Chapter 2
CAREER GUIDANCE IN A GLOBAL WORLD

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The Path to Globalisation

The period of industrialisation in the Western world was first marked by the development of large business companies within countries. Companies and corporations assumed responsibility for all aspects of the development, production and distribution process. As noted by Savickas (see Chapter 5), they were city-located, hierarchically organised and offered the possibility for stable and well-defined career paths within the organisations themselves. This led to a migration of workers from the rural areas to the cities or in some cases from one country or one continent to another (e.g., from Europe to the USA).

Very soon, however, and even more so in the second half of the 20th century they grew into worldwide multinationals. The growth of the original organisation entailed the creation of many new jobs and brought industrialisation to new parts of the world. The model of hierarchical organisations encompassing the totality of the production or service process, and concentrated in a well-defined location, was exported the world over. Society was transformed by economic globalisation. This led to a situation where some organisations, including for example 17 of the top 100 UK companies, employing the majority of their workforce outside their home countries (Storey, 2000). Many examples of these situations can be found all over the world. This form of globalisation is closely connected to an increase in communication whether at the physical level of transportation of goods and people or at the virtual level. The development of technology in general and information and communication technology (ICT) in particular gave a further boost to the economic globalisation. The development of new industries and businesses triggered off a new migration process of workers within new countries and regions. Also, there appeared a new type of temporary migration, that is expatriate migration, which involved highly skilled professionals moving from mainly western home countries to new countries.

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The picture of organisational growth, in particular in western society, came to an end as soon as a third wave of structural transition appeared, that is, post industrialisation. The post-industrial revolution builds upon the scientific and technological revolution. This revolution was "highly technical and anti-industrial" (Herr, 1999, p. 26); it had major consequences for the organisations and changed the entire societal structure. The manufacturing sector declined in post-modern society and was increasingly replaced by the service and communication sector. The corporations started a process of outsourcing and delayering. The organisations became as businesses that were downsized and reduced to the core business of the organisation with other activities being moved to external companies. Organisations also became flatter as a result of "fewer levels of management and the use of cross-functional autonomous work teams" (Greenhaus, Callanan, & Godshalk, 2000, p. 5). Also, there was no longer any need for organisations to be located at the traditional sites and city centres. Organisations or at least important parts of them moved to new locations. It was no longer the case that the same organisation controlled the entire production or business process. The traditional organisation was replaced by a decentralised system and networking became the norm within the same organisation; subsidiary companies, however, could be granted large managerial and legal independence. Networks are often complemented by partnerships with other external companies. The organisation became a conglomerate of a variety of interconnected firms each specialising in a specific though integral part of the process of production.

In the beginning, the post-industrial revolution led to migration of labour and jobs within countries (e.g., from the North-East to the South of the US) or migration locations within the same geographical area (e.g., from France to Spain). Instead of moving workers to businesses, businesses moved to where the workers and new markets were. Technological progress very soon allowed business processes or parts of them to be re-located to countries overseas. That was when the term "offshoring" appeared. In the beginning in the 1970s and 1980s, offshoring mainly involved low- and semi-skilled workers, but very soon it concerned almost any job (Levy, 2005). Another possibility of worker migration followed from these developments. Some economic sectors, however, cannot be offshored. Hutton (1995) referred to the service sector in this perspective, but the construction sector could also be part of it. This led to a situation of body shopping, which is the practice of using offshored personnel to do temporary disaggregated tasks within the home company. An example is that of the construction workers from the new EU-countries (e.g., Poland) who work as project-related independent sub-contractors for larger companies in the old EU-countries (e.g., Belgium, France).

All these migration movements of organisations, jobs and workers have led to a world-wide labour market and a globalised economy. Economists argue that the globalisation of the labour market creates wealth in the original country as well as in the country that receives the new jobs (Farrell & Agrawal, 2003). Also, cross-cultural contacts are often seen as the source of new intangible wealth. These ideas were and are still at the basis of the EU transnational programs such as the Leonardo

da Vinci program, which relates to life-long learning. The question, however, becomes to what extent these positive effects are real and if there are not some unexpected side-effects?

Globalisation Revisited

The process of globalisation has far-reaching consequences for society at large. Blustein (2006) referred to globalisation as a force that will completely rearrange current social structures. In particular, because globalisation has to be seen in association with technological developments. The possibility to move jobs around leads to a reduced job security and layoffs, with "despair and social disengagement" (Blustein, 2006, p. 44) as a consequence for the individual. This is most certainly not only an issue in the Western world, but has become a major issue in other parts of the world also. In China, workers have become aware that "competition from foreign companies would be intense, which in turn has intensified the job insecurity of Chinese workers" (Probst & Lawler, 2006, p. 251). This is an even greater problem in the collectivist culture of China than in the individual cultures in the West. Probst and Lawler (2006) concluded that the negative effects of job insecurity will be more serious for this group than for Western countries.

In the West, offshoring has major effects on employment. Data on mass layoffs in the US (Brown & Siegel, 2005) indicated that in 2004 one in four relocations were outside the US. Similar situations are found in other Western countries. This leads to concerns among political leaders and social organisations in the original countries, because it creates unemployment with all its direct economic, social and individual consequences. In the receiving countries, however, it creates new employment and wealth. The question is whether wealth creation is only in the new countries? Indeed, there are indications that the real gain is not for new countries, but that most of the gains remain in the original countries.

