Valérie Cohen-Scali · Jacques Pouyaud
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Interventions in Career Design and Education

Transformation for Sustainable Development and Decent Work

Springer

Lifelong Learning Book Series

Volume 23

Aims & Scope

Competing visions and paradigms for lifelong learning co-exist at national as well as international levels. The fact that one 'official' discourse may be dominant at any one time does not mean that other ways of thinking about learning throughout the life course have disappeared. They are alive and well in a range of critical traditions and perspectives that retain their power to engage and persuade.

In this series, contributors critically analyse issues in lifelong learning that have important implications for policy and practice in different parts of the world. Evidence, ideas and the polity can mobilise political thinking in new directions, as policy makers search for the new 'big idea'. In turbulent times, ideas for better connecting system worlds and life worlds in the pursuit of broader and more just forms of meritocracy can focus compellingly on learning as a lifelong process which links, rather than separates, the older and younger generations and incorporates the realities of working lives.

The series aims to engage scholars, practitioners, policy-makers and professionals with contemporary research and practice, and to provoke fresh thinking and innovation in lifelong learning. Each volume is firmly based on high quality scholarship and a keen awareness of both emergent and enduring issues in practice and policy. We welcome work from a range of disciplines and, in particular, inter- and multi-disciplinary research which approaches contemporary and emerging global and local challenges in innovative ways. Through advocacy of broad, diverse and inclusive approaches to learning throughout the life course, the series aspires to be a leading resource for researchers and practitioners who seek to rethink lifelong learning to meet the challenges and opportunities of the 21st Century.

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Interventions in Career Design and Education

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Educational, Scientific and
Cultural Organization

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Series Editors' Note

The Lifelong Learning Book Series was launched in 2004 and by 2016 had published 22 volumes on topics of international significance. This year marks the start of a new phase in the life of the series, in which we aim to engage our expanding, international readership in *Rethinking Lifelong Learning for the 21st Century*. The present book and forthcoming volumes offer fresh perspectives and critical analyses of emergent and enduring issues in lifelong learning that have important implications for policy and practice around the globe.

In selecting books for the Lifelong Learning Series, we recognise that competing visions and paradigms for lifelong learning co-exist at national as well as international levels. The fact that one 'official' discourse may be dominant at any one time does not mean that other ways of thinking about learning throughout the life course have disappeared. They are alive and well in a range of critical traditions and perspectives that retain their power to engage and persuade. Evidence, ideas and the polity can mobilise political thinking in new directions, as policy-makers search for the new 'big idea'. In turbulent times, ideas for better connecting system worlds and life worlds can focus compellingly on learning as a lifelong process which links, rather than separates, the older and younger generations and incorporates the realities of working lives.

Interventions in Career Design and Education: Transformation for Sustainable Development and Decent Work contributes significantly to contemporary debates about how to support citizens individually and collectively in building their futures. The book addresses not only how career guidance can support the achievement of fulfilling working lives. As the sub-title hints, transformations of work itself are considered necessary elements in the search for equity and social justice. The editors and authors bring a variety of lenses, ideas and imaginative solutions that will engage the interest of researchers and scholars, professionals, practitioners and policy-makers worldwide.

UCL Institute of Education, London	Karen Evans
Lifelong Learning Series Editors	Andrew Brown
June 2018	

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The UNESCO Life Long Career Counseling Chair Project: Main Purposes and Implemented Actions

Valérie Cohen-Scali, Jean Guichard, Gabriela Aisenson, Issa Abdou Moumoula, Jacques Pouyaud, Violetta Drabik-Podgórna, Marek Podgórny, and Jean Luc Bernaud

1.1 Origins and Implementation of the UNESCO Chair Project

The objective of the UNESCO Chair in Lifelong Career Counseling is to implement an international network for the development of research, training and professionalization in this domain. It aims to constitute a forum on schemes and interventions in the domain of lifelong career and life construction, create conditions for sharing information about their effectiveness by setting up an observatory and organizing international symposia, develop training programs for professionals in this domain, coordinate research programs involving co-supervisions of doctoral theses and

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visits by researchers to the various institutions associated with the Chair, as well as cooperate closely with UNESCO within the framework of its relevant programs and activities.

In March 2013, UNESCO approved the proposal from the Rector of the University of Wrocław to appoint Prof. Jean Guichard as chair holder. The latter set up a scientific board composed of Professors Jean Luc Bernaud and Valérie Cohen Scali (CNAM-INETOP, Paris), Prof. Issa Abdou Moumoula (University of Koudougou – Burkina Faso), Prof. Diana and Prof. Gabriela Aisenson (University of Buenos Aires), Prof. Jean Pierre Dauwalder (University of Lausanne), Prof. Jacques Pouyaud (University of Bordeaux), Prof. Violetta Drabik-Podgórna and Prof. Marek Podgórny (University of Wrocław), with the latter two board members having, in addition, the major responsibility of ensuring the coordination of the Chair's daily life within the context of their university.

This board's mission is to organize the main activities of the Chair, three international conferences (each of which attracted about 200 people), the publication of two books, development of a website, numerous seminars and training activities as well as setting up of a UNITWIN network of 16 universities which has started its work in 2018.

The inaugural conference took place on 26 and 27 November 2013 at the University of Wrocław. Academics and professionals from 20 countries across 5 continents participated which led to the formulation of a question guiding the work of the Chair and its network: *how can interventions for life and career construction support the development of a sustainable *and equitable global economy through decent work activities?* One development of the contributions to this conference led to the publication of a book: Guichard, Drabik-Podgórna, and Podgórny (2016).

The second conference was organized in Florence on 4–5 June 2015, thanks to the support of this university – notably that of Prof. Annamaria Di Fabio – and some Italian organizations. It dealt with following question: *how can career and life design interventions contribute to fair and sustainable development and to the implementation of decent work across the world?* The third international conference took place at the University of Wrocław from 6–8 June 2016 in partnership with the European Society for Vocational Designing and Career Counseling (ESVDC), titled "*Career and Life Design interventions for sustainable development and decent work*".

This conference concluded that counselors for life and career design must now develop interventions in line with the UNITED NATION 2030 Agenda for Sustainable Development, voted during the General Assembly on 25 September 2015. This program, entitled "Transforming our World", defines 5 critical areas for humanity and the planet, 17 sustainable development goals and 169 targets.

Within this agenda's framework, it is evident that counselors for life and career design (supported by research programs) must now redirect their interventions to help counselees find their own answer to the following question: *which direction should I give to my active life so that by 2050 a population of about 10 billion human beings can live a truly human life in a world with limited resources?* This book's chapters intend to help provide some answers to this question.

In 2017, UNESCO validated this Chair activity report and renewed it for a second quadrennium. As Prof. Jean Guichard did not want to continue his duties for a second term (given his age), Prof. Maria Eduarda Duarte was appointed as Chair holder in July 2017.

1.2 The Main Topic of the Book: Life and Career Interventions for a Fair and Sustainable Development and the Implementation of Decent Work

The UNESCO Chair has been created in a context where many major crises threaten the future of mankind (Pouyaud & Guichard, 2017 in Sultana). Its aim is to contribute to reflection on the ways career counseling and guidance could play a role in handling these crises and build a better future for all people. The Chair is therefore aligned with UNESCO's strategies but also those of the International Labour Organization (2017). In its last report (ILO, 2017) based on national dialogues, the ILO underlined the existence of three major changes affecting every country of the world which have major consequences on people's lives. Each should be considered as new data that career counseling practitioners and researchers must take into account: this will allow them to imagine new, more efficient and adapted life and career interventions.

The first change is demographic. The world population was 6.8 billion in 2009, 7.5 billion in 2017 and will reach 8.5 billion in 2030. This population increase is accompanied by migration flows as well as ageing and will result in an increased concentration of population and activities in urban areas, as shown by Manuel Castells (2010). The number of urban residents in 2030 will reach 5 billion people (one-third of these dwellers) but there is no institutional unity in these metropolitan regions at present, which will lead to political and chaotic planning for these mega-settlements.

These "cities" are no longer cities and do not even have names. Many people live in slums lacking access to basic infrastructures in these huge under-organized places with poor living conditions. These important demographic changes significantly modify work situations. People live longer, work longer and might have several careers in their lives. More jobs are needed because older people might need to work longer and, in most countries, women aspire for a professional life rather than traditional and domestic work.

It is also the case that young people who receive more education hope to have a decent job with fair wages in order to build their lives. Career counseling interventions must integrate this new perspective of extended life span. Specific interventions which aim at greater equality between men and women as well as supporting young marginalized people, in particular those with disadvantaged backgrounds and workers with disabilities, should become important topics to consider in the future.

Another challenge is related to the development of technological change and robotics. Changes in technology over the last 30 years have led to an increasingly polarized global labor market (Verdugo, 2017). The rate of intermediate jobs has

been significantly reduced and we might observe a concentration of high and low skilled jobs. Computers eliminate the most routine and repetitive tasks in the majority of jobs while technological progress contributes to deterioration in the quality of jobs for less qualified employees. Nevertheless, most manual jobs which require special skills should not be too threatened by these developments (Toubal & Reshef, 2017), while the polarization of the labor market will therefore involve the disappearance of only the most intermediate jobs.

In the future, Verdugo shows that we should expect artificial intelligence and robotics to likely eliminate many other complex and abstract tasks in qualified work. The USA has the most polarized labor market while Scandinavian countries the least. It is unclear at the moment which type of jobs will be the most affected by these changes but national institutions regulating the labor market, as well as the rules and norms which support employees, will have to be strengthened.

Moreover, technological evolution does not take place at the same rate in developed and developing countries. Many developing countries have difficulties accessing such technology while developed countries must examine how to adapt all economic sectors to these changes (ILO, 2017), with this disparity contributing to "digital inequality". These developments have major consequences for people's career construction. Individuals must be informed of the risk that their jobs might be replaced by robots. People and enterprises will have to conceive jobs compatible with artificial intelligence.

Such changes will also result in new ways of working, with the increase in "digital migrations" created through outsourcing tasks and work across national borders. Much new and future work will be performed online and anywhere in the world (ILO, 2017). A feeling of uncertainty and anxiety results from these major changes in people's life and work. Important work must be carried out by researchers in work psychology to draw some possible lines of evolutions for the future and attempt to answer the question of "what tasks can a human do that cannot be done by a machine?"

Education systems will have to prepare young people with totally new skills and ways of learning. These changes are also significant for life and career counselors who will no longer be able to think about the labor market as a set of stable occupations. Individuals might be more active in the creation of their work activities and choosing the type of role they can have in society. Access to technologies may differentiate developing and developed countries but career interventions in every country should consider the importance of strong IT training for people. Career counselors will have to support individuals in designing their work and life.

The last major crisis is environmental. A lot of countries are and will be affected by rising sea levels as well as increasing rates of air and sea pollution, alongside the increasing amount of waste in the environment. Climate change has a negative impact on the main human activities (ILO, 2017). In 2011, the European commission defined the concept of "Corporate Social Responsibility" to underline that enterprises must be aware of their responsibility toward the effects of their actions and production on society. Enterprises are invited to integrate social, environmental, ethical human rights and consumers' concerns into their productive and commercial activities as well as strategies.

A survey conducted of more than 11,000 French enterprises with more than 20 employees has shown that a quarter spontaneously recognize that their activity has a strong or very strong impact on the environment, waste production, climate change, air or noise pollution (Insee, 2017). Half of all respondents claim to be engaged in the careful management of resources. However, if 47% of the enterprises claim to be engaged in such a logic of sustainable development, only 8% have truly taken stock of their situation regarding the environment while 9% have planned to decrease their consumption. We observe that companies are not always strongly committed to the fight against climate change and there is no doubt that states should impose more restrictive legislation to achieve the objectives set by the Kyoto Protocol.

Life and career design interventions focus on individuals and can contribute to reflections on how their work may participate in the fight against pollution. The green economy is seen as capable of creating many new jobs in the future (ILO, 2017), especially in new forms of agriculture and particularly with the development of urban farms as well as new services and technologies. Career counselors should use interventions allowing for the development of awareness of the consequences of one's actions on the environment and society as a whole.

The purpose of this book is to contribute to this broad reflection that has been the main focus of the UNESCO Chair, as well as draw up lines of thought which consider new life and career interventions for the future.

1.3   The Goal and Presentation of the Book

This book aimed to bring together the output of researchers working in the framework of the UNESCO Chair during these first years of operation (from 2013 to 2017). It also aimed to offer an overview of a set of conceptual and methodological innovations in the field of career counseling in different parts of the world. The purpose of the book is also to provide a large overview of current research in the field of Interventions for Life and Career Design (ILCD) in northern and southern countries, pinpointing the importance of both broad worldview and local contexts to build accurate ILCD.

This volume underlines the dynamism of the research teams in psychology and education sciences which work to make research coherent with new counseling practices and integrate current evolutions of the social and economic world. A call to proposals was sent to leading scholars in the field with a request to think about and try to answer to this question: "*how can career and life design interventions contribute to a fair and sustainable development and to the implementation of decent work all over the world?*"

This question and the main challenges associated with it are developed in Chap. 2, written by J. Guichard. It has led researchers on career counseling to further develop their current reflection on the role of career counseling in society. The concept of decent work here refers to the ILO definition[1]:

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[1] http://www.ilo.org/global/topics/decent-work/lang--en/index.htm

> Decent work sums up the aspirations of people in their working lives. It involves opportunities for work that is productive and delivers a fair income, security in the workplace and social protection for families, better prospects for personal development and social integration, freedom for people to express their concerns, organize and participate in the decisions that affect their lives and equality of opportunity and treatment for all women and men.

Career counseling is no longer just used to guide individuals when choosing a job or profession and therefore as a chance to reflect on their professional interests. Rather, this activity must support everyone to focus on what he or she values the most in his or her life, as well as reflect on the type of society he or she wants for him/herself and future generations. From this core question, the works presented allow us to draw out perspectives that could be developed in this field to increase responsibility of individuals, groups and communities in designing their life as well as individual and collective future.

We think that this book contributes to develop and strengthen an international community of research in the field of ILCD connected with the UNESCO strategies. Such a book has also been made possible thanks to a strong partnership between the UNESCO Chair and other partners, notably the European Doctoral Program on Career Counseling and Guidance (ECADOC) as well as the European Society for Vocational Designing and Career counseling (ESVDC).

The book comprises of five parts gathering the main theoretical foundations so as to support innovative interventions integrating the perspectives of sustainable development and decent work (part 1). This will, it is also hoped, allow support for a set of innovative life and career counseling interventions based on interviews and dialogues (part 2), interventions using a set of quantitative and qualitative tools (part 3), systemic interventions connected with specific populations (part 4) and perspectives (part 5).

The first part, entitled "Theoretical Foundations and Perspectives for Guiding Life and Career Interventions", introduces the main problems which exist in the world today and have significant consequences on individuals' lives. These issues deal with dwindling environmental resources, a declining quality of work, demographic increase, economic globalization as well as the development of migrations and social marginalization.

The contributors, all of whom are among the most globally prominent and innovative in the fields of psychology and education, present these problems as the main challenges which should lead the field's research community to reconsider their paradigms and imagine new theoretical and methodological perspectives. This first part allows us to lay the foundations for new forms of interventions and practices while also providing some insights and ideas.

In Chap. 2, Jean Guichard attempts to bring answers to the following questions: *through what active lives can people contribute to achieving the various goals set out in the UN 2030 Agenda for Sustainable Development? What life design interventions can help individuals commit themselves to active lives that contribute to sustainable development*? He argues that many interventions only aim at including people within the current dominant systems of work and its exchanges. Therefore, new career and life interventions must be developed for helping people cope with

the following issue: "how can I (or we) design my (or our) active life (or lives) so as to allow the 10 billion human beings alive in 2050 a truly human life in a world with limited resources?"

The chapter is a cornerstone on which subsequent chapters are built since the authors have been asked to provide answers to these questions. Guichard thinks that career and education interventions must refer to a principle of ecological subsidiarity which posits that a good or service must be produced and exchanged as regards to the ecological footprint of its production and trade. Ideas of interventions based on this principle are outlined by the close of the second chapter.

Alicja Kargulowa, in Chap. 3, brings to light the contradictions and difficulties of placing the issues of sustainable development and decent work at the core of questions guiding career counseling practices. The user of counseling is defined as the *homo consultans*, a human consciously looking for advice. As a *Homo Consultans*, the twenty-first century individual is immersed in pop culture and constantly submitted to various advice as well as injunctions which make it difficult to gain distance and reflect critically. This contribution underlines the major role of the social context in shaping the attitudes and behaviors of individuals regarding career counseling practices.

Chapter 4, authored by Maureen Kenny, David Blustein, Ellen Gutowski and Tera Meerkins, addresses the challenges for marginalized groups in accessing decent work. Using the Psychology of Working Theory innovative framework, the authors underline the major role of critical consciousness as a key attitude to be developed among oppressed groups.

The authors show the utility of this concept developed in the context of poverty in southern to all types of countries. Critical consciousness should be considered as a psychological process that could be developed through career counseling interventions. The authors propose a research agenda able to integrate this new attitude into career counseling practices in varied cultural and social contexts.

In Chap. 5, Violetta Drabik-Podgorna focuses on the notion of responsibility and shows the role of ethics in Life Design Counseling. Nowadays, in the Anthropocene age, it is considered that human beings have the responsibility of taking care of the world and should leave it to future generations as a hospitable place to live. The chapter emphasizes the need to develop and implement a comprehensive guidance and counseling model that, in addition to offering support to people in making personal decisions about the future, includes an ethic of responsibility.

The author argues how responsibility can be fostered through life design interventions. She describes and analyzes some dimensions of responsibility in counseling, in the context of formal and substitutive responsibility, simultaneously concerning the subjective, intersubjective and social fields. These dimensions also consider the concerns about sustainable development and decent work.

In the current context of dramatic changes in people's working lives, Massoudi and the authors of Chap. 6 suggest attention should be paid to the subjective definition of decent work and underline the importance of helping people to have meaningful work. The authors propose adopting a person–centered approach to grasp the meaning of work among the people. They also emphasize that expectations regard-

ing work are driven by work values that point to what people seek to achieve by working. For the authors, career interventions should be based on people's value systems which allow them to define their relationships to work and identify what gives meaning to their work.

The second part, entitled "Life and Career Design Interviews and Dialogue Based Interviews", focuses on interventions using mainly qualitative methodology such as interviews and dialogues implemented by career counselors and psychologists. Case studies of marginalized individuals or groups, including those who do not have decent work, are presented. These people experience struggle when trying to improve their situation and the contributions show the importance of interviews as well as dialogues to help project themselves into new professional perspectives.

Various forms of existing interviews and dialogues are revisited in relation to the specific situations of marginalized people. These contributions highlight the need to imagine *ad hoc* interviews in order to adapt them to the needs of individuals, as well as the importance of building links between networks of career counselors called upon to coordinate their actions, especially in migration situations.

In Chap. 7 Guðbjörg Vilhjálmsdóttir investigates how underprivileged women can be assisted in career identity development in a Career Construction Interview (CCI). A case study of two women with low employment skills reveals that the CCI is an effective method in clarifying career identity and career adaptability issues among young women who have experienced barriers such as lack of high school education, young motherhood and abusive relationships. The two stories are analyzed with a literary method that charts the contents of the two CCIs. An Icelandic version of the career adaptability scale is used to measure progress in the interviews, proving that it is an instrument sensitive to positive career adaptability changes before and after the two CCI sessions.

The author of Chap. 8, Marcelo Afonso Ribeiro, aims to highlight general principles and guidelines to life and career design when dealing with situations of psychosocial vulnerability and the challenges in constructing a decent working trajectory. More specifically, a model for assisting informal workers is presented, showing how this model works at individual counseling level through a case study of a 43-year-old unskilled female who has attended career counseling.

The proposal potentially contributes to the question structuring this book by showing that decent work does not have a unique and universal characterization. It does so by stating that any process of career counseling should be built in a relational way and ought to take into account the reality of the counselee as well as, finally, proposing counseling as a communitarian strategy.

In Chap. 9, Valérie Cohen-Scali, Jean Luc Bernaud, Issa Abdou Moumoula and Jacques Pouyaud present three counseling methods of interviews which could help migrants cope with the transition driving them from one country to another: the "Meaning of life interview", "Explanation interview" and "Life and Career Design Dialogues" (LCDD). As each is presented the authors show their complementarity and how they can be combined to help people at different stages of their migration. The example of the situation of young migrants from Africa is provided.

In the third part, entitled "Life and Career Interventions Combining a Variety of Career Counseling Instruments", a set of interventions using a variety of supportive

tools, self-assessment tests and individual or collective reflection interviews is presented through examples of situations and case studies. These innovative approaches have been evaluated by the researchers and their interest emphasized for the career development of individuals.

These approaches incorporate concerns such as the meaning of life, social justice, knowledge management or resilience which enrich career counseling practices. The main idea in these contributions is that career counseling interventions must gather and combine varied types of tools to provide global as well as more focused career and life interventions.

In Chap. 10, Annamaria Di Fabio deals with one main question allowing some facets of Guichard's question to develop: how does one best advance reflection on sustainability for decent work and decent lives? The author uses a case study entitled "Constructing My Future for Purposeful Life", based on her theoretical model "the purposeful identitarian awareness model", in order to illustrate the importance of life and career design-based methods needed to develop decent work and sustainability. Purposeful identitarian awareness has its origin in narrative identity and the self-constructing model. Two key meta-competences for the twenty-first century are emphasized in this model: adaptability and identity. A case study is presented based on the global intervention based on this model.

Chapter 11, authored by Jacobus G. (Kobus) Maree, presents career design interventions implemented in rural regions of South Africa with unemployed young people. The author underlines the results of the evaluation of a career design intervention, observing that such interventions are able to induce new self-evaluations and perspectives among young people. He clearly underlines that career construction counseling and life design approaches can be applied successfully in African contexts and more broadly in developing countries. By helping workers facing hardship and unemployment, the counselors help them discover a sense of occupational and personal identity as well as give them a chance of finding sustainable decent work.

In Chap. 12 Maria Eduarda Duarte and Paulo Cardoso address the challenges for Life Design and Career Counseling in relation to social justice concerns. They propose an approach to career counseling based on a conception of human functioning as a continuous process of constructing meaning in the context of interpersonal relationships. Through an example of intervention, they analyze the possibility of Life Design Career Counseling in situations of supported employment for disadvantaged young adults, underlining both the role of self-determination processes and collaborative action between the youth, their family and different community institutions. This paper shows that Life and Career Design Interventions for decent work and social inclusion need to be thought of as including different life contexts and a large group of professionals.

In Chap. 13, Marek Podgorny discusses the concept of personal knowledge management as an opportunity to think about the inclusion of decent work practices into the organizations. Personal knowledge management is thus presented as a solution to the issues of individuals navigating the postmodern world. Responsibility for knowledge is generally transferred to employees and the author underlines that they must be supported in the development of this personal knowledge. Coaching is described by the author as an intervention which unblocks the individual's potential through

learning new skills and reflexivity training. Coaching or new forms of supporting interventions could be fruitful for such endeavor and contribute to decent work.

The fourth part of this volume, "Tracks for Implementing Targeted Innovated Life and Career Design Interventions", gathers contributions proposing systemic interventions involving the person, his or her social environment and the institutions or organizations of the society in which he or she lives. The researchers whose works are introduced in this part thus suggest that Life and Career Design Interventions can be truly effective if associated with changes in the life context. It is therefore a question of considering career design interventions in their social and political dimensions as well as their capacity to contribute to changes in society as a whole.

In Chap. 14, Gabriela Aisenson, Leandro Legaspi and Viviana Valenzuela show the importance of the contextualization of practices and research to pursue the main objectives of sustainable development and decent work. In the sociocultural context of Argentina they highlight current problems in young people's lives such as the experience of homelessness, discontinuous education, conflict with the law and early maternity or paternity. The authors describe some enlightened research results showing the ways young vulnerable young people define and interpret their life as well as plan their future. Also discussed is how education, labor and participation in citizenship opportunities can help young people develop and achieve full insertion.

In Chap. 15 Chiara Annovazzi, Maria Cristina Ginevra and Elisabetta Camussi explore the relationships between gender and decent work by focusing on the analysis of the implicit and explicit gender-based discriminations in the workplace and labor market. They suggest and discuss which actions and interventions can reduce gender-based discrimination for a more sustainable and decent environment of work.

The authors notably develop the idea that interventions to increase gender equality should follow three main steps: awareness, activation and participation. This formalization in three steps is described, with examples of actions implemented in different social contexts offered and forming an innovative research action program.

Chapter 16, authored by Valérie Cohen-Scali, deals with the professional integration of young graduates in the social and solidarity economy (SSE). This sector is presented as an alternative to the market economy as it brings together organizations that must adopt principles of democratic governance and limit financial profits.

The SSE corresponds to a context likely to favor decent work and contribute to respect for the environment and sustainable development. The qualitative study presented highlights the importance of prosocial attitudes among young people interested in this sector. The author suggests developing interventions to promote these prosocial attitudes that appear likely to become crucial in the future and draws several lines to create such interventions.

In Chap. 17 Sara Santilli, Maria Cristina Ginevra, Laura Nota and Salvatore Soresi explore the role of soft skills in decent work and social inclusion for people with disability and vulnerability. The authors examine employment difficulties for such individuals and emphasize the importance of decent work for personal well-being. They show that soft skills (problem-solving, communication, collaboration skills) are positively related with a number of relevant constructs for career construction and career transitions but that few studies have been conducted about individuals with disabilities. Individual and contextual interventions are presented to promote work inclusion and career achievement of people with disability and vulnerability.

The last part, the conclusion of this book, draws a few lines for the future. In Chap. 18, Valérie Cohen-Scali identifies, on the basis of contributions to the book, a program of interventions in career design and education with the first steps of implementation. This program is based on the development of new interventions for individuals and new skills for career professionals. In Chap. 19, Violetta Drabik-Podgórna and Marek Podgórny develop a research agenda based on a triangulation perspective, with 5 levels of analysis that could constitute a framework for the activities of the UNESCO Unitwin network for the next few years.

Each chapter therefore proposes some tracks or answers to the question asked in Chap. 2 by Jean Guichard. The proposed developments integrate the varied interpretations of this question, variety depending on the theoretical points of view as well as perspectives adopted and populations referred to. In the same way, the authors endeavored to situate their reflections in the current political approaches of decent work and sustainable development promoted by international organizations (such as ILO, UNESCO and OECD), providing references and definitions proposed by these organizations.

The reader may find some redundancies in the efforts of authors in this book, however necessary, to link their works to international strategies. Moreover, some chapters might be perceived as strongly academic or technical, underlining models or advanced methodologies based on psychology of orientation, while others might be seen as incorporating multi-disciplinary works or well-known approaches. This book is hence intended for a fairly diversified audience who may be specialists in psychology and education but also researchers and students in other disciplines of the humanities, as well as social workers and human resources professionals.

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Part I
Theoretical Foundations and Perspectives for Guiding Life and Career Interventions

Chapter 2
Life Design Interventions and the Issue of Work

Jean Guichard

2.1 Introduction

For more than a century, interventions have been offered to individuals in industrialized societies to help them direct their working lives. These supports, first named "vocational guidance" and then "career counseling and career education", are now called "life-design interventions" (LDI) (Savickas et al., 2009). Indeed, their purpose is necessarily broader than that of guiding people to suitable paid work and professional careers. The support given to people by life design interventions concerns the directions of their active lives (Arendt, 1958) in various roles.

At present, the active lives of human beings have played an essential role in the construction of the world in which we live: the objects we use, what we eat, the social organizations in which we interact and so on. But this world is experiencing such severe crises, as observed by the UN General Assembly of 25 September 2015, that it will cause its own downfall if the human species does not radically transform it.

The question arises, therefore, of whether the forms of active lives in industrial and post-industrial societies – the forms that have produced and sustain these massive crises – can also help solve such lives, or whether we must think of new forms of active lives aimed at the transformation of the world, as voted by the UN 2015 General Assembly (UN, 2015). By what active lives can people contribute to achieving the various goals set out in the UN 2030 Agenda for Sustainable Development? What life design interventions can help individuals commit themselves to active lives that contribute to sustainable development?

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This chapter aims to develop this double question and sketch a few lines to answer it. The first paragraph recalls the generic or principled life design question that individuals face in modern societies: a question that focuses on their active or working lives. The following section describes the essential characteristics of work activity, emphasizing that it is not limited to paid work within the framework of the currently dominant forms of its organization and its exchange.

A third point shows that most current career and life design interventions aim at helping people not in dealing with this generic or principled question but only coping with certain questions derived from it, by an assimilation of working activities alongside their current dominant forms of organization and exchange. The following section recalls that these present forms of organization and exchange of work have contributed to the current global crises and evoke the transformations of the world, suggested by the United Nations, to deal with them. The conclusion evokes ways by which life design counselors could contribute to these transformations.

2.2 "By What Active Life Might I Give a Meaning and a Perspective to My Existence?" A Generic Life Design Question of Individuals in Contemporary Societies

The generic life design questions that individuals or collectives must face are derived from the modes of organization of the societies in which they live. This means, for example, that in societies – sometimes referred to as "traditional" societies – where the weight of the communities of belonging is heavy, it is the latter that defines what each person must do to contribute to the group's common good.

The economically dominant societies in the current world are based on a very different organizational principle that Adam Smith summed up with his concept of "invisible hand" (Smith, 1776). This notion refers to the idea that individuals' efforts to pursue their own interests may benefit the common good more than if their actions were directly intended to promote the latter.

The principle constitutes the economic foundation of the so-called "modern" societies or, to use the terminology of Norbert Elias (1991), "societies of individuals". In these societies, everyone is expected to take responsibility for him/her self and, correlatively, everyone considers that succeeding in life is to achieve him/herself as an individual: to develop potentials seen as important to self.

Consequently, autonomous individuals are held responsible for what they do with their lives. Certainly, the human and social sciences show different factors and processes that determine the current condition of an individual. However, in contemporary Western societies, the responsibility of individuals is conceived, as Jean-Paul Sartre theorizes (see Audry, 1966, p. 63), as the ability to take advantage of any opportunity offered by their conditions in order to determine their behaviors and lifelines.

In recent decades, this responsibility has become even more serious as modern societies are transforming themselves very rapidly, prompted by both information and communication technologies as well as global economic and cultural exchanges' systems. Institutions and social representations no longer have time to solidify; they cannot provide individuals with stable reference frameworks that provide benchmarks for defining long-term life projects, which Zygmunt Bauman (2000) has called "liquid modernity". In this societal context, individuals must constantly redefine their strategies by an ongoing reflection in terms of costs and benefits amidst widespread uncertainty (Bauman, 2007; Beck, 1992; Ehrenberg, 1995; Le Blanc, 2007; Palmade, 2003).

This reflection is about individuals' active lives. Indeed, as Hanna Arendt pointed out in "The Human Condition" (1958), while in the philosophical and religious traditions contemplative life was generally regarded as a mode of existence superior to the active life, in modern societies the opposite is true as active life is valued. Human activity is seen as an essential factor in the construction of both the world and self, summed up by Bergson's expression: "homo faber" (Bergson, 1911).

Consequently, people in modern societies cannot "conceive the ideal of self-achievement (…) in terms of salvation, for example, or equilibrium and rest" (Schlanger, 1997, p. 11). For this modern human being, wondering about the meaning of his/her existence is asking him/her self what activities would make him/her become who he/she expects to be in contributing to the construction of the human world in which he/she lives. The fundamental life design question – the principled or generic question – of men and women in modern societies can thus be summarized as follows: by what active life might I give a meaning and a perspective to my existence?

2.3 Work, Construction of Self and the World

It would, however, be a mistake to equate "active life" with "professional life," "occupation," or "professional career." Although active life refers to work activities, the term "work activity" must be understood in a very broad sense, encompassing the three dimensions of working life differentiated by Arendt (labor, work and action). The concept of work – in its broadest sense – encompasses a much larger category of phenomena than those of trades or occupational functions.

On the basis of the important scientific literature on work (produced in fields such as history, sociology, psychology, ergonomics, economics, management science, political science and notably on the works of authors such as Clot, 1999; Dejours, 2009; Dubar, 1998; Lallement, 2007; Linhart, 2015; Méda, 2007; Méda & Vendramin, 2013; Rolo, 2015), the following definition of work can be outlined. Work is an activity that each human being must perform in order to produce (1) something (for example goods or services) necessary to immediately, or in a mediate way, meet one or more human needs (these needs, being understood in the broad sense of Abraham Maslow (1954), encompass the desires for self-fulfillment and

self-achievement, including by work itself). Leading on from this, work is also (2) something that is able to be exchanged with other "products" of the same nature developed under similar conditions.

In addition to the goods or services that work activity aims explicitly to produce, it generates developments in production techniques, modes of work organization and systems for exchanging work as well as its products that profoundly transform the world and human subjectivities.

Work plays an essential role in the construction of each worker's self. Work activity produces in workers a development of knowledge and know-how. It usually involves a variety of relationships with others, such as cooperation, competition, support, domination and tutoring. The exchange of work products implies the inscription of this activity in certain systems of trade with others. These different characteristics mean that, through their work activities, individuals are transformed, constructed, and subjectivized in a certain way. When their work activities (or their products) are recognized by others, individuals come to perceive themselves as bearers of such or such talents, able to develop others and being "capable to …"

As a result, work activity is an object of expectations of self-achievement: the individual perceives a certain active life as being that by which he/she can achieve what he/she expects to be in the future. However, the impact of work on the self is not always positive. Some work organizations (for example, those where individuals feel overwhelmed by their workload or ceaseless technical or organizational innovations, in which they are constantly in competition with their colleagues to reach ever-increasing goals, or where they are forced to perform activities contrary to their ethics) may lead workers to develop an acquired sense of helplessness, to be in a depressed stat, or experience burnout (Dejours, 2000; Rolo, 2015).

In work, production and exchange are intrinsically connected. The monetary system of exchange of work for money – and money for work products – has prevailed for centuries, which is why we tend to equate "work" and "paid work". Although understandable, this confusion is a mistake: the attribute to "give a monetary income" is indeed major in our cognitive representation of the concept of "work". Therefore, "paid work" is, in our view, the cognitive prototype of the concept of "work" (Rosch, 1978; Salmaso & Pombeni, 1986).

However, this cognitive functioning does not mean that the exchange of work happens necessarily on a monetary basis. This exchange may be informal as in the case of homemakers who take care of their children's education and households without being officially "paid" for doing so. Work can also be exchanged for recognition only, as is the case with creators of art pieces that are perceived as such in their communities but don't find buyers.

Work can be part of the counter-donation systems of traditional societies or in local exchange systems, which develop in certain contemporary societies. Many other forms of work's exchanges could be mentioned; it thus refers to areas such as jobs, craftsmanship, self-entrepreneurship, local systems of trade and domestic activities!.

All these characteristics defining work activity have a major consequence. The fundamental life design question – the principled or generic question – of individuals

in modern societies (by what active life might I give a meaning and perspective to my existence?) is much more general than a simple question about the trades, functions or careers in which they could engage. This question relates not only to the nature of activities by which individuals could achieve themselves but also the practical arrangements for carrying out such (considering what forms of work organizations in which they can be undertaken) and also the exchange systems in which these activities and their products might be traded.

2.4   Interventions Aimed at Helping People Fit into the Dominant Forms of Organization and Exchange of Work

The monetary exchange system of work has played an important role in the technological and organizational changes aimed at increasing productivity. Money – which is crystallized work – has the property of being able to be easily accumulated. This accumulation has led to the creation of gigantic industries (related to considerable changes in the organization of work) and, in recent times, with the development of new communication tools, a globalization of many exchanges. In addition, this same accumulation led to the creation of a gigantic financial capitalism (comprising notably of some "vulture funds") (Hudson, 2012; Marazzi, 2010) seeking quick and high profits, that has had and still has considerable impacts on the organizations of work as well as its exchanges and products.

At birth, all human beings are thrown into a world of work that is the product of the history of the development of technologies, forms of work organization and economic systems for exchanging both it and its products: a world of objects, techniques, forms of work organization, modes of interpersonal relations and economic exchanges, education and training systems. Such a current state of the world of work gives a certain positive determination to the principled or generic life design question (by what active life might I give a meaning and perspective to my existence?) for those (in fact the overwhelming majority of citizens) who, in most cases, have no other alternative than to seek to fit into these dominant forms of work.

This means the question of the active lives that would give meaning to individuals' existences is transformed into another question: a question that is derived from it, in relation to the then dominant mode of organization of work. For example, in the context of a work organization that dominated at early twentieth century (Alain Touraine (1955), and then Claude Dubar (1996) called it the "professional system of work"), the generic life design question was translated into the following one: "what occupations or professions would be right for me?"

Since the mid-nineteenth century, technological developments have been considerable in Western societies. Different forms of work organizations have been successively designed and implemented. Each of them, which was typical of a time in these developments, gave rise to a certain derivation of the generic life design ques-

tion, a rewording in the context of the form given to active lives by the then dominant mode of organization of work (such as how active life took the form of trades or professions within the professional system of work).

A description of each of the dominant modes of work organizations that have followed one after another over the past 150 years, in relation to the rewording of the generic life design question each have given rise to, would go beyond the limits of this chapter (for a detailed account see Guichard, Bangali, Cohen-Scali, Pouyaud, and Robinet 2017). Table 2.1 below summarizes this evolution. This table's last line presents the rewording, in these same societies, of this generic question related to the generalization of school, of an institution specializing in the transmission of knowledge, social representations, values and attitudes of preceding generations to younger individuals. This new mode of socialization and education was and is quite different from previous ones, which were based on direct contact with adults forming a certain community (such as a professional guild) and generated strong social identities in youngsters (see Elias, 1991). With school, a new issue arose: that of a transition from a student to adult subjective identity.

Today, the most frequent career issues are the four last rewordings of the generic life design question, presented in Table 2.1: how can I give a proper direction to my

Table 2.1 The main rewordings of the generic life design question in modern societies (*by what active life might I give a meaning and perspective to my existence?*) in relation to the different modes of organization of work and training that have prevailed, in these societies, during the twentieth century (and the beginning of the 21st)

Organizational contexts	Rewordings of the generic life design issue: "By what active life might I give a meaning and a perspective to my existence?"	Major notions and concepts
Professional system of work	What occupations or professions would be right for me?	Occupation, profession
Taylorism – Fordism	What work collectives or work settings would be right for me?	Job, workstation, operator, work collective
Technical system of work	How can I give a proper direction to my professional career?	Stable working network
		Professional function
		Career plan
Flexible work organization: core employees	In what professional assignments can my skills be best invested and developed?	Professional assignment
		Flexible work
		Boundaryless career
Flexible work organization: peripheral employees	How to cope with the various transitions that impinge on my professional and personal lives?	Flexible employment
		Precarious job
School	What education or training should I get (to be prepared for an active life that gives a meaning and perspective to my existence?)	School transition
		School streaming
		School results

professional career? In what professional assignments can my skills be best invested and developed? How do I cope with the various transitions that impinge on my professional and personal lives? What education or training should I get? This does not mean that the older rewordings – "what occupations or professions would be right for me?" and "what work collectives or work settings would be right for me?" – have become obsolete. There are still occupations and professions within professional systems of work, as well as numerous taylorist (or neo-taylorist) jobs, such as those of the "Toyota U production line" (see Shimizu, 1999) and also more traditional modes of organizing work.

