, they don't want to engage,
sometimes they can't. Now, if they can't engage, you try and work out

why they can't but, if they mentally don't want to … how do you work it out that you actually engage them.

Do you know which is "can't" and which is "won't"? So, I'm 48 and am in third year in college, I'm still trying to work out which is "can't", which is "won't". If you can't do it, you try and work out why you can't do it. If you won't do it, you still have to try [to] work out why you won't do it but it's, you know, I'm like a dog with a bone.

You see, I don't know because there's contradictions in myself. The placement service, it really made me reflect on myself, you know. I'm a very flawed person in me [sic] own right. So, my main learning is myself and self-reflecting and sort of understanding that I'm a flawed individual myself and, you know, who am I to try and sort out other people's lives when I should be sorting me [sic] own.

It's probably the fact that I'm an ex-offender and I was working with ex-offenders. I was looking at their lives and how kind of chaotic their lives are and I'm thinking, "Sure, look at my own life, it's chaotic". Not as chaotic as theirs, but my own life, it's chaotic and here am I trying to reach out and sort out those young lads' lives. And the fact is I should try and sort out my own and like. How do I have a right to try and help somebody else? … If you put my life and their life together, who's getting on better? Am I able to help that person when I can barely help myself, like? Somebody on the outside might think, "Sort yourself out before you sort somebody else", do you know. Sorting out is a slow process.

To me, placement is for loads of different reasons. One of them is to learn about the job, how to do the job professionally, connecting theory and practice, but it's also a journey for yourself, for self-reflection and for you to examine yourself and your reasons for being there. It's a whole

different learning curve than in college, like, being out in practice. People under-emphasise how important work placement is and to enjoy the experience, take it all as being a learning experience, not just that, "I have to learn all the theories and I have to learn this and I have to learn that". Learn about, you know what I mean, pick up what's coming your way and that's your relationship with people and, you know, it's a self-journey like.

Having a similar life experience (Trevithick, 2008) or low interpersonal distance with service users was significant to William's SCWer ontological growth. This interview excerpt not only illustrates William's conflict with identifying the 'can't' and 'won't' position that influences change motivation, but also illustrates his persistence in resolving the can't / won't impasse. While personally useful, his agentic approach (Bandura, 1977/2001; Eraut, 2010c; Goller, 2017) to making life changes intersects with the empowerment-focused approach which helps to strengthen a person's psychological commitment to instigating changes in their life (Rogers, 1967; Prochaska and DiClemente, 1986; Trevithick, 2012; Payne, 2013). William was aware that being an ex-prisoner who was now completing higher education was a source of his frustration and simultaneously wondered if the 'generalised other' (Goffman, 1967) would think *a "flawed person"* - an ex-prisoner, living a chaotic life - was suitable for the work he was doing on placement (Reynolds, 1942/1985; Byrne-Lancaster, 2017). However, after stating that "*sorting out"* life complexity was a *slow process,* William went on to recognise that placement provided different learning than academic learning does. While he understood the benefit of placement for learning practice (Saari 1981 and 1989/2012; Holman and Freed, 1987; Fook et al., 2000; Burgess and Carpenter, 2008; Trevithick, 2008; Newton et al., 2009; Eraut, 2010a; Parker, 2010; Wilson and Kelly, 2010; Carpenter, 2011; Billett, 2014; McSweeney and Williams, 2018) and for interiorising theory (Sfard, 2008; Trevithick, 2008 and 2012; Doel and Shardlow, 2009; Eraut, 2010a, and 2010c; Billett, 2011 and 2013; Bartman et al., 2018; McSweeney and Williams, 2018), William recognised placement as a personal journey related to self-knowledge and self-motivation. While I did not explore

with William how he balanced empathy with service users with the objectivity required in SCW, Joe and Stephen included it in their interviews.

4:2:2:2 No toggle switching

Goleman (2007, p.58 – original italic) identifies three distinct uses of the word 'empathy' in contemporary helping professions – '*knowing* another person's feelings [cognitive empathy]; *feeling* what that person feels [emotional empathy]; and *responding compassionately* to another's distress [compassionate empathy]'. It is compassionate empathy which moves professional helpers beyond simply understanding or feeling service users' life contexts, to wanting to act so to help improve their life contexts. Neighbour (2016, p.460) notes, 'doctors experience situations that are unforgettably shocking or traumatic. Many of us respond self-protectively by detaching our human responses in order to cope'. This self-protective strategy may also hold resonance with SCWers. Austin (2016), a medical student, recognises the use of detachment to avoid burnout which inevitably results from over-identification with those living in a traumatic life context. Seeing a similar result from detachment's counter position - true empathy – Hendriksen (2018) recognises the importance of professionals learning to empathise without burning out. While Austin (2016, p.375) considers the 'ideal response to encountering emotional trauma might be an exact balance between true empathy and clinical detachment', Neighbour (2016, p.460) suggests, that like 'a toggle switch with no midway position; it [empathy] alternates between being on and off. The professional skill, if there is one, is to be in control of it, able to engage or disengage our empathy according to clinical circumstances'.

For Joe and Stephen, their SGEs related to how they learned to extricate personal distress experienced from reading case files and implementing a placement agency policy respectively.   Both participants acknowledged the process of regulating emotional empathy would probably remain a part of their future self-care plans.

Joe, a traditional aged BA student completed his first placement in a school for children diagnosed with mild-to-moderate learning disabilities. Referring to the children's Individual Educational Plans, Joe said,

> *They really took a lot out of me like. Just reading some of them, you're saying, "Jesus, how do they come in with a smile on their face every day?" … [It] wouldn't be some with conditions, but it'd be kind of like background where they were from, what kind of house they grew up in and, like, it was very, it ranged a whole lot even with the 10 or so within the class, it's just very ranged, like. Some of the houses would be, like, very nurturing and very caring and all, but others then were just very neglectful and … you'd see some social work file and all that kind of stuff.*

> *I remember, one time, one of the students in particular didn't want me to say … he didn't like being called by his second name, his father's, on his father's side, his surname. So I said it one day, like, without having known, so the SNA [Special Needs Assistant], she pulled me outside and said, "Look it, [he was just] … a bit offended by it and he knows it's not your fault or anything, he knew that you didn't know". So she just said, "Look, if you get a chance, just run down and have a look at his case file and just see why that student didn't want to be called by his father's second name".*

> *It opened up my eyes because a lot of the students wouldn't show off any conditions they may have or any intellectual impairments as such. You wouldn't think, you'd think they really shouldn't be in there but it could be down to something else, like, at home and not getting the support at home or anything like that and they're suffering from that as opposed to conditions that they may have or any impairments.*

I was a bit upset like. It was very difficult because, during the breaks, would be the main time you'd be reading or if you had to step outside if they were doing their reading or doing any exams that they're preparing for their Junior Cert. Like, any chance I had I just went into the staff room and generally [it'd] be quite empty and then you'd just be reading it there. And you're just trying to hold back the tears some of the times, like it was fairly, fairly emotional. And, I suppose, that's one of the things that [you] just become used to, like reading up on these case files and trying not to break down so to speak like.

Well, I suppose, like, after reading one or two, you're just then thinking … "Oh, you were warned about this, that this might happen and … this is what the line of work is about like". You'd be getting cases like that or even worse, like, so just learning to deal with it, I suppose.

It was fairly heavy going but, because there's only 10 or so, I managed to get [through] most of them within two days. It was such a huge learning experience for myself because … it was the first real placement that I had so I've never experienced reading any case files. I knew it was going to be a bit difficult to read but I didn't expect it to have that much of an impact. But I'd do it again just for the experience of it … that really taught [me] a lot about my boundaries and personal client relationships … You can't get too attached or anything like that so, overall like, it was probably one of the biggest learning outcomes I had from it. It taught me a lot about how I was able to cope with, well, the stress around that mainly … but … I'd definitely do it again.

It was good learning because I couldn't imagine myself in the next placement or … going out into the social care work and not have had that experience to read it and it may hit you like a tonne of bricks … The way I felt … was if you get it done early enough, you know what to

expect. Where[as] … if I had left that and not have gone near them and then would have expected that that was the line of work and then getting hit with it, like, later on down the line, it could have been a lot worse.

I feel like I'm a lot more prepared for it now, I know kind of what to expect and I know myself now what I can do to reflect on it without having any emotional attachment or having emotional breakdowns or anything like that. I know it's not going to be the end of it but, at least, it's a start. There's a lot more to work on, I suppose.

In relation to carrying his learning from first placement into second placement, Joe acknowledged:

I was prepared more so for reading any profiles or any case notes or anything like that, you know. That was probably the big learning point last year, and it really did help me along now this year, I have to say. There were a couple of stories here, like, as well but you kind of knew then just leave it till you get home or whatever. I know you're not supposed to mull it over but you can't help but thinking sometimes, you know. It was more how I kind of handled it, it was kind of, leave it till you get home, although it was only one or two things you heard but … Joe shrugs his shoulders.

Reading about service users' lives is a routine task in SCW (Dreyfus and Dreyfus, 1986; Eraut, 2000; Billett, 2009). While SCWers need to empathise with service users' life circumstances (Trevithick, 2008; Farrell and O'Doherty, 2011; Lalor and Share, 2013; Lyons, 2013; SCWRB, 2017b), it is important SCWers learn to manage their empathy to avoid burnout (Hendriksen, 2018). Joe favoured the detachment strategy rather than the 'toggle switch' (Neighbour, 2016, p.460) strategy when managing emotional empathy. Joe's reaction to reading Individual Education Plans contrasted to Maeve's reading of PPs. While fundamentally the same professional task, the difference in reaction could be attributed to the idiosyncratic nature of affect or to the

different type of content participants attended to. Joe's continual use of detachment as a strategy during his second-year placement could suggest he lacked 'supportive interventions' (Austin, 2016, p.375) from experienced workers that may have guided Joe toward managing the emotionally overwhelm he experienced from reading details about service users' difficult life contexts. Perhaps, and more likely, since Austin's work was not published at the time, the concept of toggle-switching was not in my intellectual framework, therefore I did not ask Joe about what supportive interventions were available to help him intentionally balance empathy and detachment regarding service users' life context.

Like Joe, Stephen came to the realisation he needed to manage emotionality during his second placement in a dry hostel for homeless men. Stephen found it difficult to establish congruence between acceptance as required in PCP (Rogers, 1967; Howard, 2009; Garavan, 2012) and implementing his placement's mandatory dry-house policy.

> *One of the things I suppose I found hardest was the hostel being a dry hostel, which means the men can't drink or take drugs in the hostel or come back under the influence of either. But not letting people in or asking people to leave (which felt like throwing them out) I found very hard. Where are they going to go? You'd say to them, "You can go to the waiting room in the Garda station, or you can go to the Accident and Emergency waiting room". Staff that were much more prepared for that part of the job than I was, they could do it - follow the 'dry house' policy, without seeming too upset by it. I was tormented, you'd have a recovering alcoholic, he's had maybe three pints but he's coherent, not falling around asking to get in to just go to his room to sleep it off and he's not getting in, the door isn't opened for him. I just found it hard not letting people in sometimes.*

I did bring it up in supervision and talked to my supervisor about different treatment approaches, I did some reading about addiction treatment that helped me understand relapse and its triggers. The more placement went on, the more times I had to deal with it, and that got me more used to doing it.

Most lads were okay about not being allowed in, they'd come back the next day, they'd own up to the drinking or that. They had no hard feelings to the staff. Really, as placement went on, I got a little bit more used to it. At the start, I was worried that not letting them into the hostel could make them go off on a bender and they wouldn't come back for three or four days, but that never happened while I was on placement. Most times, the lads wouldn't be too much under the influence, so you might bring them in [to] the office, have a talk to them rather than just saying "No" at the door. So, it was kind of a balancing thing like, keep the policy, but keep the relationship good too, without putting yourself and the house at risk. In a way, [the] relationship with the service user is secondary to safety, cos if they were well cut, you'd have that talk at the door or on the phone to them while they were at the other side of the door. But, again, the lads just came back the next evening, talked about what caused them to drink the day before, it was just accepted as relapse.

By the end of placement, I got fairly comfortable with it. Still, I don't think I'd ever get to a stage where not letting someone in wouldn't affect me. Looking at the bigger picture and if not letting someone into the hostel, finding somewhere else for them to go, means everyone is safe, that's the best I can do, I suppose. But it was definitely very challenging for me to connect not letting someone into the service as acceptance, but it is. It's accepting that they know the policy, and the decision to drink is theirs.

Reflecting the ethical challenges associated with practice (Banks, 2012a and 2012b; Charleton, 2014; SCWRB, 2017b and 2019), Stephen had an internal conflict between a humanistic and procedural response when one of the service users returned to the hostel under the influence of alcohol or drugs. The practice philosophy of the hostel was based on Rogers' PCP (1967 and 2003), but the hostel maintained a "dry-house" policy, which meant that no service user could be on the premises having consumed alcohol or drugs. Stephen's emotional intelligence (Goleman, 2007) allowed him to notice the torment adhering to the policy caused him, and reflective intelligence helped him notice a difference between his and the staff's reaction to implementing the dry-house policy. As recommended by PBL researchers to students who struggle with harmonising incongruence between theoretical positions and practice realities (Holtz-Deal, and Clements, 2005; Baartman and de Bruijn, 2011; Baartman et al., 2018; McSweeney and Williams, 2018), Stephen sought educational supervision (Kadushin 2002). Like Oliver, Stephen found expanding his intellectual framework about how relapse and choice operate in addiction treatment helped him to intellectually understand the binary between accepting that despite service users' knowledge about the dry-house policy, some service users still drank alcohol. Repeated experience (Fook et al., 2000; Newton et al., 2009c; Billett, 2011) reduced Stephen's emotional 'roller-coaster' (Newton et al., 2009c, p.397) and helped him to accept the complexity (O'Connor, 1992; Williams and Lalor, 2001; Garavan, 2012) of implementing the 'dry-house' policy as being part of service users' intervention plan. Like Joe, Stephen's self-knowledge (Sheppard et al., 2000; Sheppard and Ryan, 2003; Osmond, 2005; Trevithick, 2008; Eraut, 2009) allowed him to recognise the possibility that a level of toggle switching might be necessary when principles of PCP and hard boundaries (Cooper, 2012) intersect.

4:2:2:3 Conclusion

Many practice theorists (Rogers, 1967 and 1980; Schön, 1987; Mattaini, 1995; Sheppard et al., 2000; Pawson et al., 2003; Sheppard and Ryan, 2003; Osmond, 2005; Trevithick, 2008; Billett, 2009; Eraut, 2009) advise members of the social

professions to hold a comprehensive self-knowledge repertoire, and Lyons (2013) emphatically suggests SCW students should engage in learning about the *self* during their IPE. While *self* is attended to within the programme content, a personal curriculum (Billett, 2011) is established by an experience or event that disturbs current perspectives, patterns of action, or coping strategies (Dewey, 1933; Rogers, 1980; Schön, 1987; Edwards and Usher, 2001; Trevithick, 2008; Mezirow et al., 2010). As a 'non-rational way of knowing' (Osmond, 2005, p.891), the self-knowledge gained from working through these disturbances is considered 'integral' (Trevithick, 2008, p.1226) to students' professional ontological development (Hatem and Halpin, 2019). Insights provided by participants in this study show that despite the process of disentangling low interpersonal distance being slow, self-knowledge is attainable. This is important to know as the situations that necessitate disentanglement remain a continuous feature of professional practice, even when a toggle switch is found (Neighbour, 2016).

4:3 Collective (re)generation narrative typology

Identified through like event classification (Mertova and Webster, 2020), this section presents a collective (re)generation narrative typology which includes two aspects: co-participation and its inverse, inhibited participation.

4:3:1 Co-participation

Grand-narratives (Lyotard, 1979/1984) position events beyond their individual immediacy, thus creating a 'legitimating' (Lyotard 1993, p.18) symbolic bridge between individual experiences and a collective interest in them. As a form of reductionist socio-political analysis, grand-narrative seeks to identify the kernel of experiences through 'abstraction and formulation' (Clandinin and Connelly, 2000, p.38). Reflecting this study's ontological and epistemological commitment to intersubjectivity (Schütz, 1932/1972; Berger and Luckmann, 1967), individual becoming narratives were analysed for insight into SCW's collective (re)generation.

Billett (2001a, p.209) recognises co-participation as an interplay between four elements:

- A workplace invitation to authentic activity
- Practice focused interaction with experienced workers
- Guidance from experienced workers
- Learners' engagement with invitations, interactions, and guidance

Grant-Smith et al. (2017) proposes a triadic model of workplace learning where the college, placement agency, and student have responsibility in creating a learning environment that responds to generalised learning needs of the profession and individualised learning needs of the student. While not discounting the role of academic institutions, Billett (2002, p.66) prefers co-participation as the 'pedagogic practice' associated with practice learning, as co-participation distributes responsibility for workplace learning between the workplace itself, its experienced members, and the inexperienced newcomer. For Billett, the validation of practice learning is a separate task to practice learning itself. Analysis of individual becoming narratives indicated that participants experienced the four elements of Billett's (2001) co-participation during their placements, however, some participants did recount experiences when co-participation was inhibited. Therefore, this study offers co-participation and inhibited participation as aspects of SCW's collective (re)generation narrative typology.

4:3:1:1 Authentic activity

According to Billett (2011), authentic activities are tasks associated with the job one is undertaking or, for students, the job for which they are preparing to undertake. SCW is associated with many fields of practice (Share, 2009; Courtney, 2012) all of which has the purpose of promoting service user development (Kennefick, 2006), improving their quality of life (O'Connor, 2009), and increasing their social inclusion and social capital (Farrelly and O'Doherty, 2011). Financed directly or indirectly through public funds, SCW has a high-risk / high-trust occupational profile (Giddens,

1991). Drawn from the corpus of SCW literature (O'Connor, 1992; Williams and Lalor, 2001; contributions to Share and Lalor, 2009; Lalor and Share, 2013; Lyons and Howard, 2014; SCWRB, 2017b; 2019), Table 4:1 presents a classification of SCW tasks.

Table 4:1 Classification of SCW tasks

Classification of practice	Descriptors
Social-focused practice	Practice facilitating tasks of ordinary living which establishes and supports service users' social relationships, leisure activities, socialising, nutrition, hygiene, housekeeping, education, training, or work
Intervention-based practice	Bespoke, needs-based interventions provided for in a service, a community setting or within a service user's home and delivered to an individual, family, group or community based on addressing the complexity of service users' life circumstance and assessed needs
Practice governance tasks	Administrative, interdisciplinary, interagency, and governance work associated with providing professionalised care – PCP, day logs, meetings, evaluations, funding applications, financial audits, annual reports, inspections
Self-regulation tasks	Reflective practice, supervision, self-care, and continual professional development

In terms of practice learning literature, some tasks are considered low risk, standardised, repetitive, or mundane, with others considered high risk, complex, novel, or extra-ordinary (Reynolds, 1942/1985; Saari; 1981 and 1989/2012; Dreyfus and Dreyfus, 1986; Holman and Freed, 1987; Eraut, 2000; Edwards and Usher, 2001; Garfat, 2001).

For Stephen, Oliver, and Helen, engaging in tasks of ordinary living with service users - playing board games, supporting dressing, and casual conversation - became significant to their ontological change because it exemplified the inclusion and

independence (Stephen and Oliver) or low interpersonal distance (Helen). Being involved in practice activities that addressed the complexity of service users' lives provided the stimulus for three participants (Gail, Breda, and William) to reflexively consider the alignment between a generalised SCW identity and their practice actions. For Gail, observing a discrepancy between the approach she and her PE used to deliver the content of a training programme to service users caused her to alter her approach from instruction to facilitation. However, for Breda and William, participation in practice associated with delivering the services of their placement agency caused comparative rumination between their own and service users' biographies. Governance tasks provided the symbolic growth impetus for Ann, Peter, Maeve, Joe, and Stephen. Since her group would not run without funding, completing a funding application allowed Ann to undertake a real-time authentic activity associated with her placement agency. For Peter and Maeve, the responsibility for accuracy in delivering handover and producing day logs supported both participants to identify these administrative tasks as pathways to ontological change. For Joe and Stephen, emotional reactions to reading the difficult social circumstances of service users' lives and working through the internal conflict experienced when implementing an agency policy instigated their respective ontological change journeys. For Teresa, Carol, and Niamh, reflecting on their practice effectiveness, interpersonal distance with SUs, and the unconditional nature of their practice helped them to consider their respective professional ontology. These incidences did not stand alone as experiences of co-participation as they also involved interaction with and guidance from experienced staff, and a level of agentic action on behalf of the participant. The next section presents the type of interaction with experienced staff which participants incorporated into their SGE stories.

Table 4:2 Aligning authentic activity with classifications of SCW tasks

Participant	Authentic activity	Narrative typology
Social-focused practice: Routines supporting service user leisure activities, socialising, nutrition, hygiene, housekeeping, education, training or work		
Stephen	Playing Connect 4 with a service user	Enculturation
Oliver	Supporting a service user to dress independently after swimming	Enculturation
Helen	In-action reflection during a conversation with service users	Disentanglement
Intervention-based practice: Bespoke, needs-based interventions provided for in a service, a community setting or within a service users' home and delivered to an individual, family, group or community		
Gail	Delivering QQI L4 Sports and Leisure training	Enculturation
Breda	Co-facilitating group-based intervention	Disentanglement
William	Supporting independent living, involvement in job hunting and securing training opportunities for service users	Disentanglement
Practice governance tasks: Administrative, interdisciplinary, interagency, and governance work associated with providing professionalised care – PCP, day logs, meetings, evaluations, funding applications, financial audits, annual reports, inspections		
Ann	Funding application	Enculturation
Peter	Delivering part of hand-over	Enculturation
Maeve	Writing day-longs	Enculturation
Joe	Reading service users' files	Disentanglement
Stephen	Implementing dry-house policy	Disentanglement
Self-regulation tasks: Reflective practice, supervision, self-care and continual professional development		
Teresa	Evaluating the effectiveness of approached used to teach a service user to swim	Enculturation
Carol	Social boundaries with service users	Disentanglement
Niamh	Interacting with a service user after a drunken incident	Disentanglement

4:3:1:2 Practice focused interaction with experienced workers

Although inclusive social interaction such as coffee break chatting or sharing lifts to work events provides students with a localised sense of belonging to the placement context (Baumeister and Leary, 1995; Hughes, 2004; Tovar et al, 2009; Newton et al., 2011), interacting with experienced staff within the context of occupational activity (Billett, 1994; Newton et al., 2011; Billett, 2014) supports newcomers in learning the practice of their occupation. Table 4:3 presents three types of newcomer-experienced staff interactions which PBL literature identifies as helpful for learning practice. The table includes examples from participants' becoming narratives. Nine participants' stories (Peter, Maeve, Gail, Ann, Stephen, Joe, Niamh, Carol, and Breda) included in the individual becoming narrative typology contained examples of practice focused interaction with experienced staff which supported their ontological growth. Peter found the side-by-side interaction of attending handover with other staff an ideal opportunity for him to observe how to deliver handover and gave him a structure to imitate when he was invited by his PE to facilitate part of handover. The experience was positive and became a regular activity for Peter during placement.

For Gail, the opportunity to work side-by-side with experienced staff provided her with the opportunity to initiate an informal conversation with her PE about her facilitative approach to practice. Following Maeve's explicit intention for placement to have 'new-worker' inductive quality, an experienced member of staff invited her to learn how to write day logs through cycles of drafting, formative feedback, and redrafting. The support Ann's PE gave to her while completing a funding application was indispensable to Ann's understanding of what kind of information to include in the application. Ann's PE brough the significance of connecting the purpose of the group she wanted to run to national policy outcomes in the application. For Stephen, his first placement PE initiated an informal conversation with him about how his acceptance of a service user's invitation to play a game of Connect 4 embodied principles associated with PCP. Liking the informality of practice focused conversation, Stephen initiated one with his second placement PE when he was

Table 4:3 Practice focused interaction with experienced staff

Classification of interaction	Descriptors	Example
Side-by-side interaction	This occurs when students and experienced staff work alongside each other on projects, tasks or within a team context	Attending handover and facilitating parts of some handover meetings (Peter's enculturation story)
		Co-delivering training with a PE allowed observation of PE's practice approach (Gail's enculturation story)
		Cycles of day log writing, and formative feedback (Maeve's enculturation story)
		Completing a funding application (Ann's enculturation story)
Informal conversation	Initiated by either the learner or the experienced worker, dialogue is about issues related to practice and its delivery	Participant-initiated conversation about PE practice approach (Gail's enculturation story)
		Worker-initiated conversation about how theoretical concepts underpin practice (Stephen's enculturation story)
		Participant-initiated conversation about his difficulty implementing an agency policy (Stephen's disentanglement story)
		Worker-initiated conversation (Joe's disentanglement story)
		Participant-initiated conversation about the challenge of maintaining the concept of 'unconditional' in their practice (Niamh's disentanglement story)
		Participant-initiated conversation with the PE at the beginning of second placement, bringing forward a professional development issue (Carol's disentanglement story)
Formal conversation	Initiated by a PE because of an issue causing concern to the PE, dialogue is focused on learner welfare, practice quality or professional development.	End-of-placement conversation initiated by the PE about establishing socially appropriate relationships with service users (Carol's disentanglement story)
		Debriefing following a shadowing of an intervention group with service users (Breda's disentanglement story)

struggling to implement a placement agency policy. Niamh also initiated an informal conversation with an experienced staff member when she perceived a discrepancy between the concept of unconditional regard and her sense of forced politeness with a service user after an incidence of the service user's drunkenness. Both Breda's and Carol's PEs initiated conversations about concerns the PEs had about Breda's and Carol's welfare and interpersonal distance, respectively. While Breda's conversation occurred at a time in her placement which gave her time to utilise the feedback in a cycle of intentional learning before the end of her placement, Carol's conversation did not happen until the end of her first placement which left her little opportunity to rectify the issue within the context of her first placement. Oliver, Teresa, Helen, and William did not include practice focused interaction with experienced staff as an aspect of their becoming story. The next section attends to Billett's (2001a) third aspect of workplace affordance – guidance from workers.

4:3:1:3 Guidance from experienced workers

Pre-dating SCWRB placement requirements (2017a, p.6), IASCE (2009) highlighted the need for students to receive guidance from experienced practitioners to support occupational task completion. As outlined in Section 2:16:2, Billett (2013, pp.135-136) identified indirect guidance, direct guidance, and close guidance as three forms of guidance which help newcomers to learn practice. Ten participants in this study indicated that each of these forms of guidance contributed to their sense of becoming a SCWer. Table 4:4 reminds readers of the definition of each form of guidance and presents how they influenced participants' SCW ontology. Stephen, Oliver, Helen, Ann, Niamh, Gail, and Peter observed what they considered good practice in experienced staffs' practice and used it as an imitative standard. Oliver, Joe, and Carol also experienced direct guidance from more experienced staff. Oliver's PE gave him an overview of the service user's PCP and the outcome of a risk assessment associated with post-swimming dressing. An experienced worker suggested Joe read a service user's Individual Education Plan for him to gain background insight into

the service user's dislike of being called his father's family name; and Carol and Breda experienced direct guidance about how to manage interpersonal distance within their placement contexts. Ann and Maeve experienced close guidance from their PE's, in relation to completing a funding application and writing a day-log respectively. Table 4:4 below visualises the content of this section.