A good example is given by Vogel (2006), who referred to the North American Free Trade Agreement (NAFTA) Corridors in relation to the offshoring of transportation jobs leading to "further dislocation and debasement of labor in the United States" and "intense labor exploitation in Mexico" (p. 25). This is clearly related to a change in attitude on the part of corporate leadership. The main reason for outsourcing, offshoring and other migrations is to reduce production costs and increase corporate benefits. Offshoring in the USA means that "companies save $0.58 for every dollar of spending on jobs they move to India" (Farrell, 2005, p. 676). These are gains that could be reinvested or "distributed to shareholders". This is exactly the problem. All too often corporate profits are equated with national wealth (Levy, 2005). Levy (2005) stated that "reducing wages by itself, however, does not increase national income, it simply transfers income from workers to shareholders" (p. 686). The same effect would be reached if workers in the home countries accepted significant pay cuts. As a result company think tanks are

discussing "how to make the transition to a global economy less painful for workers and increase the participation in the wealth creation" (Farrell, 2005, p. 675). This is obviously a concern, since about one third of the US workers who lost their jobs because of displacement were not fully reemployed and a majority of them lost out on their wages (Farrell, 2005). Not all authors support these views. On the contrary, some minimise the effects of offshoring as being only a small part of the total economy that is compensated by shifting jobs to the personal service industry (Blinder, 2006).

The problem is becoming even more pressing in some other Western countries. The possibilities of offshoring and outsourcing are often used as threats that may influence the salary. A good illustration of this is what happened to the workers of the "Volkswagen" car assembly plants in Germany and Belgium. They were forced to accept major salary cuts in order to avoid plant closures and production lines being moved to other countries with a lower salary structure.

It is clear that offshoring affects the career possibilities in the original countries where jobs are lost, as also in the receiving countries where new jobs are created. This leads to a new movement. Young adults from Western countries follow the job movement and start looking for jobs in the new countries. Indian companies, for example, are currently looking for C-level executives (CEO, CFO, and COO) in the West (Fisher, 2005). The international career option has already been recognised by adolescents. Witko, Bernes, Magnusson, and Bardick (2006) found that 45% of senior high students in Southern Alberta, Canada, "believed that it was 'very likely' or 'quite likely' that they would be able to find work internationally" (p. 88). This means that a new movement of worker migration has started. It is no longer the case that expatriates move to non-western countries on a temporary basis as employees of multinational organisations, and with an option of being repatriated at one stage as employees of the head company. On the contrary, western workers now embark on a career in non-western countries working for local companies. These are the new global workers (Neault, 2005).

This type of work migration generates its own problems; unexpected problems related to financial issues (e.g., being paid local wages), to the recognition of competencies and expertise when moving to another country or back to the home country, to underutilised skills, differences in job content (leading to less challenging and interesting jobs than expected), culture shock, etc. (Neault, 2005). These problems occur for those moving into as well as for those moving out of western countries. Many of the problems are related to the meeting of different cultures and the cultural distances between them including "different languages, have different social structures, religions, standards of living, and values" (Triandis, 2003, p. 489).

It can be concluded that globalisation will lead to positive developments with respect to some aspects in society and to advantages for some groups. Changes, however, are not always for the better. There are, temporarily maybe, major problems and disadvantages for some groups and some regions. Undeniably, however, globalisation will have a profound impact on society, whether for better or for worse.

Meeting Other Cultures as Part of Globalisation

Within globalisation, the main story is always about moving people, jobs and organisations. When persons move to another country or region they bring with them their own culture that can differ considerably from the dominant culture of the new environment. So that "people are forced to get along with those who are different from themselves" (Triandis, 2003, p. 486), which is not so easy. People respond to the challenge by categorising. The division into "us" and "them" (Triandis, 2003) is a very common response. The problem with dichotomisation is that the meeting of cultures is not so neutral. There is the issue of perceived similarity (Triandis, Kurowski, & Gelfand, 1994) and ethnocentrism (Evans-Pritchard, 1969). But there is also the issue of dominant vs. subordinate culture. This is to some extent related to the dimension of "power distance" in Hofstede's typology (Hofstede, 2001). Though in an ideal situation the equality of cultures should be recognised and respected, in accordance with the Universal Declaration of Human Rights adopted by the United Nations in 1948 and the related international conventions, there still remains the struggle for dominance and the difficulties inherent in getting along with persons from other cultures.

Problems can be related to the size of the group, with a majority and a minority group, though this is not always the case. They can also be connected to economic and political power. The culture of a minority group can represent the dominant economic power and accordingly, influence the struggle for cultural dominance. But they can also be part of the cultural system itself. The culture of a minority group can be recognised by the majority group as the leading cultural system that needs to be adhered to. When people move from one cultural environment to another the issue of cultural dominance plays a role in the confrontation. The majority or dominant group expects the minority group to a certain extent to adapt and align with the cultural characteristics of the majority group.

Next to the moving of people there is also the move of organisations, which is not culture free either. When organisations move to another country they take with them their organisational culture and managerial style (Van Esbroeck, 2002) embedded in the national culture of their home country. This organisational culture can differ considerably from the dominant and traditional organisational culture of the host country. An organisational culture that is in turn connected to the national culture of the host country. Once again, there is an inequality of power between both cultures. The multinational organisations that move into new environments usually do this from a powerful position. They take with them the investments, the jobs and wealth in general. They also transfer new knowledge and skills. In this situation, they can be expected to want to impose their organisational culture to the newly created organisations.