Career and life design interventions are intended to help individuals or collectives find answers to the questions they are able to express in their context: a context in which some reformulations of the generic life design question dominate. Moreover, the actual interventions offered by any institution they contact are a function of its professional culture. This culture depends itself on the ways this institution is financed. Generally, institutional funding corresponds to certain purposes of society (such as reducing youth unemployment, getting older adults to extend their working lives) and imposes some constraints particularly in terms of costs. As a result, most of the interventions actually offered aim only at helping people find their answers to the career development issue they immediately express, without greatly stimulating them to develop their possible queries and underlying reflections.

Correlatively, interventions focusing on the generic life design issue, for example those aimed at helping people design and construct a meaningful life course (such as Savickas' Career Construction Interview (Savickas, 2011) or Guichard's life design dialogues (Guichard, 2008; Guichard et al., 2017)) are rarely offered to people. Concretely, this means that the most commonly used career and life design interventions concentrate on questions close to one or the other of the rewordings presented in Table 2.1 and disregard the generic life design issue of individuals in modern societies: by what active life might I give a meaning and perspective to my existence?

When a person comes to express this generic question, as it is quite often the case, for example on the occasion of the "competencies assessments" (offered to French adults), these interventions' methodology is such that it leads this person to translate his/her questioning into a problem of inclusion within the current world of employment: how can I give a proper direction to my professional career? In what professional assignments can my skills be best invested?

In summary, it can be asserted that most life and career interventions actually offered in modern societies aim at helping individuals to fit into the dominant forms of work organization and exchanges, in avoiding asking themselves more fundamental questions about the active lives they would like to have in a world that makes sense to them. However, as shown in the following paragraph, these currently dominant forms of work organization and exchanges have contributed to the generation of global crises of such magnitude that they threaten the future of humankind.

2.5   An Imperative: To Remedy the Current Global Crises Produced by the Dominant Forms of Organizations and Exchanges of Work

The various forms of organizations of work and its exchanges, that have been economically dominant for more than 150 years, have had an enormous impact on the world in which we live. In less than two centuries, with the development of industrial and post-industrial societies, the world has undergone far greater transformations than during the previous two millennia. But, in recent decades, these transformations have resulted in a series of major crises that are connected to each other, three of which can be mentioned.

The first is both a demographic and social justice crisis. In 1850, there were 1 billion people. By 2050, there should be about 10 billion. Currently, half of humanity is under 30 years of age. These impressive figures combine with considerable wealth inequalities between the haves and the have-nots (examples include how half of Africans do not have electricity while FAO indicates that a child dies of hunger every 6 s in the world). Moreover, this inequality in the distribution of goods increases from year to year (Piketty, 2014), at such a pace that today one observes an extreme capture of wealth by a very small number of wealthy individuals.

Since 2015, more than half of this [world] wealth has been in the hands of the richest 1% of people. At the very top, this year's data finds that collectively the richest eight individuals have a net wealth of $426bn, which is the same as the net wealth of the bottom half of humanity (OXFAM, 2017, p. 9). This demographic weight, these extreme inequalities and the over-consumption of the privileged result in the fact that humankind consumes much more natural resources and produces more waste each year than the world can regenerate in the same time frame. We thus destroy, at a sustained pace, what allows us to exist as a human species, a phenomenon named "earth overshoot" by some experts (See: http://www.footprintnetwork.org/our-work/earth-overshoot-day/).

The second global crisis is a consequence of the previous and can be described as ecological. It is that of global warming, various global pollutions and the disasters they cause. The COPs (Conference of the Parties), organized each year since 1995 by the United Nations, aim to deal with it (but with few results until now).

The third global crisis is that of employment and has two aspects. On the one hand, economic globalization has meant relocation of many jobs to countries with low labor costs, where labor law is embryonic or non-existent. Moreover, the development of the Internet has enabled the development of working conditions in wealthy countries eluding social protections laws (for example UBER car drivers), conditions that are participating in the constitution of a new social group called the "*The Precariat*" by Guy Standing (2011). This has resulted in the International Labour Organization identifying a decent work deficit in the world (ILO, 2001, 2008, 2017).

The second aspect of the employment crisis is a consequence of robotization. Robots are increasingly able to perform more and more complex tasks in their

entirety. For example, in 2013 two Oxford researchers – Carl Frey and Michael Osborne – calculated that 47% of American jobs would have a high risk of automation over the next two decades. However, few people are required to develop software and create robots that replace a much larger workforce.[1] It therefore seems that the current technological developments will lead to a reduction in the need for labor, whereas nearly 4 billion human beings are currently less than 30 years old.

On the basis of some of these observations, the United Nations unanimously adopted the *UNITED NATION 2030 Agenda for Sustainable Development* at its General Assembly on September 25, 2015. This action plan – entitled "*Transforming our World*" – aims at coping with the above mentioned crises. It defines five critical areas for humanity and the planet, 17 sustainable development goals and 169 targets.

Without going into too much detail over this long text, what it asserts on two "critical areas" are nevertheless worth quoting: these resolutions outline a framework within which renovated interventions for life and career design could be conceived. These two critical areas are *people* and *planet*. The resolution about "people" is the following: "We are determined to end poverty and hunger, in all their forms and dimensions, and to ensure that all human beings can fulfill their potential in dignity and equality and in a healthy environment." In reference to the planet, the UN agenda emphasizes: "We are determined to protect the planet from degradation through sustainable consumption and production, sustainably managing its natural resources and taking urgent action on climate change, so that it can support the needs of the present and future generations."

Such an agenda highlights the imperative need to place concern for others and sustainability at the heart of reflection by all kinds of major stakeholders, decision-makers (notably those involved with politics and economy) and every citizen in the world. This means that we must take seriously the ethical imperatives defined by two major thinkers of ethics in the twentieth century, Paul Ricoeur and Hans Jonas.

Paul Ricoeur (1992, p. 262) stated that ethics aims at "a good life, with and for others in just institutions". For his part, Hans Jonas (1984, p. 11) defined an "imperative of responsibility" in view of constituting an "ethics for the technological age." This imperative reads as follows: "Act so that the effects of your action are compatible with the permanence of a genuine human life on earth". The combination of these two basic ethical principles produces the ethics norm of having to promote a development of a "good life, with and for others, in just institutions, to ensure the sustainability of a genuine human life on earth".

In the field of life and career design, this norm involves completing the current generic or principled question by introducing the topics of social justice and sustainability. Given this norm, this question can no longer be limited to being a

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[1] An article published in the *Economy and Enterprise* supplement of the newspaper *Le Monde* (dated November 30, 2016) stated: "White collar workers are as much threatened by technological advances as supermarket cashiers. Two economists from the University of Chicago Loukas Karabarbounis and Brent Neiman have shown that in the United States, the unemployment rate of skilled workers had doubled between 2000 and 2012" (Marine Miller: Robots shake the world of lawyers, *Le Monde Economie et Entreprise,* p. 7).

thought of individuals on the perspectives that give meaning to their individual existences, without considering the repercussions of their own active lives on others (particularly in the areas of social justice and sustainable development).

In other words, the question – "*By what active life might I give a meaning and a perspective to my existence?*" – must imperatively become "*How can I (or we) design my (or our) active life (or lives) so as to allow that about 10 billion human beings alive in 2050 a truly human life in a world with limited resources?*" It is on the basis of this new generic life design question that new interventions must be conceived intending to promote a "good life, with and for others, in just institutions, to ensure the sustainability of a genuine human life on earth".

2.6 Conclusion: What Interventions Need to Be Derived from the New Generic Life Design Question to Address the Current Global Crises?

In his departing speech to the UN General Assembly of September 2016, US President Obama said: "A world where 1% of humanity controls as much wealth as the bottom 99% will never be stable". This statement echoes strangely the text of the Peace Treaty of Versailles (which in 1919 ended the First World War) and created the International Labour Organization. The idea, which underpinned this creation, was that a "universal peace can be established only if it is based upon social justice".

This idea implied, according to the treaty, an improvement of the existing "conditions of labour involving such injustice hardship and privation to large numbers of people as to produce unrest so great that the peace and harmony of the world are imperilled" (The Peace treaty of Versailles, Section 13, Part 1, Organisation of Labour). A century later, it seems that very little has been done to combat these perils and, even worse, that the situation has aggravated with a creation of new kinds of threats such as global warming, "ecological overshot" and pollutions.

With few exceptions, professional activities of vocational or career counselors have contributed to this deterioration. Indeed, as we have seen, the interventions they offered their clients during the twentieth century had generally forgotten the generic or principled life design question of individuals in modern societies: *by what active life might I give a meaning and perspective to my existence?*

Quite differently, the most common interventions of vocational or career counselors were aimed at helping clients find their own answers to different rewordings of this question. Such rewordings assumed that the generic question is to help clients fit the economically dominant systems of organizations of work and its exchange, without wondering more deeply. But the current situation has become so problematic that the generic life design question must imperatively be supplemented with a normative statement deduced from analyses by Hans Jonas and Paul Ricoeur. This new generic question reads as follows: "*how can I (or we) design my (or our)*

active life (or lives) so as to allow that about 10 billion human beings alive in 2050 a truly human life in a world with limited resources?"

The task that life design counselors must now tackle is to derive interventions from this new generic question that enable people to deal with the concrete life design issues they face. This task of derivation is particularly complex. Indeed, all rewordings of the generic life design question, which were expressed during the twentieth century, referred to the various existing forms of organizations of work and its exchange. The derivations that must now be made refer not to an existing world but one to be transformed (in using the terminology of the UN 2030 Agenda's title). In other words, these rewordings presuppose being based on serious analyses concerning viable systems of organization of work and its exchange, allowing gradual solving of the previously described crises.

The recognition that working is aimed at producing exchangeable goods and services required to fulfill human needs and desires (including those of self-achievement by working), as well as that the ethical norm of sustainable development based on decent work must be complied with, allows for the definition of a principle on which to establish a viable system for organizing work and its exchanges.

This principle – which might be called the ecological-subsidiarity principle – would consist in a priority given to systems of local productions and exchanges which have a weaker ecological footprint when compared to more distant or global systems of production and exchanges having deleterious ecological consequences. In concrete terms, this means distinguishing between productions that can probably be made and exchanged only (or mainly) in a globalized system of trade (such as drug production, research and major technological innovations) and others that can be part of some exchange systems that may be local, regional or interregional, depending on the immediate and longer-term ecological footprint associated with each of these levels of trade (for example, at a local level, personal care, transportation, cultural activities and some food production).

This principle of ecological subsidiarity of working implies an establishment of mesosystemic relations regulating exchanges between the different levels of trading systems (which is made possible, for example, by the convertibility of currencies used in some local systems of exchanges into national or international ones).

This principle also implies enforcing macro-systemic (for example global) regulations, particularly in the fields of taxation and control of decent work conditions. Such macro-systemic regulations would impose, for example, that companies such as UBER, Amazon and Airbnb pay the usual taxes in the communities where they operate (such as where UBER cars operate) and comply with all rules relating to decent work (such as in terms of income, safe and secure environment, contributions to social security, pension rights).

For the moment, an institution of such global regulations seems to be a utopia rather than an achievable medium-term perspective. It is therefore essential to implement education for active lives aimed at young people, which would be quite different from current career education. Indeed, the overall final purpose of this new education would be to prepare young people to design their future active lives by basing their thinking on a code of ethics of humane work (Friedmann, 1950) and,

therefore, to think of their future active lives by wondering about the humane work to which they might commit for contributing to sustainable human development.

This education would also have some more specific goals, such as preparing these young people to defend the idea of establishing global regulations including those mentioned above. Indeed, given the global economic forces, it is unlikely that the current situation will evolve if a majority of citizens across the world do not become aware of the negative consequences of an absence of any world regulation, particularly concerning taxes and decent work.

For example, a global creation of decent and humane working activities presupposes an establishment of a universal right that defines and implements universal norms of decent and humane work. Just as there is a global trade regulation (still quite incomplete), a global labor law should be designed that would define minimum standards for the various forms of working activities and working conditions of the people who perform them.

To make this be possible, an organization within the United Nations – such as the ILO – should have the purpose of designing and securing the means to enforce such a universal law. However, since its creation in 1919, the ILO has only a role of observation and analysis. A change is therefore needed if this organization's purpose becomes that of eradicating non-decent work and, beyond that, promoting a humane working environment that contributes to sustainable humane development.

This education for active lives should also introduce young people to the principle of ecological subsidiarity of activities producing goods and services. This principle means that a good or service must be produced and exchanged within the smallest collective economically possible, as regards the ecological footprint of its production and trade.

Such a principle of subsidiarity of work and its products' exchange implies a creation of local systems for exchanging goods and services, which are their basic levels. Such systems make it possible to exchange services (such as a haircut) and local productions (such as vegetables, fruits and cooked dishes), satisfy needs sometimes disregarded in today's dominant economy (examples include filling out a document on the Internet, transportation for the elderly as well as cultural activities) and again to organize within a community for producing renewable energy (using sun, wind, rivers and so forth). Such systems create strong bonds between people and strengthen solidarity in a collective. In addition, they lead all those involved to be "recognized as being able to…" (Honneth, 2012) and, as a consequence, develop the sense of having meaningful lives.

Organizing such local exchange systems and making them grow is not a simple task. Interventions should be offered to support people in the creation of such local organizations. These interventions would have two aspects. On the one hand, they would be aimed at each individual and help him/her to think about the following questions: which exchangeable goods or services satisfying human needs would I like to produce through my working activity? To what work activities (activities that produce exchangeable goods or services that meet human needs) would I like being committed to? Can these goods be produced and exchanged at a local or only a regional or even more general level? And via which kind of work organizations and

exchange systems? On the other hand, these interventions would aim to help organize the collectives, set up the concrete structures and modalities of their exchanges systems, define certain institutions (such as a board of directors) required for their operations and specify how to link local exchanges with other levels of trade (such as by creating a local currency).

The two abovementioned approaches are merely draft examples of life design interventions that should be further elaborated in view of contributing to the resolution of current severe global crises. Life design counselors (such as career counselors or educators) are now at a turning point. They must answer a simple question: will we continue to collaborate in the supporting forms of work that undermine the future of the planet and human species? Or can we promote the creation of active lives' forms that lead to sustainable development by decent humane activities? Choosing the second means conceiving and implementing interventions that differ significantly from those used today in career counseling or education.

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Chapter 3
Homo Consultans Amidst Pop Culture: Towards Sustainable Development

Alicja Kargulowa

3.1 Introduction

The idea of sustainable development (coupled with decent work) has produced new challenges and, consequently, added new tasks to what counseling, in particular career counseling, defines as its mission. How to live up to these challenges and perform these tasks effectively has been widely reflected on as well as discussed in multiple seminars and conferences as conceptual, organizational and practical complications have proliferated.

These concerns are, to a degree, bound up with cultural changes at hand, therein with the growing role of pop culture, which promotes its distinct values, behaviors, aspirations and ambitions often at odds with the values inscribed in the idea of sustainable development.[1] In this chapter I focus on these divergences and address their sources, manifestations as well as observable outcomes.

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[1] Pop culture is a dominant variety of modern culture typical of mass societies, in which mass media are commonly used. This kind of culture is steeped in everydayness and closely involved in the here and now. Varied as it is, pop culture is addressed to diverse audiences and caters to their entirely divergent needs. As such, it provides multiple complete, but also mutually contradictory, tools for knowing and explaining reality, whereby it characteristically appeals to emotions rather than rationality. While high culture aspires to a cathartic and educational role, popular culture centers predominantly on hedonistic and recreational functions. The users of pop culture tend to seek and experience pleasure, instead of reflecting on and rationalizing their conduct (cf. Burszta, 2002; Krajewski, 2014; Pankowska, 2013).

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3.2   The Chapter's Research Aims and Structure

In the following I will discuss selected examples of pop-cultural changes in sustainable development-oriented counseling. Counseling will refer here to an interpersonal client-counselor relationship, professional and institutional services as well as a process of social life. Changes in counseling will be presented against the backdrop of more general transformations triggered by popular culture and explored in the humanities and social sciences.

I will address these issues adopting a counselogical perspective (Kargulowa, 2016a, 2016b). In this framework, it seems less urgent to examine the economic and political facets of sustainable development and decent work than to investigate how, immersed in pop culture, people who attempt to enact them become very specific counseling clients – ones I refer to, individually, as *homo consultans* – or counselors. The two groups of counseling actors – *homines consultantes* and counselors – addressed in this chapter will be viewed as:

1. pop-cultural "products" haunted by problems characteristic of people steeped in our modernity;
2. participants in a counseling situation which is subject to changes in pop culture;
3. objects of scholarly inquiry (counseling studies), which is in itself affected by pop culture.

My argument will aim to identify a number of divergences and contradictions that arise at the intersection of human pursuits to make sustainable development and decent work a reality as well as the involvement of counseling clients and counselors with contemporary culture. While natural, economic and technical sciences study sustainable development and seek to predict its effects on humankind with a view to integrating economic, social and political actions globally, the humanities – in particular, psychology, educational sciences and counseling research – focus on how individuals (citizens of our shared globe) participate in these processes and how their "individual (personal) sustainable development" unfolds.[2]

In psychology, the idea of sustainable development is prevalently associated with individuals' personal responsibility for actions they have taken or failed to take. On this model, for everybody that makes daily decisions concerning being with others, work or play contributes in some way to implementing this idea into their immediate environment and community. This is what happens both in everyday activities,

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[2] Although equally important, certain issues will be purposefully omitted in my argument. I will not analyze how popular culture affects counseling participants, practices and studies, as well as the very notion of sustainable development. This is as sustainable development is interpreted in different terms by politicians, economists and environmentalists while opportunities of enacting it are understood differently by psychologists, educators and counseling scholars. For some (such as humanists), sustainable development is an idea whereas for others (such as lawyers, politicians and economists), it is a principle. Aware of the complexity of the issue and my own limitations, I can only briefly signal all these concerns here.

such as doing shopping, running the household and choosing the means of transport, as well as in co-deciding on the shape of larger structures (such as voting in local, regional and general elections, petitioning, writing open letters and/or participating in congresses as well as street demonstrations).

To approach the implementation of sustainable development and decent work in individualized ways and explore the available options of fulfilling the responsibilities these ideas involve, one must analyze conditions and trajectories of sustainable development of each individual as such. Part and parcel of sustainable development is getting the individual to solve – with support of counseling – both problems of daily life, work and leisure as well as complex, existential problems (Czerkawska, 2013; Guichard, 2016a). Problem resolution would be productive of a balance in life, "order of the heart" (cf. Suchodolski, 1968), constructive changes and engagement in decent work (cf. Lenart, 2016). Such outcomes could be identified and described by psychological studies carried out on selected populations by means of suitable instruments and methods.

As such research findings are unavailable, my argument in this chapter will focus on a general depiction of counseling participants and on charting the current sociocultural conditions in which the ideas of sustainable development and decent work can be executed. Relying on sociological and cultural studies data, I will address varied contexts that determine opportunities of, limits to and effects of attempts to make these ideas a reality. As such, I will not describe the "essence" of the process and outcomes of implementing these ideas in pop-cultural counseling, but rather seek to characterize these intricate processes and developments, building on the existing literature as well as on my observations of their progress and selected expressions. Hence, some of my propositions will only be hypothetical and demand further research. By this token, the chapter will itself exemplify, to a degree, the pop-cultural ways of doing science.

The chapter will follow a rather simple structure. It starts by (1) defining the focus and sequence of the argument. Next, it will (2) address the very idea of sustainable development; (3) outline sociocultural contexts in which it is pursued; (4) discuss cultural changes in the world of counseling, with a new type of counselees referred to as *homines consultantes* and their prospects of sustainable development; (5) cite examples of pop-cultural counseling practice in institutions; (6) depict media-mediated counseling and possibilities of televised counseling to disseminate the idea of sustainable development; (7) relate attempts to define the boundaries of counseling; and, finally, (8) provide examples of pop-cultural changes observable in research on counseling and the development of counselogical thought.

3.3 The Idea of Sustainable Development

The idea of sustainable development refers to the economic and social development of the human population, appeals for solidarity between affluent and poor countries as well as solidarity with future generations, calls for global environmental

protection and insists on viewing economic, social and ecological factors as equal and mutually dependent.[3]

This profoundly humanistic and far-sighted idea, denouncing inequalities and championing justice, should guide the decisions made by governments and activities undertaken by people on a daily basis in order to increase universal, social and individual welfare as well as promote more conscious and agentive being-in-the-world, education, decent work and happy lives.

When the idea of sustainable development was proclaimed, it was supposed to be implemented in a predictable and tolerably stable world, respecting the accepted political, economic and social rules designed to improve the quality of life across the globe. However, whether such is the world we actually live in is an increasingly disputable question.

Researchers of our age insist that conditions fostering sustainable development could be secured in traditional communities and created even in modern societies provided that people were united not only by shared experiences and emotions framed by communal temporalities and topographies, but also the uniform ways of interpreting them, underpinning the community of values, memory and tradition.

Today such homogeneity and similarity are hardly imaginable (Beck, 1992; Krajewski, 2005). The substantive and symbolic reality in which we are now living is "liquid," unpredictable and ambiguous; we inhabit a world of values promoted by popular culture. This culture is hotly debated by humanities and social sciences researchers, authors, artists and reflexive participants. Its detractors claim that, superficial, unoriginal and primitive, it appeals to low human feelings and, as such, disregards human solidarity and related values.

However, advocates contend that while in pop culture, as in any other type of culture, strengths mingle with weaknesses and sublime aesthetic works with those mediocre, popular culture meets social expectations as it affords opportunities of individual appreciation of the works it offers. Also argued is that pop culture is informed by open discussions involving authors, artists and the audience, allowing them space for personally chosen expressions, advocacy for their own values and pursuit of private beliefs. As such, pop culture is supposed to be free of hypocrisy, mendacity and fake seriousness.[4]

Consequently, to attempt to implement the idea of sustainable development in counseling amounts to making an effort to overcome the dichotomy of "modernist" values embodied in sustainable development and decent work versus quite different values distinctive to postmodern societies. These values champion shallow,

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[3] The term and the definition of sustainable development were first proposed in the 1983 Our Common Future report drafted for the UN World Commission on Environment and Development, headed by Gro Harlem Brundtland, Norway's prime minister (Zaremba, 2016).

[4] The dichotomies of popular culture are aptly grasped in Polish sociologist Wojciech Burszta's vivid depiction: "It triggers tears and cackles of contentment; it delights and irritates with its formulaic repetitiveness; it repels with shallowness of thought and surprises with an unpredictable wealth of symbolical references" (Burszta, 2002, p. 9; cf. also Jakubowski, 2006/2011). Burszta insightfully comments that "it [popular culture] has become an inseparable element of everyday life and a topic of conversations and scholarly studies" (Burszta, 2002, p. 9).

superficial, emotionally depleted and historically discontinuous material interests pervaded by reproductive technical resources (Jameson, in Ritzer, 2004) – that is, societies dominated by the values of pop culture as an amalgam of cultures such as alienation, cruelty, transparency, repetition and scenting (Krajewski, 2005).

Besides, if sustainable development is to be implemented in counseling, other contradictions and complications must also be attended to. As shown by Bilon and Kargul, on the global scale, problem-solving in real life and, thus, sustainable development as such can be variously comprehended in cultures of large or small power distance, collectivism or individualism, masculine or feminine as well as those differing in uncertainty avoidance and of long or short-term life orientations (Bilon & Kargul, 2012; cf. also Bilon, 2016; Collins, Arthur, Brown, & Kennedy, 2013). Hence, it is essentially impossible to propose a simple and uniform take on the contribution of counseling to the implementation of sustainable development and decent work across the globe.

3.4 Sociocultural Contexts for the Implementation of Sustainable Development

Clearly, to implement the ideas of sustainable development and decent work, propitious macro-scale economic, social and cultural conditions are not enough. What is also needed is for the ideas to be understood, accepted and engaged with by people ready and willing to participate in their dissemination. Another prerequisite is the faith that this mission can succeed.

However, sociological research suggests that the implementation of such ideas can be rather difficult to achieve as we all largely feel now that "the ordering, nomic structure of the social world" has been disrupted and evidentialist views of the world that make our pursuits meaningful and worthwhile have disintegrated (Marody, 2015). Becoming a source of tensions and distress, this experience of disruption and disintegration is expressed in at least four phenomena: (1) social roles are denormalized; (2) meanings related to consumer choices are blurred; (3) individualization of behaviors is increased; and (4) reflexivity is enforced (Marody, 2015). Their multiple ramifications cannot fail to affect the organization of counseling or any other kind of psychological help provision aimed to make sustainable development a reality since:

1. social roles are linked to the structures of the social world. If stable, they form, so to speak, an external framework which determines internalized identities (Guichard, 2001). Social roles performance is bound up with membership in a social group or institution which can give grounding to self-definitions, confirmed, for example, by research on Brazilian workers (cf. Ribeiro, da Conceição Coropos Uvaldo, & da Silva, 2016). This essential interplay has been disturbed by openness, liquidity and the networked character of current organizational structures (Bauman, 2000; Castells, 2008; Giddens, 1991; Latour, 1993). Today,

we belong, as a rule, to several organizations, participate in them selectively and individually arrange our schedules of further involvement in them, work, leisure and daily life (Słowik, 2016a; Wojtasik, 2012). These agendas must be continually modified as we change jobs, move home or face unexpected events and random accidents. This is hardly conducive to observing the principles of sustainable development and decent work;

2. in everyday life, ripples have appeared in the sphere of consumption of both tangible and material products as well as mental and spiritual experiences and sensations in which we are steeped in contact with our loved ones. This is explicit even in interpersonal communication within families, as face-to-face conversations are often replaced by mediated, long-distance communication. The widespread reliance on digital devices has undercut the expression of the most precious inner feelings whose depth cannot be conveyed in mediated and visualized forms. Shallow and distorted contact with loved ones cannot possibly strengthen intimate bonds, patently fail to provide mental support or a sense of stabilization and do not facilitate sustainable development. Participants in pop culture seek compensation for the tension-breeding failures in the focus on body cultivation, hoarding material goods, sophisticated or excessive consumption;

3. the media serve to individualize people's behaviors not only because they communicate more frequently via the media than directly, but also as the media transmit specific content concerning the social world and, consequently, shape a general image of this world. They seek to show the most intimate spheres of human life but at the same time are only capable of barely scratching their surface. Steeped in the surfeit of the media, especially of visual communication, contemporary humans are unable to obtain a full image of reality, must reconstruct its neglected areas on their own and often do it in highly idiosyncratic ways. The personal reconstructions of the world produce thoroughly individualized images that come across as hardly comprehensible to others. The process of reconstruction is fraught with aggravating difficulties since people are inundated with messages of previously unknown values, forms of conduct and discoveries. This often induces mental and emotional confusion, breeds misunderstandings, triggers permanent insecurity and enforces continual reflexivity and alertness. All these factors can thwart sustainable development;

4. Constant reflexivity is a tiresome thing, demanding sustained effort and, with unpredictable, uncontrollable changes at hand, questioning any observations and conclusions. That is why many people, though knowledgeable and highly intelligent, experience disturbances in the "intersubjective obviousness of the social world" (Marody, 2015, p. 115). As a consequence, they find themselves in a state as remote as can be from "the order of the heart," dreams coming true, work stability or implementing long-term plans leading to decent work.

To conclude these observations, confusion and inner chaos are felt by people from all social backgrounds, no matter how deeply committed they are to achieving identification, a sense of belonging, security and stable rhythm of life (Melosik, 2002, pp. 11–32), no matter how hard they try to attain sustainable development. These

circumstances are by no means unrelated to counseling which is, after all, supposed to support people in accomplishing such goals. Hence, it seems worthwhile to outline the changes observable in counseling and the ways in which contemporary clients and counselors, both of whom cope differently with our "super-differentiated" reality, participate in the counseling world.

3.5   Cultural Changes in the Counseling World: From the Patient to the *Homo Consultans*

3.5.1   Changing Appellations of Counseling Participants

Giving and seeking advice is as old as humanity itself. Over millennia, reasons for and ways of giving advice have changed and various figures of authority have taken the advisor function. A range of monikers have been invented to call guidance seekers, with semantic changes always informed by a certain agenda. When simple, straightforward advice was given that boiled down to guidelines on what to do, the counselor, or rather the advice-giver, was an expert whose judgement was indisputable.[5] Such an advice-giver – as a rule, a doctor, priest or family elder – was an unquestioned authority and his advice a unique gift.

The progress of civilization brought about professionalization and institutionalization of social life together with the development of sciences, in particular advancements in medicine and an increased use of medical advice. As a result, support-recipients came to be called patients. As the term "patient" (namely one who needs help, care and advice) is associated with treatment administered to sick people, including those suffering from mental disorders, which tend to be stigmatizing, new and more neutral terms were proposed. Since Rogers (1951/1991), therapists and counselors have opted for "the client," which is the most frequent term in the literature now. Since in Polish this term denotes a user/recipient rather than a co-constructor of advice, it is not uniformly accepted though is becoming less controversial as social life is being increasingly economized and everyday language inundated with supply and demand terminology.

In the Wroclaw-based community of counseling scholars, we tend to speak of "a counselee" or "a guidance-seeker." The term is supposed to imply the voluntary use of counseling help guided by an inner need and active involvement in the co-construction of the counseling situation. However, the terms also seem to fail to convey the comprehensive image of a contemporary participant in a counseling situation, which has also lost its traditional trappings. A contemporary participant in the counseling world is a *homo consultans*: a pop cultural counselee and specific agent in a counseling situation/event/process.

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[5] In early Polish publications, a counselor was called *poradnik* (a guide/a manual), the name currently given to books with unambiguous, simple advice on a particular sphere of life (cf. Zierkiewicz, 2016).

3.5.2 Homo Consultans in the Pop Cultural World of Guidance and Advice

As the foundations of social life prove ambiguous and ephemeral, social scientists feel compelled to enquire what "more durable patterns emerge as a result of ongoing interactions of 'individualised' people, that is, people socialised to egotism, emotionality and ontological insecurity, people whose actions are driven by a desire of self-fulfilment, authenticity and reflexivity" (Marody, 2015, p. 229).

Though posed by a sociologist, such questions are also essential to counseling scholars, who seek to fathom this problem while exploring how culture affects counseling practice and people's attitudes to themselves, others and the world around them (Zierkiewicz & Drabik-Podgórna, 2010). Counseling researchers take into account that the contemporary *homo consultans* displays features listed above and, generally, is motivated by the enumerated aspirations, which was not always the case with the patient or client. The *homo consultans* thus espouses a different mode of participating in the counseling situation, different expectations towards the counselor and a different attitude to help provision supposed to support him or her in the achievement of life goals, including sustainable development and decent work.

Striving for sustainable development was supposed to mobilize counseling clients to independently and deliberately seek counseling help as well as participate actively in the counseling situation. This often involved costly psychological interventions requiring a prior personal analysis of the problem experienced and attempts to cope with it on their own.

However, the *homo consultans* participates in counseling not only through active co-construction of advice but also the very being-in-the-"counseling-world" as, so to speak, a passive onlooker and/or observer. Non-engagement is also an expression of a certain attitude and, consequently, a participation of sorts (Krajewski, 2014). The pop cultural *homo consultans* is therefore an individual who not always seeks or solicits counseling help, nor does he or she always realize that he or she is a recipient of or a co-participant in guidance-provision at a given moment.

Participation in counseling can take a highly self-contradictory quadruple form. Briefly, the pop cultural **counselee** – *homo consultans* **–** can be: **(1) a person who seeks advice** when faced with problems and determined to solve them, but unable to do so on his or her own; **(2)** "**bombarded" with advice** even when not expecting it; **(3) engaged in watching others use guidance** which is made possible by, among others, "domestication" of counseling through and in the mass media; and **(4) possibly addicted to counseling**, unable to live without expert help and seeking advice even for trivial issues – someone that could be referred to as an "adviceholic" (cf. Kargul, 2014; Zielińska-Pękał, 2012).[6]

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[6] Each of these images of the *homo consultans* would require a separate discussion of its own, which is, regrettably, beyond the scope of this article.

A *homo consultans* can therefore be inclined to participate in counseling by an inner need, pressure or habit; alternatively, it may just "happen" without investing any effort in selecting a counselor (Siarkiewicz et al., 2012; Zielińska-Pękał, 2012). His or her chancing upon advice or guidance can be a kind of performance; it can occur in entirely unanticipated circumstances and yet get him or her involved so as to sway him or her to make changes in life (Siarkiewicz, 2014).

Such a scenario is promoted by the social space inhabited by the *homo consultans*, a space saturated with counseling texts, offered not only by the domesticated media but also publicly accessible advertisements, instructions and billboards. Being in this space is tantamount to daily immersion in counseling, where the advice and guidance offered, irrespective of what sphere of life they concern, seem to convey clues and recommendations aligned with the current fashion (Siarkiewicz, 2010), which can in itself work as an injunction to follow and obey them.

Clearly, *homo consultans* is a broad term that designates any individual that seeks or simply receives counseling, guidance or advice within or outside the customary, canonical definitions of counseling, guidance, counseling situation and counselors, all of which are now steeped in popular culture. This is concisely shown in the table below (Table 3.1).

When scrutinizing these changes, it is difficult to judge in advance how counselees will feel about implementing the ideas of sustainable development and decent work. That their attitudes can be positive – though not necessarily serving as the major signpost in life – is suggested by "responsibility," which the table lists as characteristic of the *homo consultans* who independently selects careers, life models as well as lifestyles and can be guided therein by the ideas of sustainable development and decent work.

Table 3.1 Images of counselees and counseling situations

Aspects of the advice-seeking situation	Images		
	Patient	Client	*Homo consultans*
Advice-provision	A selfless gift - diagnosis and prognosis	Proposition – diagnosis, an idea to negotiate, inspiration to change and develop	Gifts, proposals and/or imposed suggestions, broadening the horizon, pressure and seduction
The counselee's role in the counseling situation	Recipient	Independent recipient	Recipient, independent recipient, observer, "adviceholic"
Attitude to guidance-provision	Reception	Co-construction	Reception, co-construction, observation, creation
	Gratitude	Reflexivity	Choice and responsibility

3.6 Implementing the Idea of Sustainable Development in Pop Cultural Institutional Counseling

If the *homo consultans* uses professional institutional counseling it can be viewed as a service one buys at a given price without being obligated to feel grateful to the service provider. As a buyer and consumer, he or she will generally wish this service to be easily accessible as well as spare him or her stress by providing clear and quick answers to unwanted questions (Kargulowa, 2014).

For professional counseling practitioners, this is by no means an easy situation. Hofstede and Hofstede sarcastically observe that as civilization has developed we have not been given any new, clear and univocal rules of the "social game" while "toys we use in playing the game" have multiplied (2010, p. 20). We have not been provided with any tools, or hints at least, to rely on when coping with unplanned changes and helping others do so. Help provision through constructing a counseling situation is becoming a challenging task to counselors and all those who step into their role, such as consultants, therapists and coaches.

3.6.1   (Self) Construction of Pop Cultural Counseling Situation

Consequently, in an effort to meet clients' expectations, "helping specialists" (Holt, 1981) are looking for new, effective and, first of all, attractive methods and "means of intervention." They bear in mind that help provision cannot be viewed any more as an omniscient advisor's gift; at best, it can be an opportunity to negotiate a new perception of a given problem in a mutual dialogue of a counselor and emancipated, help-seeking individual (Drabik-Podgórna, 2016; Guichard, 2016b).

This dialogue involves a scrutiny of the client's biographical experiences in order to negotiate positions, make sense together of what is going on, produce meanings and discover values (cf. Duarte, 2014), all the while realizing how ephemeral all are and how thoroughly they can be recast in another interpretation or other conditions of making change in life.

In the pop-cultural era of universal acceleration (Toffler, 1970), the McDonaldization of society (Ritzer, 2004) and demands of instantaneity (Melosik, 2003; Kargul, 2013), a helping encounter can neither involve a long process of counseling nor be always easily separable into discrete stages (Brammer, 1984; Egan, 2002; an others). Leading on from this, obviously, not every visit at a counseling service will be preceded by a reflexive experience of "a triple rupture in the everyday."[7] Rather, it will tend to be a single face-to-face meeting with a counselor

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[7] 2 I believe that counseling can involve triple disturbance in everydayness. The first one occurs when the individual senses a problem and tries to handle it alone or denies that it exists; the second takes place when he or she realises that the problem cannot be wished away and that a counseling intervention is necessary; and the third when he or she accepts the counselor's help, which comes at a psychological price (Kargulowa, 2016a)

(Leśniak, 1996; Milner & O'Byrne, 2002; and others), entail participation in "a reflexive community of practice" (Thomsen, 2016) or involve individual use of the media: television, the Internet, the phone, advice books or press.

3.6.2 Pop Cultural Facets of Guidance-Provision Settings

Proclaiming the McDonaldization of social life, Ritzer avers that people are intent on searching for euphoria and, hence, various institutions strive to provide it through compelling "décor, scale, theatrics" (Ritzer, 2004, p. 138). Pop culture affects the organization of space, which is supposed to attract and enchant the client. In counseling, some measures are also adopted to enhance the appeal of guidance-provision settings. For example, entrances are clearly marked, rational layout of rooms is arranged and special zones are designated for specialists (Siarkiewicz, 2010; Skałbania, 2012, 2015). Efforts are made to turn the rooms of a counseling service into a stage, so to speak, (Goffman, 1981), which should be transparent and friendly but also discipline the client, as the rules of McDonaldization require (Ritzer, 2004).

Attention is also paid to how the building's location in the city space, its design and furnishing (Mielczarek, 2011; Thomsen, 2016) as well as the counselor's looks are all important factors in assessing counseling help. Counselors' rooms are fitted out with information tables, charts and certificates while expressions of gratitude received by them are put on display to make a proper impression. An array of activities, training sessions and exercises is offered to increase the dramaturgy of meetings and attractiveness of counseling services (cf. Farrelly & Brandsman, 2004). All these devices are typical of pleasure-focused popular culture, with similar maneuvers observable in the very mode of counseling intervention and guidance-provision.

3.6.3 Opening a Counseling Meeting

Whether counseling is provided by a vocational counselor (Wojtasik, 2012), coach (Podgórny & Drabik-Podgórna, 2015), social worker (Czerkawska, 2009; Kłodkowska, 2017; Kola, 2015) or court mediator (Dragon, 2014), the interaction with the counselee no longer commences with asking "What are your problems?" or "What brings you here?"; now the starting question is "How can I help you?" or, as Savickas puts it, "How can I be of use to you when you design your career?" (Savickas, 2014). Such formulations make much sense as they express the belief that sustainable development can be promoted and, at the same time, pop-cultural demands can be met.