Table 4:4 Forms of guidance and participants' experience of guidance from experienced staff

Participant	Form of guidance
Indirect guidance: Occurs when learners observe how workers participate in the workplace and respond to practice situations, and may involve imitation if a newcomer perceives a similarity between a practice situation they encounter and those they observe the experienced worker engage in (Billett, 2013, p.136)	
Stephen, Oliver,	Used PE practice as an informal sounding board template and a standard to imitate
Direct guidance: A worker provides step by step direction about the task prior to completion, often giving learners 'clues and cues' (Billett, 2013, p. 135)	
Oliver	Overview of SU's PCP and risk assessment by PE
Joe	A worker suggesting reading case files
Carol and Breda	Support with interpersonal distancing
Close guidance: this is considered particularly useful during complex pedagogically rich activities (Billett, 2011, p.29) where the experienced worker provides immediate feedback to the learner, reinforcing or altering their course of action.	
Ann	Completing funding application
Maeve	Report writing

4:3:1:4 Learners' engagement with invitations, interactions, and guidance

As a reminder, agency is intentional or deliberate behavioural, emotional, or cognitive action aimed at personal change, development, growth, or learning (Bandura, 1977 / 2001; Eraut, 2000; Reeve and Tseng, 2011). This change is often 'bounded' (Billett and Choy, 2013, p.270) by the differential between current capacity and required capacity. Typically constructed as the act of reducing capacity differential, Billett (2001a, p.5) recognises the intentional rejection of structural or human support as an agentic act. While Eraut's (2000, p.115) implicit learning classification is without

intention or awareness, his reactive and deliberate learning classifications have intention and awareness suggesting Eraut's latter two classifications hold an agentic quality.

All participants accepted invitations (Billett, 2014) offered to them by their placement agency to engage in occupational tasks associated with the SCWer role in their placement agency. Table 4:5 outlines the agentic activity each participant included in their becoming story. Maeve's and Joe's actions could be classified as proactive (Newton et al., 2011) as they sought access to practice tasks. All participants reported engagement in some form of reflective thinking about their practice efficacy or personal impact as a feature of their SGE story. Reflective thinking about practice took the form of reflection in-action, reflection on-action, or reflection for-action (Schön, 1984 and 1987; Argyris, and Schön, 1994; Schön, and Rein, 1994), and reflective intelligence (Mead, 1934/1967). Introspective rumination, journaling, and conversation about reflective thoughts were favoured reflective tools. Backward reaching transfer or high-road integration (Baartman and de Bruijn, 2011) helped participants to use their intellectual framework or conceptual infrastructure (Flexner, 1915; Freidson, 2001; Trevithick, 2008) established during the academic element of their programme to intellectualise their practice and biographical experiences (Breda). Troublesome (Perkins, 2006) situations encouraged Oliver, Stephen, and Breda to expand their intellectual framework or conceptual infrastructure.

Other participants - Gail, Ann, Carol, and Stephen - engaged in practice discussion which were conceptually underpinned. Conversations with PEs or service users were a social infrastructure repeated in multiple participants' stories (Stephen, Breda, Gail, Carol, Ann, Niamh, Oliver, and Helen). While some conversations were initiated by PEs (Stephen, Carol, and Breda), others were initiated by participants (Stephen, Gail, Ann, Oliver, Niamh, Helen, and Carol). Some participants (Stephen, Gail, Ann, Niamh, and Carol) actively sought guidance from experienced staff (Clouder, 2003; Maidment, 2003; Parker, 2006; Eraut, 2009b; Eraut, 2010a; Frost et al., 2013; Billett, 2014), others did not (Oliver, Teresa, and Helen). Three participants (Maeve, Carol,

and Breda) indicated their PEs were proactive in supporting their learning. All participants who were given solicited or un-solicited feedback from their PE integrated it into their professional practice or social presentation. Repeated cycles of engagement with troublesome practice increased participants' familiarity with practice tasks (Peter and Stephen). While Oliver, Helen, and Peter used a tacit form of reflective intelligence to imitate the quality of practice they observed (Dreyfus and Dreyfus, 1986), Peter also drew on presentation skills developed in non-SCW, pre-college employment when he facilitated part of handover. Breda's development of relaxation-based self-care strategies in the summer between her first and second placement demonstrates agency, as does William's introspection and constant comparison. Participants' experiences cannot give a standardised description of how agency influences PBL, but they highlight the dynamic nature of bounded agency in the context of becoming a SCW. Table 4:5 presents this section's content is visual form.

Table 4:5 Learners' engagement with invitations, interactions, and guidance

Participant	Learners' engagement with invitations, interactions, and guidance
Stephen	Accepted practice invitations, engaged in PE led discussions, reflective intelligence; initiated informal conversation; extended his intellectual framework; engaged in cycles of practice; accepted the necessity of policy
Gail	Accepted practice invitations, reflective intelligence, initiated conversation with her PE, deliberative learning
Teresa	Accepted practice invitations, evaluative in-action reflection
Oliver	Accepted practice invitations, evaluative in-action reflection, imitation, deliberative learning; expanded his intellectual framework, conversation with service users
Helen	Accepted practice invitations, in-action reflection, reflective intelligence, conversation with service users, behavioural regulation
Ann	Accepted practice invitations, reflective intelligence, backward reaching transfer to consolidate her intellectual framework, sought direct guidance from PE
Peter	Accepted practice invitations, reflective intelligence, observation, and imitation, drew on skills developed in previous non-SCW experience
Maeve	Sought and accepted practice invitations, integrated feedback from mentor into practice
Joe	Accepted practice invitations, sought access to service users' files, reflection on-action, kept a reflective journal, high-road integration
Niamh	Accepted practice invitations, in-action reflection, initiated conversation with an experienced member of staff
Carol	Reflection for-action, attended to first placement PE feedback by incorporating it into second placement learning outcomes, engaged with scenario-based learning activities, addressing boundary issues when they arose in practice
Breda	Accepted practice invitations, acknowledged her struggle with self-care, reflective journal, introspection, proactively developed self-care strategies, using intellectual frameworks to understand elements of her own biography, disengagement rituals
William	Reflective thinking, introspection, constant comparison between his and service users' lives

4:3:2 Inhibited participation

A counter-narrative gives voice to a perspective different to a narrative. Counter-narratives are of 'critical importance' (Abell, Stokoe, and Billig, 2003, p.319) to creating a balanced understanding of a phenomenon. In contrast to co-participation, I suggest an inhibited participation is where invitations into practice are limited in quantity or quality thereby constraining newcomers' involvement in occupational practices and impacting on their PBL. In the case of this research, participants most frequently voiced a co-participation grand-narrative, however, some participants included experiences which diverge from co-participation, indicating an inhibited participation narrative. Replicating the structure used to present the co-participation narrative, this section presents aspects of authentic activity, interaction with and guidance from experienced workers' and agentic engagement included in becoming stories which point to an inhibited participation counter-narrative.

4:3:2:1 Authentic activity

As a reminder, Billett (2001a) described authentic activity as tasks associated with an occupation. While no participant questioned the authenticity of tasks undertaken while on placement to the SCWer role, Niamh, Oliver, and William did ponder the futility of some of their placement experiences. Niamh completed her first placement in a Family Resource Centre, at the beginning of placement Niamh worked on an

> *International Women's Day event and that other event, it was a Kurdish Museum, so it was like a display of their culture, their food, their clothes. My placement was just totally different than what I had in my head. I thought I'd be working more with the groups and stuff like that, but it wasn't, it was an awful lot of background work. I definitely think it was a limitation because a good few people in my course got an awful lot of time with clients, and I didn't. I had the direct work with the young people and I done [sic] that workshop but that was pretty much it.*

I felt I didn't get to develop my skills and that with actual clients, you know. I worked front of house for a week as well and you meet the people when they first come in … the people coming in looking to maybe use the computer room or enquire about courses or paying for courses and stuff but it's just not the type of work that I thought I'd be doing. But when I was asking "Can I get involved in this group, that group?" it was, "You can't because of confidentiality, you can't sit in on this because of confidentiality". I made the mistake in my interview of not asking what type of work I'd be doing on placement. I didn't ask that.

I'd been asked to do reports on a thing called Food-Cloud … I had to write a report on the housing need in the county. I had expressed an interest in working, if they were doing anything, you know, with young people or programmes for adults or parents or support groups or anything like that for the LGBT [Lesbian, Gay, Bisexual, and Transgender] community, I'd be interested, you know, getting involved in that, and I was asked to write a report on it. I feel like I'm not prepared for my next placement. It kind of feels like I'm starting from the start all over again.

SCW does involve planning and administration (O'Connor, 1992; Osmond, 2005; Trevithick, 2008; Doel and Shardolow, 2009; SCWRB, 2017b), but Niamh's level of involvement in administrative work seems to have limited her opportunity to experience practice-based services offered by her placement agency. This caused her anxiety about her sense of preparedness for second placement. During her interview Niamh referred to four other students being on placement in the service at the same time she was:

A Business and Administration [student] … done [sic] a two-week placement at Reception. There was another one doing Early Childhood education, so she was in the crèche. There was another one, I think she

was doing Social Care in another college and then I think there was
another student over in the crèche.

Niamh's situation points to two undocumented anecdotal concerns relating to placement. Firstly, it attends to how closely orientated the work of placement agencies is to the SCW job, and, secondly, it attends to the number of students a placement agency simultaneously facilitates. Published in the years between Niamh's first placement interview and write-up of the finding, criterion 2.4 of the SCW education criteria (SCWRB, 2017b, p.6) requires the 'selection of practice placements to ensure quality learning experiences for students that reflect the normal context and environment of practice'. Niamh's description of the work she was involved with compares more closely with examples of Irish community development work (Jackson and O'Doherty, 2011) rather than SCW (Share and Lalor, 2006; Lalor and Share, 2013: Howard and Lyons, 2014).

Oliver also expressed disappointment with his second placement in a hostel for homeless men. He found it difficult to align the construct of empowerment and advocacy he developed in his first placement – a day service for adults with disabilities which had longitudinal contact with service users – with the short-term intervention model of practice used by his second placement. Oliver found

> *… empowering people and whatever, I didn't see that as being a kind of a*
> *strength at the start, I didn't see it as a strength of the service's approach.*
> *It seemed that the men were to fit in with the service, service users had to*
> *meet certain conditions – no drink or drugs before they could stay at the*
> *hostel. Fresh days don't happen - if they mess up, they don't get to stay in*
> *the hostel. Advocacy was one of my learning objectives for second*
> *placement and the reason being that … I would have been involved okay*
> *with some advocacy, I suppose, in the first placement but there was nothing*
> *really meaty in it. So I kind of thought that, given the client group, that there*
> *was a chance to get a bit more involved in advocacy, to get a bit more*

experience of it but, as it turned out, that didn't happen. I'm not sure how good a placement experience it was really.

I didn't really know much about the model of intervention they used – big mistake really. The biggest thing that I learned, I think possibly, was just the importance of knowing about the intervention approach used by a service, and that uniformity of approach from staff is important. The portfolio pushed me to find out a bit more about national homeless and drugs policy. I researched the reasons behind homelessness, different approaches to drug rehabilitation - which is good, I suppose, but I'd admit it, it was a bit of a wasted placement.

The model of intervention (Trevithick, 2008 and 2012; Payne, 2013) used in Oliver's second placement contrasted with that used in his first placement. However, being unaware of this prior to beginning first placement, Oliver felt the placement did not provide him with an opportunity to extend and expand his empowerment and advocacy approach to practice. However, the portfolio became a 'mediating tool' (Eraut, 2010c, p.15) as it expanded his propositional knowledge of models of practice associated with homelessness and drugs. It also expanded his knowledge about Irish social policy associated with these two social issues.

A first placement incident brought William's attention to how practice learning is influenced by an aspect of his college's placement insurance policy. In his college [38], students on placement had to be in the company of a worker when interacting with service users:

The thing that struck me most about when I was in SERVICE NAME was how little I knew about one-to-one interaction. Some of the service users

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[38] Anecdotal evidence points to this being the case.

had issues and there was one or two issues that happened while I was there and you're kind of thinking back to the training like. Am I expert enough to handle this? One of the incidents that happened to me was one of the girls … I was posting a newsletter they had done and one of the service users was right, literally, nearly standing on me toes and she was really upset and annoyed. It was an issue with an ex-boyfriend and her Mum, so there was an issue there too. That lad had issues as well. She was afraid he was going to commit suicide and that was landed right at me. I never had any experience of anything like that before.

This would have been in the first couple of weeks. Now, being a mature student and … thinking, "Right, okay, let's be sensible about this". What I would have been told and what do I know myself. I know there was an issue with insurance that students were not to be left unsupervised and that's another thing that I'll speak to you about as well, but the fact that I was in a large apartment complex and I was just putting, as I said, a newsletter into … little post boxes. I was just there doing that, but I knew the girl from coming and going paying her rent, so I knew her to speak to. And, like, I was thinking to myself, "Okay". I had a kind of a rush of blood to the head to the first, like. Am I okay to be standing here talking to her? What do I do? Do I say to her, "Right, you're talking something privately, do you want to move to somewhere private?" But, if I move somewhere private, I'm on my own and am I trying to isolate … you know, all this kind of stuff. So she said what she had to say and I says to her, "Listen, the first thing you need to do is contact your social worker, maybe make an appointment to see your doctor". And I just gave her a couple of steps like that and the minute I left then I got onto my key worker and I says, "Listen, there's been an incidence that I want to flag with you, I want to speak to you in the office", and that's the way it went.

William's experience gives insight to an internal dialogue associated with 'other events' (Mertova and Webster, 2020, p.65) that may concern a student when they engage with a service user while on placement. Not only was William concerned about his ability – professionally and personally – to support the service user, but he was also mindful of his college insurance guidelines. While an example of using policy to inform practice (Eraut, 2000; Pawson et al., 2003; Trevithick, 2008; Billett, 2009; SCWRB, 2017b), it was not interpreted this way by William, rather, insurance restrictions were interpreted as a barrier to feeling "*expert enough*" to comfortably manage this situation. William was agentic enough to bring this authentic, organically emerging event to his PE's attention, thereby prompting a practice-focused interaction with his PE (Eraut, 2009; Billett, 2011; Newton et al., 2011; Trede et al., 2012; Trede and Smith, 2012; Billett, 2014).

4:3:2:2 Practice-focused interactions with experienced workers

As a reminder, practice-focused interactions can be side-by-side practice (Cooper and Madiment, 2001; Madiment, 2003; Mumm, 2006; Billett, 2011) or an informal or formal practice focused conversation (Eraut, 2009; Billett, 2011; Newton et al., 2011; Trede et al., 2012; Trede and Smith, 2012; Billett, 2014) between neophytes and experienced staff aimed at supporting newcomers to learn occupation specific practices which contributes to their professional identity formation (Dreyfus and Dreyfus, 1986; Holman and Freed, 1987; Saari, 1989/2012; Billett, 1994; Mumm, 2006; Eraut, 2009; Billett, 2011; Newton et al., 2011; Trede et al., 2012; Trede and Smith, 2012; Billett, 2014). All participants in this study experienced some form of practice-focused interaction with experienced workers, but for Maeve it contributed to her experiencing an inhibited participation narrative during her second placement in an Autistic Spectrum Unit. That was in contrast to her first-placement experience where practice-focused interaction with staff contributed to her feeling like a SCWer. The 'she' Maeve refers to in the interview excerpt is the class teacher.

I did ask questions like, "Why are you doing this?", "Why are you doing that?" And she kind of got on to me, she was like, "Can you not ask me this outside of class times?" I was, like, "Okay, I can, that's no problem". But she said it in such a way as if I had been doing it and it had been annoying her and she was letting it build up and build up. But she hadn't given me the opportunity to know …that it was inappropriate, and I hadn't been really told, "Can you ask me that another time?" in a nicer way at all. To be frank, she wasn't very nice to me.

I was able to ask the SNAs … it was very hush hush kind of … I was treated like a secondary school student as opposed to like a college student. It was really like … I'm just there to wash up and to take the kids up to a classroom or something. I dreaded going in there in the mornings, I really did. I enjoyed my placement in terms of the kids, and they were great and I loved the work I was doing, but when I had to interact with them it was just, it was painful. It was like pulling teeth.

I didn't want to give her the satisfaction of me leaving cos [sic] I knew she wanted me out. I knew she didn't want me being in her classroom. She had no interest in me [sic] course. There's a dark cloud over it, unfortunately, yeah, but … it's taught me to, kind of, to say something earlier maybe and not to bother trying sticking it out. Because if … I was going in there miserable and it probably, probably showed and I probably should have done something about it earlier and I would have had a better placement.

Co-participation difficulties emerged for Maeve when she perceived her PE's irritation at her questions about the rationale for the activities her PE was doing with the children. Maeve may have unintentionally increased the complexity and dynamic of the classroom environment by asking questions, which resulted in the perceived annoyance of the PE. Because of the distracting nature of questions asked while

professionals are doing tasks associated with their work, Eraut (2009) recommends practice conversations and questions should happen away from the context of practice. Maeve reported the semi-secretive way she asked SNAs practice-related questions, and felt she was asked to do tasks that were not associated with SCW. The competitive nature of the relationship, and Maeve's belief that her PE was disinterested in her course, also contributed to a poor sense of 'belonging' (Newton et al., 2011) to her second placement practice environment. It also illustrates the 'marginality or disconnectedness' (Tovar et al., 2009, p.156) students experience when they encounter aversive social dynamics with placement colleagues. Baumeister and Leary (1995) and Newton et al. (2011) note that disconnectedness can reduce students' openness to create or accept practice-learning opportunities.

4:3:2:3 Guidance from experienced workers

In terms of Billett's (2013) guidance framework – indirect guidance, direct guidance, and close guidance – none of the participants indicated indirect guidance by experienced workers as contributing to them experiencing an inhibited-participation narrative. However, Carol and Oliver included examples of poor guidance-giving in their account of their respective first and second placements.

It was at the end of Carol's first placement that her PE gave her advice:

> *He was like, "You have to stop using your heart over your head". … Now,*
> *I need to think professional standards, I need to think of the guidelines*
> *and policies that way.*

Although the guidance provided resonated with Carol, she did not report any suggestions her PE made about how these changes could happen. Supervision is recognised as an ideal context for giving students formative feedback aimed at progressing them towards professional competence (Parker, 2006; Tovar et al., 2009; Drisko, 2014). However, Carol indicated that "*supervision was kind of casual*" and

additional to the late timing of feedback, the possibility that this 'educationally focused' (Bogo, 2006, p.164) feedback might have a developmental impact was slight. It is for this reason IASCE (2009) recommends weekly, formal supervision sessions for students where professional competence is a key item on the supervision agenda (Drisko, 2014).

Oliver described supervision in his first placement as *good. "We had a regular hour a week, usually on a Thursday before going home"*, but he had a contrasting experience on his second placement:

> *Realistically, in the space of 11 weeks, I think I had three structured supervision sessions. I had a few of what were 'unstructured'. In a quiet time, I'd ask about something procedural and we might get into talking about something else and he'd take a few notes – he called it 'unstructured supervision'. I felt I was struggling a little bit and, with just managing everything and my motivation wasn't brilliant, so I brought that up but, I don't think, he wasn't terrible comfortable with it. I was just looking for guidance, maybe, or reassurance, but didn't get much from the supervisor.*

Oliver reported feel unsupported by his second-placement PE by the irregularity of supervision meetings. Although Oliver seeking support could be considered an act of agency, Oliver's recount of his PE's discomfort suggests his PE might not have thought so.

4:3:2:4 Learners' engagement with invitations, interactions, and guidance

While personal agency is usually exemplified by the acceptance of support and guidance (Bandura, 1977/2001; Eraut, 2000; Reeve and Tseng, 2011; Billett and Choy, 2013), Billett (2001a) recognises the rejection of support and guidance as an agentic act. While none of the participants spoke about rejecting support offered by

experienced staff or PEs, some participants preferred to use 'reflective intelligence' (Mead, 1934/1967, p.141) to work out solutions to practice 'dilemmas' (Mattaini, 1995, p.64).   For example, in his first placement Oliver worked out his risk anxiety without seeking guidance or support.   Similarly, Helen worked out the low interpersonal distance between herself and the adolescent girls she worked with in her first placement by herself.

4:4 Transitioning towards informal incorporation

Attending to the first and second research objectives, the next section distils placement-based [PB] SGEs, social infrastructures, and pedagogically rich activities that helped or hindered participants' sense of becoming a SCW.   Constructed as an anthropological rite of passage (van Gennep, 1960), placement supports students to attach themselves to SCW's professional *Umwelt* (Schütz, 1932/1972; Berger and Luckmann, 1967; Wenger, 1998; Dellgran and Höjer, 2009) and exposes students to transition rites (van Gennep, 1960, p.21) which help them breach the anthropological 'portal' (ibid, p.22) of informal incorporation (ibid., p.21).   While interview extracts provided insight into 'moments' (Wenger, 1998, p.60) when participants became aware of their changing ontology, they also provide insight into what socio-cultural aspects of their situated learning in a SCW practice environment 'hooked' or 'rebuffed' their transition towards informal incorporation into SCW.   Therefore, a thematic analysis of individual becoming and collective (re)generation narrative typologies was undertaken using SGEs, social infrastructures, and pedagogically rich activities code.

4:4:1 Transition hooks

As outlined in Section 1:5:3, any activity or situation which captures or increases a student's interest in, or appeal of practice learning is considered a transition hook. Table 4:6 presents SGEs, social infrastructures and pedagogically rich activities which thematic analysis identify as hooking participants' growing sense of becoming a SCWer.

Table 4:6 Transition hooks

Symbolic growth experiences	**Practice-orientated experiences**
	Social interaction with service users Becoming aware of SCW values Reading service users' files Intervention based interaction with service users Using a service user orientation rather than self-orientation to inform practice action
	Self-orientated experiences
	Experiencing internal conflict How to de-personalise reaction to practice situations Social relationships within the context of a professional role Intersection between personal biography and service users' life contexts

Social infrastructures	Being in the practice company of social care workers Work culture embedded with SCW values and role models Invitation into authentic tasks Conversations about practice issues Supervision – regular and support focused Guidance and mentoring Timely feedback from experienced workers Informal positive feedback Positive non-verbal communication Planned change focused feedback
	Placement agency activities
Pedagogically rich activities	Inclusive atmosphere Invitation early in placement into non-complex tasks Task complexity increasing later in placement Opportunity for guidance if needed Involving students in administration Giving students access to service users' personal plans or Individual Education plans

Pedagogically rich activities	**Learner – practice orientated activities**
	Accepting invitations to non-complex and administrative tasks
	Observing practice underpinned by SCW values
	Initiating evidence informed practice conversations
	Using evidence informed practice approach to extend abstract intellectual framework
	Using an abstract intellectual framework to guide practice actions
	Reflective practice
	Keeping a reflective journal
	Using reflective intelligence
	In-action reflection
	On-action reflection
	Intentionally setting practice learning goals
	Learner – self-orientated activities
	Intersection between self and work
	Breaking habits
	Generalising 'soft' skills – e.g., presentation skills transferred from non-SCW employment
	Managing emotional reaction to service users' life circumstances
	College activities
	Set assignment requiring insight orientation and backward reaching transfer
	Assessing tutor's positive reaction in tripartite meetings

4:4:1:1 Symbolic growth experiences

As a reminder, in this research, SGEs are considered experiences in which a person's changing identity or ontology is represented. Participants identified two types of SGEs which significantly influenced their changing ontology: practice-orientated experiences and self-orientated experiences. Practice-orientated experiences turned participants' attention outward in terms of their response to practice tasks and context, while self-orientated experiences turned participants' attention inward towards their reaction to practice tasks and contexts. Both orientations are pivotal for newcomers to develop a sense of becoming a member of their desired occupation. Practice-orientated experiences which participants associated with their sense of becoming a SCWer were social interactions with service users (Stephen - playing Connect 4), becoming aware of SCW values (Gail - adapting to a facilitative teaching style), reading service users' files (Maeve), and intervention-based interactions with service users (Oliver - helping a service user meet his personal goal of dressing safely after swimming). Collectively, these are practice tasks that helped participants position service users and the immediacy of their needs as central to their practice actions (Reynolds, 1942/1985; Sheppard, 1998; Trevithick, 2003, 2008, and 2012).

In contrast, learning to inhabit the SCWer role gave rise to self-orientated experiences. While self-orientated experiences resulted in internal conflict (Rogers, 1980), participants learned how to create an appropriate social distance between themselves and service users (Niamh - unconditional regard) or establish appropriate social distance in relationships with service users (Helen - laughing with SUs - or Breda and William - the interconnection between personal and service users' biographies).

4:4:1:2 Social infrastructures

In this research social infrastructures are considered relationships or activities that organise interaction between students and service users, staff, and their profession while they are on placement. Probably more visible when absent, being in the practice

company of SCWers is a placement social infrastructure that facilitated some participants' (Stephen, Teresa, Helen, Oliver, Gail, and Peter) exposure to SCW values and practices. A practice environment inhabited by SCWers gives SCW students access to a cultural climate to appropriate (Berger and Luckmann, 1968) and role models to imitate (Dreyfus and Dreyfus, 1986; Eraut, 2010a). Lack of such social arrangements left Niamh without any sense of ontology change in her first placement and left Maeve and Oliver feeling dissatisfied with their second placement learning. Invitations into practice (Billett, 2014) were essential to every participant's SGE. In addition to them representing practice orientating experiences, invitations into practice created the opportunity for participants to have conversations (Eraut, 2009; Billett, 2011; Newton et al., 2011) with their PE or experienced staff about practice related issues (Stephen – agency policy; Breda – self-care; William – college insurance; Ann – funding applications; Niamh – unconditional positive regard). Oliver and Helen enacted the partnership aspect of PCP) when they had conversations with service users about issues preventing them from taking the role of a SCWer.

Supervision is a well-recognised situated learning social infrastructure within SCW policy (IASCE, 2009; QQI, 2014; SCWRB, 2017a) and practice learning research (Cooper and Madiment, 2001; Holtz-Deal and Clements, 2005; Parker, 2007; Byrne-Lancaster, 2017; McSweeney, 2018). Participants (Peter, Oliver – first placement, and Breda) found regular supervision focused on reviewing the previous week's work, exploring practice strengths and challenges, and planning work for the following week a useful social infrastructure, and they found irregular supervision unhelpful (Oliver – second placement and Carol). Feedback on task performance is a central process associated with practice learning (Parker, 2006; Eraut, 2009; Tovar et al., 2009; Billett, 2013) and participants' SGEs identified the importance of feedback being timely (Carol and Maeve) and informal (Stephen). Working along-side experienced workers facilitated the immediacy of mentorship and feedback (Gail, Ann, and Maeve).