The relationship between the organisational and national culture is complex. On the basis of Schein's organisational culture model, Derr and Laurent (1989) developed a level of culture triangle (see Fig. 2.1). These authors saw the basic assumptions (e.g., faith in free enterprise) as being at the basis of the organisational culture, and as being strongly related to and influenced by the national culture. The values, norms and arte-
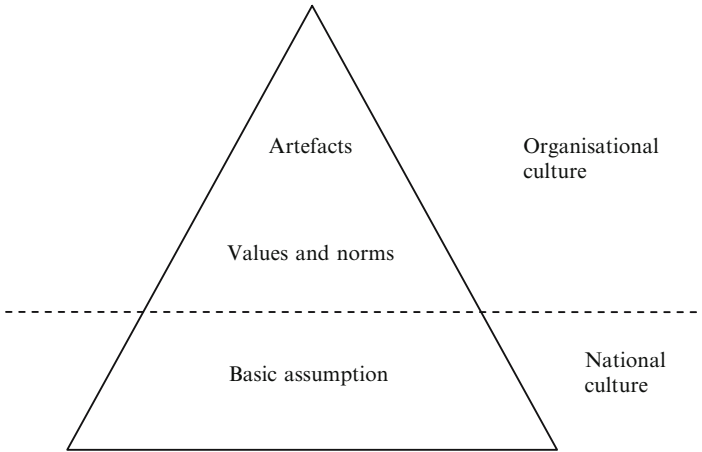
Fig. 2.1 Levels of culture triangle (From Derr & Laurent, 1989)

facts (e.g., dress code) – important though but to be considered as peripheral – are translations and representations of these assumptions and are built along the development of the organisation. They are less deeply embedded and part of the organisation itself. They are "more apt to change over time and more symbolic of the social reality" (Derr & Laurent, 1989, p. 465). According to this model, the national culture – and related to it the basic assumptions – is the most important and the least subject to change. This is precisely the part of the organisational culture that the organisation will try to maintain and implement in their newly developed branches.

The cultural "collision" (Weber, Shenkar, & Raveh, 2001) between the organisational culture (i.e., the basic assumptions) and the national culture may be at the basis of many failures in moving organisations and jobs. The dissimilarity and strength of ethnocentrism in the national cultures (home and host) will help to predict the problems related to the clash of cultures. The results of the study by Weber et al. (2001) highlighted this issue very well when they concluded that national culture differentials are a better predictor of the outcome of the confrontation in the case of company mergers and acquisitions. It is not the peripheral aspects that will cause the problem. On the contrary, they are the first aspects to change. A good example of this provided by Fisher (2005), when she described how a US company adapted its company cafeteria to the Indian manager's lunch style – even the visiting managers – and served "tuna on rye" instead of a "cold sandwich". But the basic assumptions will not be changed so easily. The basic assumptions of the organisational culture will be transferred into the new branch. And only those who support these assumptions or do not openly challenge them will remain in the company (Greenhaus et al., 2000).

Evidently there will be some adaptations because some managerial assumptions in the national culture of the host country will prevail. Laurent (1983) found, for example, that in a US-multinational organisation with a well-developed standardised worldwide system for assessing managerial potential and success, there were

still major cross-cultural differences in success variables. But certainly not all assumptions are subject to change.

The confrontation of cultures is inevitable and on the increase in the globalised society. This confrontation is not going to be easy because there is always the underlying fight for culture dominance. This confrontation will certainly create temporary difficulties for the persons who are confronted with it. Ultimately, this will probably change as soon as a mutual culture recognition prevails and differences are accepted and embedded in the thinking patterns. Meanwhile the difficulties are present and will have major impact on society, the individuals and their careers.

Globalisation and Effect on Careers

In addition to its effect on post-modern society, globalisation has a specific impact on careers. Post-modern characteristics did not develop at the same pace all over the world, and there were differences even between the different subgroups in one country. As a result of the migration of people and organisations, individuals may therefore in addition to cultural differences be confronted with unexpected aspects of post-modern society. Individual persons and their social environment may not be prepared to deal with them. Western organisations could move into a very rural environment where the majority of the population identifies with a strong, deeply embedded traditional culture. Modern western society may for such a population only be available virtually through communication channels such as TV and radio. And then all of a sudden the western world becomes real and is knocking at their door. Evidently differences will not always be that extreme and in most cases are situated somewhere between two extremes.

The same situation arises when persons move from traditional rural environments in non-western countries to westernised countries. In this situation, it can be even worse, because such a move changes their status from belonging to a majority to a minority group. What the effect of such a move has on the career has been well studied. In the US and in Europe, minority groups enter a situation where they are in a disadvantaged position compared to the majority. The issue of economic and cultural disadvantages, and related forms of discrimination is doubtless crucially important. The topic is, however, not really a focus of attention of this chapter.

Within the framework of this chapter only some reflections will be made on how globalisation leads to a confrontation between traditional gender roles and gender equality, and between individualistic and collectivist cultures. These are two key variables that also appear in Hofstede's typology (Hofstede, 2001). The "power distance", a third variable in Hofstede's typology, is not included separately because it is, as described above, an inherent part related to the moving from one culture to the other. The role of these variables depends, however, on the cultural identity development (Atkinson, Morton, & Sue, 1989; Cross, 1971) of the persons. Persons, who identify strongly with the minority group they belong to, may face

more difficulties than those who do not identify with it when handling differences between their own culture and the host culture.