The opening question determines what kind of relationship is being established. Worded as it is, it implies that:

First, the counselor presents him/herself as a friend, a kind peer who has been waiting for the interlocutor (Mead, 1978) rather than as a mentor, guardian or teacher of life;

Second, from the very beginning, the client feels assessed as an active agent;

Third, the client is treated as conscious of his or her general condition and, rather than condemned for his or her present or past actions, is viewed as someone in need of support in problem-solving;

Fourth, the client knows that help will be related to a particular issue now felt to be a problem instead of turning into a general care, therapy or any other holistic treatment;

Fifth, the client can feel that the solution to the problem requires changing his or her ways or even some aspect of his or her identity, but the change plan will be negotiated rather than imposed and, consequently, the change itself should not be difficult or unpleasant;

Sixth, the client should feel fully free in using the guidelines obtained, abiding by the established contracts, etc.;

Seventh, the client understands that he or she bears responsibility for the effects of help provision as he or she is an "emancipated client" who decides to commit to or withdraw from cooperation.

The features of the counseling meeting listed above seem to accommodate largely the processes that shape aspirations, sensations and behaviors of people of the pop-cultural age with their typical fragmentation of life, ahistoricity, individualism, transparency and hedonism. I will discuss such below, showing how they bear on counseling's mission to contribute to the implementation of sustainable development and decent work.

### 3.6.4	The Features of Pop Cultural Counseling As Related to the Idea of Sustainable Development

Given the above insights, the connections between pop-cultural counseling practice and the idea of sustainable development can be concisely detailed in the following points:

1. The counseling dialogue is adjusted to the overall fragmentation of life. The client reports his or her particular problem (such as career construction) and the counselor helps solve it. The human is treated as a "hybrid" (Latour, 1993), "a postmodern subject," who unlike "the sociological subject, has no core, is fragmented and possesses multiple, often mutually contradictory, contextual, situational identities" (Krajewski, 2005, pp. 244–245). Leading on from this, Kargulowa asserts that: "All other spheres of the client's life fall outside the intervention of this particular expert. Sometimes, however, these spheres of life are subject to other experts' impact. The outcomes of circumscribed opinions and recommendations clash with each other, triggering unanticipated and

unintended consequences in the client's behaviours and emotions" (Kargulowa, 2014). This corresponds to the pop-cultural vision of individual being-in-the world but is seemingly at odds with the holistic idea of sustainable personal development.

2. A break with the past takes place (ahistoricity). Popular culture has overwhelmed memory and the counselor does not ask the client to trace back the sources of the problem or memories if they are unpleasant. He or she asks about aspirations and expectations for the present, assuming that "the past offers us impressions rather than meanings, and instead of guiding our actions and giving shape to the future, it amuses, makes us laugh, moves and provides mainly aesthetic sensations and experiences" (Krajewski, 2005, pp. 242–243). Given this, it does not make much sense, as a rule, to rely on the past or feel about it too acutely; one should rather focus on "the here and now." This is encapsulated in the answer of a respondent (a male, married 49-year-old) when asked by Brazilian researchers about his vocational plans: "live day by day without wanting to predict the future" (Ribeiro et al., 2016). Characteristic of the pop-cultural thinking style, this declaration runs counter to the concepts informing sustainable development.

3. Responsibilities are transferred onto the client (which Ritzer refers to as "controlling"). Describing the tenets of brief counseling, Judith Milner and Patrick O'Byrne admit: "it also seeks to stay on the surface, avoiding interpretations, and watches out for exceptions and occasions when the person stood up to the problem" (Milner & O'Byrne, 2002, p. 2). The client is regarded as the best expert on his or her life while the counselor is an attentive listener-friend. The latter frames the dialogue so as to open opportunities for the client to bridge the gap between his or her individuality (mental traits, talents, creative aptitudes, imagination, non-conformity, assessment skills) and the demands posed by collective social life (external "moulding" of individuals into competent participants in areas such as culture, economy, production). The counselor tries to make the client realize this gap ("What is your favourite saying or life motto?"; Savickas 2014) and gently encourage him or her to re-construct his or her identity (possibly) in keeping with the principles of sustainable development.

4. All this happens in the setting of typically postmodern transparency. There is no explicit assessment of conduct; instead, there are opportunities of taking on various roles, as well as for unimpeded presentation of one's problems and experimentation. The client freely recounts his or her life in a biographical interview, identifies turning points as well as transitions and discovers his or her influence on the course of events ("Who did you admire when growing up? Tell me about them."; Savickas 2014). The nature of popular culture means that offering such opportunities during help provision can enhance self-responsibility, self-control and ingenuity of solutions; it can also afford the client a chance to come forth as a unique individual pursuing sustainable personal development provided the external conditions are not adverse.

5. Counseling help provision aims to solve a current problem (relevant in view of the present) in a way that the counselee enjoys. Listing the advantages of the approach, the authors of *Brief Counselling* explain that "a considerable attraction

of the approach for us is that it seems to be less stressful than other work we have done – it can be light, and playful even, as it brings forth the creativity of clients. An equally attractive consideration is the inherently anti-discriminatory nature of the approach, which makes empowering clients more straightforward" (Milner & O'Byrne, 2002, p. 2). Pleasure-seeking in counseling is corroborated also by Polish research. In a study of Minta and Kargul, a sample of former clients of counseling facilities admitted they had continued to use their help only when the facility "was nice" and advice "matched what I wanted to find out" (Minta & Kargul, 2016). At the same time, they did not pay much attention to the utility of advice in life-planning or continuing sustainable development.

As we can see, counseling interventions that rely on a dialogue with a *homo consultans* feature certain aspects that can reconcile the modernist idea of sustainable development and pop-cultural changes (which is particularly pronounced in point 5; cf. also Duarte, 2014). Nevertheless, it seems hardly possible for counselors to make each counselee accept this idea as his or her personal position as well as trace his or her dedication to it over time. The rule of the day is full freedom in seeking as well as following advice and guidance.

With this in mind, one is not likely to conclusively determine the exact effect of both unplanned, occasional, incidental counseling and professional, institutionally provided counseling. It is unlikely that one will locate how the *homo consultans* tends to use both approaches selectively and for purposes other than making meaningful changes in his or her life, promotes his or her attainment of sustainable development and in how far it can meet, for a moment only, the need of support or, simply, of being noticed.

Mediated counseling is even less reliable as a source of responses to such questions.

3.7   Media Counseling and the Ideas of Sustainable Development and Decent Work

Practiced "through," "in," and "side by side with" main communications via digital devices and latest inventions, mediated counseling not only displays all the features of pop-cultural help provision listed above but also boasts other traits typical of pop culture (Zielińska-Pękał, 2009). Nonetheless, mediated counseling certainly deserves attention since the media, in particular television, prominently contribute to the shaping of everyday life and social life in our age.

If televised counseling put the dissemination of sustainable development on its priority list, it would likely be a highly relevant force in its implementation. However, this is not the case and, moreover, it seems that, in an age of popular culture, the two kinds of counseling – direct, relationship-based, face-to-face and media-mediated – compete against each other. Given its technical advantages,

television seems to be winning this rivalry as it reaches considerable numbers of viewers and regulates their time, using not only verbal communications but also other means of expression.

One of the issues television owners deem relevant is determining who, when and how receives TV broadcasts. Therefore, they apply a range of deliberate strategies to manage roles attributable to the viewers in a TV counseling broadcast and, also, the space in which the image is transmitted and received. Hence, space design and arrangement in media counseling is extremely important, as pop culture has it.

3.7.1 Pop Cultural Features of Television-Mediated Guidance-Provision

Guidance provision can be made greatly attractive particularly in counseling that is "happening" on the TV screen. Zielińska-Pękał (2003) vividly sketches a TV talk show in which every effort is made to "stage" attractive and inimitable advice-giving that unfolds at three levels of guidance provision: (1) in the limelight of the studio, where the counselor talks with the client; (2) amidst the invited audience, who watch and get involved in the events; and (3) in relation to the viewers in front of their TVs.

Orchestrated in this way, counseling seems attractive and meets several demands posed by popular culture: it is histrionic, practised with panache and buzzing with events. As Zielińska-Pękał observes, in such circumstances the counseling situation is open, transparent and devoid of privacy (intimacy). It is enacted publicly and, hence, gives the participants an opportunity to get involved and co-produce the counseling situation.

The patent aim of this form of counseling is to show how help can be provided through dialogue, narrative, openness to others and encouragement for reflexivity (with them all stage-directed and pervaded with ostensible candour). Its latent aim is to increase viewership figures by amusing, astonishing and stirring with sensationalism; briefly, it deliberately seeks to lure viewers with an illusion of taking part in real life. "Today, the media cater first of all to the hedonistic need of good relaxation identified with exposure to heightened impressions," notices Pankowska (2013, pp. 96–97).

"Media" counseling resorts to measures that satisfy such expectations and does not shy away from showing brutal atrocities or forcing people to reveal secret thoughts, personal experiences, life failures and innermost emotions (Minta, 2003; Zielińska-Pękał, 2002, 2003). Turning into a pop cultural event, televised counseling does not care about propagating the idea of sustainable development and does not aim to mobilize the viewers to adjust their lives to its injunctions. What it aims to do is simply feed viewers entertainment and satisfy their craving for strong sensations.

3.8   Boundaries of Counseling in Pop Cultural Realities

Inherently pop cultural, the dispersal and mediatization of counseling have made Jean Guichard inquire not only about the ideas it spreads but also its limits. The query has inspired a multithreaded discussion, without however rendering one indisputable answer (Kargulowa et al., 2013). Such an answer is not given either by Zierkiewicz's research on self-help books (2001, 2004, 2016), Śliwerski's reflection on such (2015) or studies on the role of the electronic media carried out by Zielińska-Pękał (2002, 2012), Kłodkowska (2016), Słowik (2016b), Siarkiewicz et al. (2012) and others, all of whom reveal the complexity of mediated counseling which has "stormed into" public social space and people's daily lives.

The power of mediated counseling seems to reside in its penetration of everyday life with all its details, even the most intimate, which in TV broadcasts is enhanced by the simultaneity of the image and event. Its pop cultural principle of transparency eliminates cultural, social, moral and physical barriers that have traditionally delimited the field of perception and range of phenomena we could possibly experience. By the same token, it enables individuals to participate, usually as spectators, readers or viewers, in events they have been entirely unaware of or have found inaccessible.

Studying television-mediated counseling in-depth, Zielińska–Pękał rarely sees it encouraging the viewers to address existential problems, design their entire lives or contribute to the idea of sustainable development (Zielińska-Pękał, 2002, 2003, 2012). Other media scholars similarly do not find such issues to be tackled in this variety of counseling (Burszta, 2002; Jakubowski, 2006/2011; Pankowska, 2013). Predominant in media communications, including counseling-related broadcasts, are values favoured by popular culture, such as pleasure, easy consumption, unpredictability and mutability of impressions. These all outweigh calls for sustainable development and decent work.

Another development bound up with pop cultural change is the blurring of the boundaries of direct-contact counseling and media-mediated counseling as well as of professional institutional counseling organized by the state, Church and NGOs, as well as non-professional, informal counseling practised in everyday life. Advice is now provided by professionals in areas such as institutions, offered incidentally in daily life out of a sense of social duty or simple human kindness, smuggled in the media and "live" educational, entertainment and news programmes, imposed in advertisements, recipes, manuals of devices and instructions of use of substances, medicines and cosmetics. Consequently, advice is by definition ambiguous and conveys a variety of ideas, some of which depart from or directly contravene the ideas of sustainable development and decent work. As a result, in pop culture, it is the way in which the *homo consultans* defines and uses the communication received that alone determines what is and is not counseling for him/her.

3.9   Pop Culture's Inroads into Counseling Theory

I will open this section by quoting Krajewski's pithy appraisal: "The consumer revolution and popular culture – modernity's guiltily concealed and marginalised facets, unheroic in their direct link to needs and actualised in the private space – are now becoming central social phenomena not only because reality has been *popularised* but also because modes of humanist thought have changed, focusing on the role of culture, everyday life and everydayness" (Krajewski, 2005, p. 60).

To generalize the above insights into counseling processes, popular culture seems to have penetrated scholarly discourse as well. Counseling theorists, on an increasingly frequent basis, can merely assess selected cases and fragmentary observations while unable to develop a general, unanimous position. Consequently, assertions about the ambiguity of phenomena and relativization of opinions about such are legitimately embraced. This happens also in cases of interpreting ideas of sustainable development and decent work as evinced by the examples below.

3.9.1   *The Impact of Popular Culture on the Life Design Paradigm*

Career counseling theorists and practitioners also succumb to the impact of contemporary, postmodernist culture in some measure (cf. Maree, 2010). First of all, they believe individual autonomy and agency of a pop culture participant should be counted among theoretical tenets of counseling. Building on constructivism and constructionism, the life design paradigm (Savickas et al., 2009) frames people as capable of developing various identities. On this model, the counselor's task is to help reconcile the contradictions between people's pursuit of their unique personalities and attempts to adapt.

This view of counseling is to be found in Savickas' career construction theory (2013), which applies a biographicity framework to view contemporary individuals as actors (imitating behaviors observed in early socialization and cherishing the values instilled then), agents (searching for their own place in the world and trying to find a group where they can be accommodated or, even, securely stand out) and authors (having developed a sense of their own identities, albeit a hardly stable one) (Savickas, 2011, 2013; cf. also Cybal-Michalska, 2015).

Akin to this theory is Guichard's self-construction model. Guichard proposes that counseling should support an individual as a self-constructing person who integrates various subjective identity forms. Conceived counseling interventions in this form involve enhancing the person's emotional control, developing his or her rational decision-making capacities as well as showing how to use biographical

experiences effectively and process signals from the environment reflexively (Guichard, 2001, 2016a, b).

Another somewhat similar approach is proposed in Di Fabio's model of Positive Lifelong Self and Relational Management (PLS&RM) (2014a, b, 2016). Di Fabio uses a positive psychology lens to view a human holistically as a resourceful individual who employs his or her life capital (intrapreneurial self-capital) and is on the one hand creative and the other willing to adapt to change.

Consistent with the life design paradigm, all these concepts view humans as self-directed, success-driven, dedicated to sustainable development and, in keeping with pop cultural slogans, capable of achieving their goals if only they "feel like really wanting it." Available across biographical stages, counseling is supposed, by definition, to support people in identity reconstruction and life planning as well as to be attractive, appealing and individualized (Minta, 2013). Such counseling seems to be driven by the "become your own counsellor" motto (Pukelis, 2016) and to verge on self-counseling, which promotes efforts to attain sustainable development and find decent work.

3.9.2 Pop Cultural Changes in Counselogy

Pop culture has clearly affected the process of constructing a general science of counseling in Poland. A view of current approaches can be gleaned if considering that in the "modern" period Wroclaw-based researchers attempted to found counselogy as a separate, though interdisciplinary and interparadigmatic, sub-discipline of the social sciences that would meet all the scientist standards of scholarship. With such in mind, it can be taken that they now focus on identifying multiple discourses on and of counseling, defining their tenets and foundations, producing accounts of various forms of counseling practice and revealing its hidden agenda (cf. Bilon, 2010; Kargulowa, 2016b).

The Wroclaw-based researchers often conclude from observations of everyday life and take into account popular knowledge (Mielczarek, 2016). Consequently, as a science of counseling once supposed to provide frameworks for critical understanding of phenomena and facilitate synthesizing of their studied aspects, counselogy has changed its status under the influence of pop culture. The major triggers of this shift include the dispersal and popularization of counseling (Drabik-Podgórna, 2013) and radical changes in the modes of humanist scholarship (Kargulowa, 2016a, 2016b).

Counselogy has thus developed in a sequence transition and turned from a descriptive science limited to representing counseling phenomena (first stage) to interpretation of these phenomena (neo-positivism, humanism, critical analysis, postmodernism). Simultaneously, it has also transformed the studied counseling reality through developing scientifically corroborated counseling methods and interventions (cf. Collins et al., 2013; Di Fabio, 2016; Duarte, 2014; Savickas et al., 2009; Thomsen, 2016; Zembrzuska, 2016).

In this process, choosing "the only truth" is all the more difficult as a gap is growing between local knowledge and supra-cultural standards of knowledge, which are often dispersed and relativized against their postulated universality (Burszta, 2002). This has dual implications as, admittedly, it does not help counseling theorists come up with univocal, scientifically grounded recommendations on implementing the idea of sustainable development in counseling practice. However, it gives counselors space for experimentation and encourages searching for novel methods and approaches.

3.10 Conclusion

Producing as yet unknown values, spurring needs and breeding specific desires, popular culture makes our everyday reality insecure, ambiguous and shockingly mutable. In such a conjuncture, most people are confused and increasingly frustrated in their self-identification. People clearly fail to navigate the world of risk, uncertainty, excess of information and specific consumption.

All these processes have brought forth a new "type" of counselees. If the pop cultural *homo consultans* seeks sustainable development, stability, identification and a sense of belonging, all of which underpin identity and regulate the rhythm of life, he or she cannot give up on reflexivity and constant decision-making. Essential to these processes are, generally, behaviors such as collecting information, deciding what deserves our time, getting access to cultural resources and, finally, career designing.

However, immersion in pop culture often blocks individuals' natural aspirations consonant with the ideas of sustainable personal development and their desire to have an impact on their immediate social, economic and natural environment. Efforts to change this situation are fraught with problems, solving which can hardly be supported within traditional forms of help provision (cf. Lenart, 2016).

The available and already studied caring, therapeutic and counseling interventions have recently become provisional, transparent and fleeting, at the same time failing to be useful to many people. These developments are observable both in counseling and counseling research. Changes in them trigger attempts to find a new "semio-technique" of interventions, as Foucault would have put it (1977).

Used in their traditional shape, they promote, in a larger or, usually, smaller degree, the implementation of the ideas of sustainable development and decent work at individual and collective levels. In our changeable, liquid and unpredictable world, ridden with profound inequality in access to material and cultural goods, finding an effective way out of this conundrum often seems a sheer impossibility.

This, however, does not mean that helping people through counseling should be abandoned as such, but particular counseling interventions are and certainly will

keep changing (cf. e.g. Bilon, 2016). In an age of pop culture, the most important thing is to organise counseling support so as to mobilize individuals to solve problems on their own, embrace reflexivity and accept increased responsibility for their choices and directions of their development.

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Chapter 4
Combatting Marginalization and Fostering Critical Consciousness for Decent Work

Maureen E. Kenny, David L. Blustein, Ellen Gutowski, and Tera Meerkins

4.1 Introduction

Global economic and technological changes are leading to increased unemployment, underemployment and precarious work, a decline in access to decent work and rise in economic inequality (Standing, 2014). Those who have the least developed work skills and are faced with barriers such as poverty, structural inequities and discrimination suffer the greatest exclusion from decent work (ILO, 2016).

This chapter is designed to address the challenges that emerge from the intersection of work scarcity, structural inequity and marginalization, which is one of the major themes of the UNESCO Chair on Lifelong Guidance and Counseling initiatives to date (Guichard, 2016). The United Nations Sustainable Development Goals (SDG; https://sustainabledevelopment.un.org/), which are adopted by all 193 government members of the United Nations, maintain that effective economic policy gives simultaneous attention to promoting decent work, social fairness for those marginalized by poverty, gender, race, ethnicity, or religious beliefs, as well as environmental sustainability. While psychologists and career development scholars are not typically positioned to develop or implement economic, trade or environmental policy, we are equipped with skills to conduct research as well as develop and evaluate interventions that encourage social fairness through both personal and systemic change.

Vocational psychologists – (a term we use in this chapter to refer to career counseling scholars and practitioners who root their work in psychological theory and research) – increasingly recognize that theories and interventions that were effective with middle-class clients during a period of economic stability or growth are inadequate in the current economic context.

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Life and career designing interventions have been developed to help individuals construct careers and navigate the difficult work landscape of the twenty-first century (Guichard, 2009; Savickas et al., 2009). Guichard (2016) asks, however, whether and how career guidance, education and life design might be transformed further to promote fair and sustainable human development. In this chapter, we respond to that call with a focus on groups often excluded from decent work through marginalization, especially as related to race, ethnicity, migratory status and global poverty.

Societal prejudices and discrimination create real and harsh barriers that limit access to resources and opportunities for people worldwide (ILO, 2014b). On a psychological level, marginalization impacts oppressed and dominant groups interpersonally and intrapsychically. A key aspect of the shifting work context is loss of control and heightened insecurity among people overwhelmed by fear and helplessness as jobs disappear, with the only viable options being either lower paying, unstable positions or no work at all (Blustein, 2013).

With a commitment to fostering the liberation of people and communities, we believe that psychologists can cultivate considerable growth in the potential of people to not just adapt to the world, but create a world that affirms decent work for all who want and need to work. In this regard, we seek to strengthen human capacities that are liberating for the marginalized as well as reduce oppressive policies and practices by dominant groups.

We maintain that critical consciousness, defined as the critical reflection of systemic inequities combined with a commitment to address perceived injustices (Diemer, McWhirter, Ozer, & Rapa, 2015), has the potential to simultaneously enhance liberatory capacities and reduce oppression. We align our premises with the Psychology of Working Theory (PWT: Duffy, Blustein, Diemer, & Autin, 2016) and seek to build on current knowledge, stimulating an integrated research and intervention agenda, with the potential to transform individuals and communities by promoting decent work.

4.2 Threats to Decent Work and the Status of Marginalized Groups

The twenty-first century has seen dramatic changes in the world of work marked by growing uncertainty for the modern worker (Savickas et al., 2009). These changes, characterized by increasingly limited access to decent work across the globe (ILO, 2015), have multifaceted underpinnings. For example, with the global labor force growing at a rate that outpaces that of job creation, the number of unemployed individuals worldwide is anticipated to increase in the coming years (ILO, 2017). Shifts in the advent of technology and growing automation have led to the destruction of jobs faster than new jobs can be generated in many parts of the world, as well as the transformation of available jobs worldwide (ILO, 2014a). Specifically, the scarcity

of jobs is coupled with an increase in vulnerable employment, or precarious work, which tends to be temporary in nature and marked by limited access to both social protections and regular income. Over 42% of total employment, accounting for 1.4 billion people, are vulnerable forms of employment, a statistic anticipated to grow by 11 million people per year (ILO, 2017).

Importantly, in addition to fostering concerns over job growth and the quality of available jobs, recent economic trends have mounted concerns over the inclusive share of gains (ILO, 2017). Both developing regions of the world and vulnerable groups within developed nations are disproportionately adversely impacted by current shifts in the global economy. For example, while vulnerable forms of employment are increasingly common worldwide, close to half of the employed population's work is precarious in countries with developing economies (ILO, 2017). Poverty reduction efforts in these areas are slow; three million more people per year in countries with developing economies are expected to earn less than 3.10 USD per day until 2018 (ILO, 2017). Moreover, within developed nations, inequality has been on the rise and is growing steeper (ILO, 2014a).

We are also in midst of transformative changes in the labor market, which have dramatically different effects on skilled and unskilled workers. Many unskilled jobs in developed nations have been outsourced to developing nations or replaced by new technologies, while existing, available jobs require more complex skills and training (ILO, 2014a). Over the past several decades, deindustrialization has led to widespread inequality in the United States and a spike in unemployment throughout Europe (ILO, 2014a).

A reduction in the availability of decent work globally has been met with an upsurge in migration. Between 2009 and 2016, the number of individuals of working age who have expressed a willingness to permanently migrate abroad has risen in every region of the world except for Southern Asia, Southern-Eastern Asia and the Pacific (ILO, 2017). The number of international migrants in 2015 was 244 million, a steep escalation from 173 million in the year 2000 (UN, 2015). Two-thirds of migrants live in just 20 countries, with most relocating to Europe, Asia or North America (UN, 2015).

The influx of migrants has been met with mixed reactions in host countries (ILO, 2014b). Growing inequality, the scarcity of work and reduced living standards in many countries that receive migrants have validated the misperception that rising migration is contributing to these problems (ILO, 2014b). Moreover, the notion that the social protections afforded to migrants outweigh their contributions is widespread, while the opposite is true (ILO, 2014b); in reality, migrants are highly vulnerable to exploitation and many endure human rights violations in their host countries (ILO, 2014a).

Taken together, recent changes in the world of work have been very damaging to the world's most vulnerable. Those living in countries with developing economies, as well as unskilled workers in developed nations, have been disadvantaged by these shifts. The current context of xenophobic and racist sentiment in developed nations puts migrants at particular risk of becoming a global underclass (ILO, 2014a).

New programmatic and theoretical initiatives have sought to invigorate the career development field to meet the changing needs of our communities, as exemplified by the UNESCO Chair initiative, which has brought together activists and scholars from around the world to advance an inclusive and justice-oriented agenda (Guichard, Drabik-Podgórna, & Podgórny, 2016). Two particularly relevant initiatives that have the potential to reach out to marginalized communities are the Psychology of Working Framework (PWF; Blustein, 2006, 2013) and the newly developed Psychology of Working Theory (PWT; Duffy et al., 2016), as reviewed next.

4.3   The Psychology of Working Theory

The Psychology of Working Theory (PWT; Duffy et al., 2016) was developed explicitly to enhance understanding of the work experiences of people living near or in poverty, who face discrimination, marginalization and challenges in accessing decent work. The theory builds on research drawing from vocational psychology, as well as from multicultural psychology, intersectionality and macro-levels analyses of work.

Central to this theory is an empirically verified (Douglass, Velez, Conlin, Duffy, & England, 2017) model that both highlights the role of contextual factors as fundamental determinants that explain obtainment of decent work and intends to foster interventions that increase access to decent work. While the specification of the model is derived from a predominance of research emanating from a North American as well as free market and capitalist society, Duffy et al. (2016) expect that many of the principles and ideas in the model are relevant in international contexts. Indeed, research is already underway to assess the theory's vital constructs in world regions outside of North America.

Decent work is positioned as a central variable in the model and hypothesized to serve important human needs for survival, social connection and self-determination, thereby influencing work fulfillment and well-being. PWF and PWT contribute uniquely to vocational psychology by placing economic constraints and marginalization at the forefront in explaining access to decent work and well-being.

These theoretical contributions reflect the role of sociocultural factors as primary in understanding the career decisions and work experiences of all people. While considered relevant for all people who want to work, social and economic factors are recognized as especially salient in impacting those whose lives are most constrained by societal marginalization and labor market transformations.

PWT is also compelling for its specification of individual psychological variables that are modifiable and play critical roles in impacting individuals' success in accessing decent work and well-being. The meta-message from the PWT is that development of a meaningful and satisfying work life reflects the interaction of complex psychological, social, and economic factors, which paint a picture of

growing inequality (e.g., Autin, Douglass, Duffy, England, & Allan, 2017; Duffy et al., 2017).

Our intent in this chapter is to focus on relevant psychological research and intervention, with attention to the promotion of critical consciousness, a core construct in PWT, as a strategy for combatting marginalization. In the section that follows we explore critical consciousness, which provides a rich exemplar of how psychology needs to both turn outward in appreciating the vast array of forces that affect people and inward to unpack how these external factors shape the essence of our lived experiences.

4.4 Marginalized Internalizations and Fostering Adaptive Internalizations

Marginalization constitutes a barrier to decent work, with marginalized people or groups afforded less power, status and position within a society (Duffy et al., 2016). Groups are differentially privileged and marginalized in a given society on the basis of contextual and demographic characteristics such as race/ethnicity, social class, age, sexual orientation, gender, religion and the intersection of these and other aspects of identity.

A variety of social, economic, political and psychological mechanisms are implicated in the processes by which marginalization constrains access to decent work and other societal benefits. Societal prejudices and discrimination, for example, limit access to wealth, power and other resources for some societal groups, who typically receive inferior education, are less likely to be employed, more likely to be victims of violence and experience a myriad of threats to personal safety and well-being (Blustein, Kenny, & Kozan, 2014; Kenny & Romano, 2009). With regard to decent work, these groups are not likely to have the skills and power to gain access to work, often viewed as less fit or competitive by employers and, consequently, may be left behind, especially when decent work is scarce (Flores, 2013).

In a review of barriers and opportunities for combatting poverty on a global level, Blustein et al. (2014) describe how the experience of societal marginalization can lead to heightened oppression through a process of psychological internalization. According to Blustein et al., internalizations "reflect beliefs, attitudes, orientations toward others and the world, and aspects of our identities that serve to coalesce our inner life and organize our interactions with others. In effect, internalizations are akin to a bookshelf in our minds, providing a means of structuring our identities and social interactions" (p. 44).

Racism, for example, can be internalized into one's sense of self. Internalized racism can lead to feelings of self-doubt and alienation as well as undermine feelings of connection to school, work and other mainstream societal institutions, which often results in weakening motivation in school and work pursuits (Diemer & Blustein, 2006; Flores, 2013; Helms & Cook, 1999).

Social identities and experiences related to ability/disability status, religion, sexual orientation, immigration status, race as well as ethnicity interact and develop in dynamic ways to influence individuals' experiences in the labor market and other life domains. These identity-based experiences can complicate individuals' beliefs about themselves in society and their understandings of oppressive circumstances (Sanchez Carmen et al., 2015). Understanding and addressing the complexities of privilege and oppression as well as how they are internalized in ways that limit people's capacities to realize dreams for their futures is deeply relevant to vocational psychology.

4.5   Critical Consciousness As an Adaptive Narrative

We suggest that critical consciousness represents a means for resisting internalized oppressions and constructing adaptive internalized narratives. As a result of developing critical consciousness, individuals may adopt an assertive and self-determined stance that can help them connect to society and reshape their lives in the face of scarcity, marginalization and oppression.

Critical consciousness, an important construct in PWT (Duffy et al., 2016), emphasizes using one's awareness to take action against unfair systems, potentially serving as an "antidote to oppression" (Watts, Griffith, & Abdul-Adil, 1999) in communities that face structural barriers inhibiting access to decent work. Although research and intervention designed to enhance critical consciousness in life design and career education remain limited to date, we suggest that interventions seeking to promote critical consciousness have promise for enriching school and work engagement as well as reducing the negative effects of marginalization in varied countries worldwide where sociopolitical structures contribute to marginalization and oppression.

We focus on the development of critical consciousness as strategy for (a) enhancing psychological resources and coping strategies among groups traditionally marginalized and (b) reducing discrimination and prejudice among dominant group members who contribute to oppression through interpersonal interactions and the maintenance of oppressive systems.

Critical consciousness (CC) has its roots in the work of Paulo Freire (1973), who sought to build literacy among the poor in Brazil as part of the adult education movement. In his writings (1970, 1973) Freire described conscientization, or the development of critical consciousness, as a dialectical process involving thought, action and reflection that fosters the development of historic knowledge about oneself as well as one's group and place in society. Freire maintained, furthermore, that by understanding the historical roots of social conditions, as well as the political, social and economic conditions that cause oppression, people can become liberated from dominant conceptions of societal problems and less constrained by oppressive conditions.

4.5.1 Empirical Support for Critical Consciousness

Over the past several decades Freire's work has been embraced by educators, psychologists and health workers around the world, who have continued to examine the nature of CC and design interventions to foster growth in people's capacity to understand the nature of political and social forces that shape their lives.

Freire's impact has been most pronounced in the field of education, where centers and institutes across Latin America, North America, Europe, Africa and the Philippines promote critical education pedagogy. Beyond the field of education, Martín-Baró (1994) and Montero (2003, 2007) embraced Freire's concepts in their perspective as liberation psychologists seeking to understand the psychology of oppressed and impoverished groups in South America. Freire's work has also been influential in public health, demonstrating positive effects in HIV as well as intimate partner violence prevention and intervention in South Africa (e.g., Campbell & MacPhail, 2002; Hatcher et al., 2011), the US (Kim et al., 2009) and other parts of the globe.

CC has recently gained interest among counseling and vocational psychologists in the United States focused on the academic and vocational development of urban youth of color. In US research, higher levels of CC have been associated with a more developed sense of vocational identity, commitment to future careers, work salience, vocational expectations, belief in work as a larger part of one's future life (Diemer & Blustein, 2006; Diemer & Hsieh, 2008; Diemer et al., 2010), greater civic participation (Diemer & Li, 2011) and better mental health (Zimmerman, Ramırez-Valles, & Maton, 1999).

Longitudinal research has found, furthermore, that those with higher CC and occupational expectations in grade 12 reached higher status occupations in adulthood (Diemer, 2009). Focusing on a Latino/Latina high school population, McWhirter and McWhirter (2016) discovered that higher levels of CC were associated with postsecondary education plans (2 and 4-year college), vocational outcome expectations and positive school outcomes (such as grades and school engagement). These findings support the potential for CC to promote positive career and education outcomes among diverse youth.

The promising relationships identified between CC and positive school, work and civic outcomes have stimulated efforts to more clearly define the CC construct, identify a process of CC development and develop measures that can both advance the systematic study of CC and assess the effects of interventions. Watts, Diemer, & Voight, (2011) identified three major components of sociopolitical development for empirical study: critical reflection, critical motivation and critical action. These three components have continued to be refined in subsequent CC research (Diemer & Rapa, 2016; Diemer, Rapa, Voight, & McWhirter, 2016; Watts et al., 2011).

Critical reflection, also known as critical social analysis, entails the process of analyzing one's social position and the structures that maintain inequalities within society. Based on the work of Freire (1973), this analysis serves to discredit dominant social narratives that lead to feelings of inferiority among oppressed people.

This analysis can also contribute to feelings of solidarity, positive identification with one's own group and a vision for a more just and equitable society (Watts & Hipolito-Delgado 2015).

Critical motivation refers to a sense of agency or political efficacy and commitment to enact change. Finally, critical action represents the action an individual takes to enact change. Taking action, whether in the interest of personal, group or systemic change, follows from an understanding of the problem derived through critical analysis. By specifying critical action as part of the model, CC goes beyond an internalized narrative to affect behavior and action in the world. Recently developed measures of CC (see Diemer et al., 2016, for a review) for use with adolescents and adults focus on the critical reflection and critical action components of CC, with some measures assessing CC in terms of race, social class as well as sex and some designed for members of both marginalized and non-marginalized groups.

4.5.2   Critical Consciousness Intervention Methods

Despite findings supporting positive associations between CC and educational career progress outcomes as well as advances in CC assessment, the integration of CC into vocational psychology and life design practice is extremely limited or nonexistent. To further our thinking about how CC might be employed in life design and career education, we review intervention methods in education, youth development and other fields.

Freire believed CC could be fostered through Culture Circles, in which group members engage in dialogue and critical social analysis through Socratic questioning focused on shared values and commitments. Through this process, the disempowered learn about their sociopolitical status and the structures that maintain their status. Montero (2009) reviewed methods of critical consciousness development with a focus on Latin America and concluded that the articulation of methods for promoting CC is almost non-existent in the scholarly literature. He noted, however, that important principles for practice are evident in Freire's (1970) writing.

Critical consciousness is promoted in the context of dialog and reflection, with reflection being a tool to reformulate problems in ways that challenge dominant ways of knowing. According to Montero (2009), problematization (Freire, 1970) provides a foundation for deidealizing current systems and reducing feelings of alienation among the oppressed. New definitions of current societal patterns make systemic roots to problems apparent as well as stimulate the cognitive and affective conditions to motivate change.

Problematization occurs within the context of relationships characterized by careful listening, dialog, humility, communication, critique, reflexivity, respect and an ethical concern for human rights. Critique is not contentious or critical of the person, but involves questioning designed to create doubt or perplexity about a common understanding for an everyday event or problem. The voices of all are respected

as part of the dialog, with attention to knowledge and wisdom that oppressed persons bring to the analysis through their lived expertise (Sanchez Carmen et al., 2015).

Watts and Hipolito-Delgado (2015) reviewed existing scholarly literature to identify some of the most common components of CC interventions in recent practice in the US and globally. Their review indicated that many of the guidelines identified by Montero (2009) were enacted in practice. First they found that interventionists used raising awareness of sociopolitical circumstances as the foundational activity for cultivating CC development. When fostering this awareness, facilitators found a need to be explicit about power differentials and sociopolitical inequities, including bias and discrimination.

Secondly, facilitators used critical questioning, which includes examining daily experiences using concrete, local and personally relevant examples as a central tool (See Kohfeldt & Langhout, 2012 in a subsequent paragraph for an example). This questioning is intended to uncover the dominant social narratives that contribute to oppression and reformulate them as problems to be challenged or resisted.

Third, fostering a collective identity is important for inspiring pride and cohesion. Common strategies for fostering a collective identity include sharing life stories that challenge negative stereotypes and reduce blame, as well as creating and analyzing stories, photography and other art forms that represent current or ideal lives (photovoice as described below is an example of one strategy).

Although personal and social action is a desired goal of CC, Watts and Hipolito-Delgado's review (2015) revealed that few practitioners went beyond critical social analysis to foster critical social action. While this phase of CC is difficult to implement, theorists consider it integral as understanding systemic problems without a sense of agency can lead to demoralization and hopelessness (Watts et al., 2011). Participatory action research, as described below, can be effective in moving from critical social analysis to action.

While many CC interventions are delivered in an unstructured format in community and educational settings, some structured elements have been embraced by CC proponents. Collaborative small group dialogues that allow for non-hierarchical communication are a common format. In small group dialogues, group facilitators model non-oppressive relationships to raise awareness about power differentials and inequality, encourage critical thinking and foster productive dialogue.

The Young Warrior program (Watts et al., 1999), for example, engaged high school students in analyzing films and rap videos over 8 weekly sessions that served to promote critical thinking and critical consciousness. Participatory action research (PAR), a process that engages students and community members in collaborative research, reflection and analysis as a basis for community change, has also demonstrated the capacity to foster CC at the levels of critical analysis and to also foster social action (Sanchez Carmen et al., 2015; Montero, 2009).

Kohfeldt and Langhout (2012) described how PAR can be used effectively to foster critical analysis and action with children as young as fifth grade by incorporating the method of repeated critical questioning to identify the underlying root causes and possible systemic solutions for school-based problems. Similar to PAR, photovoice has been used effectively as a way to engage young people. Photovoice

uses photographs and storytelling as a basis for creating shared understanding, promoting critical reflection and inspiring action planning (Baker & Brookins, 2014; Carlson, Engebretson, & Chamberlain, 2006).

In another example of intervention with marginalized youth, Cohen, Garcia, Apfel, and Master (2006) designed an intervention to counter the internalization of negative societal stereotypes about one's group by reaffirming one's self-worth and important values. African American and European American seventh grade students from middle and lower-middle class families in the US completed a brief in-class writing assignment in which they identified important values and why the values were important to them. The intervention reduced the racial achievement gap over the course of a semester, with improved self-perceptions and academic achievement being evident 2 years later, especially for African American students who had the lowest academic performance (Cohen, Garcia, Purdie-Vaughns, Apfel, & Brzustoski, 2009; Cohen & Sherman, 2014).