4:4:1:3 Pedagogically rich activities

Reflecting a constructionist view of learning, pedagogically rich activities are those which provide time to increase a learner's role capacity. Reflecting Grant-Smith et al.'s (2017, p.38) triad of placement support, thematic analysis of individual and collective typologies, identified three categories of activities which provided rich opportunity for participants to increase their SCW role capacity: agency activities, learner activities, and college activities. In terms of placement agency activities, the provision of an inclusive atmosphere is an essential feature of newcomers' ontological change. As indicated in Niamh's first placement and Maeve's second placement experiences, the newcomers' evaluation of an environment being non-inclusive can be for different reasons, limited opportunities to engage in authentic activity (Niamh) or a PE's lack of occupational recognition (Maeve). Invitation to complete non-complex practice tasks at the beginning of placement (Stephen) and increased task complexity across the duration of placement (Peter, Oliver, Ann, Gail, Maeve) also supported participants to gain a sense of becoming a SCWer. While the level of guidance needed or sought from experienced workers varied between participants, the opportunity to receive guidance was available for most participants (with the exceptions being Carol's first placement and Oliver and Maeve's second placements). Some participants identified administration tasks (Peter, Ann, and Maeve) and having access to service users' personal plans (Maeve) and Individual Education Plans (Joe) as significant to their developing sense of becoming a SCWer. I acknowledge that allowing students access to a service users' personal data is a contentious issue at a human right (United Nations, 2006) and a legal level (European Union, 2016), however, Trevithick (2008) identifies case knowledge as a source of professional knowledge. So, the decision to allow students access to service users' files must be made from the perspective of the best interest of the service user (SCWRB, 2017b). The substantive issue associated with allowing a student access to the service users' care plan or case file is safe practice. For Maeve, access to a service user's care plan allowed her to learn about their communication passport, stress triggers, and de-escalation techniques which informed her practice and maintained continuity of care for the service user.

Thematic analysis identified certain learner activities that orientated participants towards practice. Of primary importance was participants accepting invitations to practice (Oliver, Breda, and William). Active observation of practice underpinned by SCW values gave participants a standard of practice to imitate (Stephen, William, Peter, and Gail). Resolving practice uncertainty through trial and error (Teresa), evidence-informed practice conversations with experienced staff (Niamh, Stephan, and Breda), or through independent learning (Oliver and Breda) not only extended participants' abstract intellectual framework but utilised participants' reflective practice skills. Although keeping a reflective journal was advocated by all participants' SCWe providers, William proclaimed not keeping a journal was countered by introspection and rumination which focused his suitability to the profession (Reynolds, 1942/1985; Holman and Freed, 1987). In addition to in-action reflection (Schön, 1987), reflective intelligence (Mead, 1934/1967) also helped to distinguish differences in participants' practice and that of experienced workers (Teresa, Oliver, Gail, and Helen). Participants created intentional learning (Eraut, 2000) to reduce the differential between their own and experienced workers' practice. For Joe and Ann, the reflective journal was indispensable in facilitating on-action (Schön, 1987). It also supported them connect practice and theory. Issues associated with reflective practice show the subtle intersection between practice and the self. For Oliver, self-oriented reflection highlighted how his aversion to risk impacted on the service user's achievement of a life goal. Extending his intellectual framework to include the right of a person with a disability to fail helped him forefront the service user in his practice. For other participants, such as Joe and Stephen, managing their emotional reaction to service users' life experiences and the impact of policy on service users' lives were other examples of self-orientated reflection. Breda's SGEs extended over two placements and demonstrate how entanglement between self and practice can highlight how gaining self-oriented learning and self-knowledge associated with ontological development can be a protracted experience. While participants' experiences of becoming a SCWer held insight into what 'hooked' their changing ontology, they also gave insight into what rebuffed their changing ontology.

4:4:2 Transition rebuffs

In the binary position to hooks, rebuffs challenge, impede, delay, or regress a person's interest in or appeal of practice learning. Although it is possible for rebuffs to prevent the transition of a student into SCW, no participant in this study indicated this level of rebuff influence. Rather, some participants experienced SGEs, social infrastructures, and pedagogically challenging activities that impeded their sense of becoming a SCWer. These rebuffs are outlined below in Table 4:7.

Table 4:7 Transition rebuffs

	Practice orientated experiences
Symbolic growth experiences	- Lack of authentic activities - Untimely feedback - Lack of knowledge about the intervention approach used by the placement agency
	Self-orientated experiences
	Rumination about biographical intersection with service users' lives
Social infrastructures	- Poor disciplinary recognition - Poor quality student-PE relationship - Irregular supervision - No lone practice due to college insurance restrictions
Pedagogically challenging activities	**Placement agency activities**
	- Over-use of skills associated with previous occupation - Lack of opportunity to engage in SCW practice tasks - Poorly timed change focused feedback

4:4:2:1 Symbolic growth experiences

Like SGEs that hook transition into SCW, rebuffs to this transition are also classified as practice-orientated or self-orientated. Four participants identified SGEs which were antagonistic to their sense of becoming a SCWer. Despite being busy during their first placements, Niamh and Carol had a sense of unpreparedness for their second placement due to a lack of authentic SCW activity (Niamh) and poorly timed feedback (Carol). Oliver attributed his lack of knowledge about the intervention approach (Trevithick, 2008) used in his second placement agency to his rebuffing experience. William was the only participant who spoke of a self-orientated rebuffing experience. Low interpersonal distance between William's and service user's lives caused William to constantly ruminate about the legitimacy of him place-taking in SCW collective membership.

4:4:2:2 Social infrastructures

In addition to poor disciplinary recognition (Power, 2016) and a poor student-PE relationship (Eraut, 2009; Newton et al, 2009a and 2009b; Hamshire et al., 2012) experienced by Maeve on her second placement, Oliver and William identified other social infrastructures as impacting their sense of becoming a SCWer. Irregular supervision and lack of practice-related conversation compounded Oliver's sense of rebuffed ontological growth during his second placement and insurance restrictions prevented William from engaging in one-to-one work with a service user on his first placement.

4:4:2:3 Pedagogically challenging activities

Contrasting to pedagogically rich activities, pedagogically challenging activities are those with limited opportunity to learn SCW practice. Although analysis of typologies did not identify learner or academic activities as pedagogically challenging, Niamh found the repetitive use of administration skills associated with her previous occupation

pedagogically challenging. The situation was compounded for Niamh by the number of students simultaneously undertaking placement in her placement agency which made her feel unprepared for her second placement. For Oliver, lack of opportunity to have conversations with his PE about practice-related issues contributed to his opinion that second placement was a wasted opportunity.

4:5 Chapter conclusion

Based on the socio-cultural analysis of data generated in two post-placement socio-linguistic interviews which explored moments when participants developed a sense of becoming a SCWer during their placement, this research identifies enculturation and disentanglement as two processes involved in newcomers' individual becoming typology and identifies co-participation and inhibited participation as processes involved in SCW's collective (re)generation narrative. It is essential that newcomer students are offered and accept invitations into authentic SCW activity while on placement. These invitations are most helpful to practice learning when they are accompanied by guidance and feedback from experienced staff which support students attain their progressive narrative (Gergan and Gergan, 1986) through bounded agency (Shanahan and Hood, 2000; Billett and Choy, 2013). Thematic analysis of narrative typologies identified experiencing practice-orientated and self-orientated SGEs in a SCW cultural environment supported participants' ontological change. Significant to ontological change were social-infrastructures such as invitations into low-complexity SCW practice, practice conversations, supervision, guidance, mentoring, and timely formative feedback. Three classifications of pedagogically rich activities that hooked participants' sense of becoming a SCWer were identified: placement agency activities, learner activities that were practice and self-orientated, and college activities were also used to classify transition rebuffs. Rather than moving participants toward informal incorporation, rebuffs challenge this progression. Chapter 5 discusses how placement contributes to SCW's human production, presents insights for SCWe, identifies contributions considering its scope, limitations, and delimitations, before concluding with implications this study has for SCWe and human production.

Chapter 5: Conclusions, contributions, and implications

The purpose of the final chapter is to discuss insights this research study has for understanding placement as a site for ontological change and to present conclusions, recommendations, contributions, and implications this study has for SCWe and SCW human production.

5:0 Chapter introduction

Internationally, placement experienced during IPE courses is accepted as a signature pedagogy for practice learning (Shulman, 2005a; Doel and Shardlow, 2009; Wayne et al., 2010) and nationally it is considered the cornerstone of SCW practice education (Forkan and McElwee, 2002; Doyle and Lalor, 2009 and 2013; Courtney, 2012; Byrne-Lancaster, 2014a; Lyons, 2014). The interpretivist stance taken in this research is underpinned by social phenomenological concrete intersubjectivity (Schütz, 1932/1972) and supported the research answer its overarching question - How does placement-based learning experiences support social care students to develop a sense of becoming a social care worker? While Table 3:9 presented alignment between this study's research objectives, its analytical framework, and findings demonstrates how this study achieved its objectives, the contextual knowledge about how PBL experiences support students develop a sense of becoming a SCW contributed by this research study, its findings can be summarised in three points.

First, PBL experiences that instigate ontological change arise organically from the immediacy of practice that offer, or at times restrict, opportunities for students to participate in different tasks associated with SCW practice which are outlined in Table 4:1. Although non-complex for experienced workers, participants recounted the troublesome nature these tasks or experiences had for them as newcomers to SCW. Second, an ontologically important SGE triggered either a cycle of cognitive rumination or a cycle of introspection that respectively orientated participants toward SCW practice or toward their biography. At times, experienced staff were available and prepared to discuss participants' ruminations and introspections, other times participants did not share their ruminations and introspections with staff as they wanted to resolve the issues themselves, or felt that opportunities for such conversations were limited. Cognitive rumination, introspection, and conversations with experienced staff helped participants resolve the troublesome nature of the SGE. When participants used intellectual and policy knowledge when thinking about the experience that influenced their ontological change, it helped consolidate their abstract intellectual framework and their ability to engage in clinical reasoning.

Third, participants experienced both hooks and rebuffs to the developing sense of becoming a SCWer during placement.   Most significantly, participants' experiences suggest placement social infrastructures must be welcoming, incorporative, and luminary, where students are surrounded by SCWers in a culture embedded with SCW values.   In addition to invitation into authentic SCW tasks, newcomer SCWers need regular supervision in which they received guidance, mentorship, and timely development-focused feedback.   The research suggests placement agency must establish and facilitate 'hooking' pedagogical activities, whereas students must accept pedagogical opportunities to enhance and extend their practice and their abstract intellectual framework.   Engaging in reflective practice helps trigger a cycle of personal and professional development which helps resolve tension between students' biography and the SCWer role.   This research also highlights how students on placement can experience rebuffs to practice learning.   Although these also had pedagogical value for participants, rebuffs may have negative outcomes that are not captured in this study.

The remainder of this final chapter is dedicated to discussing conclusions about how to best support SCW students' ontological development during placement.   This research helps SCWe stakeholders 'glean a more culturally nuanced and narratively active understanding' (Gubrium, 2006, p.250) of how SCWer ontology develops on placement.   Contextualising placement as an anthropological frontier, the research further suggests placement supports SCW human production and membership regeneration.   It shows that the triad of ordinary, mundane practice moments, support from experienced workers, and learner's bounded agency repurposes placement from a site of personal achievement to a culturally focused liminal experience (Meyer and Land, 2003; Evans and Kevern, 2015; Steckley, 2020).   After discussing insights, conclusions, and recommendations this research has for SCWe, this chapter will consider how findings imply a role for placement as a key site for SCW's human production.   The scope, limitations, and delimitations of this study are presented before contributions this research makes to SCW scholarship are identified.   Implications of the research concludes the chapter.

5:1 Insights for social care work education

For newcomer SCW students to experience ontological change they must be immersed in SCW practice, they need to hold bounded agency, and they need SCW luminaries to guide the way toward informal incorporation.

5:1:1 Immersion in social care work practice

This section presents the rationale for immersion in SCW practice being cited as a research conclusion and presents reasoning for further research based on this conclusion. Multiple participants included observing and participating in SCW practice as influencing their changing ontology. Therefore, it is concluded students need to undertake placement in a SCW agency, thereby providing them with the best opportunity to appropriate SCW practices and values (Schütz, 1944 and 1964/1977; Wenger, 1998; Rogoff, 1990 and 1995; Eraut, 2000; Billett, 2001a, 2001b, 2001c, and 2004). By extension, this environment will have SCW role models for students to observe and imitate (Dreyfus and Dreyfus, 1986; Fook et al., 2000; Billett, 2011) and should provide students with opportunities to engage in all aspects of SCW practice (see Table 4:1). Consequently, since SCW services are the most likely site to provide students with an immersive experience, role models, and authentic practice opportunities, SCW services are recommended as the practice education site for first placement SCW students. This recommendation may also help reduce poor occupational recognition (Power and D'Arcy, 2018) and increase opportunity for occupational identification. However, as indicated in the analysis of SGEs, some participants experienced limited role modelling, therefore the existence of anti-models, although ethically sensitive, could be considered in future research.

Involvement in social and intervention-based interactions with service users was indicated by participants as pivotal to their sense of becoming a SCWer, therefore it is concluded that such interactions are essential for SCW ontological development. Social interaction came from an informal invitation offered to students by service users or from the general social interaction that exists between service user and SCWer within the often-informal context of SCW practice (O'Connor, 1992; Williams and Lalor, 2001). Invitations into intervention-based interaction with service users was offered by staff, reportedly, based on service user care plan needs and on skills students developed during their non-SCW employment that predated their SCWe. While all interactions seemed to have low to mid-range risk-to-responsibility ratio (Hanks, 1991; Billett, 2011), interactions implicitly delegated responsibilities associated with the role of a SCWer to participants. Therefore, it is concluded that informal and formal invitations into authentic practice that held some level of responsibility is significant for developing a SCWer ontology while on placement. While it is concluded that students must involve themselves in the social milieu of placement, additional research into how Irish SCW students engage in responsibility taking during placement is recommended as understanding how student professionals meaning-make and accept professional responsibility was outside the scope of this study. This study could follow-up on suggestions from Garfat (2001), Holtz-Deal and Clements (2006), and Everett et al. (2011) regarding how a progressive supervision supports students develop autonomy and professional responsibility while on placement (Clouder et al., 2021).

While placement in SCW services is recommended, other research studies highlight the divergent employment destinations of SCW graduates (Cantwell and Power, 2016; McHugh, 2016) and the multiplicity of titles under which SCW graduates are employed (McHugh, 2016; Power and D'Arcy, 2018). Within the understanding that SCW has a non-solidified or expanding occupational jurisdiction (Abbott, 1988; Share, 2013), research with students undertaking placement in a non-traditional SCW service may prove to be a rich source of insight about ontological development. Some participants in this study who completed placement in services that are not traditionally associated with

SCW but are sites of employment for SCW graduates [39] reported experiencing rebuffs to their ontological growth while completing these placements. However, the limits of this study's methodology made it impossible to conclude what correlation exists between placement in a non-tradition SCW service and SCW ontological development. It is inconclusive from this study if these rebuffs were related to the quality of relationship between the student and their PE or how the PE's interpreted their PE role. However, there is some evidence in this research to suggest being invited into non-SCW practice can strengthen a student's SCW ontology. SCWe providers need to be mindful of the national level move toward inter-professional work (Tusla, 2017) and the consequential need for inter-professional education (Burning et al., 2009; Murphy and Nimmagadda, 2015; SCWRB, 2017b). Non-traditional SCW services are often populated by professionals other than SCW and by SCWers who are employed in roles not reflecting the SCW title (Cantwell and Power, 2016; McHugh, 2016). Therefore, research into how non-traditional SCW placement and inter-professional work establishes SCWer identity is suggested. Such a study could unpack the complex task of delineating between 'traditional' and 'non-traditional' SCW services. At a time of continued poor occupation recognition (Power and D'Arcy, 2018) and occupational diversification (Share, 2009 and 2013), such research may help conceptually frame SCW and clarify its occupational jurisdiction (Abbott, 1988).

While no participant included safeguarding as influencing their ontological development, it is possible that some SCW students may encounter safeguarding situations on placement. Safeguarding is a responsibility associated with SCW (SCWRB, 2017b), therefore it is recommended that research about SCW students' knowledge of safeguarding and how their placement-based experience of safeguarding consolidates or extends their SCWer's identity be undertaken.

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[39] Community development projects, services for those experiencing homelessness, or specialised units in special education schools.

Collectively, participants did access all aspects of SCW practice, but individually some participants indicated restricted access to direct practice with service users in-as-far-as they needed to be always in the company of a member of staff. Also, some participants had restricted access to service user case files and other administrative duties. Limitations of college insurance and issues around confidentiality were cited as reasons for these restrictions. Consequently, a national research study exploring how these issues are comparably experienced by students from a broad range of health and social care professions is recommended.

5:1:2 Holding bounded agency

This section presents the rationale for students holding bounded agency (Shanahan and Hood, 2000) as a research conclusion and makes recommendations for further research based on this conclusion. Bounded agency reflects the way learners 'engage with, negotiate, and learn in the space between what they are able to do' (Billett and Choy, 2013, p.270) and occupationally required proficiencies. The concept is derived from Bandura's (1977/2001) agentic action of a behavioural, emotional, or cognitive nature (Reeve and Tseng, 2011). Bounded agency moves a person toward achieving their predetermined goal (Gergan and Gergan, 1986), therefore bounded agency is associated with holding a progressive narrative. Bounded agency was evident in participants' SGEs in several ways. Firstly, participants accepted invitations to engage in authentic activities associated with social interaction, needs-based intervention, or administrative tasks offered to them by service users, experienced workers, or PEs. Second, the enculturation narrative highlights how participants intentionally learned to align their practice with SCW practice paradigm and values. This instigated a third indicator of bounded agency - cognitive rumination. Cognitive rumination involves reflective intelligence (Mead, 1934/1967) and high-road integration (Baartman and de Bruijn, 2011). As such, cognitive rumination required participants to identify parts of their intellectual framework and SCW scholarship which best helped them understand practice issues encountered in placement. Therefore, cognitive rumination is a fourth indicator of bounded agency. Participants actively extended their intellectual framework

by reading new policies and academic texts about intervention approaches used in their placement service, which is a fifth aspect of bounded agency. Seeking conversations with experienced staff or PEs and asking questions about practice related issues is a sixth indicator of bounded agency, however for some participants these strategies were not successful. Outside the possibility of mistiming, it is unclear from this research what variables influenced the success of attaining answers to practice related questions and having conversations about practice issues with PE or experienced staff. Although there is some research into how Irish SCW PEs experience their role (Hanlon et al., 2006), the recommended research could look at the motivations to become a PE, role challenges and rewards, as well as their view of being an informal assessor of practice (SCWRB, 2017a and 2019). PE's knowledge about the scholarship of practice learning and if they see themselves as institutional functionaries or luminaries would create new SCWe knowledge.

Reflective practice is a key activity associated with bounded agency. Reflective practice has been identified as an important self-monitoring strategy for teachers and health and social care professionals (Eraut, 1994; Halton et al., 2007; Savaya, and Gardner, 2012; Fook 2015; SCWRB, 2017b). Reflective practice involves systematically considering how theory, policy, values, and experiential knowledge influence practice actions and decisions (Paige-Smith and Craft, 2011). Participants in this study used reflective practice to identify practice they observed on placement as worthy of imitation, misalignment between SCW values and principles of PCP and their practice actions, and to identify intellectual or policy knowledge gaps relevant to their placement agency. To have a rudimentary intellectual framework to support the reflective intelligence required for students to exhibit bounded agency, it is concluded that SCW students need an introduction to SCWs' canonical knowledge and its practice paradigm prior to their first placement. Participants' desire to intentionally incorporate values, principles, and theoretical positions associated with SCW practice paradigm is identified by this research as an indicator of bounded agency. As a foundational skill of EBP (Sackett et al., 1996 and 2002) and EIP (Nevo and Slonim-Nevo, 2011; SCWRB, 2017b), theory transfer has

been identified in international research [40] as an outcome of PBL. While Halton et al. (2007) report on how SW students use theory while learning reflective practice on placement and some research illustrates how SCW students learn to transfer theory to practice (Byrne (Lancaster), 2000; Byrne-Lancaster, 2014; Sweeney and McWilliams, 2018), how theory transfer benefits SCW graduates in employment is of interest, especially as SCW registration commences (SCWRB, 2017b). To address some of this knowledge deficit, I successfully proposed a post-graduate research study focusing on how SCW students learn to transfer college-knowledge into practice-knowledge during placement (Sheridan-Pope, forthcoming), however, an alternate study with new-to-practice, experienced, and expert SCWers regarding how theory continues to inform their post-graduation practice is recommended.

Creating interpersonal distance between personal biography and affective responses to service users' life context was an area of practice learning that required participants' bounded agency. Enculturation, disentanglement, and inhibited participation narratives illustrates that entwinement between personal biography and SCW practice exists. Findings from a localised Irish study (McGrath and McLean, 2010), and from an international research study (Newton, 2009c) indicate biographical factors may be associated with career choice. Within a humanistic practice approach, the self is considered a key tool (Rogers, 1967; Garavan, 2012; Lyons, 2013; Mulkeen, 2019). The SCWRB (2017b, p.5 and p.10) will require registrants to manage the interconnection between their biography and the work they do and to recognise when personal development is required. Reflecting the findings of international PBL research (Parker, 2006; Newton et al., 2009a; Tovar et al., 2009; Kukkonen et al, 2016), this study concludes ontological change involves emotional and cognitive discomfort. Therefore, it is recommended that concepts such as 'difficult learning' and 'emotional and cognitive discomfort' be included in pre-placement workshops for students and in PE training and

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[40] Fisher and Somerton, 2000; Bogo et al., 2004 and 2006; Wayne et al., 2005 and 2010; Halton et al., 2007; Lewis and Bolzan, 2007; Regeher et al., 2007; Wilson, et al., 2007; Eraut, 2009b; Newton et al., 2009a; Eraut, 2010a; Baartman and de Bruijn, 2011; Cheng et al., 2012; Baartman et al., 2018; McSweeney and Williams, 2018; Hatem and Halpin, 2019

support workshops. Land et al. (2010, p.xii) correctly anticipated ontological change involved an 'unsettling shift in identity' but changing ontology may incur unforeseen or invisible losses (Miller and Rollnick, 2012). Little is known in an Irish SCWe context about difficult placement experiences, up to and including those experiences that result in the need to extend or repeat placement or those which culminate in a student withdrawing from or failing a SCWe programme. Also, little is known about losses which students incur while they are educationally and existentially becoming a SCW. Therefore, I recommend three studies to be undertaken. One into difficult placement experiences using students, PE, and SCW academics, another with SCW students or new-to-practice graduates about losses they attributed to their changing ontology, and a final study with students about loses incurred during the process of ontological change.

In their first interview some participants indicated they experienced apprehension about going on placement. This apprehension was underpinned by newcomer status.   While affective and cognitive apprehension about going on first placement did not become an ontological SGE for participants in this study, placement apprehension may be a rebuff which some SCW students need to overcome. Research into PBL tends to involve post-placement interviews or questionnaires which inserts a time-lag between the first days of placement and recounting PBL experiences. That time-lag may influence what a person thinks about affective or cognitive apprehension in retrospect, or about other challenging experiences may supersede pre-placement apprehension. Therefore, the interplay between apprehension and a progressive narrative could have research significance for SCW students, academics, and PEs. Real time research into SCW students' progressive narrative, how they foresee their first days on placement, and how these first days play out is recommended. This research would provide useful insight into what is a short-lived, once off experience.   While it is concluded that participants in this study held a progressive narrative, and intentionally created practice, interpersonal, cognitive, or literary learning opportunities, such bounded agency must be met with the availability of occupational luminaries.

5:1:3 Availability of occupational luminaries

This section presents the rationale for the availability of occupational luminaries being made as a research conclusion, recommendations for further research into the concept are also included in this section. A Middle-English word with Latin and French origin, luminaries are those who illuminate a path for others to follow and inspire others to follow on that path. From participants' SGEs of ontological change, it is concluded that luminaries are available to SCW students while on placement. Experienced workers provided exemplary practice which participants identified as influencing their ontological development. Also, experienced staff took on a mentorship role (Billett et al. 1998), were willing to share their practice struggles, and were willing to offer collegial support when participants experienced a disentanglement narrative. These examples suggest participants encountered a SCW luminary during their placement experiences. While modelling and imitation (Dreyfus and Dreyfus, 1986; Fook et al., 2000; Billett, 2011) helped students utilise theory in practice (Wilson, et al., 2007; Newton et al., 2009a; Eraut, 2010a; Baartman and de Bruijn, 2011; Cheng et al., 2012; Baartman et al., 2018; McSweeney and Williams, 2018), and caring for students welfare (Newton et al, 2009b; Litvack et al, 2010) is recognised as an aspect of the PE role, I am interested in researching SCW luminaries; those SCW figures who inspire SCW students to continue on their SCW career path. This research could transect different stages of career development – students, new-to-practice graduates, experienced SCWers, and expert SCWers – and give novel cultural insights into SCW and provide knowledge about how their luminary role established itself and how they meaning-make this role as part of SCW regeneration.

5:1:4 Conclusion

The study chrysalises findings from international PBL research that immersion in practice, bounded agency, and the availability of role-models as important for identity formation and extends the contribution made by earlier SCWe research into SCW PBL (Byrne (Lancaster), 2000; Forkan and McElwee, 2002, Doyle and Lalor, 2013;

McSweeney and Williams, 2018). An additional contribution made by the research is insight into how SCW attends to its human production (Lave and Holland, 2001). The study also creates a benchmark from which to explore the influence regulatory requirements have on SCW identity formation.

5:2 Insights for social care work's human production

Chapter 4 outlined how participants experienced narratives associated with an individual becoming narrative typology or with a collective (re)generation narrative typology while undertaking placement. As demonstrated by earlier national and international research into PBL, this research concludes experiential knowledge has a significant constructionist impact on newcomers. Comparable to Grant-Smith et al.'s (2017) triadic model of workplace learning and Billett's (2002) co-participative pedagogic practice, this research recognises the distributed responsibility for creating opportunities for newcomers to learn a profession's practice between a site of practice, the profession's experienced members, and the inexperienced newcomer. Findings suggest that when a SCW newcomer gains professional capacity, they are invited into more complex practice activities, thereby indicating to the newcomer they have gained a level of informal incorporation into their profession's collective membership. This research captured newcomer SCW students' experience of their ontological perspective changing from layperson to SCWer and establishes placement is a key SCW anthropological frontier (van Gennep, 1960). In doing so, the research explains the importance of PBL to ontological change. Unlike Barton's (2007) research into student nurses' ontological development, this research did not delineate rites associated with the three phases of cultural *rites de passage* - separation rites, transition rites, and incorporation rites. Despite this limitation, the research has irradiated how placement supports informal incorporation into SCW, identified the help SCW students need along this incorporation path, and also provided insight as to how placement experienced during a SCWe programme supports informal incorporation into SCW's collective membership. Although these insights are presented as conclusions from this research study, I recommend

additional research focused on gaining insight into van Gennep's cultural rites of passage as experienced by SCW students on placement.