Gender

One of the issues where there can be large discrepancies between cultures and where globalisation related confrontation can be hard to cope with is the gender issue. When western multinationals move into certain areas in developing countries, they sometimes take some basic assumptions with them that are related to reducing gender bias in the organisation. Accordingly, they tend to give the job to the best qualified person irrespective of the person's gender. This leads to situations in which female workers are taken on, assigned leading positions, and paid a salary in accordance with their qualifications. So that, unlike what happened in the traditional context, women suddenly become wage earners. This impacts on the role of men as the providers for the family or at least, men will find themselves in a situation in which they are no longer the sole providers. There can be disastrous effects for their families and the local community. Brennan (2004) for instance described the effects of tourist and sex business in the Dominican Republic on the gender relation within families. Women see the "sex trade as an advancement strategy" (Brennan, 2004, p. 711) and are often supported in this by their partners. Once women engage in this kind of work, they make substantial sacrifices, but receive little benefits in return. Their social status within the family and local community deteriorates and women become more vulnerable to the negative reactions of the community, and even of their fellow workers in the business. The effects on their partners are even greater. Their male partners develop a more explicitly macho attitude, sometimes become more violent, and display explicitly their monetary wealth instead of investing it in advancement projects. As a result, the male partners of female sex workers participate less in the local wage-labour market, which means that the import of this new industry disrupts the normal social system.

The disruptive impact of the introduction of new labour activities is not restricted to the sex trade, it is a general issue related to any kind of work. Heise, Ellsberg, and Gottemoeller (1999) referred to the situation in Mexico and Papua New Guinea where women stopped participating in development programs because of men's threats. Because "men perceived the growing empowerment of their wives as a threat to their control" (p. 25). The authors also confirmed in studies carried out in Bangladesh, Peru and on the garment workers in Mexico (the so called *maquiladores*) that "even if men do not prevent women's participation they may use force to deprive them of its benefits" (p. 25). This is roughly the same pattern of behaviour as was found by Brennan (2004) in the Dominican Republic. Most studies referred to situations in lower socio-economic groups and manual or low skilled jobs. The same effects are felt, however, also in higher socio-economic groups and

in relation to jobs for which a higher level of education is required. Heise et al. (1999) for example referred to female teachers in Papua New Guinea, who do not accept promotions to avoid more violence from their husbands.

This picture is certainly not universal. In matriarchal societies, where women traditionally played a leading role, the new work opportunities are warmly welcomed. Athanasou and Torrance (2002), referring to the situation in some of the Pacific Islands concluded that "female participation in the paid labour force is increasing over time following the access to education and training" (p. 17). This is an example of positive confrontation related to similarities in basic assumptions in the different cultures.

The integration in the labour market is an issue that also plays an important role in situations when individuals move to other regions. Women, who move from non-western to western cultures, face the difficulty that entering the labour market is not supported within their own community. In Flanders, only a small minority of immigrant women (12.5%) of Mahgreb, Turkish or Arab origin – second generation women even – are entering the labour market (Lacante, Almaci, Van Esbroeck, Lens, & De Metsenaere, 2007). This study also found that there is a strong make up movement in the third generation immigrants. The participation of women in higher education is proportionately much higher than for men. This indicates that, though these women still identify strongly with there cultural origins, they have reached a high level of sociocultural adaptation, which confirms the results of the study by Berry, Phinney, Sam, and Vedder (2006). It does not, however, mean that these women are no longer at risk. These authors concluded on the basis of their research that "females may be more at psychological risk" (p. 325).

Collectivist Versus Individualistic Cultures

The confrontation between individualistic and collectivist cultures, in some cases interwoven with the gender equality topic, is also related to globalisation and may require special attention. In Western individualistic society careers are built from an individual point of view. The individuals should make their own decisions, develop their profiles, and build their own careers. The ultimate goal is to realise your "self", to achieve individual success and satisfaction. This is certainly not supported in collectivist cultures, where the priority is given to group goals rather than personal goals (Triandis, 1989). In some cultures, it is even considered improper to talk about oneself. This was beautifully illustrated in the answer provided by a South Korean student, who was studying at the Vrije Universiteit Brussel, and who in reply to the academic advisor's question about his academic performance said "my family is very satisfied about the academic progress and results".

The difference between the two cultures really comes to the fore when job hunting starts. The informal network – friends and family – that supports job hunting in the collectivist cultures is more important than in individualistic cultures.

Even in Europe there are differences in the use of the informal network. The persons from countries with a strong family culture (e.g., Spain) use more informal channels than persons from countries where this is less explicit (e.g., the Netherlands) (European Community, 1999). Such phenomena also appear in other countries. Lebanese graduates from public universities, which are more part of the traditional neopatriarchical society, use friends, personal and family contacts in the job procurement process more so than students from private universities (e.g., the American University of Beirut, Notre Dame University) who use more formal application methods (Nasser & Abouchedid, 2006). The difference is that these private universities are much more western oriented and attract more upper class students.

The influence on the career, however, is much more differentiated. Sanders, Nee, and Sernau (2002) found that Asian immigrants in the US, who are more reliant on informal networks, find more jobs outside the ethnic group than those who are self reliant. They concluded that "ethnolinguistic closure encourages ethnic segmentation in the labour market" (p. 308). Nasser and Abouchedid (2006) concluded that Lebanese university graduates who used informal channels had a higher level of job satisfaction. This is particularly true for men. On the other hand, these graduates had a lower level of occupational attainment. Graduates who applied through formal channels received more rewards in their careers.