Inspired by the work of Cohen et al. (2006), Rapa (2016) sought to design a brief and focused CC intervention. This intervention followed a similar procedure and asked high school students to write about how CC values were meaningful to them and the ways in which they enact these values in their lives. Findings for this brief intervention were quite promising, demonstrating gains among participating students in the critical motivation dimension of critical consciousness and academic grade point average.

While the above work has focused on members of marginalized groups, interest has also accrued in developing CC among individuals from groups with relative privilege and high social standing based on race, ethnicity, gender, religion, social class or other demographic and contextual features as a way of reducing oppression. For members of dominant groups, the scarcity of resources (such as access to decent work) in a context of societal discrimination and prejudice can enhance stress, threaten feelings of security and self-integrity, arouse self-protective defenses and increase acts of discrimination (Cohen & Sherman, 2014).

However, Freire (1970) noted that in order for justice to be advanced, oppressors need to carefully examine their own role in oppression. Considering that educational spaces act as forums for the development of CC for the marginalized, some research has begun to examine how CC can be enhanced among teachers and educational leaders. Recent research documented growth in the CC of white middle class teachers through a year-long seminar. This seminar effectively changed the teachers' practice as agents against oppression in the classroom (Zion, Allen, & Jean, 2015).

Other scholars have successfully integrated CC education in social work, mental health and health training (Halman, Baker, & Ng, 2017; Kosutic et al., 2009; Nicotera & Kang, 2009). However, research suggests that efforts to introduce CC in professional training can sometimes be challenging. In a qualitative study focused on enhancing the CC of masters-level teachers in training (Bradley-Levine, 2012), some teachers expressed the belief that it was not their responsibility to address the values of students in the curriculum. The researchers suggested that dialogue was insufficient by itself and a skilled facilitator, combined with critical readings and

homework assignments, was needed to foster CC. While efforts have been successful in fostering CC in education for helping professionals, further research is needed to explore the effectiveness of similar interventions outside of educational institutions, such as through corporations and Human Resources departments, to ensure that managers and employees develop CC, which is essential to promoting decent work.

In sum, existing research and program development efforts on CC are promising, suggesting that helping individuals and communities internalize a critical narrative about the causes of social and economic inequality provides both a protective factor as well as a means of mobilizing individual and collective action. In the material that follows, we summarize new research and practice agendas that integrate CC principles in efforts to facilitate progress toward decent work and sustainable lives.

4.6   A Research and Practice Agenda

As argued throughout this chapter, challenges in access to decent work compel vocational psychologists to devise approaches that will not only enable individuals to navigate an increasingly uncertain work world, but also contribute to decent work and decent lives for a broader segment of the world's population.

The PWT model helps to identify factors that may be targeted to promote more equitable access to decent work. All of the components of the model are specified based upon established research and efforts to systematically test components of the model with diverse populations are underway, with some promising early results (such as in Autin et al., 2017; Douglass et al., 2017; Duffy et al., 2017).

While the model has been verified among GLBT individuals within the US (Douglass et al., 2017), more research is needed to verify the model across a variety of cultural, national and economic systems. In line with this process, Duffy et al. (2017) have developed a measure of decent work, with plans underway for validating that measure globally.

In this chapter we have focused specifically on combatting marginalization with attention to promoting adaptive internal narratives through fostering critical consciousness. Current rises in intergroup hostility and discrimination worldwide make this a particularly timely and critical topic. While the literature demonstrates growing empirical attention to CC, including refinements in construct definition and established correlations with relevant and important outcomes, significant work remains to determine the robustness of these findings across varied populations worldwide.

Although CC grew out of less developed nations with large numbers of oppressed citizens in Latin America and South Africa, recent CC research with implications for vocational intervention has been conducted mostly in the US. Given the origins of CC in poor nations in the Global South, we suggest that further research on CC interventions on a global level holds promise. In line with this hope, much research

remains to be done to develop culturally valid measures as well as assess the ability of CC to contribute to decent work and well-being in international settings.

Much research is needed to determine the best ways to foster critical consciousness among those who have been marginalized and privileged groups. A potential area of research is to assess the optimal means of infusing CC into current life design and career education practices. A number of CC principles, such as the practices of dialogue, prompting and questioning, reflexivity, making meaning and elicitation of life histories, memories and biographical narratives are aligned with current life design practice.

Both CC and life design seek to go beyond reflective self-awareness to foster new perspectives and a sense of self characterized by intention as well as the capacity to take action (Bangali, Masdonati, Fournier, & Goyer, 2015). Attention in life design practice to the identification of coherent autobiographical themes that inform identity construction might be expanded to allow for more in-depth consideration of social identities, social marginalization and one's vision for a fair and just society.

Counseling might, for example, seek to more fully examine the development and integration of worker and occupational identities with social identities, both valued and stigmatized (Miscenko & Day, 2015). Career construction activities, such as *My Career Story Workbook for Life Career Success* (Savickas & Hartung, 2012), might be adapted to engage clients in considering the type of world in which they want to work and live as well as how that is integral to one's hoped-for life narrative.

While life design generally assumes a certain level of individual agency (Masdonati & Fournier, 2015), CC could supplement the individual agency emphasis of life design by helping both oppressed clients and those from privileged groups to develop adaptive internal narratives and envision a more just future. While career construction approaches help clients to think differently about cultural barriers, CC offers an additional practice for challenging and reshaping current narratives.

From a broader perspective, the infusion of CC into life design theory and practice may function to expand the impact of existing constructs and intervention strategies for populations increasingly facing a work life of attenuated choices. For example, the use of CC within the Life Design paradigm might encourage both clients and counselors to think broadly and critically about the labor market, resulting in a life plan that includes critical reflection and critical action.

In a broader sense, the use of CC within life design may provide a bridge to the PWT movement, thereby creating an integrated web of theories and resources optimally positioned for addressing the current growth of precarity and marginalization in the world of work. The integration of these practices in career counseling will be challenging, as they may be judged as value-laden and counter client expectations. As noted by Prilleltensky (Prilleltensky, 1997), however, the practice of psychology is not value-free. By not raising these questions, we inadvertently reinforce the status quo. The research-practice agenda will need to address these obstacles.

In relation to the individual counseling process, the second author has infused a CC approach in counseling long-term unemployed adults, which has provided invaluable opportunities to explore the complexity of infusing CC into life design practice. Challenges of infusing CC into counseling practice include the possibility

of bringing up potentially controversial political issues and creating empathic failures or relational ruptures in the therapeutic relationship.

As Safran (2013) has observed, relational ruptures are not necessarily countertherapeutic; indeed, if handled thoughtfully and compassionately, they can facilitate a great deal of growth for clients. CC is based on a critical perspective that has clear values around social justice, the need for changes in the root causes of marginalization and oppression as well as a commitment to shared resources and responsibilities (Freire, 1973; Martín-Baró, 1994). As such, exploring these issues in counseling may evoke some tension if the client is not comfortable with a progressive and critical narrative about social and economic issues. We suggest that counselors bring up issues pertaining to a critical analysis of social issues with tentativeness and an exploratory approach that gives the client an opportunity to share in the construction of meaning about the issues being discussed.

For example, a client who has been unemployed for several years may be entering counseling with a view that individual responsibility is essential in locating a job and systemic explanations are not accurate or relevant. In the work by the second author, clients who present with this sort of perspective may be resistant to broader and critical narratives about the oppressive aspects of the labor market. In fact, on some occasions, clients have responded that they feel disempowered if they view the employment situation primarily as a social phenomenon that does not bend to individual effort,. This type of perspective requires a delicate approach of introducing systemic causes while also underscoring that people can be agentic in the face of obstacles.

Underlying this type of counseling encounter is a commitment to raising issues in a less politically embedded manner and relying more on discussions that do not identify specific political leaders or parties. Naturally, there are many cases wherein the client and counselor have similar views about the social and political factors that play a role in the availability of decent work, meaning that the conversation can be more authentic and honest. The core strategy here is to understand the client's experience as well as introduce re-framing and interpretations in a manner not overly divergent from the client's perspective. This approach, well-known in psychotherapeutic circles (Wachtel, 2013), provides an experience-near and empathic way of exploring CC in counseling.

In working with long-term unemployed clients, the infusion of CC has helped to reduce self-blame for unemployment, which is particularly endemic in the US (Sharone, 2014). In addition, some clients who have engaged in discussions about the broader social causes and impact of long-term unemployment have joined existing advocacy groups that have lobbied legislature in the state where the second author practices to create policies that will prohibit discrimination against job applicants due to age, duration of unemployment and other aspects of their social identities.

In cases where the clients were initially resistant, the gentle discussion of CC over time did provide them with alternative explanations that gradually helped to generate more agency and empowerment while also exploring new political discourses in their own life. The key aspect to this work is to remain empathically

connected to the client and not create an inordinate amount of tension or self-doubt. However, as in the case of many psychotherapeutic approaches, change often involves some degree of conflict and discordance. While these examples provide some insights into the complexity of using CC in counseling, we advocate for more research and program development to map the assets and potential pitfalls in infusing a critical discourse into career and life design work.

Some of the difficulties in fostering CC that were raised above may be reflective of research that suggests efforts to foster CC may be difficult given the presence of other psychological factors that preserve the status quo. For example, researchers examining the role of CC in immigrant women's attributions of economic status in the United States (Godfrey & Wolf, 2016) found that the majority of women in interviews made individual attributions in comparison to structural attributions.

These findings suggest that people have a strong psychological need to justify the current system, illustrating how system justification is a psychological process that may impede the development of critical consciousness. Indeed, system justification may have been one of the sources of resistance for clients noted in the previous paragraphs. Research is needed to assess these practices as well as impact with clients across varied cultural and economic systems across the globe.

Given the history of CC in education and group practices, CC may be most easily infused in career education groups. Group dialog has an important role in bringing multiple voices into the conversation as well as building a sense of solidarity and group affirmation that provides a foundation for personal and social action as well as change. CC practices that focus on understanding problems from multifaceted and ethical perspectives align with Guichard's (2016) vision for a model of career education concerned with fairness. This model of career education would require an egalitarian role for the leader as facilitator of dialogue, rather than as expert, who respects the knowledge that youth have gained from their lived experiences.

The CC literature offers some examples of strategies that might be applied in career education. Kohfeldt and Langhout (2012) described a five whys strategy that has been successfully applied with children as young as the fifth grade. As part of a psychoeducational career education intervention in an urban high school in the US (Kenny et al., 2007), low income students identified laziness as a possible personal obstacle to their school and work success. The five whys strategy could be employed to help students look more deeply at the root causes of what appears on the surface as personal laziness as well as consider the personal and collective actions they might take to enhance their motivation and agency. While this is offered as one illustration of how CC might be integrated in career education, creative thinking as well as careful theorizing and research are needed to further this agenda.

As we have argued in this chapter, efforts to combat marginalization need to go beyond efforts to foster adaptive narratives among the oppressed, so as to create more just narratives and actions among those with power. With regards to critical consciousness, a small but emerging body of research and practice suggests critical consciousness can be taught among professionals in education, social work and medicine.

More research is needed, however, to understand how conceptualizations of the root causes of social conditions can be fostered among privileged groups in ways that alleviate oppression and promote a fair society. While human service professionals may be most receptive to this type of reflection, learning and action, the realization of a fair and just society requires this commitment among a broader sector of society. Research and practice therefore need to consider how this might be incorporated in career education and life design practices for all as well as professional training and staff development across varied professions, many of which may be more resistant than human service professionals in education, social work and health care.

We reason that employees and citizens who understand the reasons why many people seek to migrate to other nations, as well as the complex and systemic reasons that underlie the decline in decent work worldwide, may be less likely to blame migrants for loss of work and economic security. To further these efforts, we might go beyond the vocational psychology profession and elicit collaboration from other disciplines.

Within I-O psychology, the emerging movement of Humanitarian Work Psychology (HWP: Carr, MacLachlan, & Furnham, 2012; McWha-Hermann, Maynard, & O'Neill Berry, 2015; Lefkowitz, 2012) focuses on applying I-O expertise in addressing concerns for poverty, inequality and social justice. The HWP perspective can be integrated with long-standing I-O research and practice in personnel selection and training, rewards and recognition systems as well as the promotion of inclusion and prohibition of discrimination. As part of this movement, we might partner with I-O colleagues in bringing CC into workplace practices. Although this is a formidable task, the affirmation approach adopted by Rapa (2016) in his brief CC intervention might have applicability in work settings.

Social psychology research on affirmation (Cohen & Sherman, 2014) suggests that when people are equipped with healthy self-narratives they are better able to appraise difficult circumstances without experiencing threats to their self-integrity. According to the affirmation approach, healthy self-narratives afford people with the psychological resources to appraise difficult circumstances in hopeful ways without psychological threat and act in ways consistent with the espoused values that give meaning to their lives. Education and counseling processes that provide members of both marginalized and dominant groups the opportunity to affirm and enact core values may serve to reduce the acts of marginalization and oppression that dominant groups exert when feeling that their status or livelihoods are threatened.

4.7   Conclusion

In our view, the field of career and life design counseling is at a crossroads. The methods and theories that have been prevalent since World War II are no longer as relevant as many people grapple with an occupational landscape that is increasingly

precarious and even brutal for some working people. The need for new perspectives was clearly an essential part of the UNESCO Chair conferences and publications and has inspired this chapter.

Using the Psychology of Working Theory (PWT) as a theoretical lens, we have explored the role of critical consciousness in helping clients and communities create narratives of liberation and critical thinking about the root causes of injustice in education and the workplace. As reflected in this chapter, we believe that critical consciousness had the potential to foster adaptive internalizations about the many changes in the world of work, which will serve as a protective factor for individuals and clarion call for communities to engage in critical reflection and action.

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Chapter 5
Responsibility As a Goal and Ethical Norm in Counseling for Sustainable Development and Decent Work in the Age of Anthropocene

Violetta Drabik-Podgórna

5.1 Introduction

As professional practice, counseling should always be alert to the dynamics of the changing world and needs of people inhabiting this space. Since we live in the age of the Anthropocene, the essential challenges we face include promotion of sustainable development and help provision for those searching for decent work. These challenges are associated with dedication to fostering a just future, which involves investing in economic growth, preserving natural resources and boosting social development.

Such pursuits are essentially bound up with responsibility. Inscribed in human behaviors and actions, responsibility can be fostered through educational and counseling interventions focused on life design. Arguably, however, such goals are accomplished not by applying particular tools or techniques but developing and implementing an entire model of counseling interventions which, while offering support in decision-making about the future, prioritizes the clients' pro-active and self-reliant attitudes while helping them take responsibility for themselves as well as their human and non-human environments.

To show why and how responsibility is becoming an aim and norm in contemporary counseling, I will first outline the context of the Anthropocene, then define responsibility as a distinct and inalienable human feature, subsequently discuss its formal and substitutive dimensions and, finally, place it within the life design counseling framework.

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5.2 The Anthropocene As a Challenge to Counseling

Ever since the notion of the Anthropocene was raised by Nobel Prize-winning chemist Paul Crutzen at a conference in 2000, the idea has been hotly debated in various communities. The term itself had in fact been invented much earlier; Eugene Stoermer, an ecologist of the University of Michigan, coined it to describe an ecological epoch which had commenced in the eighteenth century as a result of continued human activities affecting the planet so deeply that even the composition of the earth's atmosphere, oceans and soil had changed (Steffen, Broadgate, Deutsch, Gaffney, & Ludwig, 2015; Zalasiewicz, Crutzen, & Steffen, 2012).

Although the Anthropocene moniker has not been officially accepted by geologists, this has not prevented it from spreading and stirring interest across the humanities and social sciences. Indeed, in foregrounding the responsibilities of the human species towards the geo- and biospheres as well as calling for a return to critical thinking, the Anthropocene is becoming a highly relevant cultural and political rather than geological category and, emphatically, an ethical gauge (Zylinska, 2014, pp. 19–20).

The Anthropocene concept has affected projects of rethinking the human and their place in the world. Admittedly, existential questions still sound the same – what is good? What is true? What path should I take and follow? What is the meaning of my life? – yet, as the global context of continual transformations makes answers to these questions particularly poignant, more widely resonant and entangled in a mesh of interrelations, they call for a new ethical reflection. The human is put at the center of thinking in a variety of disciplines, but rather than celebrating the human primacy this centrality serves to ardently expose and denounce dire consequences of this domination.

The Anthropocene has been recasting the language of politics, science, scholarship and arts slowly but, without doubt, observably. The new thinking, referred to as post-anthropocentric,[1] seeks not only to redefine the role of the human but, first of all, make people realize they are responsible for the changes they bring about and to instil the imperative of taking care of the world to leave it to future generations as a hospitable place in which to live. As Marcin Ryszkiewicz notes, "this approach to the human as a geological force combines two tendencies. First, we cannot separate ourselves from the biosphere as we are part of it, one that is very tightly bound up with it; and, second, understanding our role should make us take responsibility for

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[1] Given the focus of this volume, I deliberately omit the complex philosophical discussion on the Anthropocene, which is a highly contentious notion particularly within environmental ethics. Views on the Anthropocene are deeply divided and depend on the specific model of the Anthropocene, such as ontological, theory-cognitive, subject-oriented, axiological, cosmological and ethical frameworks (for more information, see Ganowicz-Bączyk, 2009, pp. 11–55). An equally contentious issue is the establishment of the so-called non-anthropocentric humanities. As E. Domańska insists, the point is not "to oust the human from research, but rather to abandon the egocentric/homocentric vision of the human as a measure of all things (…) The very phrase, paradoxical as it is, raises serious objections. For many, the idea seems both to be absurd and to undermine the humanities as a separate, specific discipline" (Domańska, 2008, p. 11).

the developments at hand. No other species is aware of the consequences of its actions and, at the same time, none affects the Earth on such a huge scale" (Ryszkiewicz, 2015).

An age of the human, the Anthropocene denies the human the position of the master of the world and tends rather to posit him or her as a reasonable being wisely managing the planet's resources. Greater responsibility is also an injunction formulated by Pope Francis (2015, Chapter3/III/116) in his encyclical letter on integral ecology titled *Laudato si*. In the encyclical, the Pope discusses the crisis and consequences of misconceived anthropocentrism, which "continues to stand in the way of shared understanding and of any effort to strengthen social bonds. The time has come to pay renewed attention to reality and the limits it imposes; this in turn is the condition for a more sound and fruitful development of individuals and society."

In the new approach, the human is still considered exceptional, but this unique position generates the obligation to take care not only of the anthroposphere but also the entire biosphere. Therefore, many studies endorse the replacing of anthropocentric ethics with biocentric ethics. In her explorations of life in a bioethical perspective, Joanna Zylinska has put forward a project of non-systemic minimal ethics; these are not anchored in any conceptual system, as Zylinska asserts it is the only possible way of thinking of ethics responsibly (Zylinska, 2014, p. 21).

The discussion on the Anthropocene has made inroads into counseling studies even though, admittedly, its impact is still very minor and limited chiefly to insights about the models of help provision. When faced with the necessity of making life choices and answering the questions evoked above, people wonder today how they can prepare themselves for the future. In this uneasy task, they are supported by lifelong guidance and counseling provided by professionals. In building the future, the focus is no longer only on finding a good job but rather designing a life of dignity, fulfilment and happiness.

In such circumstances, the question of man is distinctly related to the category of responsibility, which Victor E. Frankl considered the essence of human existence as he wrote "each man is questioned by life; and he can only answer to life by *answering for* his own life; to life he can only respond by being responsible" (Frankl, 1984, p. 131). Human responsibility is sometimes taken for granted, yet the consequences of human activity in the world compel us to revisit and reconceive our idea of responsibility, since in the age of the Anthropocene it proves to have a global impact. In this Chapter, I will argue that various dimensions of responsibility are relevant to current life design counseling, which also involves the concerns of sustainable development and decent work.

5.3   Responsibility: The Core Idea and Its Applications

Responsibility is a polysemous, comprehensive and historically changing notion. Currently, dictionaries define it as the state or fact of having a duty, the state or fact of being accountable, the opportunity or ability to act independently and make

decisions as well as a moral or legal obligation to take care of somebody or something (Oxford Dictionary in English, 2010, p. 1514). As such, responsibility is a moral value manifest in people's actions and mental experiences.

Thesauruses list multiple synonyms and near-synonyms of responsibility (as many as 240 in Polish), which can be divided into several semantic groups describing responsibility as a personal feature, sense of obligation, mature way of conduct, faultless performance of something, logical and sound thinking, professionalism, quality of a good worker and, finally, slavish obedience to orders.

Responsibility is explored in legal, economic and political sciences as well as, naturally, philosophy, sociology, psychology and education. Fully aware of how multifarious responsibility is, I will deliberately focus on only very basic responsibility individuals have towards themselves, other people and the entire world.

Lidia Zielińska (2012, pp. 171–177) distinguishes three major fields in which the notion of responsibility can be applied:

- subject-related (or subjective)
- intersubjective
- social (broadly conceived to comprise entire human society).

In the **subject-focused** field, responsibility means responsibility for oneself as one seeks to meet one's needs, accomplish one's goals and achieve a good life. As an autonomous, self-aware and free being, each human being is obligated to construct his/her identity and life, taking all the consequences incurred. In his analysis of the concept of responsibility, Paul Ricoeur associates it with the notion of imputation which is derived from the Latin verb *imputare*. The verb pertains to the situation where an individual is taken to be the author of his/her actions and, as a result, must bear the consequences of these actions and repair the harm they have caused (Ricoeur, 2000, pp. 15–19). In this approach, the individual persists in his/her self-same existence without opening onto the Other yet.

However, such definition of responsibility does not seem adequate any more. As Małgorzata Kunicka (2015, p. 61) insists, "instead of responsibility as a sense of culpability for evil, the contemporary world needs essential responsibility connected with a sense of human dignity, self-efficacy and independent beliefs. Today, responsibility is understood to ontologically determine man's being, to constitute humanity and to form man's part irrespective of his will and choices" (Kunicka, 2015, p. 61). Given this, the intersubjective field accrues a particular significance.

The intersubjective field is another crucial area where responsibility proves highly relevant. Also called **dialogical**, the intersubjective field unfolds in the situation of "being addressed" by the Other (Filek, 2003, p. 11). An encounter with Another puts an end to human loneliness and establishes a relationship predicated on opening up to others and relinquishing egoism. This way of conceiving responsibility is closely associated with *the philosophy of dialogue* (*philosophy of the encounter*), represented by thinkers such as Ferdinand Ebner, Franz Rosenzweig, Martin Buber, Emmanuel Levinas and, in Poland, Józef Tischner. All propose to view the human as a being whose identity is necessarily constituted in a relationship with Another called by various names: Thou (Buber, 2004), the Other (Levinas, 1996) or the Asking One (Tischner, 1980).

Buber makes a crucial distinction between two modes and attitudes of human being-in-the-world, encapsulated in "primary words" I-It and I-Thou. The I-It configuration pertains to possessing objects, unfolds within man and refers to the past, to what is already there, defined and determined. Even though the I-It relation is inevitable, stopping at this level precludes attainment of full humanity.

The I-Thou configuration denotes a relationship unfolding in the present between man and the world (it is a "waiting towards" and "being there"). In other words, two attitudes are implied here, *monologue* and *dialogue*, or two orientations, *towards an object* and *towards a subject* (Buber, 2004, p. 11). It is the I-Thou relationship that summons the individual to responsibility and demands a response.[2] The response can involve taking an action but also renouncing one that could cause harm (Filek, 2003, s. 71).

On the dialogical model, humans, who construct themselves in and through relations, are *responsorial* beings. Human life consists of responding to situations in three spheres in which people find themselves: relations with other people, relations with the natural world and relations with transcendent/spiritual beings. While relations with other people are intrinsically linguistic, life with nature "clings to the threshold of speech" (Buber, 2004, p. 13) though it still remains a subjective relation and also demands assuming responsibility.

According to Levinas (1996, p. 152), the I has a hegemonic nature and seeks to enclose everything within its own sameness. Human imperialism is put to an end only by the Face, that is, a radical alterity which compels self-transcendence. "The true essence of man," Levinas wrote (1979, p. 290), "is presented in his face in which he is infinitely other." Humanity thus amounts to opening up to the Other: "my being is produced in producing myself before others in discourse" (Levinas, 1979, p. 253).

An encounter with the Other's face does not pertain to knowledge but produces an ethical injunction of responsibility (Levinas, 1979, pp. 194–203). Importantly, the philosophers of dialogue consider responsibility to form the foundation of human subjectivity, but it does not have to involve symmetry, which means that the I does not automatically obligate the Thou to reciprocate the relation. The responsibility that the I takes continues to be an obligation whether accepted or rejected.

In a variety of settings and senses, the dialogical nature of relationship halts people's endeavors to take possession of and use for their own ends that which surrounds them. The experience of relationship ushers in a metaphysical dimension, while an encounter with the surrounding real produces a unique space of *in-between*, where one can understand the human and the world's diversity, which in turn fosters an insight into another field of responsibility.

The *social* field is the third sphere where the notion of responsibility finds its important application. In the social field, responsibility comprises of the care for both the present community and future generations. In this sense, it is relevant to the

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[2] In many languages, the semantic relation between responding and responsibility is reflected in etymology and derivation, from Latin *respondere*, to English respond – responsibility, French *repondre – responsabilite*, German *antworten – Verantwortung*, to Polish *odpowiadać – odpowiedzialność*, to name just a few.

idea of permanent and sustainable development. Georg Picht insists that, as temporality is intrinsic to responsibility, responsibility concerns also the effects our actions will have in the future (Picht, 2004, pp. 142–146). This kind of responsibility goes beyond I-Thou and refers to We, opening new perspectives of communal development. As such, it is a call to co-responsibility and social solidarity. As J. Filek observes, "the entire philosophising about man and his world culminates in the philosophy of responsibility, where responsibility is erected into the fundamental philosophical concept" (2003, p. 9).

Such thinking originates in and is informed by the *imperative of responsibility* put forward by Hans Jonas, who examines the condition of the modern, technology-saturated world. He observes that the character of human action has changed, which calls for a new code of ethics, in which responsibility for the very possibility and quality of life of future generations is the guiding principle. Jonas insists that people should align their ventures and pursuits to a set of simple instructions: "Act so that the effects of your action are compatible with the permanence of genuine human life"; or expressed negatively: "Act so that the effects of your action are not destructive of the future possibility of such life"; or simply: "Do not compromise the conditions of an indefinite continuation of humanity on earth"; or, again turned positive: "In your present choices, include the future wholeness of Man among the objects of your will'" (Jonas, 1984, p. 11). Jonas also lists factors of responsibility, including a capacity to impact the world (agency), exert control and anticipate the future (Jonas, 1984, pp. 90–91).

The debates within environmental ethics imply that although anthropocentrism is usually framed as opposed to biocentrism, the authors as a rule are silent over what (kind of) anthropocentrism they have in mind (Strumińska, 2004, pp. 169–174). However, a deeper reflection on these issues indicates that the two positions are by no means mutually exclusive. The concept of sustainable development is where they can find common ground as it helps rationalize ecological pursuits, making it absolutely clear that environmental protection is in the human interest (Strumińska, 2004, p. 171).

5.4   Formal Responsibility and Substitutive Responsibility

Responsibility is a multifaceted issue which can be studied from a variety of standpoints. In terms of the frameworks advanced by Jonas and Levinas, two major kinds or responsibility can be distinguished: formal and substitutive responsibility.

Formal responsibility designates the individual's attitude to the duties and principles of conduct resulting from his/her membership in a given community (Szewczyk, 1998). In this sense, we can think of responsibility as a moral or legal obligation and conceptualize contractual responsibility stipulated, as the term suggests, by a special contract. Conceived in such terms, formal responsibility concerns obligations resulting from appointment and acceptance of particular social, political and work duties (Jonas, 1984, pp. 94–95).

In other words, formal responsibility is about earnest dedication to one's mission, thorough performance of one's appointed tasks, meeting one's obligations unfailingly, observance of principles and compliance with the rules in force. In legal parlance, formal responsibility also entails an obligation to redress the harm done or evil perpetrated as well as to compensate for negligence to act.

Substitutive responsibility – or, as Jonas prefers to call it, substantive responsibility (Jonas, 1984, pp. 92–93) – denotes being responsible/accountable for somebody or something yet to happen. As such, it is a positive and prospective responsibility for a cause which summons the individual to act, calls for engagement and makes certain claims. According to Filek (2003, p. 235), to feel responsible in this sense, "rather than feeling guilty for a wrong already done, entails feeling capable to protect the wellbeing of a good that depends and relies on me." This kind of responsibility pertains particularly to the dialogical and social fields.

To Levinas, substitution means putting oneself in the place of the Other, standing in and vouchsafing for him or her. More than that, it means also a radical behest to suffer and sacrifice oneself for the Other (Levinas, 1989, p. 153; Filek, 2003, p. 291), a pre-archaic injunction that arises before consciousness appears and is a condition of attaining full personhood. As Levinas (1989, p. 10) concludes, "the responsibility for the other can not [sic] have begun in my commitment, in my decision. The unlimited responsibility in which I find myself comes from the hither site of my freedom, from a 'prior to every memory,' an 'ulterior to any accomplishment,' from the non-present par excellence, the non-original, the anarchical, prior to or beyond essence." Responsibility does not ensue from sympathy, friendship or intimacy but is, so to speak, man's portion.

These general insights into the nature of responsibility lead us to responsibility as related to counseling, in which multiple interventions are used to support people in their journey to full humanity.

5.5 Counseling As a Constructive and Dialogical Relationship

The literature offers a range of definitions of counseling, yet it is not my aim in this chapter to cite them all as this would be counterproductive and self-defeating for my argument. According to Alicja Kargulowa, counseling can be approached as a form of help provision or social action in which information and advice are given by an individual (counselor) to another individual who finds him/herself in a problem situation (counselee).

In other definitions, counseling is described as an interpersonal interaction of a helping character and, also, as an organized activity of institutional counseling providers. In terms of social policy, counseling is one of helping interventions as well (Kargulowa, 2016, pp. 47–66). Kargulowa writes that counseling is a process "in which two (or more) people exert influence on each other and modify each other's behaviours by means of direct communication. Built on complete trust, this

communication is a 'joint activity' which consists in an exchange of meaningful verbal and non-verbal symbols" (Kargulowa, 2016, p. 57).

Relying on the constructivist paradigm, recent definitions describe counseling first of all as a set of actions aiming to help the person in identity construction and self-constitution. As such, counseling is founded on a relationship and unfolds in dialogue. A counseling encounter initiates the formation of space *between* the counselor and counselee. Consequently, counseling can be said to produce a specific space and occur between participants in dialogue who establish a relationship (Drabik-Podgórna, 2009, p. 112).

In counseling, the term "relationship" has a triple designation: (1) a special inter-active relation that forms the basis of every intervention and the entire counseling process; (2) a stage in the counseling process or method (sometimes a tool) used by the counseor to elicit particular reactions from the client; and (3) an activity generally identified with counseling (Zierkiewicz, 2004, p. 71).

Each relationship is dynamic, requires bonding and trust, entails a significant interaction and emotional experience, is the foundation of personal change and affords opportunities of existential learning as well as making sense of biographical events. When the counseling situation is analyzed as a relationship, it can be comprehensively viewed and understood not so much as a communication structure that brings about modifications in behavior as rather a shared search for solutions in the process of dialogical co-construction of identity. It promotes the reflective building of decent life, designing of life projects as well as making decisions about the present and the future.

Counseling is conceived in very similar terms in the new paradigm of Life Design counseling proposed by Mark Savickas (Savickas, 2011a, 2012; Savickas et al., 2009) and theories developed by Jean Guichard, who particularly emphasizes identity-constructing dialogues (Guichard, 2014). As counseling interventions have a narrative dimension, dialogue, as a fundamental method of counseling interventions (Duarte, 2017, p. 5), makes it possible to work with and on personal histories. By telling such stories, events are given an ordering and re-interpretation, new ideas are generated and, in broad terms, self-making – "*se faire soi"* – is fostered (Guichard, 2004).

Counseling dialogues serve, so to speak, as a mirror in which the self can be scrutinized in various temporal and spatial perspectives against the horizon of entire life. Reflexive narratives provide a perspective of looking at the past, present and future at the same time, which helps put together disparate life episodes into a coherent mosaic-like image. Events, experiences, thoughts, feelings, identified life themes, projects and plans are interconnected by meanings that the individual invests in them. Of course, they can change in the course of time as contexts and circumstances change. Therefore, the life design process is active and dynamic.

Concluding, today's counseling is an interpersonal, existential dialogue founded on a trusting relationship and promoting sustained construction, deconstruction and reconstruction of one's space of life. This space encompasses and cuts across both immediate and broader contexts. As such, life design counseling has a contextual dimension (Duarte, 2014, p. 218). Implementation of personal projects can (and

indeed does) trigger consequences in the social and ecological systems, which produces an obligation to assume responsibility and pursue sustainable development.

5.6   Dimensions of Responsibility in Counseling

As mentioned above, the dialogical thinkers frame responsibility as the foundation of all human relationships (Chojnacka, 2011, p. 143) without, however, ascribing it to friendship or any particular emotional bond. Consequently, responsibility can also ground helping interactions.

In the following, I will bring together modern counseling concepts and our earlier observations about responsibility to show how various aspects of responsibility are inscribed in life design counseling practice. Importantly, responsibility is to be found not only in the selection of methods, techniques and tools, but also each meeting of the counselor and client as well as in the former's attitude, for responsibility is an inalienable human feature on which social bonds and individual self-fulfilment are predicated. Therefore, I propose a twofold approach to responsibility in counseling in which responsibility is addressed as an ethical norm on the one hand and a goal of helping interventions on the other.

5.6.1   Responsibility As an Ethical Norm of Counseling

Approaching responsibility as an ethical principle in life design counseling, we find ourselves treading the ground of deontology, that is, professional ethics. As I. Lazari-Pawłowska puts it, "it [professional ethics] consists of norms that determine how practitioners of a given profession should and should not act for moral reasons. Professional ethics can take the form of institutionally framed norms (such as codes, oaths and pledges) as well as individually formulated norms, casual or assembled in an ordered set of postulates (Lazari-Pawłowska, 1972, p. 33). The norms of counseling lend themselves to analysis in the context of formal and substitutive responsibility, concerning simultaneously the subjective, intersubjective and social fields.

Formal responsibility in counseling concerns the counselor's attitude to duties and rules inscribed in his/her professional and social roles. First of all, it involves responsibility for how he/she performs as a human being and, second, as a counselor (*the subject-oriented field*). Self-responsibility requires solving one's own problems, keeping the vocational and private spheres apart as well as efficiently avoiding marring one with the problems experienced in the other. Responsibility for professional duties involves monitoring one's work, developing an awareness of one's competences (knowledge, skills and attitudes) and embracing constant professional development in terms of concepts, ideas and effective interventions. In this sense, responsibility precludes undertaking interventions that exceed the counselor's capacities (Czerkawska & Czerkawski, 2005, p. 29).

The counselor is also obligated to arrange the helping process so that various life design interventions (methods, techniques, discursive instruments) fit the needs, developmental stages and lived realities of respective help-seekers (*the intersubjective field*). This entails responsibility for what the words said, prudent judgment, avoiding precipitate promises, fulfilling one's obligations, confidentiality and dedication to contract enactment (Sidor-Rządkowska, 2009, pp. 238–239). At the same time, the counselor is accountable for breaching the binding rules and the possible (albeit often unintentional) harm done.

The formal dimension of counseling obligations refers to a range of relations with others (*the social field*) as the counselor is accountable to the client, co-workers, superiors and, finally, to society. Responsibility in the relationship with the client means that the counselor must observe the contract he/she entered with the client and build clear, pure, ethical and unambiguous relations based on trust and respect for the client's dignity, freedom and otherness (Jones, Shillito-Clarke, Syme, et al., 2000).

Responsibility in the relationship with co-workers and superiors entails reliability, conscientious work performance, avoidance of undermining others' competences, sharing one's experience and knowledge with younger colleagues as well as, in some cases, engaging in teamwork. Responsibility in the relations with society comes from the fact that the counselor is a figure of public trust and, as such, bears responsibility for contributing to the public image of his/her profession (Czerkawska & Czerkawski, 2005, p. 29). As counseling can also be understood as an organized and institutional activity (Kargulowa, 2016, pp. 60–63), counselors' work and conduct are particularly consequential as the services they provide affect social life and are part of broader social systems.

Substitutive responsibility is to be found primarily in the intersubjective field and designates responsibility for the client (or a group of clients) participating in the helping process. Admittedly, Levinas's radical demands (of self-offering for the Other) cannot be fully met in counseling though education offers examples of people's readiness to sacrifice their lives for those in their care.[3] Still, even without such extreme commitment, dialogical opening in counseling makes one sensitive to the needs of others, particularly to greater needs of the excluded, disadvantaged and marginalized, of those poorly coping with changes and people with limited access to decent work (women, immigrants, the young, elderly and people with disabilities).

In a way, the counselor is also responsible for the clients' actions and emotional states. This does not involve depriving the client of autonomy but entails attention to the effects of the helping relationship founded on the dialogical perspective as

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[3] A radical example of substitutive responsibility and model for educators can be found in the life and work of Janusz Korczak (born Henryk Goldszmit). A Polish Jew, Korczak was a doctor, educator, writer, journalist, social activist and pioneer of children's rights. He devised an original education model based on partnership, self-government and justice. He ran a Jewish Orphans' House, which was moved by the Nazis to the ghetto during the Second World War. Having refused his friends' offers to help him leave the ghetto, Korczak remained with his children until death in the Nazi extermination camp at Treblinka.

such relationships have a transformative power. As Tischner insists, the counselor's dialogical being-with-the-client is transformative because "the human encounter carries so much persuasive power that it is capable of changing radically the individual's attitude to the world, re-shaping his/her being-in-this-world and undermining his/her previously upheld hierarchy of values" (Tischner, 1980, p. 137). Consequently, it is imperative that counselors develop an awareness of the influence they can exert (by their very presence alone) on their clients and learn to respect their values.

Responsibility for building the relationship demands that counselors adopt the position of acceptance, dialogue and partnership. The interrelations of the dimensions of responsibility discussed above imply that, crucially, formal responsibility originates in substitutive responsibility, which means that decisions on the formal aspects of counselors' work and conduct must result from a careful examination of their impact on the clients' actions and behaviors.

5.6.2 Responsibility As a Counseling Aim

In the framework of the human dialogical construction, responsibility can also be viewed as an aim of counseling interventions. In this sense, it concerns two levels: individual and social.

A relevant issue at the **individual level** is exploration of limits to responsibility and, consequently, its link to freedom. In life design counseling, helping interventions aim to *empower* clients, that is, to help them become autonomous and conscious subjects – authors of their lives (Savickas, 2011b). Given this, helping should neither involve directive interventions in the clients' lives nor deprive them of the right (and obligation) to be responsible for themselves. Thus, counseling meetings should aim to teach the clients to take responsibility for their lives and help them become architects and constructors of their life paths.