5:2:1 Informal incorporation into social care practice

Analysis of participants' SGEs indicates a sense of 'belonging' to the profession is established when an experienced worker acknowledged their practice proficiency. Considering the research aim was to provide contextual knowledge about how SCW students' ontological change can be supported during placement, such an indicator of informal incorporation is considered an important support for PBL. A key insight provided by this research about how placement informally transitions SCW students into SCW, is the necessity of *Umwelt* (Schütz, 1932/1966) members not only recognising students' SCW capacity, but also to invite them into opportunities in which their practice capacity can be demonstrated, consolidated, or extended. Only by being situated in an invitational SCW practice environment where students can observe the usual or mundane (Edwards and Usher, 2001) tasks associated with SWC practice can opportunities associated with informal incorporation occur. Accepting invitations into SCW practice ensures the newcomer becomes active in SCW practice, which practically and conceptually moves them into the activity cog of legitimate peripheral participation (see Figure 1:1). With Deweyan rationality, engaging with authentic SCW activities causes a newcomer to experience practical, cognitive, or emotional disturbance, thereby activating the *extra*-ordinariness (Edwards and Usher, 2001) of ordinary practice as a threshold or liminal experience (Perkins, 2006; Land, Meyer, and Baillie, 2010; Steckley, 2020). Findings indicate timely, formative feedback from experienced workers supported participants develop their sense of becoming a SCWer, however further research with SCW students, PEs, and SCW placement co-ordinators to explore in greater detail informal incorporation is recommended. For newcomers working through the complexities and troublesomeness posed by threshold experience, suggests newcomers hold a progressive narrative related to establishing their SCW career journey. Again, further research to explore the validity of this conclusion is recommended.

Part of knowing 'how' to do professional work involves developing an understanding of the profession's 'task and purpose' (Trevithick, 2008, p.2120). To support the research being able to make claims about if clarity about professional role increases newcomers' ontology, strict adherence to the inclusion/exclusion criteria (Table 3:7) was kept. This ensured all participants held newcomer status (Lave and Wenger, 1991), making placement the only context in which they gained SCW experiential knowledge. Participants emphasised how ontological change emerges from the 'swampy lowlands' (Schön 1987, p.42) of practice. Enculturation narratives illustrate how participants learned 'how to do' (Eraut, 2000, p.114) SCW by accepting invitations (Billett, 2011) to engage in indexical tasks (Garfinkel, 1967/1984, p.4), or how authentic activities (Dreyfus and Dreyfus, 1986; Fook et al, 2000; Browne et al, 1989; Billett, 2011) started their informal incorporation into SCW practice. Timing of invitations into SCW practice seems to be an important feature of informal incorporation. For 11 out of 13 participants, these invitations into authentic practice were offered in the first hours of placement. This suggests that the pathway to informal incorporation begins very soon after a newcomer begins placement. To my knowledge, research focusing on how SCW students anticipate placement and how their first days align with their anticipated expectations has not been undertaken and further supports the recommendation for a study into this short lived and one-off experience.

This study also shows PBL has the potential to be unsatisfactory or challenging for students. However, this study cannot determine how these unsatisfactory or challenging experiences impact on informal incorporation into SCW. It does show how some participants used personal agency to circumvent or compensate for unsatisfactory or challenging PBL experiences. In contrasting with international research (Parker, 2006; Tovar et al., 2009; Kukkonen et al, 2016), Irish SCW research into difficult PBL experience is non-existent. Therefore, it is recommended research exploring what Oliver described as "*a wasted*" PBL opportunity be undertaken when placement experiences do not result in informal incorporation be completed. Some participants alluded to a power differential existing between students and PEs. How power plays out between students and PEs could be explored in research associated with difficult placement experiences or could be the focus of a separate research study. Students need help

from experienced workers to support them move along their incorporation pathway is evident from the study, recommended studies may generate findings that help SCW academics and PEs understand what PE help supports students' progress toward informal incorporation.

5:2:2 Help along the informal incorporation pathway

Countering the achievement approach to PBL with participatory pedagogy (Schütz, 1944 and 1964/1977; Wenger, 1998; Rogoff, 1990 and 1995; Eraut, 2000; Billett, 2001a, 2001b, 2001c, and 2004) emphasises how involvement in SCW practice and relationships with experienced staff featured in participants' progression toward informal incorporation. Participants who experienced an enculturation, a co-participation narrative, and an inhibited participation narrative highlight how necessary help from experienced workers was to their developing sense of becoming a SCWer. Being seen as a quasi-team member by way of invitations into authentic activities (Dreyfus and Dreyfus, 1986; Fook et al, 2000; Browne et al, 1989; Billett, 2011), combined with pre-task guidance (Collins, 2010; Eraut, 2010a; Billett, 2013), and in-task or post-task formative feedback (Bogo, 2006; Eraut, 2009; Billett, 2013) from experienced staff were important social infrastructures which helped participants move toward informal incorporation. The only workplace material artefact identified by participants as helping their informal incorporation was maintaining SU records. However, some participants' SGEs did indicate access to and involvement in maintaining records was idiosyncratic to their placement agency. Therefore, it is difficult to assess if record keeping is a common material influence on ontological change and research into this is recommended. Conversations with staff about practice related issues (Fook et al, 2000; Eraut, 2009; Collins, 2010) was identified as a social infrastructure which increased participants' sense that experienced staff were interested in their development (Eraut, 2010a; Newton et al, 2011; Billett, 2014; Mangset et al, 2017). Research into indicators of informal incorporation could clarify the role practice conversations has in informal incorporation. Also, it would be fruitful to consider if progressive stages of incorporation exist and what

socio-materials (Edwards and Usher 2001; Fenwick, 2009; Fenwick et al, 2011) help students move though those incorporation stages.

Practice complexity created a complicating action (Labov and Waletzky, 1967) which stimulated participants' desire to increase their role capacity. When attained, role capacity appears to move newcomers toward informal incorporation. This connection was evident in the enculturation and disentanglement narratives where participants spoke of the desire to enact SCW values in their practice as the primary variable influencing role capacity. This suggests that newcomers' desire to embody SCW values in their practice, not the practice tasks themselves (Garfinkel, 1967/1984; Dreyfus and Dreyfus, 1986; Fook et al, 2000; Browne et al, 1989; Billett, 2011), or task complexity (Lave and Wenger, 1991; Billett, 2011), nor the level of task responsibility (Hanks, 1991; Billett, 2011) that supported participants move into the activity cog of legitimate peripheral participation. Consequently, values are identified as a cultural artefact contributing to newcomers' ontological growth and informal incorporation into SCW. Equally, some participants recalled the importance of observing how SCW values are enacted in SCW practice and how conversation with experienced staff helped them work out how to intentionally use SCW values to underpin practice actions.

Keeping a reflective journal as a repository for ruminations was an artefact some participants used to support ontological change. It is possible that a reflective journal operates in some way like Dumbledore's Pensieve where excess thoughts are siphoned away for later examination (Rowling, 2000). Reflective journals could be a rumination tool, a repository for immediate practical, emotional, and cognitive reactions to a troublesome experience that would allow controlled introspection to happen later. As such, a reflective journal is a material artefact helping to move SCW students toward informal incorporation. Research into how SCW students use a reflective journal on placement would clarify if a reflective journal makes it 'easier to spot patterns and links' (Rowling, 2000, p.519) and how this insight supports the development of practice wisdom, and may consider if the development of practice wisdom is an indicator of informal incorporation.

The swampiest and messiest lowland of practice is self-regulation (Schön, 1987). Disentanglement narratives illustrate how participants learned 'how to do' (Eraut, 2000, p.114) self-regulation (see Table 4:1) on placement. Self-regulation is concerned with maintaining appropriate social distance between personal biography and professional role (Cooper, 2014). Self-regulation emerged in the research as an aspect of 'personal curriculum' (Billett, 2011, p.20) while on placement. Self-regulation requires self-knowledge (Trevithick, 2008) and is advanced through personal development (Kennefick, 2006; Newton et al, 2009a; Mezirow et al, 2010; Lyons, 2013). While this research illustrates two ways in which self-regulation is needed within SCW – regulating emotional reactions to professional tasks and service users' life biographies, and regulating the intersection between personal biography and service users' life experiences – more information about how self-regulation is developed and how it supports SCW students move along their informal incorporation path is needed. This research suggests that students learning to foreground service users' underlying needs, helps them work through issues associated with disentanglement. Therefore, foregrounding service user needs is considered an indicator of informal incorporation and experience of disentanglement is recognised as a manifestation of changing ontology. This research also suggests the importance of experienced staff being willing to help neophytes negotiate disentanglement as an aspect of their personal curriculum. Research into the PE role and incorporation indicators would clarify how PE willingness to help students negotiate disentanglement helps them progress toward informal incorporation. As a final thought, suggestions about what helps students manage their ontological change and increase sense of becoming a SCWer included in this section are drawn from participants' PBL experiences, however early career research would give additional insight into the longer-term impact of placement experiences and help received during placement on professional incorporation.

5:2:3 Replenished membership

At a collective level, SCW's continuing existence as a social group and profession is dependent on three things: the continuing social need for its occupational expertise,

continual use of the legally protected title, and replenished membership. The elimination of life complexity that requires SCW involvement seems an unlikely eventuality, but the continual use of SCW as a protected title might be impacted by SCW service providers advertising job titles distinct from SCWer but citing a SCW qualification as essential. While McHugh (2016) explored new-to-practice SCW identity formation and found that title designation did not impact greatly on professional identity, such advertising continues to maintain title designation (or lack thereof) as an encumbering influence on SCW's collective identity (McElwee and Garfat, 2003; Power and D'Arcy, 2018). In addition to knowing very little about how SCW replenishes its membership, we logically know SCWers retire from employment, but we know little about SCW career longevity. This research codifies students' placement-based phenomenological experiences that contributes to SCW membership replenishment and goes to filling the current knowledge void in relation to SCW regeneration, it is recommended that research into occupational destination and career longevity would contribute further insight into SCW's collective understanding of membership regeneration.

Although accountability to the SCWRB did not feature in this research study as an influence on SCW replenishing its membership, once the SCWer register is open, research considering how accountability impacts on SCWer professional identity would extend our understanding of SCW's professional development project (Share, 2009 and 2013; Walshe, 2016).

Withstanding the concern about market influences on the demand for SCWer expertise, placement stipulations outlined in SCWe regulatory policies (SCWRB, 2017a) will make placement SCW's earliest anthropological frontier (van Gennep, 1960) once the grand-parenting phase of SCW registration closes (circa 2024). Philosophically, placement is a thin-place that provides the opportunity for SCW students to transition from "I" to "We" (Schütz, 1932/1972, pp.164-172) and provides this research study with contextual relevance. This research shows *in situ* learning provides neophytes with experiences that change their ontology, advance their progressive narrative, and informally incorporates them into SCW. The study also shows the idiosyncratic nature of events

that disturbs current ontology and some of the processes that extends current ontology so newcomers can evolve a SCW ontology by the time their second placement ends. While 12 out of 13 participants in this study reported a sense that their SCW ontology developed during placement, one participant was not as assured of this at the end of their final placement. Thus implying, at least for some SCW students, the process of developing professional ontology is not always adequately resolved during placement.

The likeness of stories associated with the enculturation narrative corroborates Rogerian humanistic psychology (Williams and Lalor, 2001; Share, 2009 and 2013; Garavan, 2012; Lyons, 2013; Mulkeen, 2019) as being the root of SCW's practice paradigm. The research suggests that the troublesomeness students experience when learning to underpin practice actions with person-centred values is an indicator of informal incorporation. While further research into informal incorporation indicators would confirm or falsify this suggestion, this research suggests appropriation of SCW's practice paradigm is required for replenishing SCW membership.

5:2:4 Conclusion

Changing SCW education and regulation policy establishes placement as the anthropological frontier associated with replenishing SCW membership, and this research brings attention to SCW regeneration as an overlooked outcome of placement. From this study, a SGE can appear as a fleeting real time moment, which can instigate a personal crisis (Rogers, 1980) that activates the socio-phenomenological transition from "I" to "We" (Schütz, 1932/1972, pp.164-172). These 'fleeting moments' (Wenger, 1998, p.60) are opportunities for SCW students to advance their progression narrative and establish themselves as a representative, or potential representative, of SCW's collective membership. Newcomer rumination and agentic action is unavoidable if the progression narrative is to be realised. Essential to this process is newcomer engagement with authentic SCW activities and socio-cultural infrastructures. Guidance, feedback, and mentorship from established members of the collective support

newcomers while they grapple with threshold experiences which establish their sense of belonging to SCW.

5:3 Research scope, limitations, and delimitations

Findings from critical event narrative research are transferrable to a wider audience (Mertova and Webster, 2020). Research rigour (see Section 1:1) and like story resonance (see Section 1:1:4) support the relevance of this study for broader field of SCW scholarship of PBL, ontological development, and human production. However, relevance must be considered in the context of the study's scope, limitations, and delimitations. This section attends to Simon and Goes' (2012) suggestion that research relevance to a broader situational context is contextualised between a study's scope, limitations, and delimitations.

5:3:1 Scope

Aiming to provide contextual knowledge about how SCW students' ontological change can be supported during placement, the purpose of this research study was to explore what PBL experiences 13 newcomer SCW students attributed to their developing sense of becoming a SCWer. Therefore, the relevance of this research is in the context of newcomer socialisation (Dellgran and Höjer, 2005) in the context of SCWe.

5:3:2 Limitations and delimitations

Every research study is encircled by its histo-political, sampling, methodological, interpretative, and analytical context. These elements establish the limits or boundaries of the research context and the extensity of research findings. This section will present the limitations and delimitations of this study, so as to exemplify its encirclement boundaries. The research was undertaken before SCWRB began influencing SCWe through the publication of policy documents (SCWRB, 2017a and 2017b) and through

its education and training approval process (HSCPC, 2016 and 2020). The publication of their SCWe policies delineate the histo-political point within SCW's professional development project that the research was undertaken. Therefore, even if methodology, sampling, analytical, and interpretative frameworks used in the study were replicated, the study's histo-political context cannot; thus suggesting these exact findings will not be replicable. Rather, this histo-political timeline solidifies the study's findings as a snapshot-in-time. In keeping with the philosophy of narrative inquiry, a similar study influenced by future histo-political context may contribute other influences on SCW students' ontological development. While this histo-political context narrows the scope of this study, 'like event' resonance (Mertova and Webster, 2020, p.65) extends the utility of this study's findings beyond its histo-political context to inform SCW practice education about how ontological changes occurs on placement for students and provide insight into informal process of SCW regeneration.

As expected in narrative inquiry, the participant sample is small. This limitation is balanced against using an inclusion-exclusion criterion (Table 3:10) to ensure anthropological representativeness and the study's histo-political context gives participants a 'cultural-historical' status (Lave and Wenger, 1991, p.32). This research uses a subtle form of triangulation – that is, full-time, newcomer students registered with four SCWe providers – therefore the research can only attest to the SGEs, social-infrastructures, and pedagogically rich activities that hook or rebuff newcomer students' sense of becoming a SCWer during placement. The research cannot attest to placement-based ontological changes experienced by full or part time students who have voluntary or paid experience of SCW prior to registering on a SCWe programme or part-time SCW students who hold newcomer status. However, research into ontological change with these cohorts would fill this knowledge gap and present an opportunity to compare similarities and differences of experiences of ontological change among different cohorts of SCW students.

Contrary to the inclusion-exclusion criteria (see Table 3:12), three participants with non-newcomer status volunteered to participate in the study. This situation created an ethical

dilemma which was resolved by withdrawing these participants' data from the research (see Section 3:3:1 and Table 3:11). In future research studies, additional care will be taken at the time of confirming participation to ensure research volunteers match the inclusion-exclusion criteria of that research study.

This structural narrative inquiry (Phoenix et al., 2010) is situated within the post-positivist paradigm, therefore this research study describes and explains socio-cultural practices newcomer SCW students associated with their changing ontology. The research does not attend to correlations and causations between variables participants associated with ontological change. Underpinned by a 'phenomenological inspired form of sociology' (Allen-Collinson and Evans, 2019, p.295), this research study extends knowledge about Irish SCW PBL from a process of individual constructivist acquisition to a collective socio-cultural process. It is acknowledged that a research study situated in the positivist paradigm, or one using a different post-positivist framework would elicit different insight into PBL. However, because social phenomenology acknowledges how the social world simultaneously creates and distributes knowledge to lifeworld members, research using a different paradigm or a different interpretative framework may not capture the histo-socio-cultural experiences *Folgewelt* successors associate with their changing ontology with the same intellectual significance. Therefore, this study's design accesses the role *Umwelt* members play in *Folgewelt* members' informal incorporation. In doing so, it acknowledges occupational socialisation as an aspect of SCW's IPE.

Wanting to describe and explain cultural practices (Phoenix et al., 2010) associated with SCWer ontological development, I chose to construct an analytical framework using socio-cultural analysis (Grbich, 2013 and 2015), like event classification (Mertova and Webster, 2020), narrative typology development (Frank, 2010), and thematic analysis (Braun and Clarke, 2013) to present the small and big story (Georgakopoulou, 2007) ontological change. Although complex, this analytical framework proved richer insight into placement-based ontological change than using the narrative arc to elicit what ontological change happens at the start, middle, and end of placement. Perhaps a research study into career narrative (Cochran, 1997 and 2011) would capture the spacio-

temporal influence of PBL. The story analyst role (Phoenix et al, 2010) reflecting realist tale conventions (van Maanen, 1988, pp.45-72) best suited the aim, purpose, and objectives of this research to bring an alternative perspective of placement to SCW academics and PEs.

From practice wisdom gained over two decades working at supporting SCW students develop a SCWer ontology, I trusted in the experiential authority of participants to provide typical forms of PBL they attributed to their sense of becoming a SCWer. In other words, I trusted in participants' capacity to provide (newcomer) natives view of ontological change. My own pragmatism suited the interpretative omnipotence realist tales gives ethnomethodological researchers to present authentic cultural representations of the social phenomenon (van Maanen, 1988). While Patterson (2013) highlights the limitations of socio-linguistic analysis, it was necessary to underpin a socio-cultural analysis of participants' SGE and was a useful framework by which to present interview excerpts in Chapter 4. Once participants' experiences were similar in structure, like story resonance (Mertova and Webster, 2020) supported the classification of becoming stories and the development of narrative typologies. Thematic analysis was the most pragmatic way to identify hooks and rebuffs of ontological change from narratives included in the two typologies. While other forms of analysis may provide different insights into PBL, the analytical framework used in this study provides rich and unique insight in SCW socio-cultural knowledge of human production. A larger scale quantitative study could test the correlation or causation between hooks, rebuffs, and ontological change identified by this study as contributors to SCW students' changing ontology.

5:4 Research contributions

As the penultimate section of the dissertation, this section outlines the contributions made by this research study to SCW's scholarship of PBL and its human production. Tracy (2010, p.841) recognises the unique theoretical, heuristic, practical, and methodological contributions qualitative research can make to a discipline's knowledge corpus. Socio-cultural knowledge, professional development, and dissemination of

findings are presented in this section as additional contributions made by this research study to SCW's knowledge corpus.

5:4:1 Theoretical contribution

This study extends current contextual knowledge about SCW PBL (Byrne-Lancaster, 2015; McSweeney and Williams 2018). By viewing placement though an anthropological lens it contributes a unique theoretical understand of SCW PBL to SCW's self-informed knowledge base and illuminates the hooks or rebuffs that support and hinder informal incorporation into the collective membership of SCW. At the time of data collection (2014 – 2016), the achievement perspective of practice learning dominated PBL literature (Eraut et al, 2000; Forkan, and McElwee, 2002; Doyle, and Lalor, 2013) and contemporary Irish publications (McSweeney, 2017; Williams and McSweeney, 2018) continue to allude to it. By conceptualising placement as an anthropological frontier (van Gennep, 1960), the research reconstructs placement as a site of capacity gaining (Eraut et al., 2000) and ontological development (Perkins, 2006). In doing so, the research relocates practice learning from the individual learner's mind to the socio-cultural context, thereby making a theoretical contribution to SCW's scholarship of SCWe and practice learning.

In addition to contributing ontology to the list of theoretical concepts associated with Irish PBL research, the research adds narrative research to the list of research approaches used to explore PBL experiences of Irish SCW students. Concluding that immersion in SCW's cultural practices, holding bounded agency, and the availability of SCW luminaries all contribute to the informal incorporation (van Gennep, 1960) of students into SCW's *Umwelt* (Schütz, 1932/1966; Berger and Luckmann, 1967), this research problematises human production for SCW's collective representative body. In doing so, the research relocates the responsibility for practice learning from the sole responsibility of SCWe providers and distributes it within SCW's collective membership. Since control of IPE is a key archetypical professional signifier, and considering SCW's professional

development project, this research challenges SCW's representative organisation, SCI, to reposition regeneration from its collective periphery to its core.

Arguing that SCW's professional status is mediated through legislation and by its forthcoming external registration system, the research challenges the commonly held position that SCW is an emergent profession (Share, 2013; McHugh 2016: Walshe, 2016; Power and D'Arcy, 2018; Power, 2018; Sweeney, 2018), and suggests mediated professionalism as an alternate perspective to SCW's emerging professional status.

Justifying professional decisions and actions using an EIP approach (SCWRB, 2017b) is an expectation of post-professionalism (Johnson, 1972; Evertts, 2002 and 2007; Burns, 2007; Noordegraaf, 2007). Warmly received at an international practice learning conference (Byrne-Lancaster, 2016b), The 'Byrne Butterfly' (Section 2:12) provides a tangible framework for SCW students to consider how they use sources of knowledge to inform their placement-based decisions and practice actions. However, additional research into the potential the artefact has for helping students develop an EIP approach to practice is needed.

5:4:2 Methodological contribution

The study was undertaken in a timeframe between the development of SCW Award Standards (Higher Education and Training Awards Council, 2010) and the publication of regulatory policy associated with SCWe and SoP for SCW registrants (SCWRB, 2017a and 2017b). Seeking to attend to a previously undocumented aspect of PBL, the research design focused on the PBL experiences which triggered participants, sense of ontological change. This narrative inquiry used ethnomethodology, relativist ontology, social-constructionist epistemology, and concrete inter-subjectivity to explore PBL for moments of ontological changed experienced by SCW students. As an innovative research methodological design, this study contributes to the repertoire of possible methodologies by which knowledge about practice learning is produced. Complemented by socio-linguistic interviews, this research also contributes an innovative analytical

framework facilitating the elicitation of cultural representations from individual experiences. Since cultural representation was previously unattended to in Irish SCW practice learning research, this study's findings are laden with 'hypothesis potential' (Ritchie and Ormston, 2014, p.36). In addition to suggestions made for further research collated in Appendix XII, a large-scale representative qualitative study to test the typology hypothesis inferred in this study's data analysis is a logical progression to this study.

5:4:3 Socio-cultural contribution

For the previous five decades, SCW students have completed placement, graduated from SCWe, and became members of SCW profession. They have orally shared their 'becoming' stories with peers, PEs, and academics. Eluding research until now, personal theorising of how placement-based SGEs contributed to students' sense of becoming a SCWer are substantiated through a narrative, intersubjective lens (Howell, 2013, pp.27-28). As the first comprehensive analysis of PBL that acknowledges personal theorising of SCW human production, this research makes significant contributions to SCW socio-cultural knowledge which is of interest to SCW students, academics, practice educators, and members of SCW's collective membership. Relocated from their oral tradition, the study provides 13 socio-linguistically structured (Labov and Waletzky, 1967) 'small' (Georgakopoulou, 2006 and 2007) becoming stories experienced in a pre-CORU era of SCWe. Inter-story comparison (Frank, 2010 and 2012) allowed the identification of four 'big' becoming stories (Georgakopoulou, 2006 and 2007) – enculturation, disentanglement, co-participation, and inhibited participation – be inferred from participants' small PBL stories. Thematic analysis (Braun and Clarke, 2013) of these 'big' stories (Georgakopoulou, 2006, and 2007) elicited SGEs, social infrastructures, and pedagogically rich activities that either hooked or rebuffed the development individual SCWer ontology on placement. Classified as 'like events' (Mertova and Webster, 2020, p.61), experience that elicited participants' ontological change provides 'vicarious experiences' (Lincoln and Guba, 1985, p.121) to other SCW members and establishes becoming and (re)generation narrative typologies as instrumental in SCW's human production.

5:4:4 Professional development

Professional development is an outcome of researching for academic award. I can attest to encountering threshold and liminal experiences (Meyer and Land, 2003; Perkins, 2006), troublesome knowledge (Kiley and Wisker, 2010), and critical, like, and other events (Mertova and Webster, 2020) as I progressed through this doctoral journey. I was a career professional when I entered this doctoral study (Keily, 2017) and like many other PhD candidates (Pyhalt et al., 2012; Bamgboje-Ayodele et al, 2016), maintaining physical energy, motivation, and cognitive space required to intellectually process the immense quantities of information needed to establish the conceptual and methodological framework (Kiiely and Wisker, 2010) was troublesome for me. A tenacious learning disposition supported me pass through this liminal space and expand my understanding of the socio-cultural insight ontologically focused PBL research could have for SCW scholarship.

I was able to intentionally use my expanded and extended intellectual PBL framework when influencing local and national level SCWe developments. As a SCW academic, I hold dual responsibilities of gatekeeping SCW academic and practice standards, and enculturating SCW students into SCW practice paradigm, ontology, and ways of being. Establishing coherence between capacity graining and achievement focused approach to PBL associated with that role was troublesome. Collaborating with colleagues to rewrite IT Carlow's Professional Practice Placement modules (Institute of Technology Carlow, 2019) during our last programmatic review, I created greater opportunities for SCW students to have practice focused conversations with their PE with the intention of strengthening their reflexive intelligence, backward-reaching transfer, and capacity gaining. IT Carlow SCW students are provided with a practice reflection guide developed from the pre-interview story writing guide used in this research to support them in maintaining a placement related reflective learning journal. Research into how these heuristics help support capacity gained during placement is currently being undertaken.

Knowing the substantial influence interpersonal relationships have for ontological change, my awareness of my role as a SCW luminary has deepened. While supporting students who encounter ontologically disturbing critical events during their studies, I purposefully use Labov and Waletzky's (1967) elements of story to guide conversations with these students. During these conversations I impart knowledge about bounded agency, progressive narratives, accepting invitations into practice, ontological change, collective membership, informal incorporation, and becoming and (re)generation narratives to students. When training PEs to support students during placement, I discuss socially distributed learning, participatory pedagogy, occupational luminaries, becoming and (re)generation narratives, and replenishing membership. In essence, the research has given me the intellectual infrastructure and practice examples I need to champion ontological change and capacity gaining in SCW with students, PEs, SCWe providers, and policy makers. At a personal level, I have come to realise ontological change and membership replenishment has been the narrative thread (Frank, 2010) woven into my professional career.