After entering a career the difference between the individualistic and collectivist cultures remains. The example of work-family conflict (Greenhaus & Beutell, 1985) illustrated this very well. There are ample research results indicating that in western countries, but also in the rest of the world, the work-family and family-work interrole conflict affects performance in these roles and the quality of family life, and vice versa (Parasuraman & Greenhaus, 1999). In collectivist cultures the family is recognised as the centre for economic and social interaction. There is, in these cultures, a demand for respect and active participation in family roles. In traditional Arab families men as well as women have a major obligation to safeguard the family's honour (Cinamon, 2006). In this culture, "blending work and family roles, especially for women, will never be possible without first obtaining the permission of the family" (Cinamon, 2006, p. 84). It is clear that such a situation will have major effects on career development. A cross-cultural study comparing US and Hong Kong employees (Aryee, Fields, & Luk, 1999) confirmed that the work-family conflict strongly influenced the Hong Kong employees. The authors saw "the interference of work with family responsibilities … as threatening the family identity" (p. 508). Spending enough time with the family is crucial. This is confirmed in other cross-cultural studies (Wharton & Blair-Loy, 2006). Yet other studies, however, do not fully confirm these discrepancies (Hill, Yang, Hawkins, & Ferris, 2004). The study of IBM employees, evidently highly educated and computer technology involved persons, was carried out in 48 countries and led to the reflection that employees "experience the tensions between work and family in impressively similar ways" (p. 1313). This may indicate that the extent of identification with the own collectivist culture may influence the work-family conflict experience.

Globalisation and Impact on Career Guidance

Within the context of globalisation, the traditional career management may no longer be adequate and traditional knowledge and competencies need to develop. Though this is a general rule that may apply to everyone the world over, it may be even more the case for those who do not belong to the group that created the western economic, business and management model. This group includes persons from non-western cultures as well as minority groups and some socio-economic groups (e.g., the Fourth World citizens) within the western-world. The western model will, as explained above, be to some extent influenced by the national cultures with which they are confronted. But the main change will always be for those who do not belong to the group that created the western model. This group will be more in need to acquire new career management skills and knowledge.

In collectivist cultures and minority groups descending from these cultures, the social group (e.g., nucleus or extended family, social circle) traditionally has a large influence on career development. The Lebanese study of Nasser and Abouchedid (2006) provides a good illustration of this point. But the same phenomena are also found in minority groups in western countries. Brown (1995) mentioned this in relation to African-Americans, as did Leong and Serafica (1995) for Asian-Americans. The question is to what extent these finding can be generalised. Indeed, the results in other countries and with other cultures are less obvious. College freshmen of Maghreb, Turkish, and Arab (MTA) origin in Flanders indicate that they were less influenced by their parents and friends in their educational choice than were students of indigenous origin (Lacante et al., 2007). This was, however, in particular the case for the higher socio-economic groups and not for the lower socio-economic groups. In this group there was no difference between the two cultures. But also the gender variable appeared to play a role. All female students, and particularly those of MTA origin, are significantly more influenced by their extended family. The tendency to call upon an informal support system can still be the dominant factor, but it be should be recognised that other variables such as socio-economic background, gender and cultural identity development can also have an influence.

Relying upon an informal support system within the family is strengthened by cultural norms related to family responsibility and the concept of honour (Tata & Leong, 1994). Going outside the family, and calling upon professional help, can be perceived as a dishonour to the family as a whole. This leads to a situation in which calling upon professional help is not supported. This was found among Black and Latino college students (Chiang, Hunter, & Yeh, 2004) in the US, but also among immigrants in Brussels (De Clerq, Vrancks, Navarro, & Piette, 1996). Tata and Leong (1994) highlighted that gender, the level of acculturation, individualism-collectivism orientation and other variables have an influence on the trend to call upon professional support.

The bottom line, however, is that many persons within a globalised world will be facing the need for support in career decisions and that often they will call

upon informal support channels. These informal guidance systems may no longer prove to be adequate. The traditional patterns, which were adapted for career support in the traditional culture, do not meet the new needs. The older generation did not experience the new changes and they are not acquainted with the expected changes in the future. In traditional environments, there may not be many precedents for a need for change or incentives to engage in the process of acquiring new skills and knowledge. The decrease, and to some extent even disappearance of stability and predictability, which were part of their traditional and modern world, is not perceived.

The older generations may not be aware that they are no longer able to provide adequate support. But they certainly still feel responsible for the younger generations within the family or social group, and want to fulfil the traditional role of head of the household (Cinamon, 2006). This is a major problem because they are currently confronted with a situation in which one of the basic assumptions in their culture is not met. They can no longer properly protect the honour of the extended family. This is a tragedy for the older and younger generations alike. In most cases, the young generation is closer to the changes and is well aware of the changes. They may want to change, but they cannot ignore the older generation, and the older generation is not aware of the need to change or is unable to support the change.

The adolescents and young adults are made aware of the upcoming changes and the need for adaptation through school and other educational settings or communication systems. Schools, and even institutions of higher education, may not always be prepared to give the young generation the skills and knowledge that they will need to manage their careers in a globalised world.

The problem is that even professional guidance support is not always fully prepared for this new role and that there is still the pressure of informal guidance systems that do not recommend too much change. The development of professional career guidance support is already an issue on its own. In some countries such a system is scarce or inexistent. The problem is that the access to such systems through the educational system can even be determined by the traditional society. The situation of the career guidance support in the Pacific Islands is a good example of this (Athanasou & Torrance, 2002). In such societies the access to "educational and vocational development … can be a function of the available cultural tradition of power and prestige that range along a dimension of egalitarian or highly stratified groups" (Athanasou & Torrance, 2002, p. 15).