Supporting development means expanding personal freedom and making the clients "able to do more" and "want better." This involves helping them, on the one hand, discern opportunities and improve possibilities of fulfilling their dreams as well as, on the other, accept their limitations, set viable goals and meet their obligations (Niemirowski, 2014, pp. 138–139). Therefore, life design interventions should explore various options of experimentation with various paths towards self-fulfilment and working with various possible selves (at is the case in identity-constructing dialogues proposed by J. Guichard). At the same time, they should offer the safe setting in which one's self is confronted with reality and its demands so as to keep decision-making within the limits of feasibility.

Importantly, people who seek help in life designing do not live in a vacuum but are part of a variety of systems that affect them. A holistic approach to the clients helps maintain their life ecology and entails a comprehensive take on the entire system of their lives. While supporting personal and career decision-making, counseling interventions must not infringe on the existing balance. On the contrary, by

exploring life stories and respecting the clients' values, they should foster balance in life. This will be possible only if individuals have what can be described as decent lives which, in turn, depend on access to decent work. Decent work, in itself, is a matter not only of the clients' personal decisions and closest environment but also broader economic, cultural and social macrosystems.

In terms of the broader contexts of counseling interventions, responsibility towards and for the environment is of particular relevance in our times. As T. Ślipko (1999, pp. 172–173) explains, in their attitude to nature, humans establish a specific relationship that can be understood in terms of symbiosis, work and contemplation.

Symbiosis designates a mutual influence of people and the environment. The human, by no means dissociated from the world of nature, is inextricably involved in it through the physicality of the material element. The human condition in an obvious way depends on the world in which people live. As people are subject to the same processes as other creatures, it is fully understandable why counseling has put promotion of sustainable development on its agenda. Despite repeated efforts, the human being is not immune to disease and death. The awareness of human limitations helps counseling develop a realistic view of the goals the clients may pursue and make them more inclined to learn to accept their place in the world.

However, humans' immaterial element, manifest in the capacity to think, act reflexively and experience emotions, makes them special amidst the world of nature. Elements of the environment can be transformed through *work*. Moreover, work makes it possible to learn from as well as through experience and, consequently, enables the individual to develop. Admittedly, human ingeniousness in mastering nature has given humankind a distinct position among other creatures, yet as multiple attempts at commanding the elements have invariably failed, floods, fires and winds still have the upper hand. Nevertheless, the human persists in efforts to stand up to nature and, with the new technologies in place, success in this venture is becoming increasingly probable (Jonas, 1984, p. 12) but also, crucially, dangerous. For this reason, education and counseling, as socially engaged fields of activity, can help shape attitudes of care, respect and responsibility for the living environment.

In today's world, it is also essential to insist that work itself, as one of the ways in which people exist on earth, must not be a tool of social exploitation and abuse of power. Human dignity calls for decent work which in recent years has been a major point on the agenda of the International Labour Organization (ILO, 2001, 2008). Emphatically, despite the ILO's unquestionable impact on concerted action and development of new strategies for decent work, the very category of decent work is not a novelty in itself.

Similar concerns have been profusely expressed in psychological and sociological studies, as aptly noticed by Guichard (2016, p. 181) and, even earlier, were one of the focal points in Catholic social teaching, as exemplified in the encyclical letters by popes Leo XIII (*Rerum novarum*, 1891), Pius XI (*Quadragessimo anno*, 1931) and John Paul II (*Laborem exercens*, 1981, and *Sollicitudo rei socialis*, 1987). Work gives people not only sustenance but also possibilities of self-fulfilment. It enables people to develop and enact human properties such as responsibility, cre-

ativity, activeness and capacity of goal-achievement. In other words, it is through work that we become fully human.

Work is bound up with dignity because it "is a form of human communication. (…) It establishes particular relations between the human being and the objective world (the material of work), between the employee and the employer, among co-workers within a process of work and between the worker and the recipient of the product of work" (Tischner, 1983, p. 31). As such, work, while essential to the individual's self-fulfilment, also meets the needs of other people by, for example, securing sustenance for families as well as providing goods and services for broader society. This is a socially crucial observation.

Consequently, effective counseling interventions should involve collaboration with employers to help clients find decent work, offering equality and respect for human dignity. At the same time, counseling should support clients in building fulfilling relationships at work, regaining the meaning of life and developing a sense of security and agency. Good practice of this kind is exemplified in the *bilan de competence* implemented in France, as argued by Pouyaud (2016a).

Finally, *contemplation* of nature enables the human to experience beauty, good and truth. It inspires creation, self-analysis and meta-reflection of one's understanding of the world. At this level, people are inspired to ask questions about the meaning of human life in general as well as their own lives in particular and to undertake attempts to make sense of their experiences (Klimski, 2014, p. 191). Therefore, another task for life design counseling is to induce clients to reflect on themselves, re-think their position in the world, explore interdependences of micro- and macro-systems, ponder transience, experience their own existence usefully and, finally, develop a new kind of sensitivity.

Relevant opportunities are provided by narrative and biographical methods, which help verbalize inner experiences and make sense of life events. Telling their life stories, the clients can meaningfully arrange their reflections, re-interpret events in their lives, set important and less consequential issues apart, make sense of them and, ultimately, design their future lives (Björkenheim & Karvinen-Niinikoski, 2008; Guichard, 2014; Savickas, 2011b).

5.7 Conclusion

In scholarly discourse, responsibility is explored simultaneously in a variety of contexts, where different approaches and perspectives clash and dovetail. Attempts at abandoning anthropocentric thinking and endorsing biocentric, geocentric and eco-centric thinking stumble over conceptual problems and, as yet, it is rather difficult to decide whether, for example, the non-anthropocentric humanities model is at all viable. Still, the very debate on this theme is an expression of critical thinking about former philosophical insights and readiness to reassess these insights. Despite realizing the limitations and uncertainties intrinsic to these developments, practical counseling interventions need to adopt some framework of reference relevant to them.

In an ethical perspective, "the human is responsible for what he/she chooses. The human is also responsible for the shape that his/her decisions give to existence" (Popielski, 1989, p. 88). In the context of the Anthropocene, it is imperative to make sure that educational and counseling interventions, therein helping interventions within life and career design counseling, attend more closely than before to the consequences that people's decisions have not only for the present but also the future. What is at stake is thus responsibility for the generations yet to come. In this sense, counseling can contribute to the implementation of the sustainable development idea, which expresses dedication to investing wisely in the future.

The biocentric ethics framework helps develop a more comprehensive and inclusive view on the outcomes of actions humans undertake. Responsibility that such a position entails is not only "passively borne" but also "actively acquired," to use the distinction proposed by Ingarden (1983, p. 56). In other words, assuming responsibility for relations with the world must not only be a response to changes that have already taken place but also precede them and actively anticipate their effects. It means that counseling must help in goal-setting, short- and long-term, relevant to individual, local and global projects. Counseling should also engage in promoting integrated actions of individuals, organizations, communities and states.

Such an approach makes it necessary to devise a new model of counselor education and training in order to prepare practitioners for engaging in counseling for the future. In both university courses for counseling candidates and professional development programmes for counseling professionals, learning outcomes should not be limited to skilful application of diagnostic tools but include, primarily, attitudes such as responsibility, sensitivity and openness to other people and the entire world. This entails a more pronounced emphasis on professional ethics and experiential learning (Kolb, 1984) involving contacts with various social groups, as well as employers (Pouyaud, 2016b). For this to be possible, university teachers must abandon their formal lecturer role so as to become mentors and engaged partners/companions.

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Chapter 6
A Value-Centered Approach to Decent Work

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6.1 Introduction

During the last three decades, several structural and global phenomena have induced changes and transformations in the nature of work and demands of the labor market, creating new opportunities for workers but also bringing them to face new risks and challenges. These changes, which affect employment conditions but also people's relationship to work and ultimately their professional trajectories, may be identified at different levels.

One can point out demographic alterations among these changes, resulting from the aging of populations and important immigration flows (Beets & Willekens, 2009; Labrianidis, 2014) which have profoundly modified the workforce of western countries, thus increasing diversity at the workplace (Burke & Ng, 2006). These have also resulted in workplace discrimination and barriers faced by specific cultural (Nunez-Smith et al., 2009) or age groups (Roscigno, Mong, Byron, & Tester, 2007).

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Another important change can be attributed to the fast-paced and intense technological evolution, which put entire occupational sectors at risk of automation and computerization but also create a need for new professional skills and profiles (Arntz, Gregory, & Zierahn, 2016). Let us also mention important environmental threats and challenges, in terms of climate change and depletion of fossil resources, which require different industrial models, new professional skills and maybe even new career models to ensure sustainable development. Finally, economic changes and intense market-based pressures resulting from globalization, aggravated by the recent financial crisis and subsequent economic recession, have led to a highly competitive and uncertain labor market, characterized by organizational restructuring and massive layoffs, as well as increased job insecurity and forced career transitions for workers.

Western post-industrialized societies are not the only affected by these changes and many developing economies also face new challenges. For instance, in most of the post-colonial societies in Africa, high valorization of white-collar occupations to the detriment of technical activities has led to a neglect of technical as well as vocational education and training (TVET) in favor of general academic education (African Union, 2007; Bomda, 2008).

However, TVET reveals to be determinant for sustainable economic development as well as job opportunities (European commission, 2015; Nahm, 2017) and these countries may need to reform and diversify their training systems in order to ensure access to qualified work for their youth. Another important issue is the improvement of labor standards and the promotion of fair and decent professional opportunities in all types of occupational sectors. Indeed, the informal sector – largely dominated by women – has been showed to represent from 8 to 43% of total employment in developing countries (Charmes, 2000), whereas decent jobs, characterized by fair wages and regulated employment conditions, are those provided by the formal sector (Heintz & Pollin, 2003).

As a result of these fast and dramatic changes, people have to cope with a less stable, less structured and highly complex social, cultural and economic environment, which leads to a larger variety of life and career paths (McMunn et al., 2015). Authors have observed a shift from traditional to protean or boundaryless careers (such as Briscoe, Hall, & Frautschy DeMuth, 2006) and brought attention to new forms of employment and categories of employees, such as "Moonlighters" – people holding one or several jobs in addition to their main job – (Inness, Barling, & Turner, 2005), "Bridge employment" – part-time, self- or temporary employment during the transition to retirement – (Gobeski & Beehr, 2009; Kim & Feldman, 2000; Wang, Zhan, Liu, & Shultz, 2008) or "Boomerang employees" – people ending up working for a former employer due to frequent changes (Swider, Liu, Harris, & Gardner, 2017).

It appears also that, when facing the challenges of the modern labor market, characterized by high demands of continuous qualification and adaptation, certain groups or individuals are at risk of long-term exclusion from fair and decent work opportunities. Among them, one can mention low-skilled young workers (recently

designated as NEETs, (Eurofound, 2012; OECD, 2010) or senior job-seekers (Perry & Parlamis, 2005).

In such a fast-changing and unstable environment, life and career courses seem much more versatile as well as diverse and people can no longer rely on the support of structured social norms and institutions, or identify predictable stages when facing choices and transitions (Fournier, Zimmermann, Gauthier, Masdonati, & Lachance, 2016). As observed by Guichard (2015), individuals "must identify for themselves their fundamental values or "key goods" that serve this holding function and allow them to construct their lives and careers." (p. 15).

In line with these observations, this chapter intends to provide a conceptual framework for career interventions designed to help clients attain decent and meaningful work. To do so, we will focus on a series of questions: which should be the purpose of such interventions? In other words, should the goal (for example decent and meaningful work) be elaborated top-down, externally and a priori, based on political agendas, economic needs and theoretical views, or should we rather empower our clients to define and identify what seems decent and meaningful to them? If so, how can we access these subjective meanings and goals?

In the first section, we will bring central notions and necessary distinctions in order to offer a holistic and complete perspective of decent work, going beyond normative definitions to make place for subjective needs and purposes. The second section will address the use of values as a compass for action as well as a source of meaning and motivation in career and life design interventions. We will discuss how interventions could explore clients' subjective experiences (such as perceived work conditions and contents) and identify their personal needs and purposes (such as meaning and relationship to working) to help them assert their identity, express their personal and collectivistic values and guide their intentionality.

6.2   Towards a Subjective Definition of Decent Work

Since first mentioned in Article 23 of the United Nations Universal Declaration of Human Rights (United Nations, 1948), the concept of "decent work" has become a societal issue and a political priority at an international level. For instance, one of the goals set by the United Nations within the framework of the 2030 Sustainable Development (United Nations, 2015) is to promote sustained, inclusive and sustainable economic growth, full and productive employment as well as decent work for all (p. 23).

The definition of decent work is generally inspired by the International Labour Organization's Agenda (ILO, 2008) which provides guidelines highlighting important goals to be achieved and necessary actions to be taken, such as the promotion of sustainable and equal opportunities to dignified and just employment conditions, development of social protection and access to social dialog for workers. Such a political initiative is praiseworthy, as it constitutes a precious collective agreement and a necessary framework to promote decent work (Ghai, 2003).

However, scholars have argued the initiative is insufficient, as it mainly leads to an objective and external definition of "decent work" based on macro-level economic indicators (such as unemployment rates and mean salaries) and thus neglects the subjective factors involved in the human experience of working. Indeed, even though they are essential to grasp the state of the labor market and economic constraints, external indicators "reveal little about how well a labor market is meeting the needs of a society and its workers" (Blustein, Olle, Connors-Kellgren, & Diamonti, 2016, p. 4).

From a psychological perspective, Duffy and his colleagues' (2016, 2017) recent conceptualization highlights the importance of also considering people's subjective needs and experiences in order to offer a complete definition of decent work as an addition of five components: (a) physically and interpersonally safe working conditions, (b) hours that allow for free time and adequate rest, (c) organizational values that complement family and social values, (d) adequate compensation, and (e) access to adequate health care (Duffy et al., 2016, p. 130).

We adhere to such a definition and set focus on the third component to develop a subjective, value-centered perspective in complement to the standard – and somewhat normative – parameters of objective conditions of decent work. Indeed, such a consideration would complete the ILO viewpoint of decent work, promoting fair and decent economic opportunities for all workers.

This is furthered by the concept of "humane work" (Friedmann, 1950, IN Guichard, 2016), which puts the focus on the study of work organizations and conditions which nourish – or neglect – the subjective needs of workers, in terms of self-construction and self-actualization which thus impact their health and well-being. In other words, "such issues of the organizational conditions for human(e) working open a critical perspective on work that complements the ILO's viewpoint, in which relations between the organizational frameworks of work and the construction of individual subjects are left unexamined" (Guichard, 2016, p. 181).

6.2.1   Work Conditions, Work Contents

An objective description of decent *work conditions* might be completed with the subjective definition of decent *work contents*. This conception is in line with the distinction made in French sociological literature between employment conditions, which represent the extrinsic framework and characteristics of people's work (such as salary, security and social protection) and their work contents which refer to central aspects of their everyday tasks as well as specific characteristics of their occupation (Paugam, 2000).

Focusing both on work conditions and contents implies adopting a subjective perspective, since satisfaction with work contents depends on how workers perceive the characteristics of their tasks and attribute meaning to them. One illustration of the relevance of such a subjective perspective can be derived from studies of "dirty work" (Hughes, 1962). It appears indeed that people engaged in "occupations that

society tends to view as physically, socially or morally tainted" (Hughes, 1958, p. 122) may still succeed in finding meaning and experiencing satisfaction at work (Ashforth & Kreiner, 2013).

From such a perspective, the more or less decent nature of a given occupation stems not only from objective conditions or the view a society imposes on it, but also from the perception of the workers themselves as for it's meaning and purpose. In other words, "individuals may derive self-serving meaningfulness from their work that outsiders would find questionable" (Ashforth & Kreiner, 2013, p. 129). This brings us to refuse a normative conception of "decent" and "dirty" work as two objectively identifiable and opposite poles, but rather design person-centered interventions that consider, respect and reinforce individuals' motivations and abilities to seek meaning in consistency with their personal values and beliefs. Decent work could thus be associated with meaningful work, for example "the overall degree or amount of meaning people perceive or find in their work", arising "from work that people find worthwhile, as well as from work that gives people a sense of purpose" (Dik, Byrne, & Steger, 2013, p. 4).

6.2.2   *Meaning of Work, Meaning in Work*

Meaningful work can be considered as the goal of people aspiring to decent work and is defined subjectively. However, a clear distinction has to be made between the notions of meaning of work and meaning in work. Rosso, Dekas and Wrzesniewski (2010) observe a general confusion around these two conceptions, reporting that "when scholars refer to the 'meaning of work,' they are usually referring to either the *type* of meaning employees make of their work ('meaning') or the *amount* of significance they attach to it ('meaningfulness')" (p. 94).

The degree to which work is meaningful, namely meaning *in* work, depends then on what provides meaning to it for a given person in a given situation at a given moment, in other words the meaning *of* work. In other words, "*Meaning in work* refers to the amount of meaning people experience, whereas *meaning of work* refers to the specific content of work that provides people with meaning" (Dik et al., 2013, pp. 4–5).

The conceptual distinction between meaning *in* work and meaning *of* work echoes that of work conditions and contents and is crucial in order to form a broad and complete definition of decent work. Focusing mainly on the meaning in work may imply pre-establishing a definition of a "prototypical" meaningful work and assuming workers might/should aspire to that type of work. This hints then a normative vision of decent work, its characteristics being defined *a priori* according to socially or culturally determined indicators. This could lead, for example, to social expectations and injunctions prioritizing work as a calling or a vocation and thus avoiding or depreciating work as a job (Wrzesniewski, McCauley, Rozin, & Schwartz, 1997).

In contrast, adopting a person-centered approach to grasp the meaning of work implies first and foremost investigating which characteristics work should have according to the particular person engaged in it. It also requires paying attention to the subjective experiences of work components and characteristics which fulfill basic needs of the people who perform the work.

Indeed, when people report their work conditions as corresponding to the components of a decent work, they might be more likely to experience satisfaction of their basic needs as well as well-being and fulfillment at work (Duffy et al., 2016). They might also assign more elaborate meanings to their tasks and engage in a range of constructive behaviors at work. By analogy, when people perceive work characteristics as associated to their implicit superordinate goals (stemming from dispositions such as personality traits), they might experience their job as meaningful (Barrick, Mount, & Li, 2013).

Such viewpoints are in line with the life design paradigm, which advocates a shift from prescriptive counseling towards intervention models that focus on subjectively defined meaningful roles and environments (Savickas et al., 2009). In such interventions, decent work is not externally predetermined but rather explored through the specific bond and relationships that people build and maintain with the work sphere (Steger, 2014).

6.2.3 Relationships to Working

Pursuant to the life design paradigm, which stresses the importance of considering subjective careers and the uniqueness of every life path, we recommend conceptualizing decent work through the multiple meanings that can be attributed to work. Such a non-normative stance implies the necessity to identify factors, processes and conditions that influence and determine the types of meanings people attach to work.

According to the Meaning of Work International Research Team (Mow, 1987), for example, meaning of work depends on its centrality in life, perceived social norms and the goals people try to achieve through work. Referring to work ethos, Mercure and Vultur (2010) identified three core factors determining the meaning of work of Canadian workers: the perceived absolute and relative centrality of work, finalities of work and people's attitudes toward managerial norms.

In line with this research, an international project carried out recently at the Laval University under the aegis of the UNESCO Chair of Lifelong Guidance and Counseling addressed meaning of work as people's relationship with working, namely the bond between the individual and work (Fournier & Cohen-Scali, 2016). The project highlights six dimensions of the relationship to working: the absolute importance people attach to work; its perceived relative importance according to other life spheres; the goals people try to attain through work; their expectations toward the working life; their perception of employers', society's and workers' obligations and duties; their definition of decent work.

Overall, relationships to working seem to be determined by role identification processes (centrality of work, absolute/relative importance) and expectancies (such as work goals, functions and finalities) within a normative framework (such as representations of duties, obligations as well as managerial and social norms) (Lahrizi, Masdonati, Skakni, & Fournier, 2016).

6.2.4   *Value of Work, Work Values*

As substrates of expectancies, role identifications and norms, values influence, either implicitly or explicitly, people's relationships to working. Expectancies toward work are driven by work values that point to what people seek to achieve by working and what they consider important in their work (Masdonati, Fournier, Pinault, & Lahrizi, 2016). Work role identifications depend on the value of work in people's life or its salience, both in general and comparatively to other life roles (Ng & Feldman, 2007).

Both work values and the value of work are influenced by norms and opinions about work that are socially and culturally driven as well as prescribed (Brown, 2002; Harpaz, Honig, & Coetsier, 2002). In other words, relationships to working might result from the combination of the *work values* of a person and *value of work* in her or his life (Hartung, 2014), within a given configuration of social and cultural *values about work*.

6.3   **Impact of Life Design Processes on Career Paths: A Value-Centered Approach**

The life design paradigm poses the question of "How may individuals best design their own lives in the human society in which they live?" (Savickas et al., 2009, p. 241). In order to provide answers to this central question, scholars and practitioners aim at the understanding of individual and environmental factors, as well as their complex interrelations in terms of dynamic processes that protect people from vulnerability or exclusion and ultimately lead them to perceive their life as purposeful and fulfilling.

The perspective here is holistic and dynamic. It is holistic in that it goes beyond professional life to encompass people's other life domains, such as family and associative life, as well as understand how they negotiate between them to maintain balance and pursue their life goals. It is also dynamic by considering environments as evolving over time and people as actively adjusting to environmental resources and constraints, or as reactively adapting their own resources and vulnerabilities in their interaction with the context.

As suggested by many career theories (see for instance the social cognitive career theory by Lent, Brown, & Hackett, 1994), people's behavioral expression – in terms of career choice and development – is dependent on social contingencies and their own personal predispositions. However, this expression can be regulated by personal resources or "life-design processes", such as adaptability, narratability, and intentionality (Hartung, 2015), that moderate the relationship between people's predispositions and their behavioral expression.

Such personal resources allow individuals to take into account the environmental contingencies in order to express adapted behaviors (Rossier, 2015). Being able to display adaptive behaviors should not be understood as passive assimilation of labor market rules as well as organizational trends and demands. It may also involve the individuals' ability of modifying their environment to proactively adapt it to their own needs and values.

Moreover, life design processes also include representations and identity dimensions, which operate as meta-competencies mobilized by people in their effort to manage their lives and career paths. Through these processes, people strive to develop and update their self-concept, representations of the environment and the interaction between both in space and time (Rossier, Maggiori, & Zimmermann, 2015) in order to link their past, present and future (Savickas, 2015).

However, in a highly unstable and complex environment, narratives and intentionality may represent demanding and critical tasks and sometimes lead to maladaptive functioning and vulnerability. Helping people design their lives implies assisting them in the de-re-co-construction of their self-representation to rediscover their identities. Within the life design paradigm, career counseling interventions should thus pursue two main objectives: to help clients restructure and redefine their life stories through narrative processes, as well as enable them to identify new goals and imagine new paths towards developing decent and meaningful life and work (Rossier et al., 2015; Rossier, Ginevra, Bollmann, & Nota, in press), thus fostering their intentionality. Consequently, life design processes imply a reciprocal link between self-consciousness and intentionality.

In a recent review and model, Rosso et al. (2010) suggested considering four ways to find meaning at work (individuation, contribution, unification and self-connection) and that the development of this meaning is sustained by a plurality of mechanisms, such as authenticity, belongingness, transcendence or cultural sense making. Baumeister (1991) already suggested that meaning in life implies having a goal, in line with our personal values, that seems accessible and valued according to our social and historical references. Values and meaning are closely connected and many researchers have considered values as a source of meaning (for example Abessolo, Hirschi, & Rossier, 2017). In this context, meaning may result of the application of a personal value to a concrete action or goal. Personal values might thus give a direction to peoples' intentionality.

6.3.1 Values As Career Path Landmarks

Values are generally viewed and defined as a hierarchized system of context independent beliefs pertaining to desirable end states or modes of conduct that guide the selection or evaluation of behaviors, people, and events (Schwartz, 1992). The first theory of values was provided by the philosopher Spranger (1928) who identified six types of values present in every individual but varying in terms of level of importance: theoretical, economic, aesthetic, social, political and religious.

Among the various authors who have contributed to the understanding of values, Rokeach (1973) defined values as "enduring beliefs that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence" (p. 5). This conceptualization differentiates between values that either represent goals (for example terminal values) or means (such as instrumental values).

Super's (1973) theory postulates a hierarchy among needs, values and interests. According to Super (1973), needs are *general* components of values which represent the lacks or requirements that organize and drive the individuals' behaviors, whereas interests are *specific* expressions of values which represent the objects or activities through which individuals seek to satisfy their values. Values may therefore represent psychological and desirable goals that drive individuals toward the objects or activities perceived as most likely to fulfill their needs.

The theory of Schwartz (1992) views values as motivational goals or responses expressed by individuals and groups in coping with three universal requirements: biological needs, social interaction as well as group functioning and survival. In relation to values, work values are viewed as specific expression of general values in the work context (Ros, Schwartz, & Surkiss, 1999).

6.3.2 Values As a Compass for Action

Super's (1980) life-space/life-span theory of career development is one of the most comprehensive approaches to understanding the role of values in careers. Within his theory, values are assumed to influence career self-concept, which represents a personal understanding of one's own abilities, interests, values and choices throughout the career stages (for example growth, exploration, establishment, maintenance and disengagement). The Value Scale (Nevill & Super, 1986) was developed to describe 21 vocational values (including achievement, aesthetic and status) an individual may pursue to satisfy his or her vocational needs.

Savickas' (1995) career construction theory considers values as motivational career constructs. In comparison to needs and interests, they represent psychological incentives that give meaning to life histories and direct action. According to Savickas (2014), a need represents a *tension* or gap in life (for example a personal limitation), a value represents an *intention* or a compass for action (such as a role

model) and an interest represents an *attention* or a route towards a destination (for example an occupation). Both Super and Savickas recognize the role and importance of career environment, roles and stages in the development and implementation of values in careers.

To highlight values when addressing individuals' career choices and preferences, two complementary approaches can be used: nomothetic and idiographic. The nomothetic approach uses values inventory scores to depict the relative importance individuals place on specific values or work values. Ipsative or normative scores can be calculated to create values hierarchy for an individual or identify groups of professionals the individual resembles the most.

Schwartz's (1992) Values Survey as well as Nevill and Super's (1986) Values Scale can be used as examples to implement this approach. However, the problem with this method is that "individuals can be lost in the crowd of variables or people" (Dollard, 1949). Instead, the idiographic method puts emphasis on individual uniqueness and singularity. Personal experiences and stories represent means by which an individual can extract meanings and construct career choices and preferences. A Career Construction Interview where the counselor asks the client to recall early experiences as well as name and describe his or her role models may therefore represent an example to take individuality into account.

6.3.3   Values As a Source of Motivation

In the life design paradigm, narration helps to determine a vocational goal that has to be put into action. In fact, according to the living system theory of vocational behavior and development (Vondracek, Ford, & Porfeli, 2015), an individual is permanently trying to achieve a specific goal in a given context. The goals that can direct an individual's behavior are hierarchized in a system where the attainment of subordinate context-specific goals (such as attending to a patient) can lead to the achievement of superordinate goals that are independent from the context (for example benevolence) (Krumboltz & Nichols, 1990). In this sense, these superordinate or core goals can be thought of as the individual's values that will contribute to giving direction and meaning to the individual's behavior, and thus increase his or her motivation to achieve a goal. Such meaningful behaviors can be considered as "actions," as opposed to automatic habits and responses (Achtziger & Gollwitzer, 2008).

However, although motivating, the goal setting process will not be sufficient to engage the person to strive toward and achieve a goal. Indeed, according to the Rubicon model of action phases (Gollwitzer, 1990; Heckhausen & Gollwitzer, 1987), goal setting and goal striving activities are governed by different psychological processes. The Rubicon model posits that a course of action implies four phases: (1) the predecisional phase during which the individual determines which goal to pursue, according to the desirability and feasibility of several potential goals; this deliberative process culminates in the formation of intention, that is commitment

to pursue a goal; (2) the preactional phase where the individual formulates plans to reach the goal; (3) the actional phase where the individual performs the actions toward the goal achievement, and (4) the postactional phase where the individual compares the outcomes of his or her action with the initial intention. The goal will be deactivated if achieved, while the person may either lessen his or her expectations if not successful in their attempt or resume their efforts toward the goal attainment.

According to Rokeach's (1973) model, the values may be implied both in the motivational process of goal setting and preactional phase where the plan to reach the goal is set. Therefore, in the life design framework, the process of moving from narration to action will require transforming wishes into intention by examining the desirability and feasibility of the considered objective as well as developing an action plan in order to transform intention into action. Therefore it seems necessary to take environmental constraints and opportunities into consideration in the goal setting and planning processes.

6.3.4   Values in Context

As discussed previously, fast recent socio-economic evolutions have considerably changed the context in which individuals pursue their values, as well as the scientific conceptions and models of career paths. If certain traditional theories might have neglected environmental variables (Inkson & Elkin, 2008), perhaps precisely because context was previously more stable or at least perceived as such, recent models appear to take contextual factors more into account (see for instance Duffy et al., 2016; Vondracek et al., 2015).

Among the latter, Brown (2002) underlines how values are shaped by the cultural context of the individual. For instance, a person with individualistic social values will base his or her choice primarily on work values while an individual with collectivistic social values will put more weight on significant others' expectations and decisions. Moreover, when choosing an occupation, one must make several estimates such as personal abilities, values or skills. People from minority groups or with low SES might not be as proficient in estimating their abilities, or "may have the perception that they have little control over their lives" (Brown, pp. 481–482).

In fact, since people from minority groups or with low SES are more susceptible to lack the social capital to make such estimates or feel in control of their lives, both phenomena probably reinforce each other. Additionally, belonging to a minority group can have more direct effects on careers, demonstrated by research in France where young adults of African origins were less likely to be selected for a job interview than individuals with a more "traditional" French origin (Cédiey, Foroni, & Garner, 2008). Context provides and constrains opportunities as well as the range of available options for an individual, and several authors (Brown, 2002; Guichard, 1996) emphasize how children build self-concepts and a zone of acceptable options through context and environment feedback.

The importance of context on values and career paths has implications both in research and practice. First, several researchers (Diewald & Mayer, 2009; Shanahan & Porfeli, 2002) have advocated for a better integration of lifespan psychology and life course sociology to gain a better understanding of person-context interactions. This is notably done through longitudinal research designs starting early in the lifespan, interdisciplinary and international studies, or integration of contextual information measured independently, for instance by using geographic information tools.

Second, counselors should keep in mind that their practice also constitutes an element of the environment and should remain conscious of their own framework and sense of belongingness when carrying out interventions (Ford, 1992). Guichard (2015) stresses that individuals are increasingly seen as governors of their work pathways and therefore should develop abilities to understand and identify opportunities in their environment.

Consequently, the counselors must help the counselees gain a better comprehension of their environment and how to navigate through it. This task is especially important when working with clients belonging to a minority, or a potentially marginalized and/or discriminated group. Interventions should aim at sensitizing such clients in order to help them adapt to the values-laden expectations of the workplace, without abandoning or compromising their own values (Brown, 2002).

In a similar perspective, Duffy et al. (2016) integrate critical consciousness (which includes "a critical analysis of social and structural contributions to societal inequities" as well as a sense of empowerment and concrete actions to change inequities) in their psychology of working theory and highlight how it "may lead to greater agency by moderating the negative impact of marginalization and economic constraints on developmental processes" (p. 137). Nevertheless, critical consciousness or understanding of one's own context should not be limited to specific social groups since our current complex and ever-changing environment can lead everyone to question and reflect upon his or her own values and career path (see for instance Rossier, 2015; Rossier et al., 2015).

6.4   Conclusion

We posit that it is necessary to help people reach a decent occupational situation both from an objective and subjective viewpoint. Therefore, the aim of this chapter was to propose an overarching perspective, based on a value-centered, life design-based conception of decent work, that could serve as a general framework for practitioners in their effort to elaborate and implement specific intervention methods and strategies.

Indeed, given the impact of contextual constraints on personal and career trajectories, there is a great need for national public policies and international agreements to define some rules and standards in a highly unstable environment (Barrientos, Mayer, Pickles, & Posthuma, 2011). For this reason, the efforts of international

organizations and associations, such as the International Labour Office, Organisation for Economic Co-operation and Development and International Association for Educational and Vocational Guidance, are of prime importance for the future of our societies in order to promote social justice, decent work and decent lives for all.

Focusing also on a subjective viewpoint implies gauging specific relationships to work, which lead to the identification of personal meaning of work. Assessing people's value systems, in terms of the value of work as well as work values, represents a concrete and promising avenue in order to grasp relationships to work. Such analyses of multiple meanings of work through an understanding of values underlying relationships to work might enable the identification of effective *ad hoc* strategies aimed at reducing the gap between clients' current situation and what they subjectively consider as decent in the work sphere.

In sum, career counseling interventions should not only aim at reducing the gap between people's current jobs and a normative, externally constructed definition of decent work. In our interventions, we should also aim at understanding the specific type of meaning people give to work and subsequently help to reduce the possible gap between their subjective meaning and current work situation. We adhere to Steger's (2014) position, considering that "if we are careful to help clients lead themselves to their own definitions of what would be meaningful about work, then we would not risk imposing any other values than people's rights to determine their own course with dignity" (p. 242).

However, the limits to a narrow understanding of such a value-based approach should be mentioned. It appears that, by focusing exclusively on subjective and personal definitions of meaningful work, we would only partially answer to the central question posed by this book, how we can reconcile our clients' aspirations to attain decent and meaningful work with our societies' needs for fair and sustainable development. Indeed, in order to address the contemporary environmental (such as depletion of natural resources and global warming), economic (for instance unfair and inequitable distribution of material resources and job opportunities) and political (recent political instability and conflicts as well as resulting migration flows) crises as well as future challenges faced by our societies, "work must be examined in relation to far broader issues, such as how it impacts the planet and what kind of human beings and what world it contributes to constructing" (Guichard, 2016, p. 186).

The challenge of life design career counseling is then to promote objectively decent working conditions, through advocacy of dignity and equality on the labor market, as well as foster subjectively meaningful working experiences, through interventions focusing on meaning making, work values and identity building at the workplace. Nevertheless, value-based interventions should not only aim at the expression and satisfaction of individual values and needs in terms of self-enhancement and personal growth, but also highlight the consideration of collective needs and collectivistic values in terms of self-transcendence and social utility.

We should indeed bear in mind that the need for "moral rectitude" and the research of "social utility" are central ingredients of meaningful work (Morin & Forest, 2007). Therefore, even when working with individuals, we should strive for

the promotion of ethical principles and foster collective responsibility as well as the sense of relatedness that respond to the contemporary challenges of the labor market and world of work in terms of sustainable growth and equitable development.

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Part II
Life and Career Design Interviews and Dialogues Based Interventions

Chapter 7
Responsibility in Life Designing and Career Construction of Women with Low Employment Skills

Gudbjörg Vilhjálmsdóttir

7.1   Introduction

People are responsible for their own existence, according to existential theory (Cohen, 2003), but at the same time situations in life can be more or less difficult to handle (Sartre, 1946/2007). Our reflexive response to a situation is what constitutes our responsibility (Árnason, 2008). The concept of career adaptability, from career construction theory, is defined as the ability to willingly adapt to career changes from within surroundings. The career adaptability concept and responsibility concept are similar in their focus on the individual's reflexivity on life changes (Rottinghaus & Miller, 2013; Savickas, 2011). Each individual is surrounded by situations or contexts and can, by self-reflection, gain strengths when facing them.

Lack of education is an example of a hindering condition. Lower skilled workers are defined here as those who have no formal or certified training after compulsory education and also those who have dropped out of upper secondary education (Lerman & Schmidt, 1999). Lower skilled workers have not been in focus in career psychology literature (Muse & Pichler, 2011) but deserve more attention (Blustein, 2006, 2011). A strict routine, low task variety and low job control are characteristics of low skilled jobs (Muse & Pichler, 2011). Being a woman with low employment skills means that you probably have a so-called woman's job, defined as positions where at least 75% of the workers are female (Jónsdóttir, 1996). Outside of work, low-skilled women, as is the case for women in general, have primary responsibility for housework, childcare and unpaid work (International Labour Organization, 2003).

The social position of women has resulted in the fact that they are overrepresented among the poor, since a third of all American women are living in, or close

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to, conditions of poverty (Shriver & Center for American Progress, 2014). The same trend has been measured in Iceland in 2010 with 19% of women aged 18–24 defined as receiving low wages, with the percentage being 9% for the whole population (Statistics Iceland, n.d.). Single motherhood and the lack of a college degree are two of the strongest indicators of poverty (Shriver & Center for American Progress, 2014) and the experience of marginalization "is a critical barrier to securing decent work" (Duffy, Blustein, Diemer, & Autin, 2016, p. 132).

Oppressive conditions that people face in their careers and barriers to decent work within the occupational structure have been ignored within career development theory (Blustein, 2011; Heppner & Ae-Kyung Jung, 2013). The Psychology of Working Theory (PWT) "was originally developed to call for a new way of conceptualizing the work lives of those with limited privilege and volition" (Duffy et al., 2016, p. 132). Its target group is people from underprivileged classes whereas, according to the Psychology of Working Theory, career development theories have traditionally concentrated on people with higher levels of privilege. It is therefore a new challenge in the career counseling profession to study people in an underprivileged position in the labor market.

One way of approaching low skilled workers in career counseling is by listening to their stories. This provides a link with life design counseling which is based on stories told by counselees. One of its aims is to change the client's career story into one of power and positivity. The story we tell about ourselves is not an objective truth that exists independently of our minds (Rorty, 1989) and can therefore be changed, a process which Savickas (2011) describes as converting symptom into strength.

Life design counseling takes the context people live in into account and asks: "How may individuals best design their own lives in the human society in which they live?" (Savickas et al., 2009, p. 241). This means that other activities in life, outside of work activities, are addressed in the career intervention. The Career Construction Interview is such an intervention since it "focuses on how we develop our own life narrative with an understanding of our social context" (Heppner & Ae-Kyung Jung, 2013, p. 84).

This chapter explores how women with low employment skills can be assisted in overcoming barriers and changes in their careers by reframing their story in a Career Construction Interview. The aim of the intervention is to enhance self-reflexivity, measured as career adaptability, as well as assist in goal setting. This will hopefully create favourable conditions for access to decent work.

7.1.1 Decent Work

Access to decent work is more difficult for marginalized people (Duffy et al., 2016), who work at low paid jobs to earn a living or are unemployed (International Labour Organization, 2003). Before further describing the experience of the low skilled members of society we will look at definitions of decent work and how psychology can broaden the scope of the concept.

The decent work agenda of the International Labour Organization (ILO) was launched in 1999. Its primary goal is "to promote opportunities for women and men to obtain decent and productive work, in conditions of freedom, equity, security and human dignity" (International Labour Organization, 1999, p. 3). The ILO's decent work concept is formulated from the point of view of policy practices, world market economy and human rights (Pouyaud, 2016).