5:4:5 Dissemination

As an aspect of exiting ethics, researchers must consider how they share research findings (Tracy, 2010, p.847). Ethical research must attend to how research data was collected, analysed, interpreted, and presented in a way that aligns with the research aim, purpose, and objectives (Willig, 2008). Researchers must also ensure 'unjust or unintended consequences' (Tracy, 2010, p.847) to direct or indirect participants are avoided. While these issues are attended to in Section 3:2 and Section 3:3, dissemination of findings is also of ethical importance to ensure the research has practical as well as accreditation significance. The timely nature of the research study attracted national attention to the study and gave rise to dissemination opportunities at national (Byrne-Lancaster, 2013, 2014b, 2015, 2016c, 2017c, and 2018) and international (Byrne-Lancaster, 2012, 2014d; 2016a, and 2016b) conferences and through publications (Byrne-Lancaster, 2014a, 2014c, 2017a, and 2017b). As well as fulfilling the resonance criteria associated with transferability of qualitative research

(Yardley, 2000; Tracy, 2010; Multova and Webster, 2020), presentations and publications afforded the study opportunities to make theoretical, conceptual, and methodological contributions and the initial analysis of research findings available to a wide and attentive audience. It is intended to make final analysis available to a national and international audience when I present at the 2021 SCI and Threshold Concepts conferences. Also, I intend submitting papers for publication in IJASS and JSC and other international practice education journals.

5:4:6 Heuristic significance

According to Tracy (2010, p.846) heuristic significance 'moves people to further explore, research, or act on the research'. I have presented theoretical and methodological aspects of this research study's design and its preliminary findings as part of IT Sligo's and IT Carlow's research showcase events. These presentations have sparked curiosity in SCW PBL that culminated in both undergraduate (Kearney, 2017; Morton, 2019; Newport, 2020) and post-graduate (Sheridan-Pope, forthcoming) research studies. In addition, future research suggested through this chapter is collated in Appendix X.

5:4:7 Practical significance

Tracy (2010, p.846) considers research to be of practical significance when it 'helpfully frame[s] a contemporary problem … [or] empower[s] participants to see the world in another way'. By attending to socio-cultural aspects of ontological change and informal incorporation, this research complements current knowledge about PBL (Byrne, 2000; Byrne-Lancaster, 2014; McSweeney, 2017; McSweeney and Williams, 2018). The emphasis in the new SCWe policy (SCWRB, 2017a) on ensuring SCW students are taught and assessed on the SoP and that practice learning opportunities must progress students toward 'independence in practice' (SCWRB, 2017a, p.7) reflects a constructivist learning approach. Participants identified the risk-free opportunity the research gave them to reflect on and talk about practice learning, and some spoke about how participation helped develop their reflexive skills (Section 3:3:2). This data establishes

how the research study helped participants develop 'practical wisdom and [gave them a] space for transformation' (Tracy, 2010, p.846) and strengthens this study's practical significance. Also, it suggests post-placement socio-linguistic interviews centred on capacity gaining could be a viable way to assess PBL. These outcomes coupled with identifying hooks and rebuffs (Section 4:4) which supported participants to engage in ontological change is of practical significance to SCW's professional development project.

5:5 Implications of the research

This ultimate section highlights the implications of the study for SCWe and SCW human production as SCWe approval begins. Interpretation of findings suggests opportunities for ontological change is socially distributed between SCW practice, students, and experienced staff. Practice tasks and activities that instigate ontological development are often non-complex to experienced workers but cause newcomers practical, cognitive, or emotional disturbance of Deweyan nature. SCW students need to be aware that while unsettling, these experiences are considered key rites of passage necessary to achieving their progressive narrative. However, such experiences will only have an influence on ontological development when students exercise bounded agency by accepting invitations into practice, practice conversations, and reflective practice. To support newcomers become incorporated into SCW community of practice, PEs and experienced staff need to be mindful that their interactions with students may act as a hook or rebuff to students' ontological growth. Their availability to engage students in conversations about their troublesome experiences and to provide timely guidance and feedback is an essential support which moves students along their incorporation pathway. Both students and PEs also need to be aware that learn that requires praxis or the creation of an empathy toggle switch is slow. For this reason, the emphasis SCWRB (2019a) places on the role of PEs in SCWe is welcomed.

Luminaries hold an important role in SCW human production and informal incorporation. It is concerning that although SCWRB (2017a) requires SCWe providers to offer practice

education training this training is not mandatory. Without mandatory training in PE, the profession relies on proficiency 18 of SCW's Professional Knowledge and Skills domain - Know the basic principles of effective teaching and learning, mentoring and supervision (SCWRB, 2017b, p.10) to support registered SCWers '[a]ssist, advise and support colleagues, recently qualified registrants and students … [or t]each, supervise and assess students' (SCWRB, 2019, p.7). Considering insights this study makes regarding the pivotal role PEs have for newcomer ontological development training and support for practice education in SCW is a practice specialism. The policy gap created between SCWRB's Criterion for Social Care training and education (2017a) and its Code of Professional Conduct and Ethics (SCWRB, 2019) has the potential to create a policy gap when the SCW register opens. While a vein for future research, it is a worrying misnomer.

Findings from this research positions placement as a site of SCW human production. As an essential anthropological frontier, such positioning necessitates SCW's collective membership to consider its role in membership production and reproduction. PEs need to claim authority in facilitating PBL and the assessment of SoP in practice. While human production is not a concept currently evident in Irish SCW PBL discourse, the close of the grandparenting phase of SCW registration (circa 2023) facilitates its entry into the vernacular. As a final note, if SCW wants sociological recognition as a profession, its collective organisation and membership needs to critically consider how active they are in incorporating new members into their community. This challenge is laid forth to SCI and all who identify as SCWers.

Appendices

Appendix I

Application for research approval

Provisional research Title: Social care placement-based learning: What's the story?

Introduction to the study:

The research focuses on what social care students learn on placement, and aims to identify what tasks, activities, and perspectives help or hinder placement-based learning. Within most social care BA or BA (hons) programmes, placement takes place during second and third year of study (Courtney, 2012). This study will involve 24 second year social care students registered on the BA or BA (Hons) Social Care in four Irish Institutes of Technology and colleges during the academic year 2014-15, and who will be third year students in the academic year 2015-16. Participants will tell the story of placement-based learning by possibly writing a post-placement story of the most significant learning they acquired on placement and participating in an in-depth interview focused on placement-based learning. Stories and/or interviews will be analysed to consider learning at the start, middle and end of each placement experience and to identify similarities, and differences between placement learning in second and third year of study and to detect overarching learning narratives. Findings will be submitted to IT Sligo as part of a dissertation that will be examined for a PhD award. Conference presentations and articles in journals related to social care practice and education will be used to disseminate findings.

This research is first of its kind in Ireland and represents a unique opportunity for students to inform the wider social care community about what it is like to learn social care practice.

Purpose of the study:

The purpose of the research is to ask social care students who undertake social care placement during the academic years 2014 – 2015 and 2015 – 2016 in four Irish higher education colleges to tell the story of their placement-based learning. I am interested only in students' learning experiences, so I will not be seeking comment

on other peoples' practice or about the lives or experiences of service users'. At a preliminary level I want to find out:

- what knowledge social care students learn on placement
- what tasks, activities, artefacts, perspectives or people help social care placement-based learning
- were any obstacles to learning during social care placement experienced? If yes, what were they and how did these obstacles impact on learning?

I hope the research will be able to give future social care students an insight into placement-based learning, thereby increasing their understanding of the role placement has in their professional learning. I anticipate the research will inform placement co-ordinators and student mentors/supervisors as to the tasks and activities that support or hinder social care students learn while they are on placement. CORU, the Health and Social Care Registration Council are in the preparatory phase of devising standards for the registration of social care workers and social care education programmes. The research may be able to inform CORU while they undertake this task.

Participants

Participates will be full-time second year students, registered with four IoTs or colleges on the BA or BA (Hons) Applied Social Studies Social Care programme during the academic year 2014-15. All participants will be over 18 years of age, but can be either traditional age (<23 years of age) or mature aged (>23 years of age) when entering the social care programme. Participants will have no social care work experience prior to beginning the social care programme. Placement in the second year of study represents participants' first social care placement experience on the BA or BA (Hons) Social Care programme on which they are registered.

Therefore, students registered in year one, three, or four of the full-time BA or BA (Hons), nor any student registered on part-time, or access programmes in the academic year 2014 – 15 will not be invited to participate in the study. Students who are under 18 years of age, students who may have completed placement in year one of a fulltime BA or BA (Hons) social care programme or who have experience of social care practice prior to registration on the programme will not be involved in the research.

What will happen during the research?

A presentation about the research will be given to all second year Social Care students registered with partner colleges for the academic year 2014-15. Following the presentation, an invitation to complete 'An Expression of Interest Form' will be extended to students who match the inclusion criteria. From returned forms, six students from each partner college will be randomly selected to participate in the research. The remaining 'An Expression of Interest Forms' will be shredded by me in Wexford Campus.

The randomly selected students will be informed about their participation by e-mail within 24 hours of the presentation. Research outline and protocols, consent form and story writing guideline will be attached to the e-mailed. Participants will e-mail their story to placementstories@outlook.com within two weeks of being invited into the research. Lillian will send a reminder text and e-mail a week before the story is due to be sent to her. When Lillian receives a story, she will read it, and store it on encrypted cloud storage titled 'participant's pseudonym pre-interview story'. Lillian will then arrange an interview date and time with each participant. Interviews will be recorded, transferred to cloud-storage, and saved as participant's pseudonym interview 1 or 2 as relevant. The recording will be transcribed by a professional transcription service, who will receive the recording on an encrypted data-stick. Transcriptions will be returned on the data stick, and will be removed into cloud storage. Transcription will be returned to the participant for member checking. The transcription service will sign a confidentiality agreement. Data will be achieved for use in future research studies.

To help maintain confidentiality and anonymity of participants a pseudonym will be assigned to each participant. All participants will be included in a gratuity draw for a €100 All4One voucher in both August 2015 and in July 2016. Participant's pseudonym will be used in the draw and Dr. Mark Taylor will preside over the draw. The winning participant will be contacted by phone and the voucher forwarded to the winner by post at their home address.

Withdrawal from the research

Participants can withdraw some or all data from the research at any time during the research process, by e-mailing Lillian at placementstories@outlook.com. Withdrawal will not affect participant's inclusion in the gratuity award.

Sometimes there are problems associated with this type of study.

From our present tacit understanding of placement-based learning, the majority of placement-based learning is a positive experience. However, some learning acquired on placement can be described as difficult. Reflecting on placement learning in either written or verbal format, especially if it has been difficult may be uncomfortable. If the level of discomfort experienced by participants is highly upsetting, it is important that participants consider if involvement in the research will cause more upset than satisfaction or benefit.

If a participant become distressed while writing their placement learning story, they are encouraged to contact Lillian on (087 6273 622) to discuss his or her reactions to story writing. If a participant chooses not to continue with the story, they are encouraged to e-mail this decision to placementstories@outlook.com to formally withdraw from the research. Lillian will discuss with the participant the benefits of seeking support from their placement co-ordinator.

If a participant becomes distressed or upset during the interview, the interview and recording will be stopped and emotional support provided to the participant. When the participant is composed, they will be asked if they wish to continue the interview. If the participant wants to continue the interview, recording will resume. If the participant will does not want to continue the interview, the interview will finish. It is more important that participants feel comfortable and not distressed rather than generating data for the research. The participant will be asked if they wish the first part of the interview to remain within the research.

Reflecting on placement-based learning may bring additional insights into placement-based learning or may lead participants being dissatisfied with how they recorded placement learning for college assessment or indeed, the focus of their learning on placement. If this is the case, participants are encouraged to contact their placement coordinator to discuss these insights.

If, participants have concerns about how Lillian undertakes this research, they are free to contact her research supervisor, Dr. Mark Taylor at taylor.mark@itsligo.ie

There may be benefits from participating in this research.

Story writing and interviews represents additional opportunities to placement supervision, the triadic meeting and placement debriefing meeting to think about placement-based learning. Reflecting on placement learning may allow participants to identify areas of strength, achievement, or areas for learning that participants may not have been previously aware. Insights gained through story writing and the interview may give participants a deeper understanding of how practice learning happens. This understanding may help in supervision, in meetings with college staff and when writing future portfolios of learning or portfolios of professional development.

The story and interview are outside the assessment protocols for participants' module of study, therefore it may feel more informal than other meetings / discussions about placement-based learning and may represent an alternative medium by which participants can articulate their learning. Indeed, insights gained during participation into placement-based learning by participating in the research may indeed assist participants identify further CPD needs. The research is seminal in the area of social care therefore participation in the research will create new knowledge for the profession and the education of future social care workers.

Anonymity and confidentiality

To ensure the anonymity of participants, Lillian will assign a pseudonym to each participant. Details linking participants' pseudonym and identity will not be stored with stories or interview recordings or transcripts. Beyond participants' sex, year of study, and area of social care practice experienced on placement, no identifying information will be published in the dissertation or other methods of dissemination. Lillian will make reasonable efforts to protect participants' identity and their part in this study. The only exception to this is where confidentially must be broken.

Due to the vulnerable nature of social care service users, and possible distress to participants a full commitment of confidentiality cannot be guaranteed in the research. Confidentiality will be broken in the following three situations.

If a participant discloses engaging in or witnessing **professionally negligent practice**

1. If the participant discloses being **treach ted in a discriminatory** way by placement-based staff.

   If either of these two scenarios emerge, Lillian will discuss her concerns with the participant and contact their placement co-ordinator about her concerns.

2. If a participant's **grave distressed** does not recede after emotional support is provided to them additional support from the participant's placement co-ordinator will be sought. This contact will happen with the participant's knowledge.

Use and dissemination of findings:

Research findings will be submitted as part of a dissertation for assessment at IT Sligo for the award of PhD, and will be presented at national and international conferences, published nationally and internationally.

If you have any questions about the study, please feel free to ask, or phone Lillian on 087 6273622.

TRANSCRIBERS' CONFIDENTIALITY AGREEMENT

I, _____ (Helen Whelan) of Whelan Transcription, will

maintain confidentiality regarding the content of interview transcriptions I complete

for Lillian Byrne-Lancaster as part of her PhD research.

_____

Lillian Byrne-Lancaster

Date: _____

Appendix II

Letter of research approval

IT Sligo

Lillian Byrne-Lancaster
Lecturer
ECEC & Professional Social Care
IT Carlow
Wexford Campus
Summer Hill
Wexford

To whom it may concern,

Lillian Byrne-Lancaster has research ethical approval to undertake data collection associated with the research entitled "Social Care Placement: What's the Story? "

Please contact me if you have any queries,

Kind regards,

John Bartlett BSc, MA, PhD.
Head of Research
Institute of Technology, Sligo
Ash Lane
Sligo

00353-71-9137359 (T)

bartlett.john@itsligo.ie

www.itsligo.ie/research

Appendix III

Story writing guide and Interview schedule

Story writing guide

The purpose of the story is to describe to me the most significant learning you acquired on placement. There is no right or wrong learning, just your experience, as you understand it. Writing your story involves identifying the most significant learning you achieved on placement. It can be a theory, skill, policy, personal insight –whatever learning you think has had most impact on you as a developing social care worker.

- Start your story by describing what was the most significant learning you acquired on placement
- Then consider how you acquired the learning – what events, activities, tasks, people or social care artefacts helped you achieve your most significant learn. It might be useful to think about how you help yourself learn.
- Did you experience any obstacles or hindrances to your significant learning? If so what events, activities, people or social care artefacts helped you achieve your most significant learn. It might be useful to think about how you hindered your own learning.
- Finish the story with a statement of how the learning adds to your development as a social care professional.
- The sentences below are the first two lines of your story.

Lillian, I completed my placement in _____ (outline field of social care practice without naming the service). The most significant learning I achieved during my second year placement was …….

Interview schedule

1. Significant PBL experience (SGE)

   ➢ Explore the story that was sent prior to the interview

   ➢ **SOCIO-LINGUISTIC EXPLORATION –**

   ➢ Where did this learning happen? what helped / who helped / what hindered / who hindered - within you; within the environment; within learning support structure? What was the change / result? Where are you at now in terms of your SCW identity?

   ➢ **PROMPTS**:
   ➢ Were these routine, complex, or novel tasks and activities
   ➢ Were activities standard or routine, interventions – assess needs - plan intervention - enact plan – review success
   ➢ Other usual activities - hand-over, keep records, case reviews, care planning, funding applications; any important objects / artefacts,
   ➢ were tasks needs based, problem-based or crises based tasks
   ➢ Was professional decision making required
   ➢ Was deliberate, reactive or implicit learning – link to agency and wanting to learning
   ➢ learning from work; learning in work, learning away from work
   ➢ conceptual knowledge, procedural knowledge, practice wisdom, professional values, personal learning
   ➢ understanding service users' situations / life context
   ➢ motivation and articulation

2. Supervisor and other staff

   ➢ **PROMPTS**
   ➢ supervision – structure and process
   ➢ other staff – conversations, discussing practice situations, feedback
   ➢ guidance - indirect, direct, close guidance
   ➢ Invitation, access and engagement, extent of learning opportunities, sense of belonging
   ➢ Is there anything that the placement service could do to deepen student learning on placement

3. College requirements –

> **PROMPTS**
> personal learning outcomes, supervision, portfolio, reflective journal, three-way visit - how were these experienced and how did they aid learning?
> What could college do to deepen student learning on placement?

3. Placement as induction to social care work

> **PROMPTS**
> Role of social care worker
> What insight did placement give you into the culture of social care work?
> How would you describe placement as a transitional experience into professional social work?

Additional questions for the second interview

Review first placement SGE – agree the 'small story'. Explore if this development had an influence on second placement learning?

Continue with the interview schedule

Final question

Have you noticed any benefit to your participation in the research?

Appendix IV

Becoming stories
"You become. It takes a long time"
(Margery Williams, The Velveteen Rabbit, p.48)

Stephan's acceptance story

Stephan a mature aged BA (Hons) student, undertook first placement in a day service for people with disabilities and his second placement in a 'dry' hostel providing accommodation for homeless men. Stephan identified *accepting the service user for who they are* as his most significant first placement learning. For Stephan, it was observing an experienced member of staff, which was instrumental in developing this sense of service user acceptance. *Working with 8 or 9 service users with all different needs was very hard. … At times I found it very uncomfortable, not knowing really what to do, not knowing how to really support the service users … one staff in particular, was really approachable, always very supportive. I was able to ask him anything I wanted but a lot of the time he'd let you try things yourself and step in if he had to. He'd trust you and he'd trust your own initiative. ... I worked with him every Thursday. I don't know whether I just made a good impression the first day* that ['s why] *he helped me out during placement.* [When] *I came in* [on] *the first day, one of the service users was playing Connect 4 and they asked me did I wanted to play a game. I just said, "I'll play you in a game but you better go easy on me now" … I don't know maybe he* [the worker] *kind of took a liking to me. That evening, he said "that's exactly what you want in this section, people to interact with the service users … the main thing for a worker to do was to make them* [service users] *content and happy, … find out what their interests are and get that going. He'd put me on the spot sometimes - which was good. He'd ask me, "have you noticed anything?" or he might bring up theory. Sometimes I wouldn't be able to answer him and he'd just tell you think about it and come back to me. He wouldn't give me the answer. No he'd make me think about it, which was good. Because I had to think, I was more aware of the purpose of things when you were doing them. More aware of what you were learning, so that was a very good strategy.*

If I asked him about legislation [for the portfolio] *he might just "have a look at that over the weekend and we'll talk about it Monday. So you really had to go and look*

yourself, but it was good because it made you do work yourself and find out things. There was a bit of craic with him, he wasn't pressurising so I enjoyed his company. With the service users, he was very patient, he was exceptional, he knew what way the service users were going to act and he'd never, he never raised his voice or he never, he was good now. I learned a lot by just watching him. … He never over-reacted and nearly always took a step back to think about what was going on. Always a planned response. Rather than tackling stuff with service users head on, he'd step back for a second, let them cool down if they were annoyed, and then he'd talk about it. He was really well worth watching, especially at the start [of placement]. *He had a lot of acceptance of service users for who they are, understanding their behaviour, that's it not their fault, it's the disability that they have; they don't mean or intend to do what they do … We had talked in college about accepting the client where they are at but I suppose observing, seeing that worker in particular not reacting to service users as if they were intending to be difficult or what-ever, that what really helped me understand acceptance. … I was working with one service user who wanted to learn how to get onto u-Tube to watch videos of vintage tractors and that kind of thing. The biggest issue for him was 'double clicking' because his hand movements were impaired, it wasn't that he didn't know what to do, or how to do it, but actually couldn't cos the double click was too fast for him, so I needed to accept this was the reason why he couldn't double click, and find some way around it. That helped* [me] *be accepting.*

Stephan generalised client acceptance into his second placement, *you had to show a lot of empathy and unconditional positive regard* [to service users in the hostel] *and I suppose not showing frustration. The work could be very, very frustrating at times. … at times service users made bad decisions because they were waiting so long to get into treatment or another type of housing. So supervision, and talking to my supervisor (when the house was quiet) definitely helped. … One of the things I suppose I found hardest was the hostel being a dry hostel, which means the men can't drink or take drugs in the hostel or come back under the influence of either. But not letting people in or asking people to leave (which felt like throwing them out) I found very hard. Where are they going to go? You'd say to them "you can go to*

the waiting room in the Garda station, or you can go to the AandE waiting room".
*Staff that were much more prepared for that part of the job than I was. They could
do it* [follow the 'dry house' policy*, without seeming too upset by it. I was tormented,
you'd have a recovering alcoholic, he's had maybe three pints but he's coherent, not
falling around asking to get in to just go to his room to sleep it off and he's not getting
in, the door isn't opened for him. I just found it hard not letting people in sometimes.*

*I did bring it up in supervision and learned about different treatment approaches, I
did some reading about addiction treatment that helped me understand relapse and
its triggers. The more placement went on, the more times I had to deal with it, and
that got me more used to doing it. Seeing the result of staff turned a blind eye, the
trouble it cause between service users and the pressure it put staff under, that
helped me see why the policy had to be in place all the time. Most lads were okay
about not being allowed in, they'd come back the next day, they'd own up to the
drinking or that. They had no hard feelings to the staff. Really as placement went
on I got a little bit more used to it. At the start, I was worried that not letting them
into the hostel could make them go off on a bender and they wouldn't come back for
three or four days, but that never happened while I was on placement. Most times,
the lads wouldn't be too much under the influence, so you might bring them in the
office, have a talk to them rather than just saying "no" at the door. So it was kind of
a balancing thing like, keep the policy, but keep the relationship good too, without
putting yourself and the house at risk. In a way relationship with the service user is
secondary to safety, cos if they were well cut, you'd have that talk at the door or on
the phone to them while they were at the other side of the door. But again, the lads
just came back the next evening, talked about what cause them to drink the day
before, it was just accepted as relapse. By the end of placement, I got fairly
comfortable with it. Still I don't think I'd ever get to a stage where not letting someone
in wouldn't affect me. Looking at the bigger picture and if not letting someone into
the hostel, finding somewhere else for them to go, means everyone is safe that's the
best I can do I suppose. But it was definitely very challenging for me to connect not
letting someone into the service as acceptance, but it is. It's accepting that they
know the policy, and the decision to drink is theirs.*

Gail's collaborative story

Gail, mature BA student, undertook first and second placement in a service supporting people who were long term unemployed, living with mental health illness or who had an intellectual disability. Gail's first placement provided employment focused education and her second placement focused more on developing independent living skills. The placement service referred to service users as learners and workers as instructors. Gail delivered modules on a QQI level 4 Health and Recreation to learners who were aiming to return to work after a *period of long-term unemployment because of poor educational attainment or as part of their mental health recovery plan*. All instructors were required to hold industry level qualifications for the modules they were delivering and since Gail had *had qualifications for fitness classes and worked in the leisure industry for years,* and although qualified for the task, *was nervous about teaching for accreditation.* For the first week, Gail worked along-side her supervisor. *She was absolutely remarkable in the way that she was able to explain things … through discussions, recording important points on the board as reminders … it felt that instead of teaching them she was guiding them, she was allowing them to learn for themselves. She wasn't doing everything for them. I tried to imitate that. It was quite difficult at first. In my leisure club job, I would do a lot of instruction … so this was a little bit different. It was quite difficult for me to stand back and not say "do this next" or "watch me" which is what I normally do. I demonstrate a lot. It was quite hard to learn to facilitate learning, it came quite slowly. I suppose the difficulty for me was standing back and allowing them do you know to get information for themselves. Through reflection in-action, I realised I was doing an awful lot for learners … "I can't do that, can you do that for me?" was being said a lot to me. I realised they were becoming very reliant on me for things, as compared to my supervisor. I suppose, I was being asked to do a lot of things* [starting the computer, opening a word document, spelling words] *that they wouldn't ask my supervisor to do or if they did ask her, she'd guide them through the steps, and reminding them they could do it themselves, but she wouldn't do it for them. … I had to slowly stepped back, because I felt they trusted me by asking me to help, so I didn't want to say "no, I'm not telling*

you, you have to figure it out for yourself" … I was talking to the supervisor about learning how to stand back from the instruction. … She suggested that I focus on the learners capabilities. There's a lot of kind of personal problems going on [with learners]. I could see how vulnerable they were … if someone spoke to them in a hurtful way so I wanted to protect their esteem ... I suppose it's about how many times can I say the same thing in a different way so that everyone can understand, you get there through trial and error more than anything. If I'm going to take social care as a career I'm going to have to learn how to stand back from the instruction and demonstrating, I suppose it's only habit. I've done instruction and demonstration for 16 years as part of my job, to learn facilitation is like retraining myself … I am crossing over from instructing, I find myself in the leisure club facilitating not instructing - asking the Zumba ladies "do you want to do this move or do you want to do this move? It's up to you completely, you know".

Gail returned to the same service for second placement, but was involved in a different programme. *Second placement was much more demanding than first placement. This year, I suppose I learned about services working together in a service users life … last year the group doing the level 4 Health and Recreation programme had difficulty learning as opposed having a learning difficulty. This time most learners had autism, the programme was focused on social and independent living skills, working within the New Directions framework. Everyone had a PCP* [person centred plan]. *So they'd have monthly review meetings with the Centre Manager, their Instructor, their parents, the Social Worker, and Psychologist and they'd be set their goals in their monthly meetings. They'd be looking at different things and I suppose kind of helping learners identify their goals as well. I was very much more involved as an assistant Instructor. …* [In college] *we did a module this year, looking at things models of intervention, inter-professional relationships and inter agency co-operation. We were set reflection while on placement and as much as I gave out about having to do them, they really helped. I suppose I was researching in the evening and I was going into placement the following day thinking about how staff and other services worked together. 'Service delivery' made a lot more sense as to what the service was doing for the learners. How their model of*

intervention and policies and procedures linked with national policy. … They use the recovery model [when working with learners]*, the recovery star. … Because of the reflections it was easier to understand why they were doing certain things a certain way, and it was making a difference in what I was writing in my reflections. I was getting weekly supervision, so every Friday I'd sit down with my supervisor … for formal supervision … and look at these core competencies. We'd spend a bit of time identifying what I did that showed my understanding of the competency or see if there we could plan to cover a competency during the next week. [Supervision] was great from a planning perspective … it was brilliant reflection wise as well … if there were issues coming up in my reflections there was the opportunity there to have a discussion or if there had been some sort of incident or concern, it could be quite openly discussed. I really, really enjoyed it. It just helped an awful lot with all sorts of, like I used one of the supervision sessions to go through the recovery model with me and different elements of inter-agency / inter-disciplinary work happens in the centre - how different professions and agencies liaise with each other.*

I think there's been benefits [in doing both placements in the same service] *for definite, even just with the supervision. I had a kind of confidence in supervision because I was there before. I had a relationship with the supervisor and knew for her it [supervision] was all about my learning and development … and having worked within the organisation and knowing some of the clients and having that little bit of knowledge going in to placement meant I was much more relaxed, more confident going in. I suppose I was more relaxed about asking questions regards to policies and procedures and I knew who to ask. I knew who to go to when I needed help for different things so that was great. If I had been in a different organisation, even in the disability sector, I'm not sure I would have got as much experience. I probably wouldn't have been given the same level of responsibility because the trust wouldn't have been there, you build that up over time. Although I think doing two placements in the same service has been very positive for me, I'm still not sure if I've put all my eggs in the one basket. I think I would like to stay in the disability area, but I didn't get to work with children or young adults or older adults as well. But it was very interesting to see new learners coming into the service, not just in their interactions*

with each other, but how the service took on referrals, helped learners settle in, and helped the group accept new learners, how they established relationships with families. I might not have noticed that if I'd done placement in two different services.