Not only the availability of a professional system, but even the content of guidance support can be culturally influenced. Flum and Cinamon (2006) described how Israeli Arab teachers approach career education differently from Israeli Jewish teachers. Not only is there a difference in ranking of career goals, but the issues treated in the programs are also different. Israeli Arab teachers dedicate, for example, more attention to exploring the world of work and less time to decision making.

Globalisation may require that the formal guidance system complement, and in some cases perhaps replace, the informal guidance systems. What will be the balance between the two systems? In any case, the formal support system will need to be extended and adapted for the new globalised economic environment. This may require the system to be reorganised or totally renewed.

A Holistic Model of Career Guidance in a Globalised World

Guidance as a Lifelong Process

Within modern society lifelong development was frequently divided into stages each characterised by specific interests, values, activities and forms of behaviour (Super, 1953, 1990). In adulthood the stages are often related to work roles (Levinson, Darrow, Klein, Levinson, & McKee, 1978), but other roles such as learning (lifelong learning) and family building (Super, 1990) should also be included. The stages were relatively stable and more or less universally accepted. Levinson and colleagues (1978) believed that these stages are universal and even that men and women go through the same developmental periods (Levinson, 1996). The content may differ, but the periods of instability and stability in life remain as does the alternation of the periods. Serious doubts arise. Indeed, in some cultures "children move very quickly from childhood into early adulthood and their career entry stage starts earlier in their chronological development than in other cultures" (Van Esbroeck, 2002, p. 53). The same is true in relation to retirement. A concept that is inexistent in large parts of the world.

Postmodernism has definitely changed this situation. There is no longer a discussion about universal and well-defined developmental stages or periods. It is more and more recognised that the stages, as proposed by Donald Super, are undergoing changes (Savickas, 2002). The importance and role of the environment is fully recognised by the contextual models (Young, Vallach, & Collin, 1996). This leads to a more fluid view on lifelong development. Career development can no longer be predicted, it becomes an individual process, influenced by environmental factors, but forged to a large extent by individuals. The forging, however, is conditional upon the availability of adequate skills and knowledge.

It is exactly at this point that lifelong career guidance support starts playing a role. This system should not just help people to acquire skills to deal with change and development, but it should first help them to determine precisely what skills and knowledge are needed and then help them to determine how, where and when they can be acquired. At each stage of their development, individuals may need support. Some may need assistance to cope with the challenges of a particular stage. Others may need support to overcome barriers that prevent them to end a stage and enter a new developmental stage.

Areas of Guidance

Though it is generally accepted that career guidance is a lifelong support process, the question remains as to how broad the guidance process should be at the different stages. Is it related to pure work related issues or not? Greenhaus and colleagues (2000) defined career as "the pattern of work-related experiences that span the course of a person's life" (p. 9). This definition includes only the work role, though it is recognised that the careers take place in "specified social environments" (Baruch, 2004, p. 3). Unfortunately, this is limited by these authors to the organisation in which the career develops. Other roles are not really included. But, on the other hand the same authors recognised the importance of the family role in relation to the work role, and vice versa (Parasuraman & Greenhaus, 1999). In this perspective the leisurate role but even aspects related to personal development are involved. In particular by relating career to the organisational environment, the work role is also related to the learner role. In the era of lifelong learning a continuous update of skills and knowledge is an integral part of career development. The learning role actually complements the work role and is even a key component in the "knowing how" of the intelligent career (Jones & DeFilippi, 1996). Without learning the "portfolio of employable skills" will not be kept up to date and this might affect career development. In addition, a number of issues in career development are strongly related to learning (Seligman, 1994).

Super's idea on the importance of the life-roles (Super, 1990) is supported by the recent developments in relation to post-modern views on careers. A good example is the connection between decision-making styles (Jepsen, 1974; Krumboltz, Sherba, Hamel, & Kinnier, 1979) and learning styles (Kolb, 1984). Kolb's learning styles allow for better understanding of how decision-making styles can be developed and be influenced. From this perspective, activities to support the awareness or the development of decision-making styles relate to learning support. Learning support can in some cases influence essential variables for career development. Interventions in relation to, for example procrastination can reduce indecisiveness.

The interconnectedness of all these roles leads to the observation that career guidance cannot be separated from other types of guidance. In general three types of guidance are identified. Peters, Shertzer, and Van Hoose (1967) and Peters and Farwell (1967) already referred to three types of guidance in school situations. These three types have been adopted in many other countries (e.g., Gieles, Lap, & Konig, 1985; Higher Education Quality Council (HEQC), 1995; Van Esbroeck, 1996) and is widely used in Europe (Watts & Van Esbroeck, 1998). There is, however, major discussion as to what should be included in each of the areas. Without actually going into the discussion, the areas, in framework of this contribution are defined as follows:

- Vocational (career) guidance:
  Support in relation to development, choice and placement in educational options and occupations or work roles

– Personal guidance:
Support in relation to personal and social development and well being
– Learner support:
Support to maximise the effect of the learning process. It includes support to acquire appropriate learning skills and methods, attitudes and motivation

Level of Specialisation in Guidance

Following an analysis of school guidance practice in several Western countries, Gieles (1992) identified three levels of specialisation in guidance. This division was confirmed and used in other studies. Watts and Van Esbroeck (1998) used it, for example in a European survey of guidance in higher education in the EU. Though these three levels of specialisation are based on guidance systems in school settings, they can easily be adapted for use in other settings. The model is a three-in-line model at which the client (pupil) is at the centre. The limitation, however, is that it only includes professional support systems.