According to recent writings by researchers within counseling psychology, this definition could be enriched by psychological studies and interventions on work (Blustein, Masdonati, & Rossier, 2017; Duffy et al., 2016; Pouyaud, 2016). These new writings add a subjective dimension to the working experience. Work needs to be meaningful in order to form a basis of self-respect (Deranty & MacMillan, 2012) access to decent as well as dignified work is a fundamental aspect of well-being (Blustein, Masdonati, & Rossier, 2017). Workplaces permit growth as well as learning and are places where people find purpose and meaning in life. Working is an experience of meaning making in life as it gives opportunities of empowerment, such as work relationships and expression of personality (Blustein et al., 2017).

7.1.2   Low Skilled Workers

Research has shown that people with low skills have fewer opportunities in today's work places (Alexander, Entwisle, & Kabbani, 2001). The reason why people do not pursue further education after compulsory education are both individual and social in nature, but the career effects include that their occupational range is narrower, salaries are lower, they are prone to unemployment and less participation in lifelong learning (see Blustein, 2011; OECD, 2001; Rumberger & Lamb, 2003).

An example of a barrier that prevents women, in particular, from finishing a degree in upper secondary school is early motherhood (Gibb, Fergusson, Horwood, & Boden, 2014; McNeal, 2011). Other barriers include learning difficulties (McNeal, 2011), overall lack of support from significant others and juggling more responsibilities than men with the dual role of provider and caregiver in the family (Enns, 2000; Fassinger, 2005).

Women in these conditions are economically disadvantaged (Gibb et al., 2014) and more likely to be unemployed at some point in their lives (OECD, 2011, 2012). It is also very probable that they are more likely to be denied access to meaningful and decent work (Duffy et al., 2016) as well as not experience the freedom of pursuing a preferred career, which often means they blame themselves for their vocational situation (Heppner & Ae-Kyung Jung, 2013). A United Nations report (Herath, 2011) on women's access to decent work has identified barriers to skills training, such as problems in access to formal education or early dropout rates, lack of access to skills-based non-formal training as well as social and cultural impediments hindering skills training and development.

Many adults living in Iceland find themselves without formal training. Around 25% of the labor force in Iceland is low qualified in the sense that they have no

formal training after compulsory education (Statistics Iceland, 2017), which is quite a significant number of people marginalized in in this manner in the education system. A system of adult education centers has been established all around the country that provides training and career counselling (Vilhjálmsdóttir, Dofradóttir, & Kjartansdóttir, 2011). A comparative research on adult guidance in the five Nordic countries has revealed that the emphasis is on individual counseling exploring personal abilities as well as interest and educational choice (Vilhjálmsdóttir et al., 2011). It is therefore of interest to develop new counseling methods for unqualified workers.

7.1.3   How Can Life Design Counseling Help?

Career is first and foremost an idea (Savickas, 2005) and the aim of a life design counseling intervention, such as the Career Construction Interview (CCI), is to clarify the meaning of the career in a client's life. The focus in a CCI intervention is on the future and responsibility we have in shaping what is to come (Ferrari, Sgaramella, & Soresi, 2015). It is a method that can elicit and shape the narratives in the client's story, by asking him or her to tell small stories (micro-narratives) and weave them into a life-story (macro-narrative) with life themes and career patterns. This macro-narrative will then serve as a guide for decisions concerning the future based on a client's deeper self-understanding. This method has three phases: (1) construct a career through small stories; (2) deconstruct and reconstruct the small stories into a large story; and (3) co-construct the next episode in the story (Savickas, 2011). A career goal emerges from the story told by the client.

The CCI is based on a series of questions that have worked best in Savickas's experience using a protracted trial and error method (Savickas, 2011). The questions are shown in Table 7.1. The opening question is important because it is the basis of the contract of goals to be attained in the counselling session. The next questions are about role models, favorite magazines, all-time favorite book, favourite saying and early recollections. In the question about role models, the counselor asks for three characteristics of the characters mentioned.

Likewise, the counselor asks for three different memories in the question on early recollections. The counselor is looking for themes in the client's life in each question. The five questions are chosen as they are a gateway to understanding different aspects of, for example, the life story, self-concept and script (Savickas, 2011), with Table 7.1 showing the purpose of each question. The material for building narrative identity in the counseling work is the stories that come up: "Stories serve as the construction tools for building narrative identity and highlighting career themes in complex social interactions" (Savickas, 2011, p. 38).

Savickas' approach has mainly, although not exclusively, been used with educated individuals or young people in education. In this chapter the Career Construction Interview method will be explored with two adult women with low skills or no formal training after compulsory education so as to explore how these participants see their careers unfolding in a story.

Table 7.1 Career Construction Interview questions and their purpose

Question	Purpose
Opening question: How can I be useful to you as you construct your career?	Elicit counseling goals
1. Who did you admire when you were growing up? List three heroes/role models.	Portray the self
2. What attracts you to your favorite magazines or television shows?	Indicate manifest interests, preferred work settings in which to enact self
3. What is your favorite book/movie? Tell me the story.	Links self to settings
4. Tell me your favorite saying or motto?	Give advice to yourself as well as offer support and strategies for constructing the next episode in the story
5. What is your earliest recollection? List three.	State the central preoccupation or story

Source: Hartung (2015)

The interviews will be evaluated, which complements how Savickas (2015) has stressed the importance of evaluating sessions in the Career Construction Interviews. An Icelandic version of the Career Adapt-Ability Scale is used to evaluate progress in the interviews and to what extent the women become more able to adapt in their careers.

Research questions:

Does the CCI intervention assist participants in goal setting?
Does the CCI intervention reach the goal of enhancing the participant's career adaptability?

7.2 Method

The two participants in the case study were interviewed separately in two sessions of the Career Construction Interview (CCI). In the first session micro-stories were collected based on the five questions of the CCI described above. In a second interview counselor and client co-constructed a macro-story of the client.

7.2.1 Participants

The participants in the case study are two women, Eva, aged 34, and Betty, aged 27. Both of the participants have been victims of domestic violence and became mothers when teenagers. They are both employed in low skill jobs and are clients in an adult training center where they have received counseling.

7.2.2   Procedure

The participants were interviewed in two sessions of one hour by two counselors trained in the CCI method. Prior to the first session, the clients were not asked specifically about their background but revealed facts from their story either when answering the opening question or at the end of the interview, when trust had formed in the counseling relationship. The interviews were tape-recorded and analyzed with a literary method based on narrative semiotics developed by the author (Vilhjálmsdóttir & Tulinius, 2009, 2016).

7.2.3   Instruments

The CCI sessions were evaluated with the Icelandic version of the Career Adapt-Ability Scale (CAAS-I). It was administered to the two women three times: before the first session, after the second session and 5 weeks after the second session. The CAAS-I has the four international scales on concern, control, curiosity and confidence as well as two additional Icelandic scales labelled co-operation and contribution in all 36 items.

Each item is scored on a Likert scale from 1 (Little strength) to 5 (Very great strength). Group norms have been established in all age groups from 15 to 65 in a large national sample (N = 1575 (mean age 40.1 years, SD = 13.9, 729 males and 846 females)) in Iceland (Vilhjálmsdóttir, 2017). The development of the CAAS-I instrument is reported in Einarsdóttir, Vilhjálmsdóttir, Smáradóttir & Kjartansdóttir (2015) and Vilhjálmsdóttir (2017).

7.3   Case Studies

This chapter presents two case studies that use the technique of the Career Construction Interview (Savickas, 2011; Taber, Hartung, Briddick, Briddick, & Rehfuss, 2011).

7.3.1   Eva

Eva is a 34-year-old retail worker and has been working in this position for the past year. For 4 years prior to this she received health insurance benefits because she suffered from severe anxiety and physical illness. Six months ago she entered the adult training center and participated in a counseling program where she has recently started upper secondary studies for adults. "Entering here are the best steps I have ever taken."

Eva is a devoted mother of two girls, with her older daughter born when Eva was 17 years old. For the next 6 years, until she was 23 years old, Eva was in an abusive relationship. At the end of the former Career Construction Interview Eva confides in the counselor and tells her that she had been a battered wife but is now determined to go ahead without fear.

7.3.1.1   Eva's First CCI Session

Eva's answer to the opening question, "How can I be useful to you as you construct your career?", is as follows: "I just really want to know which direction to take and hmmm… that I can be positive towards my current situation." A week earlier Eva had enrolled in a training programme that provides the equivalent of a high school education, remarking of the decision: "That is a big step for me… really scary stuff. Really. I need to get over this fear."

When asked about role models, Eva mentions her paternal grandmother without hesitation. After the counselor tells her that she can think about singers and film stars that she looked up to when she was older, Eva names Tina Turner and Celine Dion as role models. The grandmother was strong and diligent, a great listener and the mother of eight children she took care of as a sole parent.

Both Tina and Celine are strong and kind women. Eva has listened a lot to Celine's songs and adores her texts, such as *Can't Live If Living Is Without You*. They are often about overcoming difficulties: "You lose someone and in life you just have to go on". Tina Turner's strength has been an inspiration to Eva: "the way she deals with this completely insane husband, Ike…"; "Her faith helps her … and she is kind to his children, whom she raises as her own."

It is not surprising that Eva says her all-time favorite story is the film *What's Love Got To do With It,* based on Tina Turner's life. Tina's strengths, her singing and kindness, helped her out of the abusive relationships she was in with her violent husband: "She frees herself from Ike. Through religion she got this strength."

When asked what attracts her to favorite magazines or television shows, Eva names *New Life*, a women's magazine. She is interested in the horoscopes, fashion and people telling stories about themselves. "I find it really interesting when people have experienced difficulties and manage to continue. When people are not prepared to accept being some garbage somewhere…"

Eva's favourite motto is that good things happen slowly. The first early recollection (ER) Eva labels is *The Caring Landlord*. Her family rents a house some distance from a small town and the landlord, who lives next door, is kind to her and her sister. Her second recollection, labelled *Girl be Careful*, is when she nearly gets run over by a car but escapes without injury. The third recollection, *Girl with Responsibility and Fear*, is connected with her first experiences of anxiety. She is left alone at home in the house and in charge of her younger siblings but feels insecure as she doesn't know when her mother is coming back: "This was a lot of responsibility and it was never acknowledged what a burden this was for me."

Another recollection was when Eva was 12 and given her first horse, named *When Victories in Tournaments Started Kicking In*. She remembered with pride that she was more successful in tournaments than rich girls in the town who had much better horses: "Here I did things little by little, my parents gradually gave me a better horse and so on. Remember my motto: Good things happen slowly. You do not start at the top."

7.3.1.2 Eva's Second CCI Session

Eva's early recollections tell a tale of insecurity, fear and responsibility. The last ER has the solution, that everything will turn out fine for Eva, even though it happens slowly. She was not born to riches, but with hard work and her strengths, she will be successful in her aims in the end. Like Tina Turner she does not need to feel inferior and will overcome all obstacles and difficulties as she has talents and can use them, like her role model, to create a better life.

Eva's interests reveal that she is a people person and especially interested in human dignity, such as how people overcome their personal difficulties. Like her role model Tina Turner, she cares for others and has an understanding of other people. When talking about career plans, she says that after high school she wants to become a human resources manager, which complements her strengths and talents.

7.3.2 Betty

Betty is a 27-year-old factory worker who has worked in several low wage jobs in previous years. She became a mother when she was 17 years old and now has two children. She no longer lives with the father of the children but he keeps harassing Betty because of money issues and the education of their children. She has been diagnosed with post-traumatic stress disorder because of psychological abuse in the relationship.

After Betty became a mother she has tried on four occasions to start high school studies but had learning difficulties that were diagnosed as maternal depression and was clinically depressed for 2 years. All her four siblings have graduated from university and Betty says that this is in accordance with her family's values. She is currently in group counseling working on personal issues.

Betty's parents divorced when she was 10 years old. Betty was traumatized when witnessing her mother's nervous breakdown upon discovering her husband's long-standing affair. Betty has found it difficult to understand that a few years after the divorce her mother remarried.

7.3.2.1 Betty's First CCI Session

Betty's answer to the opening question (how can I be useful to you as you construct your career?) of the CCI is: "I would like to know how I can arrange things so that my surroundings are more supportive. Where does my responsibility lie and when

does it lie with the situation I am in? I am extremely ambitious, but something always stands in my way and I am taken off course. I haven't made any progress in 10 years." When the counselor asks Betty about her future goals she says she wants to go to business school. While the answer to the opening question is not very clear it reveals that Betty, as a result of hindrances such as children, difficulties in finding suitable housing, anxiety and her tendency to procrastinate, has not been able to reach her goals in education.

Betty has difficulties talking about role models and immediately mentions her father. After some thinking and hearing that she can mention role models from a more advanced age she talks about a ninth grade teacher and her current lawyer. Her father is down to earth and always puts family values first: "Of course I am not talking about the period surrounding his divorce with my mother, but before and since he always put the interests of the family first." The teacher was self-confident, sure of himself and extremely convincing in his rhetoric, while Betty says of her other role model: "My lawyer really has characteristics that I would like to have. At one point in the past he was in a similar situation to mine, but because of his strengths he has managed to work his way out of that situation. He is self-confident and somehow has this way of thinking that I like".

Betty likes to read magazines and watch television programs about gossip, natural sciences and business firms. Her favorite story is a novel she read for the first time when 12 years old about a young slave girl, Korka, who was enslaved by Vikings in ninth century Ireland, taken from her family and brought to Iceland. Korka was self-confident, a strong character and nobody could bully her: "Korka never behaves like a slave. Somehow, yes, she manages to turn circumstances to her advantage. Her strength was that she didn't let men define who she was." It is interesting that Betty says she cannot remember if Korka became free from slavery in the end or not; in the actual novel, Korka becomes free.

Betty's motto is her own invention: self-confidence increases when used. When asked about early recollections her first is called *Powerful Man Abuses His Position*, when she remembers how a powerful man in the community passed by just as she and her sister were picking flowers in the park, something that was forbidden. He grew extremely angry and yelled at them, calling them names: "I was so scared that I peed in my pants... I think my sister didn't feel as shocked as I was."

A second early recollection, *A Student is Caught Cheating*, was when Betty tried to imitate her sister who cheated on exams in school. Betty was caught cheating and felt very bad about it while her sister, who has now finished a university degree, was proud of her grades even though she cheated. "My sense of justice was really hurt," says Betty about this instance.

Betty's third recollection, *The Consequences of Frequent Moves in Childhood*, concerns the many times she moved as a child. The positive side of this experience is good adaptability, while the negative aspects include emotional and social difficulties as well as a sense of not belonging. The fourth early recollection Betty talks about is titled *Betrayal*, as she witnessed her mother's breakdown when she heard about her father's affair. Betty even thinks that this was a more difficult experience for her than her mother, who she has since learned had known about her father's previous affairs. Betty believes she has had a hard time trusting men ever since.

7.3.2.2 Betty's Second CCI Session

In the reconstruction the counselor draws Betty's attention to the fact that she is more bothered by morals than her sister, although the latter has now finished a university degree, which can be seen in the first two recollections. The counselor also talks about Betty's tendency to be a perfectionist and procrastinate if her anxiety is telling her that she can't do as well as she would like. Betty agrees and says that this self-pressure has been a hindrance in her life. The counselor, in this instance, says that "You should perhaps free yourself from this slavery," which Betty approves of, responding that "Yes, how can I free myself from these hindrances?"

Betty's difficult relationships with men are linked to the early recollection titled *Betrayal* and possibly also with the other titled *Powerful Man Abuses his Position*. These micro-stories reflect an honest, ambitious and anxious person who has a hard time trusting men and feels that people close to her have betrayed her. The ERs also reveal that she has a strong sense of justice but also a tendency to take undue responsibility for other people's actions. She is convinced that her parent's divorce was more difficult for her than her mother, and also felt more blame than her sister for picking flowers in the park.

When Betty and her counselor talk about planning, Betty is immediately close to giving up: "OK I know I should do one thing at a time, but you know even though I lower my standards I don't get things done. Something always comes up; like I lose my apartment… there is always something that stands in the way between me and my goals. Then I think: What's the point? Because… yeah…" She also says that the father of her children and former husband is always putting her down and criticizing her plan to go into business studies. He tells Betty that her sense of justice is too high to go into business and that studying in this area will be too hard for her.

At this point, Betty feels that she needs to pause and think things over. She wants to show her former husband that he did not break her and with the counselor decides it is best for her to begin with the counseling program where she will deal with her personal issues. The counselor says that everything in her story illustrates how Betty acknowledges self-confidence in people she admires and the advice she is giving herself in the motto: self-confidence increases when used.

Korka, the heroine in Betty's favorite story, is enslaved, but gradually her self-confidence increases and she overcomes difficulties, meaning that men no longer define who she is; Betty agrees when the counselor asks whether the example of Korka should be her goal. For the time being she has decided to continue seeking counseling as well as support at the adult education center and says that business school or media studies are fields she would like to enter in the future.

7.4 Evaluation of Career Construction Interviews

In order to evaluate the CCI sessions a CAAS-I was administered three times. The first was before the first session started, the second at the end of the second session and the third 5 weeks after the CCI intervention. Tables 7.2 and 7.3 show average

Table 7.2 Eva's results on CAAS-I, before and after CCI sessions and 5 weeks later (% percentile rank in the national comparison group)

	Concern	Control	Curiosity	Confidence	Co-operation	Contribution	Total
CAAS-I T1	3.8	2.5	2.7	2.8	3.3	3.2	3,05
	(59%)	(6%)	(16%)	(3%)	(6%)	(7%)	(3%)
CAAS-I T2	4.5	5	3.7	4.2	4.9	5	4,5
	(92%)	(100%)	(66%)	(64%)	(87%)	(100%)	(92%)
CAAS-I T3	4	3,3	3,3	4	3,9	4	3,8
	(77%)	(19%)	(61%)	(64%)	(27%)	(46%)	(44%)

Table 7.3 Betty's results on CAAS-I, before and after CCI sessions (% percentile rank in the national comparison group)

	Concern	Control	Curiosity	Confidence	Co-operation	Contribution	Total
CAAS-I T1	3.34	2	3.5	3	3	3.6	2.17%
	(29%)	(2%)	(49%)	(12%)	(7%)	(20%)	(0%)
CAAS-I T2	4.5	3	3.34	3.34	4.14	3.8	3.7
	(91%)	(18%)	(34%)	(17%)	(42%)	(27%)	(37%)

scores on each scale (concern, control, curiosity, confidence, co-operation and contribution) and a total score on a Likert scale that goes from 1 (Little strength) to 5 (Very great strength), in all 36 items. The percentiles are taken from the CAAS-I group norms, established in a large national sample in Iceland (Vilhjálmsdóttir, 2017).

Eva progresses on every scale of the CAAS-I from Time 1 to Time 2 (see Table 7.2), showing the impact of the CCI. The same tendency is visible from Betty's scores, apart from those on the curiosity scale. The score on the concern scale is particularly interesting as their thinking about the future is more upbeat after the CCI sessions. Eva, who has made a career decision by the end of the second session, has progressed considerably on control and is much more confident than Betty who is still struggling with her problems.

As is often the case in evaluation studies, impact scores are lower in the long-term than short-term (Perdrix, Stauffer, Masdonati, Massoudi, & Rossier, 2012) but still higher at Time 3 in Eva's case than before the first CCI session (see T3 scores in Table 7.2). The two CCI interventions result in increased career adaptability, both in the short-term and long-term (in Eva's case).

This experience of the CAAS-I shows that it is interesting to use it as an evaluation tool of career interventions in future research.

7.5 Analysis

The two interviews were analyzed with a literary method developed by Vilhjálmsdóttir and Tulinius (2009, 2016).
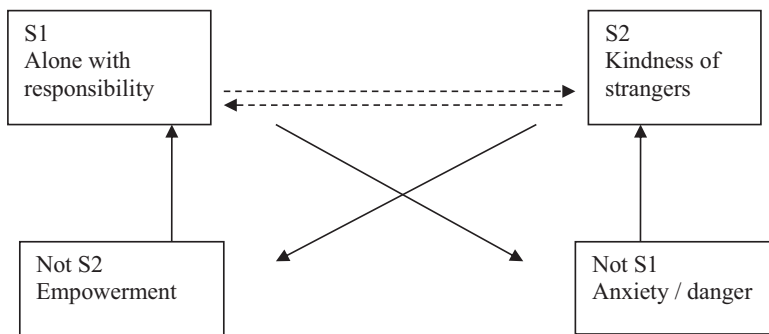
Fig. 7.1 Eva's story

7.5.1 Eva's Story: A Semiotic Analysis.

The material that comes out of Eva's CCI shows she has a quite positive attitude. Her role model has managed to get out of an abusive relationship and become successful. Her favorite magazine is *New Life* which could be the definition of what she aspires to be. Taken together, her ERs form a coherent narrative: left alone with her younger siblings, she is overwhelmed by the responsibility unduly put on her shoulders and develops anxiety. She is at risk but the kindness of strangers and her own abilities will allow her to overcome current difficulties for herself (Fig. 7.1).

A semiotic analysis of the material Eva presents in the CCI shows the path of this narrative which starts with a feeling of being left with more responsibility than she is able to bear (S1). The ER she chooses also reflects her current situation which causes her to be overwhelmed by anxiety and at risk (not S1). However, she is able to get help from outside her family (S2), reflected by the ER about the caring neighbor and illustrated by the help she is receiving from the adult education center. She is feeling empowered (not S2) and will soon be independent again (S1) without the crippling effect of her anxiety. Like Tina Turner she will become successful and at the same time be sufficiently strong to take care of her family.

7.5.2 Betty's Story

The impression given by Betty's story is of someone caught in a situation from which she cannot depart. Her aspirations to become a businesswoman seem out of reach as she has repeatedly failed in her attempts to finish upper secondary school, a prerequisite for studying business in further education. This feeling of being trapped appears in her choice of a favorite story about the slave girl Korka. Like Korka, Betty feels she should be in a different and better situation in society, as her sisters have received university education but she has not. It is interesting that Betty does not recall that Korka manages to escape bondage at the end of the story but,
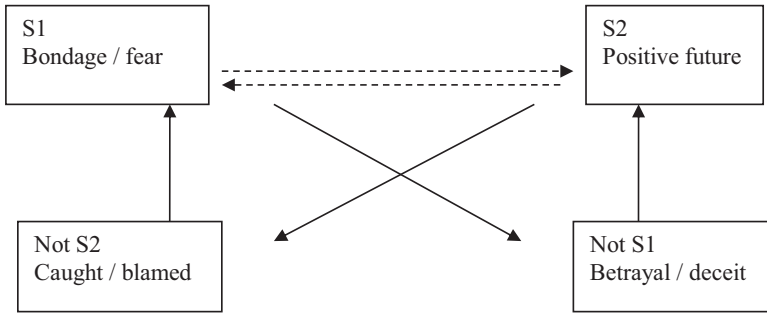
Fig. 7.2 Betty's story

nevertheless, she insists on her independent attitude and ability to hold her own despite her condition.

Other recurring themes in Betty's ER's are betrayal and deceit, seen as her father has betrayed her mother and her sister gets away with cheating at school. A third theme is taking the blame for others, as she discovered when attempting to do similar to her sister. She also seems to have suffered much more from the blame inflicted upon her when she and her sister were little girls and picked flowers when this was forbidden. Traumatizing events also appear repeatedly in her ERs (witnessing her mother's breakdown, peeing in her pants when scolded) and resonate with her current situation of needing to exit an abusive relationship. Betty needs to develop a plan to get out of this situation but is unable to at present; she therefore wisely decides that she has to work more on her personal issues before she can change her situation.

A semiotic analysis of the material she provides during the CCI expresses this predicament (Fig. 7.2).

Betty's story tells us that she perceives herself as being caught in a loop. Her role models, her father and sister, whom she views as successful, use deceit to get out of the situation they find themselves in. Betty is, however, unable to get out of her situation of bondage as she has witnessed the consequences of such deceit on her mother. When considering such strategies she is paralyzed by the fear of getting caught, which leaves her incapable of escaping the impossible situation which she finds herself in, even though she has identified positive role models (a teacher and her lawyer).

A better role model for Betty would be her mother, who despite suffering betrayal was able to move on and build a new life; however, the maternal figure does not appear as a positive role model in her story. Betty is trapped in her own contradictions which is why her choice to continue working on herself is the right thing for her to do. Hopefully, her former husband will give her enough space to become strong enough to break out of her predicament.

7.6 Discussion

The researcher expected beforehand that it might be difficult for women with low employment skills, who had been victims of domestic violence and became mothers at a young age, to look at the future and their career opportunities in a Career Construction Interview. The experience of the CCI interventions was quite the contrary as the women answered the six questions without hesitation, although Betty was not quite explicit in answering the opening question.

Both women also appreciated the interview's form of questioning. Betty tended to talk about her issues, but it should be remembered that she is still dealing with difficult problems. The CCI intervention is quite compatible with the Psychology of Working Theory (PWT) that stresses counseling work with underprivileged classes. Eva takes on this responsibility as she has a clear plan and is determined to have a positive view on life. Betty, in contrast, wants to seek support from others so she can continue to carry the burdens life has put on her shoulders. First and foremost, she needs a helping hand.

Life has not been particularly kind to the two women interviewed here. Their job opportunities have been limited to low wage jobs that could not be qualified as decent work, at least from the perspective of counseling psychology where work is considered as an opportunity to work as well as grow and be a source of identity development (Blustein et al., 2017).

Young motherhood, a lack of high school education and abusive relationships have been hindrances in the women's identity development. They have also, each in their own way, taken on significant responsibilities of child care and, in the case of Betty, caring for irresponsible people in her family. Betty is also blaming herself for the situation she finds herself in, something that has also been confirmed in research with underprivileged people (Heppner & Ae-Kyung Jung, 2013).

In a Career Construction Interview, the client's future and his or her responsibility in creating this future is under exploration (Ferrari et al., 2015). Reflecting on social roles the individual has played is inherent in thinking about his or her identity (Savickas, 2011) and responsibility in building a future. The CCI interventions were both successful in assisting the women in goal setting and developing their career identity. Eva has a plan on how to finish high school in two to three years and continue to university studies while Betty is determined to work on her own personal issues before going any further. The first research question was: does the CCI intervention assist participants in goal setting? The experience from the CCI's shows that this question can be answered positively.

The second research question concerned whether the CCI intervention reaches the goal of enhancing the participants' career adaptability. The answer was positive, as results on CAAS-I show that both women progressed on career adaptability from t1 to t2. Their progress is visible on every scale, except the curiosity scale where Betty regressed. Five weeks later Eva showed progress from t1, although it was not as great as on t2. It is interesting that the two women scored low on control at t1 as

this dimension is about being responsible in one's actions (Rudolph, Lavigne, Katz, & Zacher, 2017).

Both women recollected that they were burdened with too much responsibility when children and are now asking themselves if they are responsible for their current situation. The evaluation of the CAAS-I scales shows that the CCI intervention is helping both women cope with the present and look positively towards the future. Results on the CAAS-I reflect the differences in the two case studies, as Eva scored higher on all scales at t2, whereas their scores on t1 were varied. Results are consistent with the two narratives as at the end of the second session Eva has a plan and is confident she will reach her goals while Betty has not ended her abusive relationship and the slave girl is still in bondage in her all-time favorite story.

The women in the two case studies are working for the subsistence of their families in repetitive work that does not interest them. The counseling they receive at the adult education center is their way forward, illustrated as Eva has started her upper secondary studies, while it is hoped both will reach their educational goals of studying at university.

The limitation of the study is that it is based only on two case studies which means it is not possible to generalize from the findings of the study. However, the study shows that the Career Construction Interview is an intervention that brings forth stories and themes of oppression, anxiety and overwhelming responsibility in childhood, as well as empowerment, self-confidence, kindness and support from others, themes that should be researched further with women in this position. The results from the CAAS-I as an evaluation tool indicate that it should be used in a bigger sample in a future evaluative study of a career intervention.

In CCI the focus is on career identity development, with this development reflected in an increased ability to adapt in your career and illustrative of how the two mega-competencies of identity and adaptability are indeed at work in charting a course through the terrain ahead: "[T]he mega-competencies give individuals a sense of when it is time to change and the capacity to change" (Savickas, 2011, p. 11). The CCI intervention allows people to reflect on their situation and give an overview of the life course, as the literary analysis extracts the main themes from each story and opens a way to reflect upon major concerns and themes in one's life. This view on major life themes helps with understanding current issues and emerging opportunities.

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Chapter 8
Towards Diversified Ways to Promote Decent Working Trajectories: A Life and Career Design Proposal for Informal Workers

Marcelo Afonso Ribeiro

8.1   Introduction

The expansion and diversification of the career counseling field is one of its main contemporary challenges for being able to access multiple aspects of people's lives in their contexts, as well as dealing with a more complex and less standardized working world, as attested by Blustein (2006), Duarte (2015), Guichard (2003), Hooley and Sultana (2016), McMahon, Arthur, and Collins (2008), Metz and Guichard (2009) and Savickas (2008, 2015). However, career counseling has been still offered to a minority élite composed of middle- as well as high-class youths and graduate adults in search of help for choosing a profession and planning their careers, respectively (Blustein, 2006; Maree, 2015; Rascován, 2013; Sultana, 2010).

In order to attend to contemporary demands, Nota, Soresi, Ferrari, and Ginevra (2014) have indicated that interventions in career counseling should "help a wide range of people – not only the highly educated" (p. 253) and "individuals typically privileged in career counseling, but also to the weaker segments of society" (p. 254). This would strongly foster social justice (Arthur, 2014; Arthur, Collins, Marshall, & McMahon, 2013; Blustein, 2006; Hooley & Sultana, 2016; Irving, 2010; McMahon et al., 2008; Sultana, 2010, 2014), as well as decent working trajectories (Blustein, Olle, Connors-Kellgren, & Diamonti, 2016; Guichard, 2016; Pouyaud, 2016;

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Ribeiro, 2016a; Ribeiro, Silva, & Figueiredo, 2016; Rossier et al., 2015) and, consequently, a more socially committed version of career counseling, as Parsons (1909/2005) first stated.

Since the late 1990s, adults have become increasingly common in career counseling settings, as pointed out by Bimrose and Hearne (2012), Guichard, Pouyaud, De Calan, and Dumora (2012), Nota et al. (2014), Savickas (2015) as well as Whiston and Rose (2013). Moreover, a slightly different population has been looking for career counseling, including non-college educated workers, unemployed adults, housewives, people with disabilities, retirees, migrants and informal workers in different regions in the world (Bock & Bock, 2005; Ferrari, Sgaramella, & Soresi, 2015; Marfleet & Blustein, 2011; Rascován, 2005; Ribeiro, 2016a; Rossier et al., 2015; Sultana, 2017; van Vianen, Koen, & Klehe, 2015).

Those looking for career counseling, mentioned above, are workers of both genders and various ages, predominantly lower class, who believe they can be helped with issues related to their occupation, working activity, working experience or (re) entering the labor market, usually without a profession or defined working activity. Nevertheless, few studies have focused on career counseling for these populations (Blustein, 2006; Irving, 2010; Maree, 2015, 2016; McMahon et al., 2008; Rascován, 2013; Ribeiro, 2016a, 2016b; Sultana, 2017).

In order to help bridge this gap, this chapter aims to highlight general principles and guidelines to life and career design for dealing with situations of psychosocial vulnerability, more specifically for informal workers and their challenges to construct a decent working trajectory. This goal furthers the purposes of the book's core question about the role of career counseling in the implementation of decent working all over the world, as well as enhancing career counseling practices for the different populations previously mentioned.

Grounded on a social constructionist perspective reframed by contextualized theories from the South, the main concepts underlying this chapter will be psychosocial vulnerability, career, working life trajectory, decent working trajectory, informal working and working. They will be initially presented to guide the reading in a didactic way and taken up again throughout the chapter.

As stated in my previous work (Ribeiro, 2016a), *psychosocial vulnerability* can be understood as "a decrease in the possibility of making bonds and social networks, not a personal fragility, nor institutional, but relational" (p. 82). It is the result of "contexts of intersubjectivity viewed as defined spaces for relationships (social, cultural, labor, economic, symbolic) which can generate vulnerability and through which people have difficulties to stablish bonds in any meaningful dimension of life, such as the working activity" (p. 91).

Career can be interpreted as personal narratives constructed as an outcome of sharing everyday relationships with others and social discourses about careers in a given context. It is therefore a *working life trajectory*, as Savickas et al. (2009) have stated.

The *working life trajectory* is understood as a process that arranges everyday life actions and life events into episodic units. As Savickas (2005) proposed, it consists

of *life plots* and *life themes*. The former defines the central processes of action in the working world, in other words, how his/her own specific stories have happened and the life experiences have been arranged into plots unified by integrative themes (the latter presents the core meanings generated by your story, in other words, what it has meant to you).

The *arch of the theme* is the life themes progression and allows us to understand how a person changes over time. This story is hence unique, but co-constructed and legitimized into the social relationships with others as otherwise it would only be a psychological issue, which is not the case. We therefore conceived *career* as a psychosocial and political issue which depends on the personal, social, political and state support for existing as a career. We can only argue that a person constructs a career under these conditions.

Moreover, *decent working trajectory* is here defined as a career that minimally fulfils the proposed requirements for decent working by the International Labour Office (ILO) (International Labour Office [ILO], 1999) contextually reconstructed by each worker, as it shall subsequently be discussed. According to the ILO (1999):

> Decent work (…) involves opportunities for work that is productive and delivers a fair income, security in the workplace and social protection for families, better prospects for personal development and social integration, freedom for people to express their concerns, organize and participate in the decisions that affect their lives and equality of opportunity and treatment for all women and men.

Here it is essential to mention that careers are contextually reconstructed by each worker in his/her contexts from the limits and possibilities offered by them. We assert that a person cannot solve his/her career issues by himself/herself in contexts marked by psychosocial vulnerability as s/he depends on actions of the state, community and society to achieve this. That is, in vulnerable contexts, the workers are partially responsible for dealing with their career issues and a psychological analysis tends to not be fully sufficient for understanding this psychosocial and political phenomenon.

Informal working can be defined by easy access, poor-quality jobs that do not have great regulation and have low requirements, where there is no prospect for advancement and partial absence of the state as a source of security and social protection. We do not consider *informal working* as opposed to employment, as will be discussed further below.

As it must have already been noticed, in line with Blustein (2006), we will use the notion of "*working*" instead of "*work*," as "*working*" suggests an action in a given context, while "*work*" is often a decontextualized abstract concept which tends to represent a generic state. For this reason, we will then use the notion of *decent working* rather than *decent work*.

Based on the notion of *intercultural dialogue* (Santos, 2014), the proposed theoretical-technical framework therefore blends the global North epistemology of social constructionism in the field of career studies (Blustein, 2011; McIlveen & Schultheiss, 2012; Nota & Rossier, 2015; Savickas et al., 2009) with contextualized theories from the South (Ayres et al., 2006; Bohoslavsky, 1983; Freire, 1975;

Rascován, 2005). It considers the diversity of experiences and contexts existing in Brazil in order to contribute to confronting inequality and social injustice, not its perpetuation.

This framework has already been proposed in Ribeiro (2016a), and Silva, Paiva, and Ribeiro (2016). The former described a group-based career counseling and the latter the overall principles for an intercultural career guidance. This chapter has brought three novelties in relation to the cited publications. First, it presents the proposed model reconstructed for assisting informal workers. Second, it describes how this model works at individual counseling. Finally, it shows how the proposed model may help with the implementation of decent working trajectories through a case study of a 43-year-old unskilled female who has been attended to in career counseling.

From the outset, it is necessary to stress that the proposed theoretical-technical framework is a result of research and practices systematically developed in the last decade in Brazil, mainly at the Career Counselling Service of the Psychology Institute of the University of São Paulo, Brazil (SOP-IPUSP). It is also worth noting that the implications of the proposed theoretical-technical framework should be deconstructed and reconstructed depending on the assisted population and context where it will occur.

We will first briefly present the concept of informal working to later analyze the main issues for a career counseling in contexts where informality prevails and finally propose some principles as well as guidelines in seeking to confront social inequality and contribute to the implementation of decent working trajectories. To achieve this, the proposal was exemplified through a case attended in career counseling.

8.2   Informal Working

We first assume that the world can be socio-economically and politically divided into two large blocks: the global North, including the United States, Canada, Western Europe, Australia and New Zealand as well as developed parts of Asia, and the global South, including Africa, Latin America and developing Asia (World Bank, 2013). We may talk about the contemporary working world after the explanation of this world division proposal.

The working world in constant transformation has led to situations of precarious and vulnerable working conditions for a large part of the population of all countries, mainly vulnerable groups from the global North countries and the great majority of the global South's population, as well as a struggle for those in decent working situations, generally taking the employment as the model.

This situation was pointed out in the Report on Decent Work (International Labour Office [ILO], 1999) document and analyses of Sennett (2007) and Touraine

(2007). Precariousness and vulnerability of the working world has remained a worldwide working issue, as World Development Indicators 2013 (World Bank, 2013) and World Employment and Social Outlook – Trends 2017 (International Labour Office [ILO], 2017) documents have indicated, as well as the latest analyses of Antunes (2015) and Castel (2016).

As mentioned above, the main principles for a decent working proposed by ILO (1999) were opportunities for working with fair incomes, security and social protection, freedom of expression and organization, potential for developing as well as equality of opportunity and treatment for all women and men.

Several authors have questioned the range and universality of the notion of decent work as it was proposed by ILO (1999), which is derived from the typical (industrial) jobs model and the only ones capable of offering social protection and stability as well as avoiding working precariousness (Auer, 2007; Barbier, 2004; Evans & Gibb, 2009; Ghai, 2002). In this sense, informal working would then be a source of precariousness that must be eliminated.

However, it is necessary to analyze that the concept of informal working was based on observation of the African and Latin American contexts and carried out by European experts based on full employment standards. It is therefore understood in opposition to the idea of formality (Trebilcock, 2005).

Four lines of argument have thus emerged from these previous statements. First, there is widespread acknowledgement of the fact that jobs have been questioned in the literature for decades as models of quality and stability. Secondly, one might say that informality is a matter of the structural and constitutional order of the working world for many countries all over the world, as pointed out by Antunes (2015), Castel (2016), Sultana (2017), and Trebilcock (2005), which therefore should be eliminated because of its precariousness. Thirdly, the complexity of the working world does not permit dichotomizations and pure types (formal versus informal), in which informal working would be the negative side of paid working (Burchell, Sehnbruch, Piasna, & Agloni, 2014). Finally, precarious working means different things in national and disciplinary contexts (Barbier, 2004).

Based on these lines of argumentation, we have proposed two principles for understanding informal working. First, acknowledging that there exists no clear border between formal and informal working, as previously stated in Ribeiro et al. (2016), we might argue that this kind of dichotomization (formal versus informal working) should be replaced by "a *continuum* ranging from extreme lack of protection and precariousness to extreme protection with intermediary levels, producing degrees of formality and informality" (p. 3) and we "can also identify a *continuum* of situations in which the premises of decent work are more or less present" (p. 3).