Teresa's person-centred care story

Teresa, a traditional aged BA (Hons) student, undertook first placement in a training and education centre for young adults with disabilities and her second placement in a day service for older adults with disabilities. Teresa identified developing a tacit understanding of *person centred care* as most significant learning from her first placement. *It's hard to describe it* [person centred care]. *It's not about what I think or feel, it's always about how the service user thinks or feels and how you can kind of … find and meet their needs. For me it has just become second nature when working with people … I think I kinda absorbed it from watching the staff. I think people have a certain amount of needs like to be filled, you know. People need to feel good about themselves, they need to feel happy, secure, all of that, from Maslow. That is how to grow a human being, … you kind of have to realise if someone's having a bad day or if someone's acting out or someone's not talking or someone's not doing well in something, like you have to realise there's a reason for it and you can't … be like, oh, they're a terrible person or their you know you can't build up that barrier, that was a barrier I had to knock straight away when I worked first in my placement.*

Teresa identified helping a service user learn how to swim as critical to her tacit understanding of client centred care. *That was great for me. I wouldn't be a great swimmer myself,* [at the time of placement] *I'd been getting lessons myself. So* [the service user was] *really nervous and anxious, an agitated person anyway so that was really difficult in the pool. But the process of it, actually having to it at her pace every week that taught me to be person centred like. She'd sit on the side, then stand at the shallow side of the pool and I'd have to hold her by the hands and slowly encourage her along the water a tiny bit. She'd freak out sometimes and I'd have to help her calm herself while in the pool, it was really good. Like the amount of learning that I got from that, it helped me so much understand person centeredness.*

Although Teresa learned embed person centred perspective into her practice during her first placement, she still felt under confident about her practice. *I didn't feel like I knew enough, like I was informed enough. I didn't feel like I had enough college knowledge behind me. I know it really heavily influences practice, and though linking theory and practice together was what I need to be confident in my practice but after completing first placement and after doing a bit of volunteer work in the meantime, it kind of made me see no college knowledge isn't everything, it's more so how you work with the people and how you are as a person. Between placements I got involved a lot more in alternative and holistic therapies. I have an interest in yoga, meditation,* [and] *colour therapy - things like that and one of the staff on placement was a Reiki master. She influenced me a lot. She was fantastic. I never thought I could use my own self and my own interests and hobbies … in work … I always thought that it* [practice] *was all about theories policies and procedures … follow*[ing] *the regulations … but I didn't really realise that you bring your interests into the workplace and that everybody has completely individual attributes … different ways of working with service users. I think I figured that out through conversations with that woman* [Reiki master] *… and I got such support and everyone was so enthusiastic and everyone was like, everyone really complemented me all the time about the way I put the service user central … It was confidence to be able to work on my own initiative because I kind of understood the work a lot more … that bit of confidence and knowledge of the work made a huge difference … I think I just got confidence, I finally found a bit of professional confidence on* [second] *placement.*

Oliver's empowerment story

Oliver a mature aged BA (Hons) student, undertook first placement in an activation and training centre for adults with intellectual disabilities and his second placement in hostel for homeless men. The most significant learning Oliver gained on first placement was learning to be comfortable with practicing empowerment: a concept associated with the social model of care. Oliver identified this area of learning as most significant *because me not being able to practice empowerment was something that held both the service user and myself back. In week 3* [of a 12-week placement] *I was given a specific task that the service user had identified as part of his PCP* [person centred plan] *to work on over a number of weeks. The service user wanted to be able to change out of his swim wear without assistance so he could access the local pool independently. It was very good learning for me as well the service user.*

My supervisor explained to me that the service user had some difficulties with balance and to be careful as they could quite easily fall and hurt themselves. I was to assess his ability to dress independently and assist if needs be. But, the first number of times I was a bit too eager to assist – I'd jump in and offer assistance at any wobble. I was helping where he didn't need the help because being quite conscious of his balance I'd be watching for a fall and, if I saw a wobble – which was quite common – I would think this is the start of a fall. I was over-cautious. I suppose, while I was confident interacting with service users I was fearful of something happening to him and me there, it just seemed like a big responsibility. While I wanted the responsibility it just seemed I thought if it went wrong, I was responsible and that would knock my confidence. I suppose it was something I had to think about, I had to figure it out. So I read Charlton, and Finnerty. There was something in Karen Finnerty's chapter that kind of struck me as a really good way of explaining it - basically everybody has the opportunity to try something new and if you fail, if you make a mistake well that's part of your learning, that's life and it's what everybody's entitled to do. That's part of the ethos of the social model of care.

From a rights perspective, people irrespective of what level of capability, should be afforded the opportunity to try something and if they fail, they fail. So I kinda thought I'm probably holding the service user back and remember he knows the risks involved, the service know the risks involved, I know the risks involved, we've all talked about it. They've [the service] *given me the responsibility of actually going and doing it* [supporting the service user achieve an aspect of his person centred plan] *so, I had to just get on with it and if a fall happens [pause], that's the risk workers take on so service users can live their own lives. … I think a little bit of the anxiety went out of it, after doing a bit of reading and reflecting on it and talking to the service user. It* [supporting the service user learn to dress independently] *was obvious from a rights perspective that that the risk* [of the service user having a fall] *was worth taking. … I do think it helped the relationship between us as well because we talked about it as well. I didn't decide I was going to talk about it, cos workers explaining concerns was quite a natural part of the relationship workers had with service users in* [the placement service]*. I explained to him I was worried about him falling and hurting himself … I* [acknowledged] *the possibility he might fall and I said "look I'm probably helping you more than I should be helping and if I am, I'm sorry. I need to think about holding myself back and not stepping so much". I think he respected that. I asked "how can I help you with this?" and we agreed that to be careful he'd sit to put on his clothes and to tell me if he didn't need the help I was giving. That was really positive, because he knew himself he got a bit frustrated at times when he found something difficult to do, and* [then] *I was inclined to help. Once I realised I had to become comfortable with hanging back (which was hard for me), I discovered helping him manage his frustration became part of what I had to do. I found it good a learning experience for me.*

Oliver though *the biggest thing* [he] *learned* [on his second placement]*, was the importance of knowing about the intervention approach used by a service. … Advocacy was one of my learning objectives for second placement … I was involved with some advocacy in the first placement, but there was nothing really meaty in it, so I kinda thought that given the client group* [of second placement] *there was a chance to get a bit more involved in advocacy … but as it turned out that didn't*

happen. I'm not sure how good a placement experience it was really. [To organise placement] *I called up to the hostel, did an interview, but didn't really know much about the model of intervention they used – big mistake really.*

I suppose the engagement in this placement was totally different [from first placement]. *… It seemed that the men were to fit in with the service. Service users' had to meet certain conditions – no drink or drug before they could stay at the hostel … It's a 'dry' house. … Fresh days don't happen, if they mess up, they don't get to stay in the hostel … the reality is that there's a list of 10 or 12 guys waiting to get in* [get a room in the hostel]. *… The men are up at the hostel for a period of three months,* [workers] *try to get them to detox, so the* [intervention] *plan for most of the men in the service would have been to find a way to move them on into other longer term services. … One of the first things, would be to set them up with a welfare payment, get them a medical card … make contact with the Housing Department. … it was giving them the supports that might help meet their basic needs, but not to move up Maslow's hierarchy. … As regards actually working with the clients I felt I didn't work towards empowerment let alone advocacy. … The diversity of the service users was amazing. People who were in the same situation, but due to hugely different circumstances: prison, abuse, relationship breakdown, mental health issues, drug misuse or alcoholism. They can't access treatments because they're not 'dry' … but it seems there are a lot of other supports need to be in place around being homeless.*

I didn't see my supervisor an awful lot, so no I didn't get a chance to talk to them about the approach the service had, and why it was like that … realistically in the space of eleven weeks, I think I had three structured supervision sessions. I had a few of what he called 'unstructured supervision'. In a quiet time I'd ask about something procedural and we might get into talking about something else and he'd take a few notes. … I was just looking for guidance, maybe reassurance, but didn't get much from the supervisor. … The portfolio pushed me to find out a bit more about national homeless and drugs policy, I researched the reasons behind

homelessness, different approaches to drug rehabilitation - which is good I suppose,

but I'd admit it, it was a bit of a wasted placement.

Helen's 'I'm the worker' story

Helen a traditional aged BA (Hons) student, undertook first placement in an adolescent residential care unit and her second placement in a youth development project. For Helen the most significant learning she had on placement was realising some social boundaries of the professional role. *I picked up on the sense that kids would say things around me more than they would the staff because they were 15 and I'm 20 now so there was only 5 year* [age difference]. *The girls they were asking me things about boys and things that you'd ask your big sister. I didn't mind that because my feeling was this* [the unit] *is their home, and staff are acting as their parents in some respects. I didn't mind taking on that role because at the end of the day I felt like I could play to my strengths there and if I could educate them a little bit. I just think I felt I had an extra role as student. I felt like I had more of a closeness with them than the staff* [did]*, what I found very hard to do was pull back.* One particular situation cause Helen to consider the social boundary between herself and service users. *They were joking away about some lad, they made an inappropriate* [sexualised] *comment about my boyfriend. I was kind of sitting there and found myself thinking, I would have laughed if it had of been just us, but didn't because there was other staff* [present]. *So, I obviously I was behaving in a way* [with the service users] *that I wouldn't see myself doing as a staff member. In that particular moment, I kind of knew I had to change. They* [the service users] *knew that as well, because I had explained, "lads I keep forgetting, I'm here on placement". They were actually really nice because one of them, she was like, "in fairness you have to learn how to be staff". I'd still do the make-up and the hair and stuff like, but there was a little bit of a pull-back but I still had a great relationship with them.* While Helen described supervision *a huge help* she did not seek supervisory support or guidance in addressing difficulties she experienced establishing role boundaries with service users.

When I re-interviewed Helen after her second placement, undertaken in a youth development project. [The project is] *a voluntary run organisation part funded by*

Tusla. The whole programme focused on school retention so I think the youngest we had was 7 and it ranged up until about 18. All the kids were primary and secondary school. It's a disadvantaged area so the programme was put in place to keep the kids in school. Helen described herself as having *come along way since then [first placement]. I definitely think I made a better distinction* in role boundaries], *I didn't get as personally involved. I think me heart bled the last time* [on first placement] *for them* [service users] *because I was basically living with them, eating meals with them, you were there 24/7. On this placement, it* [social boundaries with service users] *was a lot better. Now I definitely think it's mostly to do with my age. I found it harder to separate away from the teenagers, particularly with this group …* [service users] *were 17 and 18* [Helen was 21]. *It's harder … to impress upon them that I am staff. At the same time they were looking at me going "here honey you ain't staff, you're only two years older than me". I'm coming in, getting involved professionally. I suppose in a professional context,* [I was] *trying to get on the same level as them so that … they're engaging with you. It's hard to get them to engage, they're already coming from school, so if I sit there and tell them "no don't do this, do that" it ruins what they are working on. … I had to clarify with my supervisor what I was allowed in terms of like discipline.* The service used a 'star' system to support courteous attitude. It was classified under *attitude to staff, attitude to peers, attitude to teen leaders and attitude to students. She* [the supervisor] *did explain to me, "you can ask them to reflect on their stars* [which Helen did]*, don't feel like you can't ask them to reflect on stars, you're able to, you're basically like staff".*

I think it was because I'm young, this one particular teen leader thought I was 16 and he kept trying to hug me. Like I eventually like turned around, I said "you know you need to reflect on your stars, that's attitude to your student" … it was difficult [for the service users] … so I was a student on placement but for the kids who were students in school 'attitude to students' is often confusing. You see they're used to having the students coming on work experience from transition year … but I was also a student on work experience even though I'm about 7 years older than them. So he was like "attitude to the student?" I was like "I'm a student in college", so he was like "what do you mean you're in college?" He thought I was in PLC rather than in my final year of college. He saw me as a friend, potential girlfriend. In terms of

the staff hierarchy, I think that was blurred an awful lot, but I don't think there's any way that could be rectified really because technically I am a student, they are also students too. In contrast to her first placement, Helen did talk to her supervisor about the situation, but her response wasn't extensive], *and she sat down* [with the teen leaders] *and said now does everybody know that Helen's here on placement from college and that was it.*

Ann's funding application story

Ann, a mature BA student a mature aged student, undertook first placement in a youth service and her second placement in a boy's secondary school. Through the *Career Guidance Counsellor* Ann *worked alongside the RSE* [relationship and sex education] *and the SPHE* [social, personal health education] *teachers*. For Ann, the most significant learning on first placement was making a funding application - *I actually kept a copy of the one that I done so I kind of look back on it. I thought it was going to be like a youth club, plan activities, and play games and job done … the kids were in different groups and each group we had different stuff lined up. I actually didn't realise I was going to be doing as much as paperwork before I went in. There's one person in charge of the whole place … volunteers run the groups and it's up to volunteers to apply for funding for the cost of running the group. One thing I did notice … they have all these lovely policies and they all sound brilliant but being realistic they're not able to achieve a lot of them because there's so little funding … they* [Government policy] *really want to integrating kids from disadvantaged or poor backgrounds and realistic, for me I kind of see nearly the better off kids getting more. There was like a* [fundraiser] *in May … but it was €30 a ticket, like for a normal family €30 is a lot of money and it* [the service] *is supposed to be geared at disadvantaged areas and being realistic how many of the kids families have that money? There's nothing other than the drop-in for the boys. I had a soft spot for the boys … because they actually have nothing. A lot of them would get into so much trouble on the streets. Yet when they were in the centre … all they wanted to do was play football really. We don't play football all the time, there's an x-box, a telly, and a kitchen. It's just kind of getting them off the streets and hanging out, but I was kind of hoping that if we had funding that we could go away somewhere at the end of the year.*

My supervisor was applying for funding for other groups … I asked her if I could look in on what she was doing, so I'd have a fair idea how I should go about it. When she was doing her application and I had a blank form and I was asking her questions

… which boxes to tick, what the main points to put in were. Applying for funding is harder than you think … like it could take a week to nearly fill out … you really have to sell it, like you have to really emphasise why you're looking for it [funding] *in line with Better Outcomes* [Brighter Futures]. *With the grant applications, they want it that we have kids from each area of town* [social integration] *and you have to have sign in sheets … at the end of every year … to show that you're meeting the needs of all the community. There was a fair bit involved, we'd have to say what we were actually looking for the money for so like one section of it would be about food … money for the likes of biscuits, tea, whatever and then there has to be an educational side to it* [the programme you want to run]. *We talked about … meeting their emotional, physical needs … especially for boys, the fact that … boys don't talk about their mental health. Because you get very little funding we're actually doing a barbeque in August so we're going to try and raise a few funds from that.*

While Ann did not have to use her experience of making funding application on second placement, she used her first placement experience of delivering a sexual health programme in her second placement. *I was facilitating the Sexual Health programmes and there was a big problem with the number of second year boys getting suspended, so I was doing a lot of work with them. I hadn't originally planned to do the sexual health programme, but when I got up there then, some of the teachers what experience I had, when they figured it out I had facilitated the sexual health programme in my last placement, they asked me to do that. My most significant learning* [on second placement]*, was inter-professional work. … When I had my visit from the college, it was a point I brought up about how I noticed the difference in perspectives between teaching and social professions … I suppose the fact … I was the only social care worker in the school. I wouldn't say a bad thing about teachers, but if a young fella was 'kicking up', the teachers would be more inclined to think of them as disruptive. I have a different frame of mind coming from the social care background. … I suppose the professionals from other services … were very approachable. … I had four boys who I did one on one work with, two of the boys had court cases ongoing so they would have had social workers, and YAP*

*[Youth Advocacy Programme [41]] workers. I had a good bit of dealings with them.
And a youth worker* [who] *came into the school weekly … I linked in an awful with
her throughout my placement … she sent me a lot of stuff she thought might be
relevant to me for college. It wasn't just me asking for their help … they were offering
their support to me. Because I was the only social care person in the school, it was
nice to link in to people with the same frame of mind as myself.*

Chatting with the 'social' professionals was really helpful … [because even though]
*I received supervision, I could argue it that it probably wasn't supervision like college
wanted. My supervisor was the Career Guidance Counsellor. Supervision meeting
weren't really a whole lot … would be more sitting down in the staff room having a
cup of tea and a chat. … talking about everything so it was kind of the same thing,
it was supervision, just going by the books in the college it wasn't structured because
she wasn't sitting there with her piece of paper and her pen jotting down notes … If
I had any issues I was, you know, jotting them down before I went into her, but I
couldn't talk about how I'd be looking at things different to the teachers.. … Now she
was very approachable, if I needed her for anything she was there, I would never be
afraid to go up to her for anything, but meetings were casual, more about planning
and reporting back about how the groups or one to one work went, … how I was
doing things, what was I struggling with, not really about how I was learning stuff for
college.*

*We have a placement journal here in the college … a weekly one. We had a list of
professional competencies, so say for instance inter-professional work, autonomy
was another, theory into practice, reflection and supervision, other stuff I can't
remember. We had to reflected back on our work and give examples of those topics.
So, there was nine competencies in total and the idea was we were on placement
for nine weeks we were supposed to write-up about one each week. When we were*

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[41] YAP is *a short-term intervention working with families 6-12 months to kind of prevent children
from being taken into care.*

finished the weekly reflection, the supervisor read them and signed off on them. …
I think the reflections were a good support along with the supervision. The SPHE
and RSE teachers… they'd actually come up to me in the staffroom themselves, …
and give me feedback on the group work I was doing in their classes, so that was
good. … Even though I knew from the school I was doing a good job, I was getting
good feedback from everybody up there - the Principal and other teachers like, I
wasn't sure in terms of the college if was I meeting all my competencies. So suppose
for me when my [college] *supervisor came up it was good. She was actually excited*
about me telling her the stuff I was doing, so then I knew I was still technically doing
a social care worker's job. … The visit was good for me, it was kind of a supervision
session really.

Peter's handover story

Peter a mature BA (Hons) student, undertook first placement in adolescent residential care and his second placement in community adult mental health service. On his first placement, Peter was *involved in everything* i.e. direct practice with service users, attending meetings, completing administrative tasks and planning care. *Communication was a placement objective* Peter shared with his supervisor*, who supported its achievement by asking Peter to chair part of handover. Handover happens at the transition between shifts and represents a key event in residential social care work. As the verbal equivalent of the day-log, handover makes the content of the day-log accessible to staff coming on duty. Peter's placement agency invited students to attended handover and expected them contribute to any discussions that occurred in them. Midway through placement, Peter's supervisor suggested he chair part of a handover meeting and a timeframe was agreed. *That was hard. Presentations and communication things, that's hard. I would have been a very shy person … before I had of started all this* [course]*, it's been a big learning curve for me.*

Because it [Peter taking part of handover] *didn't happen until later* [in placement] *I had an opportunity to meet all of the staff, I was kind of familiar with them. [Year one] of the course has a communications module, [with] role plays and presentations. This year I'd done a couple of presentations and it is getting easier for me. I get slightly nervous but I think I can manage it more. I was nervous* [about doing the handover section] *but because I was involved in the handovers and had watched what they* [staff] *were doing … I just mimicked* [them] *really. But I was afraid of forgetting anything. It's an important job to make the staff aware of what's going on and I suppose I was conscious in case I was going to forget something important. You know what's gas? When I was working in the last job in Telecommunications, all along they were introducing new things - digital television and broadband and of course we* [the technicians] *had to have training on all them but part of the thing that we had to do was explain* [how to use the equipment and

systems] *that was like a presentation when I think about it, but it didn't cost me a second thought. Didn't cost me a second thought. I could go in and it wouldn't even cost me* [a thought] *I knew so much, I was in that job for so long, it just came to me. I imagine with experience these things will just come to me as well really. I think that comes with confidence and knowing your stuff, I think that's what confidence comes down to, knowing your stuff.* For Peter '*knowing your stuff*' involved knowing the *theories behind it* [service users' actions and practice actions].

An essential support for Peter 'learning his stuff' on placement was regular supervision. Occurring weekly over the duration of placement (12 weeks), supervision provided him with *someone to talk to* about practice situations and help him use attachment theory [42] *to guide* his practice. Peter's supervisor was also *very generous with her time outside formal supervision* to talk with him about how attachment theory linked to practice situations. As Peter began to denote challenging behaviours as aversive attachment behaviour, he felt an increased ability to *empathise* with service users and began *to really understand* why a service user may *scream up in* his *face. If you can't empathise I don't think you're not going to be in the job … if you can't see someone else's point of view, I think you are at nothing in social care to be honest about it. I'm trying to get into mental health* [for my second placement] *so all that's going to be really helpful.*

Peter was successful in securing a placement in *the adult mental health services, my supervisor, actually she's the only social care worker employed* [in the service]. *I was just basically working in the community … with the de-institutionalisation of all the psychiatric hospitals all people with mental health problems are out in the community now and are supported by multidisciplinary teams. My supervisor was in the Social Work Department of the Adult and Mental Health services. She takes her*

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[42] Peter's first placement agency worked from the therapeutic model, and staff regularly used concepts associated with attachment theory to interpret and to respond to service user behaviour.

own referrals, she does a lot of group work, and direct one to one interventions with people and she's the co-ordinator of the 'Befriending Service' which is a voluntary mental health service that HSE have set up. There's 16 volunteers at the minute working one to one with people, meeting up once a week. [During placement Peter was involved in] *visiting people in their homes with* [his supervisor, co-facilitating] *group work, the befriending group … attending multidisciplinary team meetings.*

Peter identified *the importance of a good supervisor* as his most significant learning on second placement. *Supervision was good and she* [the supervisor] *all for professionalisation* [of social care]. *She's very structured in supervision, it was always scheduled and wrote in the diary, we did it every week no matter what. … To be honest it was really being able to talk to someone and kind of have an intellectual kind of conversation. Just being able to discuss the theories and getting an opportunity to relate theories* [to practice]*, you know throwing your ideas, bouncing your ideas around. Being able to hash that out with someone and being able to talk to someone and knowing that you have the back-up, that's important. Yea, the biggest learning* [was] *the importance of a good supervisor really … when you're in residential you're protected, this time … there was a little bit more autonomy, you're a little bit out there on your own. I had a lot of thoughts and judgements I suppose myself and* [supervision] *just kind of gave me an opportunity …* [for] *talking it through. I'm a complete stranger coming into this* [parenting group] *that's discussing very private business … maybe these people don't want to be here. I'm a stranger coming in, I'm going to be sitting down and listening to them … I got really, really anxious and really, so discussing it out* [in supervision] *I understand … basically I was nervous about being in the group … you need to understand yourself, you have to be aware, … if things* [the work] *are bringing things up for you* [triggers]*, then you have to be able to say … what that is and you have to be able to put it aside. You need that supervision, you do need to feel like you're supported by other people* [colleagues].

Maeve's guiding star story

A traditional aged BA (Hons) student, Maeve undertook first placement in residential care for adults with intellectual disabilities and her second placement in a school for children with additional education needs. On first placement Maeve *didn't want to be sitting on the side-lines watching* [staff work], *I wanted to be doing as much as I could.* Maeve reportedly said to her supervisors "*I'm here to work, not to sit and observe … I wanted to be treated kind of like a new member of staff being inducted … they* [the placement agency] *were very facilitative … they let me look at the policies … and I'd tick off the ones I read.* [Then, I was allowed to] *read files. They* [the placement agency] *were very good for letting me* [access files] *because a lot of girls* [other students] *were saying* [at placement debrief] *they weren't allowed access files.* Maeve though it was important to view service users files, *because it'd* [practice] *be guesswork otherwise. Like the communication passport ... in the person centred plan, that was brilliant. If I didn't get to read the person centred plans I wouldn't have known what to do if service users got upset.*

One of the staff (with 15 or 16 years' experience) was very hands on with me … she wasn't a supervisor, just one of the workers. From Maeve's perspective, this self-appointed mentor helped her *learn to write day-logs*. Day-logs are the written objective record of the events of the day, it prioritises events from preceding the shift, providing staff coming on shift with a description of the atmosphere of the unit and identifies tasks to be undertaken. *It was only in the last two weeks* [of placement] *that I got to do it* [write the logs] *but like I didn't mind that because* [before that] *I didn't know what to be writing … I didn't know the style of it. I could have been writing down like really colloquial language and slang.* In the *first weeks* of placement, Maeve *offered observations* to staff when they wrote-up the day log. By the end of the first month, staff were *asking* Maeve *for observations to include* in the day-log. At the start of the second month of placement, a staff member who acted as a mentor to Maeve invited her to write her own day-log. *She literally just sat me down and gave me a blank page and write up* [the day-log] *and she was like "right,*

I'm going to tell you what you did wrong so that you don't do it again". She gave me
vocab and she gave me loads of little phrases. Then she said "for the next few days
just in your own little personal diary write up a log" and she kept checking, just
checking them [and giving feedback on the] *content* and *vocabulary*. Maeve re-
wrote the log and compare the two versions with her mentor. Over the coming
weeks her mentor *just kept checking and checking* the logs and making constructive
comments. Maeve improved her log-writing skill by incorporating her mentor's
feedback *until she* [the mentor] *said "now you're on track".* This phrase indicated to
Maeve that her account of the day was *chronological, unambiguous and objective.*
Then the last two weeks I was allowed to do the logs, it was brilliant - staff member
needed to check the log, but it was brilliant.

Maeve's second placement was in an Autism Unit in school for children and teens
with severe and profound intellectual disabilities. *It was early intervention …*
[developing] *optimum level of independence. The reason I went for a disability*
placement in 2nd year was because … it was local … I wasn't driving so … Mammy
could drop me in the morning … and then I could go down to work five minutes down
the road [when school was over] *and then get a lift home later on. It was just handy.*
I enjoyed my placement but not half as much as the 2nd year placement, not half as
much.