First-in-line guidance covers an easily accessible support system that is mainly oriented towards the detection of possible problems and problematic situations that might affect the development and performance of the client. The first level of support may, next to the observation activities, include some preventive actions but no remediation. The persons involved at this level have no specialisation in guidance and their major task is related to the activities within the system they work in (e.g., teachers or tutors in a school system), outside guidance.

Second-in-line guidance is already a structurally developed support system that is embedded in the major function of the support worker. The guidance workers have a moderate level of specialisation, but are not restricted to one specific area of guidance focus. They are specialists in guidance activities though they still remain involved in the main activities which are central to the system in which they work in (e.g., school career counsellors who partially teach). In relation to guidance they are involved in organizing and implementing developmental programs and preventive actions. They can, however, also be engaged in individualistic guidance activities, possibly including a differential diagnosis of the problems and some remediation. Support to first-in-line professionals is also one of the activities at this level.

The third-in-line level includes highly specialised interventions realised by persons whose main task is guidance and who are highly trained as guidance counsellors. Access to this level will often go through the second-in-line system. The main object of the guidance is differentiated diagnosis, remediation (counselling) and support for the activities at a lower level. Though therapy should be excluded, the practice shows that in some cases the distinction between third-in-line guidance and aspects of therapy is very thin. The persons at this level are experts trained in a limited field of specialisation within one area of guidance.

A Holistic Person-Centred Guidance Model

Within the globalised world, however, the professional support system is for many persons not the most important source of guidance. As mentioned above informal support from extended family, friends and even the broader social environment – where religious leaders and other significant persons – can play a role is sometimes more important than the kind of backing that can be provided by professional support systems. This is certainly the case in collectivistic cultures, but neither can it be ignored in individualised cultures. Studies in Belgium in relation to the role and effect of significant others (parents, friends, relatives) indicate that their role in the educational choice process at the end of secondary school is more decisive than the role of the professional guidance workers and specialists (Lacante, Van Esbroeck, Lens, & De Metsenaere, 2002).

The inclusion of the informal support system in addition to the professional three-in-line model (see above) leads to a four-in-line model (see Fig. 2.2). The informal support system complemented by the three-in-line professional system. The first-in-line professionals are those who have direct contact with the clients and the persons within their informal support system. They are, if the client agrees, open to the questions and requests from the clients and their environments. These professionals have a major responsibility in making the clients and their environment (family and social circle) acquainted with the changing societal system in which they operate.

In this model, the role of the first-in-line professionals complements the informal system. Under no condition can they replace the informal system. But they should stimulate their clients and their clients' environment to develop a better understanding of the globalised world and ongoing changes. They should also help their clients and their social circle – while respecting their traditional approaches – to find ways of coping with the changes. In relation to career issues, this includes working in career guidance within the setting of educational institutions, lifelong learning and labour market related organisations. The interconnectedness of the work role to other life roles will require that the first-in-line professional should also pay attention to other roles and their influence on career development. This means that the first-in-line professional should support the persons in all their aspects and that all areas of guidance should receive attention. It is only from the second-in-line level onwards that a specialisation in one of the guidance areas becomes possible.

A One-Stop-Shop Holistic Career Guidance

Guidance support in general and the career guidance in particular is based on segmented support systems (Van Esbroeck, 2002). In many countries career guidance is organised for specific social groups or persons in specific situations by services embedded in broader systems (see Chapter 17). This can range from
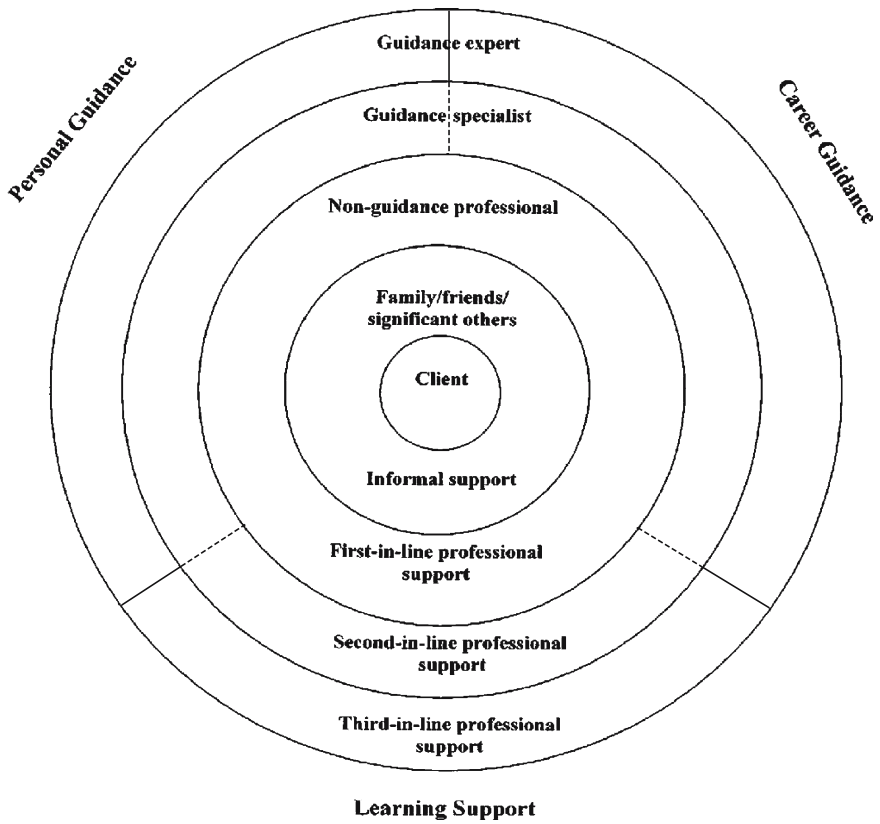
Fig. 2.2 A holistic model for client centred support in a global society