For example, we cannot say that an informal worker has a decent working situation but, amongst the group of informal workers, different situations coexist in which some have more working conditions than others regarding security in the workplace. Secondly, in line with Nouroudine (2011) and Sato (2013), we should understand informal working from its positivity, that is, without defining it as

opposed to formal working. In this way, we might focus on the lack of social protection, not its potential precariousness or lack of formalization, as informal working has specific organization modes, agreements and rules.

In general, as Angel-Urdinola, Gatti, Silva, and Bodor (2011), European Training Foundation (ETF) (2015), Sultana (2017) and Ribeiro et al. (2016) have stated, informal working is characterized by easy access, poor-quality jobs that do not have great regulation and have low requirements, no prospect for advancement as well as partial absence of the state as a source of security and social protection. It tends to be performed by subsistence oriented low-skilled workers and freedom to carry out their working. In general, informal working includes domestic laborers, street vendors and assistants in small family enterprises, among others.

It is worth noting that the freedom to carry out working in informality seems to be an individualized way of working; however, it cannot be confused with entrepreneurship as the freedom into informal working comes from disaggregation and lack of collective references of support. It is more an individualism for lack of choice than independent stand and self-assertion as in the entrepreneur notion, which was named as negative individualism by Castel (2003).

In the same vein and contrary to what happens in the developed societies of the global North, informal social networking produces working opportunities as well as social protection, while qualification is provided by practical learning from more experienced colleagues (Ramady, 2016; Ribeiro et al., 2016; Sultana, 2017) which appears to reflect a more collectivist than individualized society.

As stated by Hartung, Fouad, Leong, and Hardin (2010), collectivism is defined by the primacy of social integrity, traditions, in-group norms (such as familial, religious or communitarian), individualism by autonomy, agency and independence. The informal workers seem to mix a negative individualism with some collectivist strategies, that is, they construct their trajectories in an individual fashion but depend on social networking to do so. We might therefore say that informal workers have hybrid cultural patterns, neither pure individualist nor pure collectivist but which must be viewed as a hybrid, as Latour (1993) has stated.

Thus, based on what has been exposed so far, two main questions have emerged. The first is an issue previously posed by Sultana (2017) and the second has emerged from the current paper's thoughts: "Does the preponderance of informality in the labour market, and especially the use of networks (based on family, political and/or religious affiliation) in order to recruit workers render career guidance irrelevant?" (Sultana, 2017, p. 423). Leading on from this, how can decent working be ensured in contexts predominantly marked by informal working? This poses a dilemma: should we seek the creation of decent working in informal working or the elimination of informality for decent working?

Regarding the questions, we hold the view that career counseling does not become irrelevant since the working trajectories are generated mainly by informal social networking, while we also agree with the idea of creating decent working in informal working and not the opposite, what may result in decent working trajectories. These two positions shall be justified hereinafter.

8.3   Life and Career Design Proposal for Informal Workers: Overall Principles

In summary, as discussed to date, our life and career design proposal for informal workers is grounded on four main overall principles that have been outlined in a preliminary fashion in the work of Ribeiro (2016a) and Silva et al. (2016).

First, we should not take hegemonic concepts as valid for all, such as the widespread social discourse that everyone must have a full skilled employment as the only possible way to construct stable careers. Second, as a grounded theory, we should assume that the understanding of what a career is comes from everyday life and not general concepts (Sultana, 2017). That is, what truly defines career would be the working life experiences, not general scientific concepts unable to capture the nuances of a wide variety of working life trajectories. These daily life experiences contribute significantly towards career construction and informal workers would therefore be an appropriate population for studies on this subject, as well as for redefining career construction as a heterogeneous process gradually co-constructed in a singular way by each informal worker in a given context.

Third, the proposed framework should be deconstructed and reconstructed depending on the assisted population and context where it will occur. Finally, in response to the questions previously raised, we disagree with the logic underlying the idea that we should seek the elimination of informality for constructing decent working trajectories. Our belief lies on seeking social protection and help with career issues, mainly endeavoring to offer career counseling aiming to promote decent working trajectories for all, regardless of the social bases for these career constructions. We strongly support that everyone should have the right to career counseling.

This brings us a fundamental issue: how could career counseling assist informal workers in their career construction aiming to promote decent working trajectories? For this to happen, we must consider two important issues. First, epistemologically, it is central to reconstruct the career notion underlying career counseling practices. Concepts such as career would have to be contextualized to make sense to workers from a given context as the culture and values are not always the same in different societies.

Furthermore, homogeneous and individualistic models of career disregard psychosocial dimensions such as gender, class and ethnicity in the analysis of career construction (Bimrose et al., 2014; Bimrose, McMahon, & Watson, 2015; Blustein, 2006; Silva et al., 2016). We assume that everyone has careers and do not agree with the idea of livelihood planning instead of career construction, as presented by Arulmani (2009) and Kalyanram, Gopalan, and Kartik (2014), or atypical careers. In line with Sultana (2017), the main reason for taking this position is that "there is a danger, of course, that in distinguishing 'livelihoods' from 'careers', we reproduce and legitimise the differentials in value, status, and earning power in the socially constructed hierarchy in the labour market" (p. 13).

Second, psychological issues are insufficient for understanding career construction, and should be extended into the social and working world (Bimrose & Hearne, 2012). In that sense, awareness of gender, class, skin color, ethnicity, religious background, age range and educational level is central to understanding career constructions in the global South and, more specifically, the working trajectories of informal workers.

Thus, as proposed by Blustein (2006) and Spink (2009), we should focus our studies in the daily life of disregarded people to "give voice to those who have not much voice in our research" (Blustein, 2006, p. 307) and practices. After all, "the work they do can be meaningful to them and matter to their community" (Savickas, 2005, p. 44), having thereby the right to be assisted in their working crises and career planning.

What would then be central to propose a career counseling towards informal workers? It is to such theoretical and practical considerations for career counseling that we now turn.

8.4   Life and Career Design Proposal for Informal Workers: The Proposed Theoretical-Technical Framework

The theoretical and practical underpinnings of our proposal is grounded in the global North epistemology of social constructionist perspective (Blustein, 2011; McIlveen & Schultheiss, 2012; Nota & Rossier, 2015; Savickas et al., 2009) but reviewed through the lens of contextualized theories from the South (Ayres et al., 2006; Bohoslavsky, 1983; Freire, 1970, 1975; Rascován, 2005).

We assume a political aim for the career counseling and are aware that practices in this field should mostly be done in a joint working between counselor, counselee and his/her home community, including local contexts and realities. Thus, any practice based on psychological or psychosocial issues is considered insufficient for handling career construction of people living in vulnerable situations and dealings with these local contexts are required, which should be intermediated by the counselor.

Based on this point of view, the counselor practice should transcend the counselor-counselee relationship and must extend beyond the confines of schools, offices and universities to establish relations with the counselee's community. In that sense, life and career design should not be a psychological nor psychosocial but community-based practice, so it can truly assist all types of persons in a much wider range of contexts and situations (Rascován, 2005).

8.4.1 Theoretical Framework

The proposed theoretical framework is formed by concepts derived from several existing approaches and its originality comes precisely from the articulation of these concepts into a career counseling potentially able to help the broadest possible range of people in an intercultural way, as explained below. These concepts can be linked in a single theoretical framework, since all are based on the principles of social constructionism, which is the epistemological basis of the present proposal.

8.4.1.1 Key Concept: Interculturality

Inspired in Santos (2014), we assume *interculturality* or *intercultural dialogue* as the key concept for our proposal. This concept demands and assumes "both mutual recognition of different cultures in a given cultural space and readiness for dialogue through processes of co-construction" (Silva et al., 2016, p. 47).

Culture is understood as symbolic systems which organize social life through shared knowledge, values and practices (Santos, 2014). To that extent, any knowledge production is always contextual and co-constructed through the relations among the social actors involved in a dialogical manner with the context, as proposed by Hooley and Sultana (2016). For this reason, we have named our proposal as *intercultural career counseling*, as it "can be offered by someone from a different cultural group than those who it is done with" (Silva et al., 2016, p. 49). It has therefore to be "forged *with* others, not *for* others" (Freire, 1970, p. 32).

8.4.1.2 Relational Ontology

As advocated by social constructionism (McNamee, 2012) and emphasized by Blustein (2011), *relational ontology* means that knowledge is produced by relationships between different people from distinct cultural and socioeconomic backgrounds in the everyday life. Thus, it is always a contextualized or psychosocial knowledge, "understood as a process that is neither 'psychological' nor 'social', but transcends the separation of these elements to create something new – the psychosocial" (Ribeiro, 2015, p. 20). Knowledge is just a discourse on the reality, not the reality by itself. Moreover, the career counseling practices should focus on the established relationships between counselor and counselee rather than from each part thereof.

8.4.1.3 Narratability

If career is understood as personal narratives co-constructed in sharing everyday relationships with others in a given context, the *narratability* is therefore the person's ability to tell his/her stories (Savickas, 2015; Savickas et al., 2009).

> Narratability is not an individual skill, but a relational ability to narrate one's life story with meaning and significance shared with others. Each life story should be recognized and validated as a career in a context responsible for generating otherness … otherwise, the narrative is not recognized as socially valid. It is not a self-construction, but rather a co-construction of the self through one's relationship with others. Thus, the narratability is psychosocial, not individual (Silva et al., 2016, p. 49).

8.4.1.4 Counselee as a Subject of Rights, Choices, and Discourses

This idea comes from South American critical psychoanalysis (such as Bohoslavsky, 1983; Rascován, 2005) as well as the framework of vulnerability and human rights (including Ayres et al., 2006). It conceives counselees as subjects in relation, which can interculturally co-construct a position of *subject of legitimized discourses* through their narratives. This may lead to recognizing them as a *subject of rights* or a *rights holder* (Ayres et al., 2006) and contextually engender the possibility to make choices as a *subject of choices* (Bohoslavsky, 1983).

Ayres et al. (2006) highlighted that the notion of subject articulates the idea of agency with the idea of citizenship, that is, a subject is a person capable of regulating his/her own life by means of a *critical consciousness* (Freire, 1975) about his/her contexts, possibilities and constraints, as well as the place s/he occupies in the power relations and ways of changing it.

8.4.2 Technical Framework

It is central to our proposal that the counselor should act more like an intermediary than counselor. Instead of only assisting in an individual career construction process, s/he should foster the communitarian networks in order to explore the existing and potential career construction opportunities in the counselee's contexts. This is one of the reasons which lead us to psychosocially and politically understanding career counseling, that is, career construction is always a relational and political process, not a psychological one. We will use this psychosocial and political intermediation on a general basis to present the proposed career counseling technical framework.

8.4.2.1   Focus on the Process

Career counseling should be focused on the *process*, because it is more important to understand how each person constructs his/her trajectories and projects than defining a specific project at a given time in a given context. That is, the process of constructing a project is more important than the final project constructed.

8.4.2.2   Counseling as a Successive Process of Co-Construction

Career counseling is not done through pre-established strategies that will be applied in the moment of the counseling, but to a strategy to be reconstructed through *co-construction* process between counselor and counselees based on the knowledge and practices of both, as stated by Duarte (2015) and Savickas (2015). It is always a contextualized knowledge and, as Santos (2014) argued, valid knowledge is solely the contextual knowledge.

8.4.2.3   Diatopical Hermeneutics

Inspired by Santos (2002), career counseling is based on a *diatopical hermeneutics*, which means to recognize that every counseling relationship is made by a co-construction process in which both counselor and counselee have an important, but different, contribution. It is hermeneutics, since it constitutes a process of interpretation and construction of knowledge carried out by means of two *topoi* or *diatopical* (*di* means two and *topoi* means differentiated positions of knowledge production).

In the case of career counseling, the process of interpretation and construction of knowledge is carried out by two *topoi* with unequal and differentiated knowledge as the counselor has the scientific and technical knowledge and the counselee everyday life knowledge. That is what Freire (1970) was saying in the 1960s regarding educational relationships which remains relevant, that any production of knowledge should always come from local contexts. Hence, the career counseling dialogues should be based on counselee references (personal narratives), reconstructed by counselor interventions (social discourses), and co-constructed through the relationship between them.

Due to this, the *diatopical hermeneutics* demands an interactive production of knowledge by means of intercultural dialogue that problematizes the working world structures and dominant social discourses. By the *diatopical hermeneutics*, continuous career construction turns into possible conditions through a negotiating process with the contexts presented by the counselee and mediated by the counselor. This highlights the importance of both personal narratives and social discourses, since no knowledge must be hegemonic in this specific relationship.

The main topic of this chapter seems to be a good example of this situation, since counselors usually have little experience with informal working and need the everyday knowledge of the counselees to be able to assist them in their continuous career construction process.

8.4.2.4 Validation of the Working Trajectory as a Socially Legitimated Career

There exists a dominant symbolic system that defines what a career is and what career projects are supposed to be. The counselor tends to be a representative of the dominant symbolic system, which used to be the main guideline for his/her counseling interventions. However, in some cases, such as for informal workers, the dominant symbolic system is oppressive and constraining, since dominant discourses state that informal workers do not have a valid working trajectory, as we can see into the idea of a livelihood planning presented by Arulmani (2009) and Kalyanram et al. (2014). This would put the counselor into a position of representative of the dominant symbolic system about the working world, including the social discourses about what a career is and would make his/her practices force the counselee to adapt as well as change his/her life grounded on these dominant references (Sultana, 2014).

We need to foster the reconstruction of the social dominant discourses through the intercultural dialogue and enable the counselee to co-construct his/her career from his/her own references in dialogue with these social dominant discourses, otherwise it will not be recognized as socially valid (Plant, 2005). The counselor therefore should seek to assist the counselee to *validate his/her trajectory as a career* and allow him/her to name this trajectory as a career. In summary, we should try to recognize and *validate the counselee's working trajectory as a career* for generating otherness as well as offering a possibility to transcend the existing social and political barriers for constructing decent working trajectories.

8.4.2.5 Critical Consciousness

Critical consciousness is a concept proposed by Freire (1970) to serve as a basis for educational analysis that has been mainly used in the career counseling field by the psychology of working theory (Blustein, 2006, 2011; Diemer & Blustein, 2006; Duffy, Blustein, Diemer, & Autin, 2016), but also by McIlveen (2008), Olle and Fouad (2015). It is not a theoretical learning, in which someone with expertise (in this case, the counselor) teaches someone without (in this case, the counselee) to see the world in a critical way.

On the contrary, Freire (1975) proposed that *critical consciousness* allows people to firstly experience and understand that social relations are always political (representing unequal distributions of power) and cultural (produced in-between).

Secondly, they can realize the place they occupy in the power relations. Finally, they try to find possible alternatives to change his/her situation through constructing career projects.

After the presentation of the theoretical and technical framework, it is important to complement this proposal by saying that, in operational terms, it varies from five to ten weekly meetings of one hour each, depending on the demands and co-construction process carried out by the counselee.

A case study may help in better understanding the proposed framework for life and career design. We thus report a brief excerpt of a career counseling process and analyze the theoretical and technical aspects involved, as well as the counselee's achievements.

8.5 Case Study

The counselee is a 43-year-old married woman with two young children. She is high-school graduated, which tends to make her unskilled for the working world as already discussed because the working world has been mainly requiring people with college education. She comes from lower social classes, works as an informal seller, paid domestic worker as well as housewife and was interested in developing her career. She will henceforth be called Ana, a fictitious name to ensure anonymity and the underlying ethical issues. Moreover, she gave her informed consent allowing the case publishing. Career counseling was conducted individually in a nine-meeting process, of which the last follow-up meeting took place after four months after its closure.

When the counselor asked why Ana sought for a career counseling, she firstly said she had come to the career counseling service to support her 18-year-old unemployed son and had registered herself to encourage him to attend the career counseling. She has always tried everything to take care of her son, because she was not sure whether she was a good mother. Moreover, she was surprised that she could attend such a service as she believed that she did not have a career or profession, both of which she felt require a college degree: "I do regret so much for not having studied. I think I should have insisted on this purpose".

Ana did not reveal any career issues initially but then said that her life had been fraught with difficulties, since she did not have the opportunity to study and had to work, at early times, in occupations she never chose based on personal preferences. She aimed to set up her own business, although did not have the capital behind her to do so.

These initial narratives will thus determine Ana's three core life themes that would go through the entire counseling process, with the *focus on the process* therefore a key technical underpinning for intervention. First was the issue of being a mother and feeling guilty about having to work as well as not being able to take good care of her children and her house (first life theme).

Second was the acceptance of the discourse that, in being an informal worker, she would not have a career (second life theme). Third was the belief that a college degree is the only way to achieve a decent working trajectory (third life theme). The former is the gender guilt about having to perform external productive working and leaving behind housework and family caregiving.

Gender guilt occurs when a person does not perform what is expected by the gender stereotype and is affected by the adverse consequences stemming from this situation. The latter two are a matter of social class represented by the dominant social discourses of employment or entrepreneurship as the only legitimate forms of working and by the college degree as the only resource for a decent working trajectory.

Gender and social class are two important life themes for women informal workers in their career constructions. They must be deconstructed through *intercultural dialogue* to enable these women to be aware of these dominant social discourses and try to design strategies to transcend them by using the resources available in their contexts.

Ana started working because her husband lost his job and she realized she needed to do something else to help with expenses by selling different kinds of products in an informal way, about which she emphatically said: "That's how the seller Ana has come, and no longer has been just a mother and housewife". Notwithstanding that, Ana seriously believed she was unable to do this working activity due to her "shame", which was the way she named her sense of being unable to work in something different from household chores (fourth life theme also related to gender issues).

In summary, as pointed out by Ribeiro et al. (2016) and Sultana (2017) in their studies carried out in the global South, Ana's life plot is similar to the trajectory of many other people with similar socio-economic and cultural conditions. Among these conditions, we highlight lack of appropriate training, life decisions and actions in the light of immediate circumstances without planning, passiveness, taking advantage of the available job opportunities without choosing, support of community relationship networks and a feeling of inability for dealing with life and working issues. The core life plot is focused on the passiveness of the individual due to accepting the place given to her in dominant social discourses and the difficulty of transcending this.

After the first meeting, Ana told the counselor that she "was nice and let her talk", although she did not feel a lack of opportunity for talking in her daily life, mainly with her husband. However, the same issue has raised different kind of thoughts depending whether she was in her home or in the counseling setting. This illustrates the *relational ontology* issue, that is, the production of knowledge is made through relationships, not by single individuals, as indicated by Blustein (2011) and McNamee (2012).

By telling the same story for her husband and the counselor, Ana has built different meanings about her life and reflected on it in distinct ways. Moreover, in saying that the counselor "let her talk," Ana has expressed her initial impression that she could tell her story in a different way. This denotes a gradual construction of

narratability throughout the counseling process. It was a gradual process, since constraints imposed by social and identity issues frequently appeared, such as the life theme of shame and life plot of passiveness, which can be summarized in Ana's recurring narrative: "I am lost today, I do not know what to say".

We can also see this narrative process when Ana talked about her shame and investments in her business. Regarding the shame issue, she said: "My shame is related to move forward: What I am going to say, what are the right issues to discuss. What if I say something wrong? And, what if I do something wrong?". Regarding the investments on her business, she said: "Although I say I have a business, I still feel like as a simple informal worker that must work to provide some extra income for the family, but I have to move on".

The former comment expressed Ana's inability of telling a story meaningful for others while the latter clearly detailed her future desire to change and enhance her working situation. This narrative process intercalated a narrative towards the future and another antagonistic version still marked by her feelings of incapacity. It has shaped a process of attempted deconstruction and reconstruction, which defines counseling as a *successive process of co-construction*.

Aware of this, the counselor tried to deconstruct the Ana's narrative by asking "So we can say that you are not a saleswoman, but a businesswoman?", to which Ana replied: "The businesswoman Ana is still to come … for now I prefer to be the saleswoman", although she declared that she was researching the viability of the business. The counselor responded that "You are already a businesswoman indeed", but Ana was doubtful, asking: "Really? Am I already a businesswoman? But do I like this?". This episode is a good example of the *diatopical hermeneutics* in the career counseling setting.

Ana's narrative process has shown the beginning of the deconstruction of her original narrative and a chance to validate it through the relationship with the counselor. The counselor started to recognize and *validate Ana's working trajectory as a socially legitimated career* and, through an *intercultural dialogue*, has gradually opened new opportunities so the counselee might see herself as a *subject of rights, choices, and discourses*. This process has assisted in the raising of the *critical consciousness*.

From time to time, Ana returned to her son's career issues. Every time this happened, the counselor took the opportunity to question her guilt about having to "leave the family for working", as well as how this issue prevented her feeling deserving of her achievements. The counselor asked "Do not you deserve to be happy?" to which Ana replied: "I think I do deserve [to be happy]. Let me tell you a secret. Until recently, I thought it was wrong to wish a better life or maybe I was not deserving of that". This indicated Ana's difficulties in deconstructing her life themes and reconstructing another life plot, in addition to the potential of career counseling to foster changes that allowed her to feel like a *subject of rights* with a right to be happy, succeed and make choices.

> It was good to have found someone who thinks like this. I am glad I am here and I am glad I got to know you and meet you. I came to seek guidance and I met someone who would let me talk.

In other words, Ana came looking for someone to tell her what to do and found the possibility to co-construct her life plot through *intercultural dialogue* and *diatopical hermeneutics*, established between two culturally and politically distinct persons with different meanings of life and social positions. We assume this as the political aiming for a career counseling.

In addition, Ana was encouraged to talk to her family and sales colleagues to promote *critical consciousness* about their place in the world and power relations that ground these relations. This denotes that counseling should not be just a practice for promoting psychological or psychosocial changes, which are important but insufficient. Counseling should be extended to the social context of origin of the counselee to foster community changes through his/her action. It is for this reason that we assume our counseling proposal as communitarian.

At the end of the career counseling process, the counselor asked Ana if she had achieved the goals she set for counseling, to which she replied:

> When I got here I wish to help my son to get a job, I had no occupation, I only knew that I sold my stuff. I did all this and I thought I did not really do anything. Then you told me that I am an entrepreneur. My husband has already told me that I take care of our house in a good manner; however, I felt that if I recognized my merit I was being selfish. Today I know that I do all these things and I can be proud of that. Besides that, my son got a job and he is very happy.

Ana was gradually able to perceive how many activities she undertook, how she was dedicated to all of them and constructing her life. During the career counseling she realized how she was deconstructing her original narrative to reconstruct a new version addressed to the future through *successive process of co-construction*. Ana said that before the counseling she did not have a project for her life; she just did things as they had to happen, that is, her goal was to earn money without thinking about the future. We may say that this was the initial life plot she told, which is what Arulmani (2009) and Kalyanram et al. (2014) have stated as livelihood planning. Our proposal differs as it seeks to change this situation, assuming a political aim for career counseling.

Ana's reconstructed narratives have shown this aim as she explained her current vision, herself as a businesswoman, was quite different and, moreover, she was trying to construct a new life plot. The counselor's main task was to validate Ana's working role as an entrepreneur and her trajectory as a career, so as to allow her to understand her working trajectory as decent and not precarious.

Ana finally stated:

> Thanks for everything, I did not previously have this view that I could have a way to go; I thought I would be hunting a profession until today. It was good to have joined my son to come here. I came as a devalued salesperson, and I am leaving as a possible businesswoman.

Through *intercultural dialogue*, Ana has perceived herself as a *subject of rights* and could reconstruct the meanings of her working life, as well as recognize her working trajectory as decent even when constrained by adverse socioeconomic conditions.

In summary, the arc of the theme, or the way Anna has changed throughout the career counseling process, has shifted from a position of passiveness, lack of planning, insecurity and gender guilt to one of activity, planning, security and reconsidering the woman's role in society. We hope the presented case study might have explained in greater detail the proposed career counseling framework.

8.6   Conclusion

In order to explicitly answer the question structuring this book ("how can career and life design interventions contribute to fair and sustainable development and the implementation of decent work in the world?"), the present proposal potentially contributes to the decent working development in two main ways. First, it shows that decent working does not have a unique and universal characterization. Second, it states that any process of career counseling should always be built in a relational way and endorses taking the reality of the counselee into account. Furthermore, counseling should not be reduced to the psychological or psychosocial dimensions and should be proposed as a communitarian strategy.

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Chapter 9
Three Life and Career Design Interview Methods for Counseling Young People in Situations of Migration

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9.1 Introduction

The world is experiencing considerable phenomena of migration and displacement of populations. A report published by the United Nations (Nations Unies, 2013) states that 232 million people are currently living outside their country of origin (3.2% of the world population). The United States is the first receiving country with 45.8 million world immigrants in 2013 (20% of the total). In 2015, half the number of applications for asylum concerned OECD countries. Without migrations, the EU would lose 121 million inhabitants by 2080 (Tribalat, 2015), representing a decline of 23% in the European population.

Migrations appear increasingly constitutive of our contemporary societies (Bauman, 1998). They are expected to further increase as they are the result of combination of very strong growth in the world population (particularly the so-called "developing" regions) and global economic development as well as its ecological consequences (such as rising water levels and "natural" disasters).

Migrants leave their countries mainly for economic reasons (Héran, 2015; INSEE, 2014), while many also flee war and persecution. They can migrate illegally and therefore find themselves outside the law (Marfleet & Blustein, 2011), while others change country to study or join their families. Whatever the motives, migrations provoke transitions which impose the need for major reorganizations of life

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and identity. For these to succeed, migrants need to adapt to the standards of the receiving country, while preserving a link with their country of origin (Flum & Gati-Cinamon, 2011).

Immigrants from Africa meet special problems of integration in industrialized countries and sometimes suffer from discrimination despite the variety of situations in which immigration occurs (Safi & Simon, 2013). They also present problems in adapting due to differences in education, climate and relationship to spirituality. In France, for example, the risk is higher for young people of African origin to be unemployed (45% are unemployed as opposed to 22% of the whole population of young people under the age of 25). These young people also have less access to support from occupational, family and social networks in their search for employment (Cusset, Garner, Harfi, Lainé, & Marguerit, 2015), while they may also be more exposed to underqualified and low-paid jobs. The success of their migration project is linked to their ability to deploy skills to select or build satisfactory professional situations with guarantees in terms of quality of health, decent remuneration and self-fulfillment.

Achieving sustainable development based on decent forms of work will, therefore, involve questions as to how to contribute to solving these migration problems, about which one can imagine two lines of action. First, in the countries of origin, action should consist of social and counseling interventions allowing individuals and groups to build new practices and organize themselves to develop a local domestic economy (tools of production of goods, service, energy and organization of product exchange). This will enable them not only to avoid migration but also live a decent human life.

Second, action must occur in countries receiving immigrants as, given the current environmental (and polemological) problems, migration cannot be extinguished by intervention which only takes place in countries of emigration. In the countries of immigration, new career counseling interventions need to be created and implemented in order to support the individuals and collectives of the host countries (especially in aging regions suffering economic decline). These interventions will need to be organized in conjunction with migrants, with the aim both of integrating them but also revitalizing their culture and the local economy.

Although these types of interventions are essential, they are beyond the ambitions of this chapter which is limited to the issue of helping migrants cope with the various transitions they face. In other words, it proposes interventions aimed at helping those whose only possible future seems to be to emigrate, but leaves aside the question of developing interventions that tackle the roots of this issue.

One objective of this chapter is to reflect on ways of supporting, with life and career design interventions, young people in their migration motivated by a desire to study or work in another country. We will take the example of young people from Africa to illustrate this situation as these young migrants encounter great difficulties in finding decent work in most OECD countries.

The career counseling interventions in the situations of migration are conceived as taking place along a global process, starting from supporting the preparation of departure from the country of origin to providing help in the installation in the

receiving country. This situation is not frequent yet but could be developed in the future with career counseling services developing in several African countries (Okene, 2013).

Another objective is to present new counseling methods for life and career construction and underline their potential usefulness in supporting the migration processes of young people. Three methods are presented with the perspective of adapting them to support these young migrants: the "Meaning of life interview", "Explanation interview" and "Life and Career Design Dialogues" (LCDD). We will emphasize their theoretical roots and objectives, while examples of questions that may be used by career counselors are provided regarding the situation of the young person in the process of migration and his/her goals.

9.2 Migration Situations: Transitions Requiring Specific Support

Migration situations can be seen as transitions in several ways. They comprise of a before, during and after as well as involve different dimensions of the self and varying contexts (Goodman, Schlossberg, & Anderson, 2006). Migration brings about major changes in the living environments of individuals due to influences from many factors that may impact the outcome of the transition. To this end, the goal is to switch from one social and personal role to another under the influence of a change of context.

In such a transition, the adaptive psychological resources acquired during the pre-migratory phase (self-esteem, self-efficacy, social support and awareness of the social conditions in the receiving country) as well as pre-acculturation work will facilitate sociocultural adaptation in the receiving country and limit stress (Yijälä & Jasinskaja-Lahti, 2010). One aim of this chapter is to underline that career guidance and counseling services can play a mediating role in supporting the migration, both with the preparation for the departure and installation in the receiving country, as well as support the migrants' reflection before the departure and define how they can reach their goals.

The career counselors can provide mediation between the migrants and the labor market in the receiving country with which the former are not familiar (Bimrose & Mc Nair, 2011). Counselors can also inform migrants of the existence of organizations in the receiving country which can provide information on conditions of employment and identify sectors under pressure in the country. They also can help to reflect on projects of return to the country of origin after a period abroad.

To support migrants and help them succeed in their efforts, find decent work and enjoy a decent life in another country, it is essential to develop a greater number of counseling methods adapted to migrant populations of the same type as those which already exist, such as "life space mapping" (Slowik, 2014) or the life CV (Schultheiss, Watts, Sterland, & O'Neill, 2011). These methods aim at helping people reconstruct

their migratory history, give meaning to their current situation and identify possibilities for the future. They adopt a constructivist perspective privileging narratives, dialogues with counselors or in small groups, sometimes using drawings or artistic activities.

The three counseling methods presented in this chapter were designed for a variety of categories of people in transition situations. The other goal of this chapter is to understand how these methods can be used to provide support in the identity transformations of young migrants and help them find decent work. These three counseling methods are presented regarding their theoretical backgrounds, principles and main phases, with examples of questions provided. The objective is to emphasize that these methods can be implemented in complementary ways and adapted to the purpose of the migrant young person as well as her/his situation regarding the migration process.

9.3 The "Meaning of Life" Interview: Helping to Define Migration and Career Projects

Over the years, career counseling approaches have been redefined and this has resulted in departures from traditional methods focused on simply addressing practical or educational issues (Danvers, 1988). In the postmodern period, counseling is no longer considered as a prescriptive but rather deliberative process, in which expressing thoughts is encouraged without any external encouragement or value judgment. The idea of giving new perspectives to career and life design by integrating the notion of the "meaning of life" has been evoked in several studies (Bernaud, 2016), such as that of Savickas (Savickas et al., 2009, p. 246):

> Meaning can result from a prospective intention or a retrospective reflection […] they (the clients and the counselors) should not concentrate on the issue of choice in an uncertain world with few opportunities. They should rather concentrate on the meaning of the decisions by analyzing the intentional processes in the history of their life.

As a result, career and life design counseling should be based, as far as possible, on a detachment from any immediate emergency and supporting a distanced perspective. One of the new aims is to foster the development of "career and life design clairvoyance" which amounts to giving meaning to the client's education, work and life. Conferring meaning is not limited to defining a project, which is only a basic component. It is the meaning of the project which is important, in other words, the capacity for the individual to "conceive" his or her project (Heidegger, 1959) and include it in a life design.

To attain these objectives, different innovative methods of counseling based on meaning have been put forward (Bernaud, Lhotellier, Sovet, Arnoux-Nicolas, & Pelayo, 2015). These methods are based on individual or group sessions, which typically come under the form of seven interviews lasting between 2 and 3 h each,

for which an exercise book with preparatory exercises focusing on questions of meaning is used.

After a presentation of the method and analysis of the meaning of one's life, counseling, which can be implemented either as a group workshop or face-to-face interview, starts with a reflection based on responses to a questionnaire on values. Each participant is then invited to choose a story from among literary works or biographical accounts as a basis for reflection. Participants are then asked to present their stories, with the intention that these different narratives or literary works should enable them to reflect on the meaning of their lives by comparing them with others' experiences.

Counselees are then invited to think about their representations and values regarding work, based on open questions and a variety of different materials. The intervention continues with the building of several scenarios about the personal and career outcomes which the person is hoping to realize. It is then concluded with an appraisal of what the meaning of life and work represents for each counselee.

Such meaning of life and work counseling can also be flexibly included in existing practices such as a single face-to-face counseling session. This career and life design support approach is therefore based on a combination of traditional methods redesigned to combine professional choices and life perspectives as well as innovative methods intended to increase reflexivity and develop well-being (such as the use of cultural mediation which helps to reflect on choices within a global life perspective).

The development of these new practices goes hand in hand with the increase in research conducted in recent years in this theoretical field. Since the 1960s the research of meaning has developed to the extent that more than 300 studies have been identified to date (Battthyany & Russo-Netzer, 2014). Meaning is the key for the development of individuals: to have a life full of meaning and focused on attaining goals is one of the factors associated with well-being (Ryff & Keyes, 1995) and helps prevent depression (Steger, Frazier, Oishi, & Kaler, 2006). It has been noted (Bernaud, 2017) that the loss of meaning at school is associated with a high dropout risk.

Lastly, meaning at work results in positive effects on health in this setting, professional success and organizational loyalty (Guédon & Bernaud, 2015). Albert Camus said: "The meaning of life is one of the most pressing questions" and each one of us is destined to build a meaning to our lives step by step. Regarding the meaning of work, Méda (1995, p. 8), writes that "we have only recently come to belong to societies based on work", which illustrates how work, recognized as such by society, in other words paid work, has become the principal means of making a living while representing a fundamental social relationship as well as unchallenged means of attaining abundance.

However, in spite of all this research conducted in Western countries, one may wonder whether the meaning of life and work has the same resonance in developing countries as other regions in the world. Namely, the value and the meaning of work for a young African leaving for Europe may relate to dominant extrinsic motiva-

tions. As already mentioned by Guichard (1993, p. 168), "the problem is no longer that of finding the right profession, but of finding one's place".

Young people can emigrate for a variety of reasons, from escaping violence to finding a satisfactory situation, better income, more interesting work as well as ensuring a more secure and positive future for themselves and their families. The "meaning of life" intervention offers perspectives in that it enables participants to work from the accounts of migrants as literature is full of works able to inspire and offer consolation or open new possibilities for people in a situation of migration or exile.

Partaking in social interactions and group work can also be an important resource for such people. Comparing migration experiences, whether these concern the plans of young people still living in their country of origin to migrate or the situations of others in the process of settling in a receiving country, can facilitate the expression of expectations and aspirations. Migrant young people may be confronted with difficult situations, such as being illegally employed, unemployed, employed in the informal sector, or underpaid and exploited. This involves asking questions such as: *how can one prepare young people to deal with degraded situations? How can one help them identify the meaning of their quest and overcome obstacles? How can one help them identify projects?*

Implementing such an approach can be very difficult in certain contexts. For example, counselors need certain resources to conduct the different sequences, such as video equipment for recordings, the possibility of screening films and excerpts of literary works. Counseling must take into account usual practices in different countries. It should be mentioned that counseling activities involving interviews conducted in several sequences are not a common practice among African school and career counselors. For example, in Burkina Faso, participants are more accustomed to one-off information sessions or workshops than support programs involving them in a process for developing a reflexive attitude, the capacity to anticipate obstacles, imagining coping strategies and going into action with increased self-confidence.

Building a working alliance is therefore an important challenge for the counselor in such a context. Some of the questions which may be raised in interviews are: *how do see your life? What meaning would you give to your life? What does work represent for you? And for your family? Which words do you associate with work?* However, a questioning technique in such a perspective is not enough: it needs to be based on a number of exercises as well as media which enhance it and put the person in a proactive configuration (Bernaud et al., 2015).

Working with migrant young people from Africa can present the risk that counselors have when dealing with situations of economic and social urgency. The need to address practical issues (housing, financial support, health, employment) presents the risk of inducing an approach focused solely on the search for a job or improvement of living conditions. Although addressing such urgent issues is legitimate, it presents the risk of generating problems of adaptation in the long term.

Arrival in a new culture can present different types of problems (Arthur & Flynn, 2011; Flores, Hsieh, & Chiao, 2011): adaptation risks linked to differences in climate, social norms and relationship to the world; problems of discrimination which

assign migrants to low-ranking positions sometimes leading to a lack of self-fulfillment (Hertzberg & Sundelin, 2014); language problems for which several years of training are not sufficient to provide access to key positions in work. It would be useful to address questions such as: *do you have an idea of what is expected from you in the labor market in this country? Which resources or skills can you provide to employers? Are you ready to sacrifice certain criteria to put what is most important for you first? Finally, what counts most for you in your life in this new country for it to have meaning?*

For counselors, the challenge is to be able to develop intercultural empathy making it possible to address questions of meaning (of work and life) within the individual's frame of reference and identity (Stebleton, 2007; Yakushko, Backhaus, Watson, Ngaruiya, & Gonzalez, 2008). For example, whereas in Europe religious beliefs seldom have an impact in terms of meaning of life, in other cultures they can be prevalent (Duffy, 2006).

In the same way, an understanding of traumatic life events should be integrated in meaning-centered counseling, because it is likely to be prevalent in defining the individual's relationship to the world. It is therefore possible to observe, to a different degree and with different aspects, what Viktor Frankl observed in terms of loss of meaning in concentration camps (Frankl, 1959).

People migrating from Africa may have been in regions suffering from war, famine, corruption, epidemics and terrorism. Migration in itself is potentially traumatic because of the risks linked to travel as well as the social and family separations it induces. In addition, the counselor should also avoid a strictly pessimistic or compassionate attitude, by focusing on the client's resources and capacity to give meaning to life in spite of the adversities and constraints experienced (Littman-Ovadia, Lazar-Butbul, & Benjamin, 2014).

In spite of these particularities, meaning-centered life and work design counseling has a universal aspect and makes it possible to work on the resources, assets and values of the participants, even for those who are destitute. It makes it possible to integrate all the life dimensions, such as family, work, life outside work and spirituality, as well as envisage the question of the meaning of the migration project in personal, family and generational terms. Focusing on the meaning of one's work and life in a new context then makes it possible to place oneself in an active position to analyze and understand the social and job environment.

9.4   The Explanation Interview: Building Awareness of Work Experience as an Asset

As highlighted above, migration comprises of situations of psychosocial transition (Parkes, 1971) in which the psychological resources (coping resources, perceived support, narrative identity, adaptability) are mobilized in a perspective of transformation of self in connection with radical changes in many life contexts. The special

nature of such a psychosocial transition in migration situations (when compared, for example, with unemployment) is certainly the radical and massive nature of the changes in the environment.