[In] *second year placement … I was briefed "this is what you do, this is what goes*
on here, if you have any questions ask" but [in the] *school it was more like, observe*
for a couple of weeks. I did get on really well with all the kids, [For children Maeve
was working one-to-one with] *I was allowed to see what the SNAs and the teachers*
are allowed to see, so I was able to see the individualised educational plans. But
there was no reason for me see everything else about them, I got a briefing on the
other children. I would be asking questions … and she kind of got on to me, she
was like "can you not ask me this outside of class times?" She said it in such a way
that it had been annoying her and she was letting it build up and build up but she
hadn't [let me] *know that I was being inappropriate and I hadn't been really told can*

you ask me that another time in a nicer way at all. I was able to ask the SNAs a bit but they kind of … very hush hush. It was nearly like "you don't need to know the answers, you're just a [social care] *student.*

Even though Maeve enjoyed her *placement in terms of the kids and I loved the work I was doing, I dreaded going in there in the mornings, I really did, interact*[ing] *with them* [the teacher] *was painful. I think it was a case of that I'm young, I'm only 19, I'm doing my* [social care] *degree so I think she kind of didn't take me seriously … I was treated like a secondary school student as opposed to like a college student. She didn't speak to me, she didn't look at me, she didn't say hello to me and she didn't make it easy for me to ask questions.* [Sometimes when] *I asked a question she'd* [the teacher] *say "did I not already tell you this" or "I already told you this before". She* [the teacher] *had no interest in my course. I just felt it was a case that she didn't want a social care student in her classroom when she's trying to teach and that I was interfering maybe. Maybe she didn't like students coming in, maybe she hadn't been told I was coming in, maybe I was landed on her, or it could have been something I said or did. But there was another student in there, she was doing her Master's in Education, she was asked to do things that I wouldn't have been asked to do… it was almost as if they* [the teacher] *saw her as a proper student.* When the placement of a third student finished, *I literally went up to the Principal and said I'd like to do the rest of my placement in room 2, so I was just kind of went in there when the other student left. Unfortunately there's a dark cloud over it* [second placement]*, but it's taught me to say something earlier and not to bother trying sticking it out. I probably should have done something about it earlier and I would have had a better placement. I hadn't said anything to* [the placement coordinator] *because it would be about* [me] *try to resolve the problem.*

Maeve resolved her difficulty by successfully asking the principle of the school if she could move classrooms and reported a greater sense of belonging in this classroom as she was given guidance by the teacher.

Joe's detachment story

Joe a traditional aged BA student, undertook first placement in a special education school for children aged 4 - 18 and his second placement in day service for adults with disabilities. Managing the *emotional impact of the case files was* Joe's most significant learning from first placement. [Reading the files] *took a lot out of me like. Just reading some of them you're saying "how do they come in with a smile on their face every day".   It wouldn't be the conditions but the kind of background where they were from, what kind of house they grew up in. It ranged a whole lot even with 10 or so in the class. Some of the houses* [families] *would be very nurturing and very caring and all but others then was just like very neglectful. You'd see some social work file and all the kind of stuff what goes on behind it.* Joe requested access to the files following an insight he gained in relation to an error he made in relation to one service user's socio-cultural preference. *One of the SNAs in the class that I was in was very helpful. I remember one time one of the students didn't want, didn't like being called by his father's surname. I said it one day without having known, so the SNA, she pulled me outside and said "look he's a bit offended by it, he knows it not your fault, you didn't know, but if you get a chance to have a look at the children's case files, you'll see why that student didn't want to be called by his father's second name".*

After getting the principles permission, Joe read the files in the *staff room where it was quite.* [Reading the files] *opened up my eyes like, because* [in addition to their] *intellectual impairments* [some of the service users were] *not getting the support at home. It was fairly, heavy going, I was a bit upset like. I was just trying to hold back the tears some of the times like it was fairly emotional. I suppose reading the case files is one of the things that you just become used to. I suppose after reading one or two* [files] *I was thinking like "you were warned about this" "this is what the line of work is about", so I had just learning to deal with it. When I'd go home I'd normally do my reflection and then just forgot about it … just leave it for maybe a few hours … I'd go out for a walk or run or maybe chip a few golf balls around the garden, just*

to try and take your mind off it for a bit. Then I'd come back to it, just to try and see if I can … explain what's been happening. I'd try apply the theory to my reflections and relate them to the coursework, and then read up on some other pieces.

[Reading the files] *was such a huge learning experience for me because it was the first placement that I had, so I've never experienced reading any case files. I knew it was going to be a bit difficult to read but I didn't expect it to have that much of an impact but it really taught a lot about my boundaries and personal client relationships. You can't get too attached or anything that was probably the biggest learning outcomes I had from it like. It taught me a lot about how I was able to cope with, well the stress around that. I couldn't imagine myself in the next placement or going out into work and not have had that experience. It may have hit me like a tonne of bricks, but the way I felt about it, I'm a lot more prepared now, I know kind of what to expect and I know what I can do to reflect on it with less emotional attachment or having emotional breakdowns* [getting up-set]*. It's very difficult I suppose you don't know what* [file] *is going to have an impact on you, but at least I know the basics. It's not going to be the end of it but at least it's a start.*

Joe's second placement was in a day service for adults with disabilities. *This year I was prepared for reading case notes … that was probably the big learning point last year and it really did help me along now this year. There were a couple of* [upsetting] *stories* on second placement *but I kind of knew just to leave it till I got home. I know you're not supposed to mull it over, but I that was more how I kind of I handled it - leave it till you get home, use the journals, a lot now this year but I found it very hard going to do the reflective because like there would be your incidents or whatever but a lot of the days it would be so calm like, there wouldn't be any incidents, you'd be kind of repeating yourself for a good few of them like and then anything that did happen you'd have the journal like which was great now, I have to say. On last year's placement I felt that you were always in the room with the teacher whereas this year you're given responsibilities - doing things by yourself, like go into town, walk in and get lunch or other messages, or facilitate a group that was a bit*

challenging. I'd be helping to set up the programme, and kind of helping people if they had any issues. It was kind of like last year, was but doing it more by myself. It was very valuable, but a bit scary, to be quite honest. The scary thing was trusting yourself that you know like that this is their [service users] *best interest.*

There was music on Wednesday mornings, I was quite heavily involved in it. [A local musician] *comes in for a couple of hours, he brings his instruments with him and the lads* [service users] *would set up their own drum kits and stuff, so they'd be playing music. I've started playing the bass about a year ago. I'd bring it in on the Wednesday, I brought a few plectrums if someone didn't have one. If they* [a service user] *wanted to learn a song for the Christmas concert we'd go through then. 3 of us formed kinda of a band. One of the lads* [service users] *was a keen bodhran player, he was brilliant like, another fella played the mouth organ, and I was on the guitar and there was - we all played Spancil Hill instrumental like. The service user who played the bodhran, it was his thing, he was the driver of the Spancil Hill session. There were a few rehearsal moments where they'd be getting kind of frustrated – sure, I'd be frustrated meself. I was saying "come on lads, we just need to get through it, we're well able to do it". We'd get a cup of tea, just relaxed for a few minutes, swapped instruments, just trying something different. If you're making the same mistakes it's reckoned that its muscle memory, so you're remembering the mistakes. Me da's a drummer in the pipe band and he's always on about muscle memory. We managed to find a two-minute slot* [in the concert] *while people were doing costume changes, it was his moment to shine and pulled it off very well, it was great. I thought I was brilliant when it paid off, because that's all he* [the bodhran player] *wanted to do. He even had a solo at the end, me and the other service users stopped and it was just him playing, we just let him do it. From a worker's view, it was kind of great to see him in the limelight, even though it was only about a minute. It was great like and he said he got such a buzz from it. He was buzzing afterwards, he came up and was "saying thanks very much for playing with me" and I was saying "sure everyone has to be involved, we can't leave you out especially with a musical ability that you have". There was very little focus on his disability – he has autism, I think his main thing was he was … very empowered by it, I suppose. There was no*

"you're the service user and I'm the staff member, it was kind of are we going to do this … at an equal level and everything, any problem solving or anything like that it would be "how would we get there" and everyone would chip in with a few ideas. I was pushed into the water there, I was grateful for doing placement there. It taught me, you kind of just ask them [service users] *that's the right option for them, that's their best interest.*

Niamh's inhibited participation story

Niamh a traditional aged student BA (Hons) student, undertook first placement in a Family Resource Centre and her second placement in a supported temporary accommodation service. For Niamh, 'gaining access' was a theme spanning both placements, it presented itself on three levels, access to service users, access to a first principle of social care work - unconditional regard, and access to collegial network. Summing up her first placement experience, Niamh was *glad it was over. At the end, I was a little bit sad because everyone in there is really nice but just listening to my friends and their placement experiences … and stuff and I was like, well I'm glad to be gone. I feel like I'm not prepared for my next placement. It's like I'll be starting from the start all over again.* The most significant learning Niamh achieved from her first placement was the importance access to authentic activity has on practice-based learning. She gained this insight during the tripartite meeting and consolidated it during post-placement debriefing sessions when Niamh's class mates recounted the level of access they had to authentic activity associated with the work of their placement service. The family resource centre had the aim of building local leadership capacity. In addition to providing training and administrative support to local community groups, they operated a childcare centre and a youth club, therefore alignment between college requirements and the work of the centre appeared strong.

As planned, in the beginning of Niamh *worked front of house,* [where] *you meet the people when they first come in you know, they may be looking to use the computer room or enquire about courses or paying for courses.* In week three Niamh became concerned about the amount of opportunity she was getting in regard to working directly with service users. In addition to helping *organise display boards, social spaces, and refreshments* for International Women's Day and an Ethnic Museum held at the centre, Niamh also wrote three progress reports on Food-cloud, homelessness and LGBT equality issues, but gained no *client-based experience* as expected by her college. *Working front of house was fine … but I felt it didn't get to*

develop my skills with clients. I wasn't enjoying it [placement]. Concerned by the discrepancy between the level of contact she had with service users and her college's expectations, Niamh asked her placement supervisor about becoming involved in more *intervention type work … during supervision. I said to my supervisor, that's what's required from placement for the course, but nothing happened until my college tutor visited.* Niamh believed *there wasn't enough to do* for the five students (her-self and another social care student, one business student, one youth and community development student and one Early Childhood Education and Care student) who were currently on placement in the centre. During the tripartite meeting Niamh was unable to provide her placement tutor with an account of her *professional strengths*, and her lack of involvement with service users and group work became apparent. During the meeting (which happened in week 5) it was agreed for Niamh to gain more *experience facilitating the youth club group. After the meeting my supervisor and I, we kind of worked around me recognising my strengths and stuff. My supervisor would give me positive feedback and* saying things *like 'you know you done this really well, that's a strength you know'.* Niamh acknowledge her professional strengths focused on administration and event management rather than on client interaction or group facilitation. *I know I helped plan an event for International Women's Day and it went really well, but the way I seen it was anyone could do it, but my supervisor was like "no, to run the event takes planning and creating the display board and providing a space for the women to sit and talk, that's a strength": that really helped boost my confidence.*

In the weeks following the triadic meeting, Niamh became involved in the youth club. *So every week I would do a programme with young kids in the Youth Club. The youth worker really helped when I was planning the activities. I'd plan the activities and then I'd run it by her and she'd say no that's not good, they wouldn't enjoy that or ya they would enjoy that. She helped me steer my planning and she was like 'put a time on it: how long you think each thing is going to take?'* The youth worker suggested to Niamh to *plan for more* [activities] *than less because "you'd rather have stuff left to do, rather than run out of things to do and be stuck". You know so I found that very helpful, because I hadn't worked in that area before, I hadn't a clue.* The

youth worker also reassured Niamh about the quality of the sessions she planned by saying *"you know your plan is really good, they're* [the children] *enjoying it, relax it's going well"* - but I don't know, I felt like really out of place or something, I just don't think I'm good at working with them [children] *I don't relate good to them and stuff.* Although Niamh received feedback about the quality of her session plan, she did not receive or seek feedback about interpersonal or group facilitation skills. However, considering Niamh *only got to work* in the youth club *once a week for five weeks* she *felt it was more difficult to do* [than the administration] *and to enjoy. It kind of felt like I'd right plan it and then have to psyche myself up, telling myself it's going to go well. It* [youth club] *was probably the hardest bit of my placement, and although I'm not particularly good with them* [the children]*, maybe I would have gotten better had I had more time with them. By the end of placement, I was glad it was over: a little bit sad because everyone in there is really nice, but I was glad to be gone, you know.*

When asked if placement helped induct her to social care work, Niamh responded: *I spent an awful lot of time at a desk, the particular centre rent out a lot of rooms* [to local groups] *to run the programmes, so it was harder to get involved in those programmes. The staff do an awful lot community development work, that's not social care. I made the mistake in my interview of not asking what type of work I'd be doing on placement: and how many students would be there. I have a bit more experience in planning and administration work, but actual one on one working with people and how to listen to them and your body language, being empathetic and all of that* [shrugs shoulder]*…. I feel like I'm not prepared for my next placement, it kind of feels like I'm starting from the start all over again.*

To conclude, limited invitation into direct practice with service users acted as a rebuff to pbl and left Niamh ill unprepared to discuss skills associated with direct practice with service users at the tripartite meeting. As a critical learning moment, Niamh realised strengths she identified were related to administration and project management skills, not with interpersonal skills associated with social care work. As

a consequence of her placement co-ordinator's intervention an opportunity to engage in direct practice with service users was provided to Niamh by the placement agency. Although Niamh admitted struggling with planning for and facilitating activities with a youth group, gaining access to direct practice opportunities was pivotal in Niamh's sense of becoming a social care worker as the experience gave her the opportunity to gain situated experience of the social care role. Niamh admitted she struggled with planning for and facilitating activities with a youth group, while she appreciated guidance and feedback she received about these practice skills, the delay in the invitation to engage in direct practice left little time for Niamh to develop skills with which she was struggling, consequently at the end of first placement, Niamh felt unprepared for undertaking second placement.

During second placement Niamh had more success gaining access to direct client work than in her first placement. Niamh undertook her second placement in a supported temporary accommodation service. During placement Niamh was part of a front-line team in a service providing 6 month's support for those coming out of 'on-the-street' homelessness. Because *the service has a strong inclusion policy … some residents are there longer than 6 months*, *they stay if haven't found a place to live because of rent allowance or just the lack of properties or other stuff. Some tenants did have issues around addiction: alcohol and drugs and [the service] can support them in that, like provided sharps bins for them to dispose of their needles and stuff.* Since the service provided a bridge between street and home, Niamh had a lot of daily contact with tenants – this was in contrast with her previous placement. *I might go down to the sitting room with a cup of tea and sit and chat with tenants like the residents that were watching TV in the sitting room and I'd sit down and chat for maybe an hour or two and then go back to the office. As time went on I realised it [sitting chatting and watching TV] helped me build relationship with tenants.*

Having direct contact with tenants gave Niamh the opportunity to develop the concept of unconditional positive regard within her practice. *I kind of struggled with what they* [tenants] did [while drunk] *and how to just act normal with them then the*

next time I seen them. In my head I was like "don't forget to smile, go talk to them" but at the same time I was like "who do you think you are to come in here after saying the stuff you said last night?" Like one resident who has addiction around alcohol and coming in, in the evening drunk, being verbally abusive, who would have started an argument but then the next morning … they were really nice, really funny … it was hard to separate the person in the morning from the person in the evening. In college they're always saying "you have to separate your personal from your professional" so for me placement gave me a good opportunity to learn the difference between me personally and me as a professional and how to deal with the person the next day and stuff. Yeah, I kind of struggled with that over placement.

Niamh sough guidance from members of staff who she *found really approachable.* The staff member had *been working in the sector for a long time, so I just said it to her. I was like "I'm really struggling with this unconditional regard, how do you manage this"? and she was like "it takes time to get used to … it can be hard, but you just need to remember they* [tenants] *are like that because they're after drinking a load of alcohol … you just always need to remember that. They're under the influence so that's why they're behaving especially they don't behave that way when they're not under the influence". She gave me a few examples of her experiences. It really helped … to know that you'll get there, it just takes time. I kind didn't feel so bad in thinking the way I was thinking do you know, knowing that I wasn't the only person, that was nice. This placement I was like "this is what it's really like to work in social care". It was a great placement, I did learn a lot like about the reality of working in social care … it was just so much better, so much better than my first placement … placement is so beneficial because it gives you that real life experience and it really opens your eyes … placement agencies have a higher expectation of a third year* [student]. *I didn't feel prepared* [for second placement], *I felt like I was kind of doing my first placement, do you know, that working with clients and stuff because I didn't get that on my last placement. Ya I felt like I had to like build up my confidence from scratch do you know coz even on my first placement I wasn't that confident, I didn't get the foundations for that from my first placement. I think they* [first placement agency] *just kind of took on students without anything for them to*

do. I asked a lot of questions [on second placement] *… just because I'm not sure it could be something simple, … something small I'm not sure, that's just me and my confidence. I was building up that* [confidence] *in this placement. So there was little things like that that I wasn't sure about. They* [the staff or tenants] *never treated me like a student … they seen me as part of the staff team. Ya, I think I got lucky being in* [names the placement agency]. By gaining access to interaction with service users, Niamh gained capacity in meeting service used with unconditional regard, which is *essential to social care work*.

Carol's leaving the friend zone story

A mature aged BA (Hons) student, Carol completed her first placement in a day service for adults with intellectual disabilities and her second place in an adolescent health promotion project. In the interview Carol recounted the gains she made was a change in *personal* [perspective] – *I learned to be more grateful and open minded rather than having preconceived notions* rather than gaining *professional skills. I didn't really want to work in intellectual disabilities, but because I last to get in my form* [to the placement co-ordinator]*, I was happy to get a placement. At a personal level it was the best thing I ever done,* but insight gained from feedback received at the end of placement made her *want to be taken a bit more seriously* in her second placement.

I had no experience [working with] *people with disabilities. On the first day, I was so nervous … I didn't know about what disability services provide. I thought disability services just kind of sitting in a room all the time and just watch the telly, kind of like, I didn't know they done so much activities. Hats off to them really like. They had a lady who used to come in and do dancing … then another day you'd have a lady to do arts and crafts and knitting … another woman would come in and do a music, a choir … and dance. One of the staff was a qualified potter … the lads used to love pottery. And they do baking. They'd* [service users] *be so proud, "look what I cooked for you", "look at the buns I made" or "I made this bread, it's lovely" … they'd be delighted making their stuff, … you're heart goes out to them so much. Because I'm a Beautician. I'd do their nails and show them how to put on their make-up … it was just like we had a great friendship, it was so much fun.*

You learn to appreciate your own life … because sometimes we can moan too much about things … you'd be giving out, oh I don't want to drive into town today, oh I don't feel like getting up. [But] I'm able to get in the car and go, whereas some people can't do that … I can do what I want, it's interesting to learn, to stop feeling sorry for yourself. It was brilliant, but I think the professional thing is I'll have to work on [in

second placement]. I felt they were more like my friends than my colleagues and service users, … I know that doesn't sound professional … and my supervisor did have a word with me at the end [of placement] *saying "it's good to be friendly, it's good that they* [service users] *feel open to you … and it's great you got along with staff but work is work and your friends are friends. You didn't come in to be friends with service users, you came in to support them".*

While her supervisor reassured Carol that she had *passed* placement *and were brilliant* with service users and organising activities, she suggested Carol *need to … develop as a professional worker advising her 'to stop using your heart over your head" and … to "think of professional standards, the guidelines and policies", if not she could "hire someone off the street". She said it in a nice way, she said, "I don't mean to be bad to you … but you just need to watch out for it in future work because you're here to develop as a professional worker".* This feedback came at the end of placement, supervision during placement *was kind of casual, I'd be asking them advice* [about activities or antecedents of behaviour], *that was about it; I got no really feedback, until the supervisor said that to me. When I go to my next placement I want to be a bit more serious. I want to be taken a bit more seriously the next time, to be seen as a bit of a better standard* [have stronger professional boundaries] *if you get me … it's like when they said "you were too friendly" I don't want clients, in my next placement getting the wrong message. I want them to know - you're the client, I'm the social care worker. That sounds kind of harsh … I don't mean it as an abrasive, or too formal, I want to be a nice social care worker … professional but less formal.*

Carol's second placement was in *an adolescent sexual health project. It's very, it's really good. There's so many things involved with it and my duties were very different compared to* [first] *placement … we used to go to schools and deliver sexual health to teenagers, so you'd have a group for a couple of weeks and then you'd go to the next group. There was group facilitation, but I was in and out of the office. I was getting practice in administration which was absolutely brilliant because I never*

worked in an office before. Carol identified *needing to be aware of professional boundaries* [as a personal learning outcome] *for this placement,* which her supervisor *explained that, "it easily happens … we'll train you ways in how to manage that in a way that's light hearted." She just gave me a questionnaire and case scenarios of workers getting too involved with clients. We* [Carol and the supervisor] *talked about* [if the worker was] *getting too close or … what you think is suitable, it does kind of make you see what you need to watch out for. It was very good. It* [maintaining professional boundaries] *is tricky but I'm better now and it does make a difference. I can't let them* [service users] *think they can get too close and I know it sounds harsh but it does work.*

I had a group of three girls, just trying to be friendly they asked "are you on snapchat", "can I add you on snapchat" – I'd say "sorry, I couldn't be doing that now, and I'd be too old to be chatting to you on face-book and snapchat". I said it in a funny way, without being snotty. I did it in a funny way without upsetting anyone. They were laughing over it then and that was the end of it and they went on about some programme they were watching. They'd pass me on the road and they would still wave and all that. That was my problem last year, I was too friendly. I should have shown I'm a worker, not your mate - it's like a teacher and a student you know like, they can't be too friendly like. That's the best thing about these placements and you are there to learn and that was a good [skill] *to learn.*

Breda's stopping the washing machine story

Breda, a mature BA (Hons) student undertook her first placement in a service supporting people with poor mental health and those with an autistic spectrum diagnosis to live independently and her second placement in women's refuge. Breda described the most significant learning she achieved on placement as separating her personal reactions from her professional role. Breda reported learned about *professional boundaries and self-care* in college, but having a *sort of a meltdown* in the fifth week of placement was a critical moment of learning for her sense of becoming a scw as it made her consider how helpful her personal coping mechanisms were for the work. The 'meltdown' occurred when Breda *missed a pre-agreed cue* for her to take over facilitating a section of a group session. The co-facilitator *gave the cue but I just didn't pick it up, I just didn't follow through on what I was meant to be doing. We'd done a run through before the service users came in, but I felt real conscious of myself in case I'd say something wrong; a bit of 'she's* [the staff member] *the professional and she knows more than me' had come into my thinking. I kind of felt that I had failed, you know, so, at the debriefing I got upset. I suppose I can get into my own head which is not good. You know like a washing machine, I'd start beating myself up about not doing things right and thinking that I should be doing more and everything should be perfect. I'm extremely hard on myself and you know, it was something so simple that I could have done.*

I suppose this is when the personal thing came in. There had been things that had been going on in my life for about 2 weeks. Things [mistakes from placement] *had been just played in my head over and over again. I was feeling very tired. I was pushing myself, you know, busy in my placement, to have everything right, travelling more than what I usually would have been; and someone had come back into my life and I wasn't dealing with that. I was brought up, not in chaos but in uncertainty, so sometimes small things would really throw me. I felt tired and drained. That might have been part of the reason why I didn't pick up on the cue.*

During the debriefing the co-facilitator *suggested that I go home that evening, and take the morning off - I thought okay, I'll do that, and the next day my* [practice educator] *rang me to see if I could come in the afternoon to speak with her. I was okay with that, but the outcome of that* meeting *was to talk somebody about being 'emotionally fit' for work placement, for any professional work.* Breda went to see a person suggested and *just told him what had happened, but I suppose I was conscious of the fact that the supervisor had filled him in on what had happened and I thought where do I fit in here* [in the placement agency], *where does she* [the supervisor] *see me fit. He drew on this piece of paper where you should ideally be with your mental health. Sometimes people get stressed and they sort of tip over it a bit, like a warning, an alarm bell that you're approaching this danger side and they asked me if I'd ever heard about the inner bully and I says "no, but I know exactly what you're talking about – my washing machine". I'm extremely hard on myself, I'm a bit of a people pleaser, I know that from college. I am slowly changing but I can still see myself slip back in there when I'm tired, sometimes when I'm around family, sometimes just if maybe if I feel myself that I'm vulnerable, but I'm learning not to. Like there was a lot of alcohol abuse in the house where I grew up and there was violence as well and abuse with somebody outside the family. I've dealt with as much as I can, and I know I learn something* [emotional] *when I'm ready to learn it.*

For college we had to keep a reflective journal - it helped me use theory to make sense of myself. I wrote about Stephen Karpman's triangle. At the centre of the triangle is denial with a victim, persecutor, and responder role represented *on each angle. You can switch roles at any time in your interaction with somebody, you could be a victim, a responder or a persecutor - it's best if you aren't in the triangle! I've reflected in my journal about it - it's* [the journal] *great for off-loading and I've spoken to my placement tutor about it too, they were very supportive*. Although Breda was offered sessions with the college counsellor, she didn't avail of them as she felt she *had to protect her family* as some members had connections with the college community. At the time of the interview, Breda *had a preliminary meeting* with her placement tutor about undertaking her third year placement in a women's refuge*.*

I re-interviewed Breda following her second placement debriefing, as intended, Breda had completed her placement in a women's refuge. At the beginning of the interview, I recalled with Breda, her identifying self-care as the most significant learning she had during her first placement, and enquired if that learning continued during her second placement. *I knew I wanted to do placement in* [a women's refuge] *and could feel that* [the work] *could get emotional, so during the summer, I focused on self-care, on having balance - getting the sleep that I needed, eating the right food - if I had those things in place then the job [placement] would be a lot easier. I started yoga and I have been doing grounding and protecting* [practices] *in the morning. I find because of doing those practices I am more in the minute, more focused, more open, and don't take things personally. I'm better able to accept criticism - guidance that maybe the supervisor had for me.*

Although Breda was unsure of the supportiveness of her supervisor on her first placement, Breda felt certain that she was in a supportive environment during her second placement. *My supervisor was very supportive, not critical, saying things in a way that helped me learn as opposed to me feeling bad; it brought me along. I really had to remind myself that I'm the student, because I was made feel very much part of the team. In the first week, they invited me to a referral meeting. My supervisor wasn't able to go and asked me to attend and to report back on the meeting. I was a bit nervous, but I took notes when I was there and I just feedback the information. The manager, who had been at the meeting, commented about my professionalism, so I suppose that was the start of it. Their value base - respect, dignity, acceptance, being non-judgemental, self-help and empowerment, is always in the background, even between staff. Nobody ever spoke down to me, or said, "you're the student", they would ask "could you do this?" or if I wanted to learn something, people just gave me the time to show me how to do it. I suppose that's why I had to remind myself every so often I'm not a member of staff - I'm a student.*

Because of last year, I still did my reflecting writing. In one of the sessions, we were using Walkers Cycle of Violence [with one of the women] *- the honeymoon stage,*

the spiral effect, the explosion, reconciliation, and calm. I did find that tough. I suppose I could see different people within that cycle – my dad and mum, I could see myself in that cycle! I could relate it to my relationships and that I found upsetting. Before I would have just thought "get through the day, get down the road, I'll be fine". That didn't happen this time, I think it was their attention to detail; they're so good at observing and picking up on peoples' triggers. The facilitator asked, "If I found the session tough?" She reassured me that if something comes up, debrief with your supervisor, team leader, or the manager - never leave the day carrying something with you. That was good learning for me.