career guidance for the socially deprived, unemployed, cultural minorities, immigrants, specific age groups, etc. But the dominating life role at a specific point in time in a person's life is also used to segregate the support system. The split between learner (in school settings) and worker is very common. Watts and Sultana (2004) concluded, on the basis of a comparative study on guidance provisions in 37 countries, that career guidance systems in a country "are disparate sub-systems, including services in schools, in tertiary education, in public employment services, and in private and public voluntary sectors" (p. 120).

The problem is that these services are embedded in a specific setting and work only for their target groups, and that they are not open to other groups. These services were often created in response to needs that existed at a particular moment. They were financed by specific government departments, trade unions, private voluntary organisations, etc. Their mission was narrowly defined, often in relation to the problem that had arisen and the organisation that had created it. All these services act independently; each deals with just one part of the larger problem the individual might be facing.

The client, however, sees it differently. Clients do not tend to divide their problems into categories or see them in relation to the specific group they belong to. Only the problem is the point of attention. Furthermore, the group they belong to is liable to change. People who are unemployed may find work and, when they do, discover that the agency that provided guidance and counselling while they were unemployed is no longer able to offer support to help them to integrate into their new environment, though they are still experiencing many of the same old problems. Similarly, a person may present a career choice problem, but closer examination may reveal that the problem is connected to personality issues. The service that provided assistance with career problems may not have the expert or the mandate to help this person.

Segregated services do not deal with the client's problem as a whole. In order to receive support for all aspects clients may need to commute between services, with little assurance of receiving the support they need. Evidently, the services will communicate with each other and refer clients. If they work together efficiently, adequate support may still be available. All services together are able to cover any problem any individual may encounter. Unfortunately, segregated services are not in the clients' best interest. Clients are shunted from one service to another, from one location to another, and are expected to re-start the procedure with a new counsellor or advisor every time. The commuting issue and the variety of counsellors make it very difficult for some clients and may lead to failure or breakdown in the search for help.

The segregated approach will become an even larger problem in the globalised world. Existing services are built on historic developments within a society. They present a structure known to those who belong to that society, who understand very well how and why the support system is organised as it is. But, what about all those persons and organisations moving about within a globalised world. More and more people will be asking for support though they have only very little insight into existing society and how the support system works. New organisations that enter an existing society for the first time may also be unacquainted with the traditional support system of the society into they are moving into.

As a result, they might call for support at the wrong organisation. In the best of cases, they may actually end up finding the service they need, but it is more than likely that many of them will not. They may also become disappointed and give up the search. In such cases they will fall back on the group they belong to and seek informal support. The informal support system may, however, as was argued before, not provide the ideal support.

The call for better integration of the different guidance services into a system that is centred around the client is not a new one. But it becomes all the more urgent if the globalisation is taken into account. The system should provide a kind of "one-stop-shop" service that could deal effectively with all problems. The service should be able to operate at the first-in-line level, as well as take on a highly specialised third-in-line approach. This should be available for all three areas of guidance because it may be difficult to identify which area of guidance is involved when a problem is presented. Everyone should have access to this support system regardless of their age and role in society. This kind of system is in line with some

of the observations made by the Organisation for Economic Co-operation and Development (2004). It is, however, much broader because it extends to areas of guidance that go beyond career guidance.

Conclusion

There is no doubt that globalisation is the cause of major changes in our world in general. There will be further changes in the work environments, with fewer certainties and a more culturally diverse approach that will require flexibility and openness. To respond to these transitions large groups within the population will require preparation that is different from what has so far been offered. New procedures may be needed to develop people's awareness and prepare them for these changes. Present support systems do not meet the new needs because they are too fragmented or too narrowly focused on specific problems, and are generally too problem-oriented. The traditional approaches of professional support systems are well adapted to local needs, but will no longer be adequate. Even informal guidance support may turn out to be inadequate in many cases.

A revision of the present guidance system may be needed. The authorities at local, national and even international level should revise their strategic thinking. They should transcend the existing models and structures. A one-stop-shop system might prove an adequate approach. This, however, would need to be framed in a holistic approach that includes informal guidance support. The professionalized guidance system must realise that change is at hand and must target the informal system to prepare those involved at this level for the changes caused by globalisation and advise them on how to cope.

Career counsellors and career guidance workers will need to acquire new competencies. The initial training of new staff will have to change, and re-training of the existing staff will become necessary as part of life-long learning. The proposed holistic guidance model can serve as a heuristic framework to assess what is needed for the different roles in the guidance support system. The level of required specialisation can be used as a guideline.

Globalisation is changing the world and will put high demands on the guidance support system and on those associated with it. It is the task of all guidance workers to be prepared for the future.

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