I was okay eventually, but I found that really difficult in the start. I suppose there was a bit of denial there. I was saying "no my Dad would not do that, not intentionality" That was probably the hard piece of it. I just had to sit with it, I just thought okay that's where I'm at. It's a bit like the grief process, I had to sit with it and just accept that that is the way that it is and give myself the space to work through it. I wrote about it in my journal after I had my debriefing. I wanted to go home and hug my mother, but I couldn't do that because, it was my learning not her's. My relationship with my Mum's changed. I suppose I would have had a lot of anger and resentment that she stayed in that relationship and thought that she wasn't strong enough to get out, but it took my placement for me to see why she might not have left and to see her in a totally different light.

Not only did her placement learning bring insights into her biography, but Breda thought it served her well as a worker. At the end of second placement, Breda considered herself to be *less emotionally attached to the work. I suppose I see service users differently, I'm more non-judgemental. I'm not looking at this person going "can you not just get out of this relationship?" I realised, that know it's very difficult to leave for lots of different reasons. Now I see the drug and alcohol issues, as coping mechanism for what's going on. I can sense chaos, but stay calm in it. I suppose I learned that at home. I suppose because of personal experience and college I can listen to how the domestic violence affects people, and not be shocked.*

Because of placement *I know about my triggers, about separating myself out, if I can't support* [the service user]*, to stay relaxed and stay focused on the objective* [purpose of the contact]*, can't do the job. I use Schön's 'reflection in action', and I suppose I tend to ground or centre myself. I washed my hands after a difficult session, not like OCD mind, more like cleansing. I also found a bridge on my way home that I* [psychologically] *dumped any problems into the water.*

William's flawed professional story

William a mature aged BA (Hons) student, undertook first placement in a housing support service and his second placement in supported accommodation service for people who had experienced homelessness. In his first placement, service users were referred to as tenants. William's placement agency was a charity working in partnership with the local council to meet the local housing needs. *They were working with people on the council housing list. They would get a referral, they would interview the tenants and offer them accommodation in one of their blocks.* [Tenants could then avail of support offered through] *centre based drop-in service or request home-visits on issues such as budgeting, accessing schools and childcare as well as accessing support with social issues – alcohol, addiction or relationship problems*. College insurance stipulated students were to be in the company placement agency employee while engaging with service users, consequently William's had very limited contact with tenants.

Mostly I was doing reception and administration work. I had a little bit of an office background, [so] *I was able to answer the phone, taking rents, deal with queries. I would have been uploading day to day information onto their system. I was meeting service users that way. My supervisor would bring me if she had reason to go up to apartment blocks so I was introduced to tenants. I was able to observe interactions and ask a little bit of background information. Because I was in the same office as the key workers, I could ask any question and they were more than happy to answer it. I could shadow them on when they were doing visits, but because of confidentiality I couldn't go in and open the filing cabinet, take out a file and start reading it. I was quite comfortable being there. I was accepted as part of the team. There was stuff going on, it was an active office, and the partnership* [with the local county council housing office] *let me see how inter-agency work happened - that was good.*

However, William felt his learning was hindered by the restriction college insurance placed on students having supervised contact with tenants. This stipulation was interpreted by his placement agency as the student needed to be in the company of an employee at all times. *The thing that struck me most about when I was* [on placement] *was how little I knew about one to one interaction like. I could observe the workers, but it's only when you're actually doing something, you pick it up. Something happened while I was on placement that kinda wonder if am I expert enough to handle this? I was up in the drop-in centre* [staff were in the adjacent office] *and was posting-up a newsletter [on the tenants' notice board], then one of the tenant was right, literally nearly standing on me toes and she was really upset … her Mum had died recently and she was afraid the boyfriend was going to commit suicide. That's what was landed right at me. I never had any experience of anything like that before. I had a kind of like a rush of blood to the head to the first like. Now being a mature student, I was thinking be sensible about this like - what I would have been told [in college] and what do I know myself. And there was that issue with insurance. I was wondering - Am I okay to be standing here talking to her? What do I do like? Do I say to her "you're talking something private, do you want to move to somewhere private?" But if I move somewhere private, I'm on my own. I was thinking all this kind of stuff. So she said what she had to say – it was just out of her, so I says to her "listen the first thing you need to do is contact your social worker, maybe make an appointment to see your doctor". I just gave her a couple of steps, and like that, she left. I went into my supervisor and says "listen there's been an incidence that I want to flag with you". It kind of knocked me back a bit like - how little I knew about one to one interaction like. It's kind of soul destroying, you're all gun-hoe and all of a sudden then it doesn't happen.* [First] *placement is only a taster; it's limited because of insurance. In placement preparation we seemed to keep repeating like what needed to go into the portfolio whereas more role-plays and one to one* [simulations] *would help prepare students for situation like I experienced*.

With referrals coming from the probation service, William completed his second placement in a service providing employment preparation and training to former offenders. *The lads'* [service users'] *level of education from a starting point was*

very, very low. Some of them … were quite happy to be the way they were, other lads had mental health issues, complex needs so there was a lot going on. [On first placement] *even though you encouraged people to do stuff for themselves, you did a lot of the phoning and filling out forms for the tenants and that's the way you enable them to go forward whereas with* [second placement] *you'd speak about it but you encouraged the lads to do everything themselves, to do it all themselves. The difference* [in approaches] *… was a minor enough thing but still you know it was more empowering. It's still frustrating for me, I'd love to shake people and say can you f***ing cop on and do stuff for yourself. Now I know that's terrible language but that's really frustrating like and I'm still learning that you can't make people do stuff, you can't jump in and say to them "listen I have a great plan, this is what I'm going to do for you" … so it's for me to learn how to step back from that. Sometimes they don't want to engage, sometimes they can't. Now if they can't engage you try and work out why they can't but if they mentally don't want to but then how do you work it out so that you actually engage them? I'm 48 and am in my 3rd year in college I'm still trying to work out which is 'can't'* [and] *which is 'won't'. If you can't do it, you try and work out why you can't do it. If you won't do it, but you still have to try work out why you won't do it. But I'm like a dog with a bone like. There's contradictions in myself, this placement really made me reflect on myself … I'm very flawed person in me own right. I never achieved anything up to going to prison. I went to prison for a very serious incident. I went through prison with the intentions of just getting out and keeping my nose clean, not getting in trouble again … and I'm doing what I intended to do like … but then I've a failed marriage, I still engage with my kids and my ex-wife, now I help in any way that I can and I would like to think we're still friends, still have a relationship outside of the marriage but she's struggling, quite tough now you know financially like. Each of the kids seem to have an issue or a problem with either dyslexia or autism, struggling in school … then I have I'm in college so I'm not out working, earning a living, supporting my ex-wife with the kids. So I've all this going on so my main learning is myself and self-reflecting and sort of understanding that I'm a flawed individual myself. So who am I to try and sort out other people's lives when I should be sorting out me own?*

It's probably the fact that I'm an ex-offender and I was working with ex-offenders. I was looking at their lives and how kind of chaotic their lives are and I'm thinking "sure look at my own life, it's chaotic", not as chaotic as theirs, but my own life its chaotic and here am I trying to reach out and sort out those young lads lives, and the fact is I should try and sort out my own and like. How do I have a right to try and help somebody else? If you put my life and their life together who's getting on better? Am I able to help that person when I can barely help myself like? … You're influenced a certain amount by everybody you meet - positive or negative. When I was meeting those lads, I would be positive, even if it's just to plant a little positive seed in their brain, do you know, that's the whole point of it like … Somebody on the outside might think "sort yourself out before you sort somebody else out" Sorting out is a slow process. We're supposed to keep a journal, to be reflective. I don't - that's probably why I am where I am now. But in my own mind I do reflect. I reflect by having conversations with people and going through it in my own mind. Now I went through year 1 in college, just floating through, did what I was supposed to do, passed my exams, stuff like that, but I didn't really reflect. In year 2, I reflected by talking to people, but now in year 3, it the self-reflecting really hit me. … You learn it all in placement … learn about the job, how to do the job professionally, connecting theory and practice but it's also a journey for yourself, for self-reflection, for you to examine yourself and your reasons for being there [motivation to be a social care worker]. *It's a whole different learning curve than in college like, being out in practice. People under emphasise how important work placement is … it's a self-journey like. I tried building relationships with the lads* [service users] *expecting too much off them and then if it doesn't work out, I want to be able to have the professionalness* [professionalism] *and the knowledge that I can just switch off and say "you know I've done me best, you have to it go you know". I'm getting there slowly but surely.*

Appendix V

Research development

Ethical approval application	Research study	
	Research aim	
	Provide contextual knowledge about how SCW students' ontological change can be supported during placement	
Purpose of the study	**Research purpose**	
SCW students tell the story of their placement-based learning	Explore placement-based learning experiences participants attributed to their developing sense of becoming a social care worker.	
Preliminary area of interest	**Research objectives**	
What knowledge do social care students learn on placement?	Identify placement-based symbolic growth experiences participants' associated with their sense of becoming a social care worker	
what tasks, activities, artefacts, perspectives or people help social care placement-based learning	Ascertain social infrastructures, and pedagogically rich activities which 'hooked' or 'rebuffed' participants' sense of "becoming" a social care worker	
were any obstacles to learning during social care placement experienced? If yes, what were they and how did these obstacles impact on learning?	Infer socio-cultural narratives held within individual stories of ontological growth.	
Methodology	**Methodology**	
Narrative	Ethnomethodology (Garfinkel, 1984) Structural narrative inquiry (Franzosi, 1998; Phoenix, Smith, and Sparkes, 2010)	
Method	**Method**	
Stories and interviews	Pre-interview story Socio-linguistically structured interviews (Labov and Waletzky, 1967)	
Analysis	**Analysis**	
Narrative arc	Socio-cultural narrative analysis (Grbich, 2013) Typology development (Frank, 2010, and 2012) Thematic analysis (Braun and Clarke, 2013)	

Appendix VI

Invitation to participate in the research

Social care placement-based learning:
What's the story?

Lillian Byrne-Lancaster

About me:

Graduate of WIT & CIT

Worked in social care from 1987 - 2002

Social care educator since 1998

PhD researcher since 2012

2

Research purpose:

narrate story of placement-based learning
experienced by social care students across two
placements

3

| **Why this research needs to be completed** | • Publications about placement but there is no substantial research into placement-based learning in social care education |
| | • Little acknowledgment or exploration of obstacles to placement-based learning as encountered by students |

4

Participants

- 24 students of BA or BA (Hons) Applied Social Studies (Social Care) drawn from 4 IoT's / colleges in Ireland
  - all participants must be over 18 years of age
  - have no social care work experience prior to beginning social care education
  - Second year placement is the first placement experienced

5

the research involves

- two rounds of data collection
  - One at the end of placement during the academic year 2014-15 (year2)
  - The other at the end of placement during the academic year 2015-16 (year 3)
- data collection methods are

6

a story, describing the most
significant learning
acquired during 1st
placement

a recorded interview
(about 45min-1½ hours)

7

STORIES

- The story will focus on what you consider the most significant thing you learned on placement for your development as a social care worker
- To help, I will e-mail participants a guide to write their story
- Participants will then e-mail me back their story
- The e-mail address I will use is placementstories@outlook.com

INTERVIEWS

- When I receive your story, I will contact you to arrange an interview.
- The interview will be a deeper conversation about placement learning
- The interview will probably last about 1½ hours. It will be recorded, transcribed and sent back to you for co-construction
- I will supply the tea / coffee ☺

8

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- Start your story by describing what was the most significant learning you acquired on placement – practice skills, theoretical knowledge, social care policies, laws or procedures, insight into yourself or your personal history.
- Then consider how you acquired the learning – what events, activities, tasks, people or social care artefacts helped you achieve your most significant learn. It might be useful to think about how you help yourself learn.
- Did you experience any obstacles or hindrances to your significant learning? If so what events, activities, people or social care artefacts helped you achieve your most significant learn. It might be useful to think about how you hindered your own learning.
- Finish the story with a statement of how the learning adds to your development as a social care professional.
- The sentences below are the first two lines of your story.
- Lillian, I completed my placement in _____ (outline field of social care practice without naming the service). The most significant learning I achieved during my second year placement was …….

9

Participation risks	Limited confidentiality
• Requires time and commitment • Reflecting can be emotionally and cognitively taxing • Limited confidentiality	1. Disclosure of professionally negligent practice – enacted or witnessed 2. Incidences of being discriminated against, 3. Extreme distressed

What will happen- the interview and recording will stop.
•For point 1 & 2, I will ask ' Have you spoken to your placement co-ordinator about this?' We will discuss why your placement co-ordinator may need to know this information and how they will be contacted.
•For point 3, if you become extremely distress, it might be useful for you to receive addition support. We will discuss if your placement co-ordinator or student services can support you and how they may be contacted.   10

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Benefits

- Focus on learning beyond what is required by 'placement learning outcomes'
- Focus on total experience of placement learning – what helped and hindered
- Deepen your insight into your professional learning
- Opportunity outside formalities of placement to articulate how you are growing as a professional
- Increase your ability to articulate your self – beneficial for class discussions, interviews, professional supervision and inspections

11

In August of 2015 all participants will be included in a draw for €100 One4all voucher. A draw will take place in August 2016 also.

12

Anonymity

- I will make reasonable efforts to protect information about you and your part in this study
- Pseudonym & details linking your pseudonym and name will not be stored with your story, interview recording or interview transcript.
- Beyond your sex, year of study, traditional / mature student status, and field of social care practice in which you undertook placement, no identifying information will be published in the dissertation or other methods of dissemination about you
- Your IoT / college has the right to be identified as a research partner, but stories will not be linked to any IoT/ college

13

WITHDRAWAL

- Once you send me your story you can withdraw from the research at any time without duress
- You will however need to let me know of your intention to withdraw
- If you express you interest in participating and are selected but do not send me a story I will contact you to gauge your continued interest in participating and agree a time when you will send me your story
- If a selected participant withdraws before sending me a story I will select another participant from those who expressed an interest to participate in the research.

14

Storage, dissemination & publication

Findings will be presented at national and international conferences

It is my intention to publish in national and international journals associated with social care work and education

- Stories, interview recordings, and transcripts will be stored in encrypted cloud storage.
- Recordings will be deleted 18 months after the research is accepted for PhD award: stories and transcripts will not be deleted
- Stories and interview transcripts may be used in future research and publications

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- Any questions?
- If there are more than 6 students interested in participating in the research, I will randomly selected my quota.
- I will contact selected students by e-mail to inform you of your participation by tomorrow at 5pm. I will shred the other forms when I have received 6 stories & completed six interviews. If a selected participant withdraws before completing an interview, I will randomly select another participant.
- I would like to invite everyone to complete a green form and place it in the box on the way out &
- I wish all of you the best of luck in your studies and thank you for attending the presentation.

Go raibh maith agat
Thank you

Appendix VII

Expression of Interest Form

BOX A - I am not interested in participating in the research ☐

BOX B- I am not eligible to participate in the research ☐

BOX C - I am interested in participating in the research ☐

Tick box a, b, or c

PARTICIPANT CONTACT DETAILS FORM

Name: _____   mobile phone number: _____

College e-mail address: _____

Please tick the appropriate box within the following statements:

- I am undertaking the BA ☐ / BA (Hons) ☐ in Social Care
- When I started in year one, I was a mature aged student (over 23 years) ☐ /   I was a traditional aged student (under 23) ☐
- I am male ☐ I am female ☐
- I have no pre-course social care voluntary or paid experience ☐

   I understand that Lillian Byrne-Lancaster will:
- randomly select participations if there are more than 6 students are interested in participating in the research and will shred expression of interest forms belonging to students who are not selected to participate in the research;
- use information gathered from the preceding questions to create balance within the research cohort;
- e-mail interested students to tell them whether they will or will not be involved in the research and to forward the consent form and details of how to write a story of their placement learning and details of the follow up interview;
- assign a pseudonym to each participant in an effort to protect participants' identity.

- **If selected to participate in the research, I must keep this information confidential**

Signed: _____

Date: _____

Appendix VIII

Participant Information Sheet

Provisional research Title: Social care placement-based learning: What's the story? This study seeks to understand the learning social care students achieve on placement during second and third year of their social care course. The research is first of its kind in Ireland and represents a unique opportunity for students to inform the wider social care community about what it is like to learn social care practice. The research focuses on what students learn on placement, and aims to identify what tasks, activities, and perspectives help or challenge placement-based learning. I hope the research will enhance placement-based learning for future social care students. The research may also help social care, as a profession understand how its newest members learn to be social care workers.

Where will the research study take place?

You will be interviewed in your college of registration

What will happen during the research day?

After e-mailing Lillian your pre-interview story to placementstories@outlook.ie, she will ring to arrange to meet for an interview. The interview, which is recorded, will ask in more detail about your placement learning, how the staff and supervisor and how college assessments influenced your placement learning

Sometimes there are risks and benefits to being involved with this type of study. From our present understanding of placement-based learning, the majority of social care students have positive learning experiences while on placement. However, some learning acquired on placement can be described as difficult. Reflecting on your placement learning, especially if it has been difficult may be uncomfortable. If your level of discomfort is upsetting to you, it is important that you consider if proceeding with story writing will cause you more upset than satisfaction. Please contact me to discuss your reactions you had while writing the story of your placement learning. If after our telephone conversation, you wish to finish the story, please do, but if you rather not finish the story that's ok too. It is more important that you feel comfortable and not distressed rather than generating data for the research. If you chose not to complete the story, I ask you to e-mail me at placementstories@outlook.ie to formally withdraw from the research.

Reflecting on your learning may bring additional insights that may lead you to be dissatisfied with your placement-based learning or how you recorded your learning for the portfolio. If this is the case, I encourage you to contact your placement coordinator to discuss these insights. Insights into your placement-based learning and how you record learning for the portfolio may be useful when completing year III placement or for your CPD.

There may be benefits from participating in this research.

Reflecting on your learning may allow you to identify areas of strength, or achievement that you had not been previously aware. The second year story may help identify areas of practice learning to focus on learning during your third year placement. The third year story may help you identify strengths within your practice, and may help inform your continual professional development plan.   The story is outside the assessment protocols for your module, therefore the atmosphere will be more informal than other meetings about your placement-based learning. The story may represent an alternative medium by which to articulate your learning. The research is seminal in the area of social care; your participation in the research will create new knowledge for the profession and the education of future social care workers.

Anonymity and confidentiality

You are encouraged to choose a pseudonym by which you will be identified in the research. Details linking your pseudonym and name will not be stored with your stories. Beyond your gender, year of study, amount of pre-course social care experience you have, and area of social care practice you experienced on placement no identifying information will be published in the dissertation or other methods of dissemination. Lillian will make reasonable efforts to protect the information about you and your part in this study. The only exception to this is where confidentially must be broken. A full commitment of confidentiality cannot be guaranteed, if there is a disclosure of witnessing practice that could be considered professionally negligent or discriminatory of students. In either of these two scenarios, Lillian will ring you to discuss her concerns, she will encourage you to contact your placement co-ordinator, and she will also contact the placement co-ordinator to express her concerns. In this case, your story will not be included in the research.

Use and dissemination of findings:

Research findings will be submitted as part of a dissertation for assessment at IT Sligo for the award of PhD, and will be presented at national and international conferences, published nationally and internationally, and used in further studies.

If you have any questions about the study, please feel free to ask.

Appendix IX

Participant Consent Form

I have **read** and **understood** the information contained in the 'Research outline and protocol' document. I consent without duress, to participating in the research provisionally entitled: Social care placement-based learning: What's the story? I will write a story about the most significant learning I achieved during my placement and give an interview to Lillian about placement learning in general.

I will e-mail my story to placementstories@outlook.com.

To protect my identity, I understand that Lillian will assign me a pseudonym. I understand that I will be entered into a draw for a gratuity in August 2015 and in July 2016, and that Lillian's supervisor will draw the receiver of the voucher. I also understand my pseudonym will be used in the draw.

I understand the limits of confidentiality used in the research, if I disclose negligent practice, discriminatory treatment or if I become gravely upset during the research process, Lillian will contact me to discuss her concerns and may contact my placement co-ordinator to seek additional support for me and my learning.

I understand that I may withdraw from the research at any point in the research without reason and without consequence. I will e-mail Lillian my decision to withdraw at placementstories@outlook.com. If I withdraw from story writing or the interview after year II placement, I understand Lillian will not contact me in September 2015 to enquire if I wish to be involved in the research in the academic year 2015-16.

I understand that I can contact Lillian's PhD supervisor at taylor.mark@itsligo.ie if I am concerned about how the research is conducted.

Any questions and concerns I have, has been answered by Lillian. I will retain a copy of this consent form.

Appendix X

Ethical protocols

Ethical principle	Possible issue	Proposed response
Voluntary, informed participation of direct participants	Agreeing partnership with SCWe providers	SCWe partners purposefully selected based on provision of full-time SCWe, 400 hours of placement being offered in second and third year of study. Apply for global approval from IT Sligo and for local ethical approval from partner colleges to invite full-time second year students into the research and offer anonymity to partners. Once approval is received, contact relevant Heads of Department for contact details of placement co-ordinators. Explain the research to placement co-ordinators and organise give a presentation to the second-year cohort once their post-placement debriefing was completed.
	Recruiting participants	Gaining SCWe providers' agreement. Contact college-based PE Include an outline of the research design and ethical considerations to possible participants when inviting them into the research (Appendix VI). Randomly select 6 participants from a SCWe provider if more that the quota expresses interest in participating in the research.
	Participants sense of obligation to participate in the research	Emphasise the voluntary nature of participation and withdrawal rights.
	Gratuity for participating	Data generated by this research is outside the placement module assessment protocol required by partner colleges. Therefore, participation in interviews adds to participants' time commitments. To acknowledge this additional workload, the participant cohort will be entered into a gratuity draw for a €100 One4All voucher in each phase of data collection. This is clarified in the initial presentation and at the end of each interview.

		Participant regret of participating in the research.	Emphasise the right to withdraw at the initial presentation, on the participant information sheet (Appendix VIII), consent form (Appendix IX), prior to and following each interview.
Anonymity and confidentiality of direct and indirect participants		Anonymity of direct or indirect participants	No direct or indirect information identifying either direct or indirect participants of the research was included in the write-up of the dissertation or in any dissemination material.
		There is the possibility of direct participants experiencing discrimination while on placement.	In accordance with IT Sligo (2012) and partner research guidelines, confidentiality is limited in a situation where direct participant discloses being subjected to discriminatory treatment. This limitation will be explained at the initial presentation, on the participant information sheet (Appendix VIII), consent form (Appendix IX), prior to each interview.
		Direct participants may recount engaging in or observing negligent practice during the interview.	In accordance with IT Sligo (2013) and partner research guidelines, confidentiality is limited in a situation where a direct participant disclosures engagement in or observing negligent practice. This limitation will be explained at the initial presentation, on the participant information sheet (Appendix VIII), consent form (Appendix IX), prior to each interview.
		Data storage and management	When e-mailed to placementstories@outlook.com, they will be downloaded and stored using participants' pseudonyms on password encrypted cloud-storage. Interview recordings will be stored using participants' pseudonym. They will be transferred to a password encrypted data-stick for professional transcription. Transcripts stored on the data-stick for return to me. When returned, transcriptions will be removed from the data-stick, and using participants' pseudonyms will be stored on a password encrypted cloud-storage. Interview recordings and transcripts will be deleted if a participant

		withdraws from the research. Data will be achieved for use in future research studies.
Paying due regard to the dignity of direct and indirect participants	Disrespectful or undignified interactions with partners or participants	Use a professional tone within all communication with participants and partners. While interviews tend to have an informal context, the tone will remain respectful and sensitive to the participants learning story, especially if their learning story has challenging aspects. At the end of the interview, ask participants about their experience of the interview. As a participant safeguard, my research supervisor's contact details were provided in the Participant Information Sheet (Appendix VIII) if they wished to follow-up on any aspect of the interview process which caused them disquiet. Ensure the interview happens in a quiet place where the interview feels comfortable.
	Data management	Inform partners and participants mechanisms for storage and destruction of data in the Participant Information Sheet (Appendix VIII). Plans for dissemination beyond submission of the dissertation for examination has been included in the Participant Information Sheet (Appendix VIII).
Avoiding harm to direct participants	Upset caused by reflecting on challenging or distressful PBL experience.	Review of international research suggests the majority of students have positive PBL experiences, so the possibility of 'harm' is limited. Informing participants of 'risks' in the initial presentation and in Participant Information Sheet (see Appendix VIII) mitigate risk. In addition limited confidentiality and access to support services were also explained to participants.
	PBL may have posed cognitive, emotional, personal or professional level challenges which participants may find emotionally	Establish a supportive rapport with participants and explore the issue in a sensitive way. Check in with the interviewee about their contentment to continue with the interview and stop the interview if the interviewee desires it. Refer the interviewee onto support of the college-based practice educator or psychological support services (see Appendix VIII).

	challenging to talk about	
	Reflecting on PBL in the context of the interview may lead to the participant gaining uncomfortable insights about their PBL and cause a sense of dissatisfaction with their PBL experiences	Prior to the interview, remind participants about the risk of discomfort, the limited confidentiality, and reassurance protocols (see Appendix VIII). Make post-interview follow-up contact to assess the welfare of the participant in the context of the obligation of avoiding undue harm places on researchers.

Appendix XI

Change of Supervisor Form

I _____ confirm that I understand Lillian's has had a change of research supervisors. I confirm my wish to stay involved in the research, in the understanding that she will discuss with her new supervisors Dr. Karin White and Dr. Chris Spark's the content of my interviews during the write-up phase of the research. In these discussions, I wish only to be referred to by my pseudonym and within the context of the research objectives.

or

I _____ wish to withdraw from Lillian Byrne's research, in light of the change to her supervisory arrangements and I wish for all my data pertaining to the research to be deleted and shredded as necessary.

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Appendix XII

Suggestions for further research

What are the separation, transition, and incorporation rites of passage are associated with informal incorporation of students into SCW practice
What are the specific indicators of informal incorporation
What SCW tasks are students invited into on placement
What are newcomer students anticipated expectations of placement compared with their actual experience of the first days and weeks of placement
How are reflective journals used on placement, and what is the benefit of reflective journals for developing practice wisdom
How is self-regulation, inter-personal distance, and toggle switching developed within SCWe and SCW practice
Early career research about the impact of help received during placement on sustaining professional incorporation
How regulatory accountability impact on SCWer professional identity
Research into SCW graduate occupational destination and career longevity
Further research into how placement supports SCW ontological development
Lived experience of the PE role
Research into how placement in a non-tradition SCW service supports informal incorporation
Responsibility taking and decision-making on placement
How safeguarding is experienced on placement and how it influences ontological change
How insurance and confidentiality are experienced as restrictions to immersion is comparatively experienced by students from a range of health and social care professions
PE role – motivations, rewards, challenges, understanding of practice education scholarship
How theory informs SCW practice – new-to-practice, experienced, and expert SCWers
Difficult placement experiences
Losses incurred due to ontological change
SCW students' progressive narrative and students' apprehension about placement
SCW luminaries
How does the Byrne Butterfly help students demonstrate EIP while on placement
Test individual becoming and collective narrative typologies

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