The life context of the change concerns all the dimensions experienced, material changes in living conditions, changes in the network of relations, changes in family and social relations and a transformation in the relationship to society. In the face of these radical changes of contexts it may be difficult during counseling interviews to focus on identity resources given that the environment imposes constraints on the person that sometimes seem insurmountable. How can one imagine counseling migrants about personal resources when they are in highly precarious situations?

When environment becomes so alienating it may be preferable to take a distanced view in order to develop identity resources that can be immediately accessed and used. This question can relate to another more prevalent in the psychology of work, concerning how to empower individuals when they have extremely repetitive and constraining tasks to perform in their work.

Classic Taylorian analyses of work (those by Wallon for instance (Wallon, 1932/1976) clearly show how the repetition of a task, therefore its transformation from an intentional to an automatic act (paradoxically through an intentional increase in its rate), makes it possible to regain control over one's work. This is the paradox of a gesture which, by becoming automatic, frees one to think about the possibility of other intentional actions which were not possible before.

Generalizing these ideas may result in the following principle: enabling people to reflect on their concrete actions and the reasons prompting such actions (sometimes conscious as well as sometimes unconscious and automatic) is a way of fostering the development of these individuals. Interviews, such as the "Explanation interview" (Vermersch, 1998) described in this section, may be a facilitating method. It indeed focuses on a particular experience and its concrete analysis in view of acting on the alienating environment for empowering individuals.

This method is widely used in work analysis or for assessing individual skills, for example. It seeks to provide participants with the opportunity to explore their actions from the perspective of "performing" rather than emotions or general reflections about such. It should be stressed, however, that such an approach is far from being easy or natural. The action is most often 'hidden' since the motivations leading to action are spontaneous and unconscious (automatic).

Action is an "autonomous understanding" for which one needs assistance: that of a counselor who will help to question the obvious and put into words the experience after the fact. The work done in the interview is aimed at "provoking awareness" by means of "reflexive feedback" concerning the action. As we mentioned above, this type of interview does not only provoke the possibility of describing or "putting" the activity "into words" but is also a training or self-training opportunity and therefore contributes to the person's development.

By focusing on some special aspects of the experience and then its representation as well as verbalization, participants move from pre-reflection to reflection and develop an awareness of their action (as well as themselves). The support or coaching needed to develop this awareness is not given because the register spontaneously

used to talk of past actions usually encompasses either value judgments, interpretative analyses and meta-discourses or a description of the context or circumstances of the action, what Vermersch (1998) refers to as "the satellites of the experienced action", more than the action itself.

Counselors must therefore provoke this reflexive feedback by allowing clients to relive the action in the form of an "embodied narrative", one that embodies the specific action. The interview can last from a 1 h session to several of this length, depending on the objectives. It starts with a narrative describing the situation or moment chosen by the narrator. Counselors' guidance is aimed at leaving aside generalities to focus client's attention on a specific moment (Faingold, 2011). It is necessary to focus on one or more specific actions to then make it possible to elucidate these while avoiding generalizations or interpretations and describe how they occur sequentially.

Counselors can ask: *out of all that, what is the moment you wish to explore?* The goal is to solicit descriptions of what happened at this specific moment chosen by the narrator and this entire exploration must be *sustained* and *regulated.* The working alliance, which consists of ensuring a co-constructive posture, continually renegotiated, will make it possible to avoid blocking or forcing explanations. The counselor must help the person to remember the context and sensations experienced in order to relive them consciously (re-establishing the situation in the present) with questions such as: *what do you recall at this specific moment?*

The person should relive the situation evoked in all of its dimensions, including sensory and physical dimensions. The counselor can help by asking questions such as: *how do you recognize that...? How do you know that...?* The exploration of the moment, as well as evocation and description of the action as it was experienced, makes it possible to grasp the specific impression it made on the person. The counselor or coach concentrates on trying to understand what guides and produces the action at the time when it takes place (Gore, Rix-Lièvre, Wathelet, & Cazemajou, 2012).

For example, in the context of counseling young people from Southern countries (for example: Africa) who think about migrating to Northern ones, a situation might be chosen during which a counselee has experienced wishes to leave. Such a narration, made in view of helping him or her to increase his/her awareness of his/her concrete motives, might be prompted by a question such as: could you tell me about a situation you have experienced *which made you think you needed to leave?* By exploring this situation, not in terms of general reasons (*I can't find work here* or *I would like to give my family a better life*) but actions that compel choices, sometimes unintentionally, these actions and the reasons for the intention to leave may be re-examined to look for other means of self-transformation (other than departure).

Within the context of counseling this same young person in the receiving country, the situation to be elucidated may be chosen among those, experienced after arriving in the receiving country. For instance: the explanation of an experience linked to the dissonance between the culture of origin and that of the receiving country might be triggered by a question such as: *tell me about a situation you have experienced which made you think you needed to adapt?*

In this case, the aim is not to find in the action the reasons behind the desire to leave and search for alternatives, but in the analysis of the migration experience the means by which a reciprocal adjustment between two cultures is possible. Here again elucidating what is not intentional will help identify alternative behaviors that may be better adjusted. In both cases, the aim is to use the analysis of the experience as a means for identifying new ways of dealing with a life situation that is particularly constraining.

9.5 Life and Career Design Dialogues (LCDD): Supporting Identity Transformations in Relation to Work

As in all transitions, migration situations are accompanied by identity evolutions linked to changes in the perception of the life context and new relationships to oneself and others. People in a migration situation may be confronted with substantially different notions of the individual. These notions are not necessarily the same in the country of departure as the receiving country. In some cultures, for example, more collective standards of behavior are dominant whereas in other cultures individual standards are more often used to define one's identity (Hofstede, 2001).

In certain countries, individuals may tend to define themselves according to social or communitarian norms, or inherited identities. However, this is no longer the case when they arrive in places such as Europe, North America and Australia where they are required to take decisions by themselves, so as to choose their identity references in guiding life choices without referring to a collectively predefined framework.

In addition, as stressed by Goodman et al. (2006), any transition produces anxiety and the deployment of coping strategies. People in migration need to accept the uncertainty of their situation because their installation in the receiving country is not always planned or may be subject to changes because of unexpected events. This transition mobilizes new relationships to oneself and others which can generate new perceptions of the self and others.

Life and career design dialogues (LCDD) (or constructivist interviews) may be used to help migrant people construct the new future perspectives they need to cope with the complex transitions they must face. LCDD are based on the "self-constructing model" (Collin & Guichard, 2011; Guichard, 2005, 2009; Guichard, Bangali, Cohen-Scali, Pouyaud, & Robinet, 2017), with this synthesis of approach to self-construction conceiving the self as cognitively constructed by language through social interactions; it considers it as built through narratives.

Therefore, an essential element for migrant young persons is to have access to the language in view of gaining opportunities to interact with people in the receiving country. It is thanks to social interactions that they will get acquainted with the prevalent representations and modes of thought in the receiving country. The self-constructing model is based on the observation that every society offers its

members a range of possible identities (Dubar, 1998) through diverse social categories.

The model also offers modes of relating to oneself (Foucault, 1983), notably via some self-schemata closely linked to these categories, as well as biographical forms (Delory-Momberger, 2004) that represent socially accepted ways of narrating one's life. This "identity offer" gives rise to the construction in each person's long-term memory of a system of cognitive frames (Barsalou, 1992), in this case, of a system of cognitive frames of identity.

This system constitutes the cognitive structure of long-term memorization of the identity offer in the society where that person lives. It is the – non-conscious – cognitive foundation of this person's representations of others, him/herself and his/her actions as well as interactions. By referring to some of these cognitive frames of identity, a person constructs his/her subjective view of him/her/self. The self-constructing model describes this view, of which a person is more or less aware, as of his/her dynamic system of subjective identity forms. Each of these forms corresponds to the activation-actualization in working memory of a subjective cognitive identity frame (that is to say: of a cognitive structure integrated into a system of non-conscious structures of long-term memorization of self-related information, in different contexts of actions, interactions and dialogues).

The purpose of LCDD is to help people construct future perspectives that give meaning to their life course. This construction is based on an elicitation by the person of his/her principal subjective identity forms (1) that have marked his/her life, (2) which constitute his/her present life, and (3) possibly might characterize his/her future life. This elicitation is based on a narrative work, by the person, of his/her life's events and striking experiences.

These narratives, in connection with the effects they bring about, allow him/her to produce a certain "red thread" opening towards certain future prospects. A LCDD usually takes the form of three or four interviews of a counselee with a counselor, whose role is to support by his/her interventions the narrating work of the former. The first exchange is aimed at establishing a working alliance between them, with the goal to explain the approach and importance of interactions and reflexivity, but also discuss the counseling objectives: *what does the young person expect from this counseling intervention?*

One can imagine that a migrant young person may have as an objective to study or work with only a few vague ideas concerning the type of studies or job. Some questions could contribute to elucidating the motives for migrating: *what led you want to immigrate to (this receiving country)? What urged you to envisage this alternative? What was a determining factor for you in this commitment? What type of work (or study) were you thinking of?* Questions may also be asked about the mastering of important information about the receiving country: *what do you know of the country you want to (or have already) migrate(d) to? What are the occupation sectors in this country that could interest you?*

The second dialogue consists of taking stock of all life spheres, experiences or events the counselee considers important. This involves building his/her awareness of the major aspects of his/her current life, past experiences at school, in the family,

with friends, during leisure activities and, possibly, of his/her current expectations about his/her future. One may think that a migrant young person is confronted with all sorts of problems on a daily basis and it is important to identify past or anticipated experiences to help him/her give new direction to his or her life. Counselors thus help counselees identify their main current, past and anticipated activities.

The third dialogue is concentered on an in-depth exploration of each of these life spheres, experiences or events. This includes considering the past, present or anticipated work of the client. Question about decent work may then arise: *how do you see yourself in your current work activity? Does this activity give you the impression that you are achieving something important for you? Do you have the impression of working in an organization that is interested in your welfare and working?*

This type of dialogue regarding each of the main life spheres and experiences makes it possible to update the system of subjective identity forms corresponding to the main life experiences of the client. For many migrant young people, family and community spheres are often particularly important. Exploration of these spheres should make it possible to find out about their family expectations concerning their futures: *how would you describe your family (as the eldest child, older brother, the hope of the family…)? Do you picture yourself in the future in the role of father, of supporting your native family?* During this dialogue, anticipated situations that are hoped for or dreaded may be expressed. Certain questions may facilitate this: *how do you imagine your life will be like when you go back to your native country in 3 or 5 years? How do you see your life in (the receiving country)?*

The fourth dialogue aims to implement certain expected prospects. The objective is to identify the assets and obstacles to the implementing of these plans. The expected subjective identity forms are projects concerning their selves that clients want to achieve. To this purpose, they need to define the practical modalities of their commitment, which amounts to interpreting the current situation in the light of this anticipation and defining new experiences to engage in.

Among these anticipated outcomes, a person can also reflect on how his or her work may evolve to match the standards of decent or good work or may change to become more satisfying. To help their clients, counselors can ask: *what would you like to change in your job?* In response, a migrant young person may think: *I see myself in the future, with better working conditions, in a job that isn't harmful to my health. I see myself in a job that matches more closely my level of qualification.* The counselor may then suggest: *Let us consider several possibilities of decent work, and study together the means by which you may obtain such a work. Let us envisage the potential obstacles and resources you can use to achieve your goal.*

This type of interview can thus be used to ask certain major questions to young people seeking to emigrate and support their thinking about the work activities and situations they are looking for as well as what they can do on a daily basis to achieve their goal. It could help them elucidate the motives behind their intentions to leave, specify the steps of a plan to emigrate and favor a certain anticipated acculturation to the receiving country.

Such dialogues require taking a certain amount of time to reflect, which differs substantially from traditional interventions for life and career design counseling that

usually provide rapidly young people with precise answers. This form of counseling should help to cope with the activities needed for integration while enabling clients to think about which direction they want to give to their life and work. It could facilitate understanding the culture of the receiving country as well as help individuals reshape their identities while integrating all of their identity references and increasing their feeling of control over their life and professional environment.

9.6   Conclusion

These three methods are based on interviews with a counselor as a key resource for anticipating problems that may be experienced during important transitions such as migrations. These interview methods mobilize psychological processes that simultaneously contribute to individuals being more proactive and able to adapt to changing environments. They provide opportunities for including people's actions and projects more globally within their life skills in view of helping them achieve their goals as well as contribute to building people's awareness about routines or obstacles to action and of available means for renewing their modes of action.

   The interviews also facilitate reflexivity by enabling people to revisit their experiences under a different light. They support and help the process of reorganizing and building an identity as well as allow overcoming of obstacles during the transition. A major obstacle is to find a job and important questions such as the type of work, its quality as well as what the person expects from his/her job therefore need to be addressed during counseling. Life and career design seem to be a useful perspective to support youth people in migration.

   These three categories of counseling interviewing methods can be used in complementary ways to help individuals who need to imagine their future life and work in a new country. Table 9.1 below underlines the distinctive features of each of these approaches.

   Each type of interview comprises of an underpinning theory as detailed above. As far as practice is concerned, the different types of interview tend to focus people's attention on certain elements of their lives. In the case of the Meaning of Life and Work interview, migrant young people have to reflect on the meaning of their migration situation in relation to all their life goals. In the Explanation interview, they have to review the scripts or processes involved in some defining actions so as to look at them from a different perspective.

   In the case of the life and career design dialogues migrant young people need to outline systems of subjective identity forms that integrate their various meaningful life experiences into coherent wholes, from the perspective of their adaptations to the receiving countries. The complexity generally involved in migration transitions means these different methods (or part of them) might be combined to implement interventions aiming to help concerned people coping with the multiple difficulties they are confronted with.

Table 9.1 Summary of the features of the different types of interviews

	Meaning of life and work interview	Explanation interview	Life and career design dialogues (LCDD)
Objective	Including one's actions in one's projects within global approach to life	Contributing to awareness of one's actions	Help people construct future perspectives that give meaning to their life courses
Means	7 two-hour interviews focusing on the meaning given to the experiences and actions in relation to life objectives	The number of interviews varies. The interviews are focused on a person's action within a given environment.	From three to five dialogues fostering counselees' awareness of their systems of subjective identity forms
Counselor's role	Focuses the attention on questions of meaning of work and life	Aimed at building awareness, reflexive feedback on action	Supporting the counselees' internal dialogues about their past, current and expected (major) life experiences

Table 9.2 focuses on the issue of work. It suggests different questions that counselors using either method might submit to counselees before their departure or after arriving in receiving countries. People seeking to migrate could meet life and career design counselors while still in their country of origin when this kind of service is provided. Such counseling sessions could make it possible to consider alternatives other than leaving the countries of origin and/or to provide opportunities for prior acculturation to the receiving countries.

Counseling sessions – in line with the previous ones – may also take place in the receiving countries. Counselors in the countries of origin could provide pieces of information allowing people seeking to migrate to find organizations able to help them continue the process of reflection after they arrive in the receiving countries. Whether before departure or after arrival, counselors can suggest a variety of questions to help in the search for decent work.

The types of support proposed in this chapter are ambitious: their objectives are to help people in a migration situation ask important questions concerning their lives, manage the changes that occur during this transition period and help migrant people reflect on the issue of decent work. Conducting such new forms of dialogue requires practitioners to have solid training in counseling, coaching or career design.

We may also point out that these different types of interviews require being adapted to specificities of countries that do not have a tradition of providing people with supporting life and career design. In such a perspective, it is important to point out that these different methods may be used in a flexible manner in order to adapt them to the different cultures and characteristics of people who migrate from various countries.

Table 9.2 Examples of questions that counselors, either in countries of origin or receiving ones, could use to foster reflection on decent work

	Meaning of life and work interview	Explanation interview	Life and career design dialogues (LCDD)
General objective: Reflection on decent work	**Specific objective:** Help identify what the person expects from the work	**Specific objective:** Help identify routine behaviors or difficult or unsatisfying actions in work	**Specific objective:** To become aware of one's Subjective Identity Form (SIF) related to "working", within one's System of SIF
Examples of possible questions before departure to help reflection on decent work	*What meaning does work currently have for your?*	*How is your current work going?*	*Can you describe yourself as a worker?*
	What role does work play in your life?	*Give examples of tasks in your current job.*	*What, in your current working situation, makes you want to go abroad?*
	Does your work have meaning for you?	*How do you know this activity does not suit you?*	*How do you see yourself in a future career?*
	What meaning would you like to give to your work?		
Examples of questions that could be asked by the counselor in the receiving country for reflecting on decent work	*What sort of work would have meaning for you in this country?*	*Describe moments which you found interesting since you arrived in this country.*	*How has your working life been since you arrived in the country?*
	How would you like your work to evolve in this country?	*Describe what happened in this important moment at work.*	*What are the work-related activities which take up your time?*
	What is the meaning for you of this new professional activity compared with what you did before?	*How did your integration in the new team go?*	*How do you foresee your future working life? How do you expect it to be?*

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Part III
Life and Career Interventions Combining a Variety of Career Counseling Instruments

Chapter 10
The Challenge of Sustainability in the Construction and Managing of Personal Projects for a Decent Work and a Decent Life: Psychological Contributions

Annamaria Di Fabio

10.1 Introduction

In the postmodern era characterized by rapid technological transformations and changes in the world of work, people confront ongoing instability and transition (Guichard, 2013; Savickas, 2011). In order to respond to these challenges and as a framework for career and life interventions, the anchor theories (Di Fabio, 2016a) of guidance and career counseling in the twenty-first century, Self Constructing Model (Guichard, 2005), Life Construction (Guichard, 2013) and Career Construction Theory (Savickas, 2005 provide a solid foundation.

To address the challenges of the twenty-first century, it is also important to embrace a positive preventive perspective (Di Fabio & Kenny, 2015, 2016) that emphasizes the importance of combining efforts to decrease risks with those to build effective resources and relevant strengths.

In relation to resource promotion, the positive psychology perspective (Seligman, 2002; Seligman & Csikszentmihalyi, 2000) offers an important distinction between hedonic and eudaimonic well-being (Ryan & Deci, 2001). Hedonic well-being (Watson, Clark, & Tellegen, 1988) consists of the cognitive evaluation dimension of life satisfaction (Diener, Emmons, Larsen, & Griffin, 1985) and the affective component characterized by the prevalence of positive emotions or negative emotions (Watson et al., 1988). Eudaimonic well-being, however, emphasizes the optimal functioning of the person (Ryan & Deci, 2001) and attainment self-realization.

Eudaimonic well-being is particularly relevant for prevention and in considering the resources and strengths for constructing as well as managing decent work and decent lives. On the basis of vocational and career counseling theories and particularly

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the purposeful identitarian awareness model that will be presented in the first part, this chapter deals with one main question: how does one best advance reflection on sustainability for decent work and decent lives? In the second part, a case study using the "Constructing my Future for Purposeful Life" intervention (based on the purposeful identitarian awareness model) and its evaluation is introduced in order to illustrate the importance of Life and Career Design based methods.

10.2   The Purposeful Identitarian Awareness

The successful construction of purposeful identitarian awareness (Di Fabio, 2014b; Guichard, 2005, 2013), including authentic self and self-attunement (Di Fabio, 2014b) as well as life meaning (Bernaud, 2015, 2016) is critical for meeting the challenges of the twenty-first century.

Purposeful identitarian awareness has its origin in narrative identity (Savickas, 2011, 2013) and the plural selves (Guichard, 2008, 2010, 2013) through the two key meta-competences for the twenty-first century, adaptability (Savickas, 2001; Savickas & Porfeli, 2012) and identity (Guichard, 2004, 2010). Adaptability refers to the ability of individuals to anticipate changes as well as construct their future in a changing context and includes the four principal dimensions of Concern (Interest for the future), Control (Control/Responsibility), Curiosity (Curiosity for the future) and Confidence (Self-confidence) (Savickas, 2001; Savickas & Porfeli, 2012). Identity (Guichard, 2004, 2010) represents a competence that can be strengthened through the processes of narratability, biographicity and reflexivity.

Narratability (Guichard, 2013; Savickas, 2005, 2011) refers to the process of self-construction as a story. Biographicity (Alheit & Daussien, 1999) uses biographical agency to confront transitions and give personal meaning to past memories, present experiences and future aspirations, making them flow into a life theme (Savickas, 2011) and selecting between different selves (Guichard, 2009). Reflexivity permits the discovery of life themes and authorship of the next chapters of one's life (Maree, 2013).

A successful construction of the purposeful identitarian awareness includes four steps (Di Fabio, 2014b): self-presentation strategies (Paulhus, 1986) encompassing impression management and self-deception; narrative plural square of competencies (Di Fabio, 2014b) in terms of awareness competence, unaware competence, aware incompetence and unaware incompetence; plural narrative hexagonal levels to sustain reflexivity (Guichard, 2004, 2010) in terms of reality and authenticity level, ideal volition level, imperative introjected level; authentic self and self-attunement in terms of the identification of goals truly significant for the person to reach a life of full purpose and meaning (Bernaud, 2013, 2015, 2016) as aligned with the personal formula of success (Savickas, 2011), rather than with hetero-directed success (Di Fabio, 2014b).

The authentic self is also a fundamental concept in the field of positive psychology related to the concept of intrinsic interest. Research has shown that the pursuit

of goals in line with who we are, our true selves and what we really want to do in our lives are important for success (Sheldon & Houser-Marko, 2001). The process of self-attunement (Di Fabio, 2014b), considering, on one side, the objective talents and potential (what I am able to) and, on the other, the subjective talents and potential (what energizes me, what motivates me to do) in relation to a self-construction full of real meaning (Di Fabio, 2014b) is thus highly relevant for identifying the authentic self and the attainment of purposeful identitarian awareness. This confrontation between the objective and subjective as well as self-attunement serves as "go between the concepts" (Guichard, 2013), dialoguing between objectivity and subjectivity for promoting greater performance through the realization of fully meaningful personal goals (Di Fabio, 2014b).

10.3   Decent Work and Sustainability

In this framework, the importance of the challenge of sustainability in career and life interventions for the construction and management of the personal project for decent work and decent life (Di Fabio, 2017) should be considered.

First of all, decent work is defined as "productive work under conditions of freedom, equity, security and human dignity" (ILO, 1999). More recently, it has been emphasized that "decent work sums up the aspirations of people in their working lives. It involves opportunities for work that are productive and deliver a fair income, security in the workplace and social protection for families. Decent work means better prospects for personal development and social integration, and freedom for people to express their concerns, organize and participate in the decisions that affect their lives. It entails equality of opportunity and treatment for all women and men" (ILO, 2015).

During the UN General Assembly in September 2015, decent work also became a fundamental element of the new 2030 Agenda for Sustainable Development (United Nations. 2015). Decent work represents Goal 8 of the 2030 Agenda calling for the promotion of sustained, inclusive and sustainable economic growth, as well as full and productive employment and decent work for all (ILO, 2015).

In reference to this agenda, the following challenges were presented for vocational psychology and career counseling (Guichard, 2013; Guichard & Di Fabio, 2015): conducting global research on decent work; promoting decent work and sustainable development at a global level; and, expanding the ILO's definition of decent work. These challenges were welcomed in 2013 by the UNESCO Chair on Lifelong Guidance and Counseling, under the guide of Jean Guichard Head of the UNESCO Chair.

The contribution of career psychology to decent work causes us to reflect on how people can construct fully significant personal and professional lives in the current context of economic crisis, rapid technological growth and the vast reduction in the number and quality of available jobs (Di Fabio & Blustein, 2016; Pouyaud, 2016). The perspective of positive psychology (Seligman & Csikszentmihalyi, 2000) also raises the question of how people can experience meaningful work and life in

relation to the many challenges that reduce access to decent work (Di Fabio & Blustein, 2016). This question is essential for work and vocational psychology as well as revitalizing the Decent Work Agenda.

It is in this framework that Di Fabio and Blustein (2016) introduce an innovative perspective for the construction of decent work and decent lives. This perspective entails a shift from the paradigm of motivation to the paradigm of meaning, where the sustainability of a decent work and life project is anchored to a meaningful construction of decent lives (Di Fabio, 2017). Decent work is therefore inherently connected to the full realization of oneself and one's own authenticity for achieving meaningfulness in work and life.

The notion of sustainability is currently gaining increased importance (Di Fabio, 2017). The word "sustainable" ("that can be sustained", "hold up", "sub + tenēre") refers etymologically to something that can be sustained for a duration of time. However, from a metaphorical perspective, it refers to something that can be supported, tolerated or confirmed over time, which can be stated with certainty. The word "sustainable" implies building on the present in a manner that is sustainable and will not put the future at risk. In politics, technology, economy and ecology, sustainability regards the ability to balance current aims without jeopardizing future goals or orientation (Di Fabio, 2017; Di Fabio & Maree, 2016).

The traditional perspective of sustainable development (Brundtland Report, "Our Common Future", 1987; Harris, 2003), centered on the 3 "Es" of economy, equity, and ecology, should now be broadened. The traditional perspective relative to economic development, social equity and environment (environmental ecosystem) underlines the right for current and future generations to enjoy the environment and natural resources (Brundtland Report, "Our Common Future", 1987; Harris, 2003).

In this chapter sustainability is broadened and viewed not only in terms of the ecological environment but also with respect to the economic and social environment as well as, above all, psychological factors (Di Fabio, 2017) that can improve the quality of life of each human being. A "positive sustainable" development is proposed that expands the traditional definition of sustainability to not only maintain but also enhance the current quality of life for the present and the future. This expanded definition ensures not only a fair use of resources by avoiding (exploitation, depletion, irreversible alteration) but also promoting (enrichment/equip, grow, flexible change) (Di Fabio, 2017).

10.4   Sustainable Project and Sustainability in the Construction and Managing of the Personal Project

Traditionally, a product has been considered sustainable if it employs increasingly smaller amounts of material; is based on renewable and non-polluting processes and materials; is not toxic; is easy to maintain, process, dismantle, demolish, dispose of

and recycle. Looking for similarities with an innovative perspective, the construction and management of a sustainable project is based not only on employing increasingly smaller amounts of resources but also paying attention to regenerating resources. It is based on renewable resources as well as purifying and oxygenating processes for the person and environment.

Life and career design interventions are recognized as precious and irreplaceable opportunities that should not be extinguished or hoarded but flourish to expand the resources of individuals and communities to construct health and well-being for sustainable development (Di Fabio & Maree, 2016). This contributes to a process of renewal/upgrading that includes (Di Fabio & Maree, 2016) re-wellbeing, up-wellbeing and (the opportunity to) crea(te) well-being.

In this perspective a sustainable project is accessible, de-constructible, recoverable and comprises of oxygenating processes for promoting individual well-being (Di Fabio & Maree, 2016). The innovation is the focus on metacentric reflexivity for sustainability and decent work (Di Fabio & Maree, 2016). In this regard, Di Fabio (2017) argues that the sustainability of a project includes vertical and horizontal axes of reflection that can be articulated in micro- and macro-dimensions.

The vertical axis first examines the idea of "where I come from", establishes the rich awareness of "where I am", and proceeds to "where I will go". The horizontal axis, on the other hand, denotes and emphasizes the transition from an egocentric, self-centered position towards an altruistic, other-centered position to attain a new metacentric position centered on the promotion of the mutual benefit, namely gain for others as well as myself from one side and connectedness centered on reflexivity (from micro to macro level) on the other side.

In this perspective, it is essential that the sustainability of the personal project is based on both the identification of the close and proximal individual sustainable development zone (Di Fabio, 2014b; Vygotsky, 1934) as well as its consolidation, aligning the meaning of the person with the innovative shift from a motivational to meaning paradigm (Di Fabio & Blustein, 2016).

In relation to the horizontal axis of the sustainability of the project, it is necessary to emphasize that the transition takes place from a micro to macro level in relation to people and the social reality. It includes the need to balance between "me", "we", "organization", "people" and "world". Reflexivity is engaged to maintain this balance.

The sustainability of the personal project and management has its roots in the process of positive grounded reflexivity (Di Fabio & Maree, 2016; Guichard, 2004, 2005, 2013, 2016) for recognition by the person of personal meaning rooted in specific contexts (Di Fabio & Maree, 2016; Schnell, Höge, & Pollet, 2013). The goal is to promote a sustainable personal project and manage this as the basis for sustainable development, decent work and decent life. Fair and sustainable development respect the talents of people and the sustainable personal project emerges as a basis for decent work and the expanded notion of decent life.

Grounded reflexivity (Di Fabio, 2014b; Di Fabio & Maree, 2016; Guichard, 2004, 2005; Maree, 2013) is based on a process of synthesis noted in the following formula: "reflexivity in, on, for". The reflexivity is a dynamic and continuous

process of self-awareness (Finlay & Gough, 2003; Guichard, 2004, 2005; Maree, 2013; Pouyaud, Bangali, Cohen-Scali, Robinet, & Guichard, 2016; Pouyaud & Cohen-Scali, 2016). It is possible to distinguish three levels (Maree, 2013): reflection-in-action, on certain issues during the action or while the person acts; reflection-on-action, retrospective thought, thought after an action or an event; reflection-for-action and reflection before a particular action.

Reflectivity refers thus to the capacity to analyze the present and look at the past, individuating significant life themes useful to construct a bridge towards the future (Di Fabio & Maree, 2016). Furthermore, it is conceptualized as a reflective grid for the sustainability of the personal project (adapted by Blanché, 1957) as well as construction and management of the personal career and life project (Di Fabio, 2017).

Another important aspect of the sustainability of a project is meaningfulness (Di Fabio, 2017). Life and professional projects are more sustainable if firmly rooted in a meaningful construction and therefore characterized by coherence, direction, significance and belonging (Di Fabio, 2017; Schnell et al., 2013). It is recalled that the paradigm of meaning-making highlights that the sustainability of the life project is anchored in the construction of a life full of authentic connection and meaning (Blustein, 2011; Di Fabio, 2017; Di Fabio & Blustein, 2016).

To illustrate this framework, this chapter presents the case study of a participant in career counseling at the University of Florence. The woman is finishing her studies in psychology as a second degree (she is in her final year) and working as a support teacher at a secondary school. She participated in a career and life intervention named "Constructing my Future Purposeful Life" to understand how she wants to construct her personal and professional project.

In particular, this case study aims to clarify how a life and career design intervention can facilitate the construction and management of a sustainable personal project for decent work and decent life.

10.5   Aim of the Case Study

The case study describes the process and usefulness of a career and life intervention "Constructing my Future Purposeful Life" (Di Fabio, 2014a) in helping the research participant (client) construct and manage a sustainable personal project for decent work and life.

The following two research questions guided the case study.

- How can the career and life intervention "Constructing my Future Purposeful Life" be applied with an Italian participant finishing her studies in psychology as a second degree (she is in her final year), as well as working as a support teacher at the secondary school, who is defining her work and life project?
- How did the career and life intervention "Constructing my Future Purposeful Life" help the participant increase her awareness of self, clearly identify her next career and life steps in line with her authentic values and meaning, as well as

facilitate the construction and management of a sustainable personal project for decent work and decent life?

10.6 Material and Methods

10.6.1 The "Constructing my Future Purposeful Life" Intervention

The intervention is articulated in three modules.

The first module of intervention is composed of two exercises. The first, the "Life Design Genogram", consists of two genograms: the Career Construction Genogram based on the Career Construction Theory (Savickas, 2005, 2011) and Life Construction Genogram based on the Life Construction Theory (Guichard, 2013). They are followed by the career and life motto of the father's and mother's lines to enhance reflection before producing "My career motto" and "My life motto". The second exercise, "Me and the future", seeks to improve the meta-competence of adaptability in relation to these personal mottos.

The second module is called "Self-advising the Future Self" and enhances reflection on life roles. The individual is asked to put future personal life roles in order of importance (the first order). Next, the process of self-advising begins: the individual is first asked to read as well as understand those roles and then to offer relevant advice to himself or herself. Based on this self-advising, the person is asked to change the order of the roles (the second order), if they have changed.

If the order did not change, the person is asked to define the reasons why there was no alteration. Similarly, if the order changed, the person must indicate why this occurred. The individual is also asked to identify the roles considered less authentic for him or her in the first order; in the second order, he or she is also asked to identify the roles considered most authentic. The individual then answers the following questions: "which meaningful changes do I want to make in how to act my roles?" and "why". Finally, the individual has to identify the most authentic dimensions of his or her future self.

The third module is called "Constructing the Purposeful Self" and refers to the process "To make oneself self" (Guichard, 2004). It concerns a guided meta-reflection of a high aspiration, minimal aspiration and designing one's own reality in relation to both career and life. In particular, the narrative seeks to facilitate the reflexivity of clients in both career and life through the following questions: "what would I like if I could? and "why?" (the ideal plan); "what is the minimum objective without which I would strongly unsatisfied? ("minimum satisfaction for me" and "why" indicating the minimum aspiration level); as well as "what are the possible/probable concrete results?" and "why?" (the real plan). Subsequently, the individual constructs the first concrete project for his or her own Purposeful Self and the A and B main projects for maintaining this Purposeful Self.

10.6.2   Participant and Context

The participant in the intervention was Martina (a pseudonym), a 41-year-old Italian woman (from a region in the center of Italy) who is finishing her studies in psychology as a second degree (she is in her final year) and employed as a support teacher in a secondary school. She decided to study psychology because she was not satisfied with her current work; she had wanted to do so since she was young but her parents did not approve of this choice and so she had decided to study educational sciences at university.

Martina was never completely satisfied with her work and now feels studying psychology is the right choice for her. She decided to participate in the career and life intervention "Constructing My Future Purposeful Life" because she wants to understand how to construct her life and career project. She wants to decide if she should leave her current work and become a psychologist or find a way to integrate her current work into her psychological interest. She also has the need to earn money for her family.

10.6.3   Qualitative Instruments to Assess the Effects of the Intervention

Three instruments have been used in the framework of a pre-post procedure.

10.6.3.1   Future Career Autobiography (FCA)

The *Future Career Autobiography* (FCA, Rehfuss, 2009; Rehfuss & Di Fabio, 2012) is a narrative instrument developed to qualitatively assess the effectiveness of narrative career interventions. The FCA detects individual personal and career motivations, values and future direction through the analysis of narratives. It asks the client in written format about where he/she hopes to be in life and what he/she hopes to be doing occupationally 5 years from now (Rehfuss, 2009; Rehfuss & Di Fabio, 2012).

The analysis of FCA is conducted with attention to the following Eight Degrees of Change identified by Rehfuss (2009): (1) General Field and Desire for Specification and Exploration, which describes a shift from general fields and desires to specific themes; (2) General Interests to More Specification, in which clients begin with multiple general interests but over time refine their FCAs; (3) Non-description to Specification, where clients' initial FCAs start with general themes and then concentrate on personal and professional themes; (4) Disregard to Direction, where clients ignore the life and career paths of their initial FCAs and are apparently unable to finish the task. In their subsequent FCAs, nonetheless, they complete the same task with specificity and direction; (5) Vagueness to Focus, in

which the clients' FCAs moved from an initial perception of insecurity about their personal and professional life to a more detailed and focused narrative; (6) Hindered to Hopeful, where an initial perception of worry or indifference toward work or life is substituted with specificity; (7) Fixation to Openness, where clients hastily ignore a personal situation or occupation and are surprised by the incongruence between their life/career goals and their skills. In subsequent FCAs, they attempt to overcome this dilemma; (8) Stagnation, when there are no changes from initial to subsequent FCAs. The validity of the FCA is reported in studies carried out both in the United States (Rehfuss, 2009) and Italy (Rehfuss & Di Fabio, 2012).

10.6.3.2   Life Adaptability Qualitative Assessment (LAQuA)

The LAQuA (Di Fabio, 2015) is a new qualitative instrument developed to qualitatively evaluate the effectiveness of career and life design counseling interventions. This instrument assesses adaptability, evaluating change or lack of thereof comparing the individuals' life narratives before and after the intervention. The LAQuA entails 12 written questions, with three addressing each dimension (Concern, Control, Curiosity, Confidence) of the Career Adapt-Abilities Inventory – International Version 2.0 (Savickas & Porfeli, 2012).

The answers to the 12 questions are compared before and after the intervention with respect to 24 qualitative indicators, including six for each of the four dimensions (Concern, Control, Curiosity, and Confidence) of the Career Adapt-Abilities Inventory – International Version 2.0 (Savickas & Porfeli, 2012) that comprise of the LAQuA coding system.

The LAQuA coding system assesses change or lack thereof for each dimension of Adaptability in relation to different levels of reflexivity (Increased Reflexivity, Revised Reflexivity, Open Reflexivity, Enhanced Reflexivity and No change). The validity of the LAQuA was analyzed as part of the development of this qualitative instrument (Di Fabio, 2015).

10.6.3.3   Career Counseling Innovative Outcomes (CCIO)

The CCIO (Di Fabio, 2016a) is a new qualitative instrument directed at evaluating career and life design counseling intervention outcomes and the effectiveness of interventions. It was inspired by the innovative moments coding system applied in psychotherapy (Gonçalves, Ribeiro, Mendes, Matos, & Santos, 2011) and used in career construction counseling (Cardoso, Silva, Gonçalves, & Duarte, 2014a, 2014b).

While the innovative moments coding system allows analysis of the process of change during psychotherapeutic intervention (Gonçalves et al., 2011) and career construction counseling intervention (Cardoso et al., 2014a, 2014b), the CCIO is designed specifically to examine narratives before as well as after career and life design counseling interventions.

The CCIO comprises of seven questions (Di Fabio, 2016a), with each anchored within the narrative paradigm of Savickas (2011). The narratives elicited by these seven questions are coded using the traditional CCIO coding system (Cardoso et al., 2014a, 2014b) that includes the following five categories: Action, Reflection (type I and type II), Protest (type I and type II), Reconceptualization and Performing change.

Action refers to actions or specific behaviors that facilitate problem-solving. Reflection refers to thought processes that indicate an understanding of something new and create a new point of view with regard to the problem. Two different types of reflection are coded: Reflection type I focuses on creating distance from the problem(s) whereas Reflection type II is centered on change.

Protest relates to moments of criticism that imply some kind of confrontation in relation to either the self or others and is divided into two different categories: Protest type I relates to criticizing problems whereas Protest type II relates to the emergence of new positions. Reconceptualization regards description of the process at a meta-cognitive level, meaning that clients not only express 'concrete' thoughts and behaviors that occur outside the narrative but also understand the implicit narrative process. Performing change concerns clients' subsequent new aims, experiences, activities or projects, anticipated or actual.

The validity of the CCIO was examined as part of the development of this qualitative instrument (Di Fabio, 2016a).

10.6.4 Procedure

The FCA, LAQuA and CCIO were administered before and after the intervention by a psychologist specialized in the administration of these qualitative instruments. Three trained expert reviewers (raters) independently compared the participant's initial and subsequent responses to the written questions of the three qualitative instruments. An inter-rater reliability analysis using the Kappa statistic was carried out to calculate the level of consistency among the raters.

The research was conducted adhering to the requirements of privacy and informed consent in Italian law (Law Decree DL-196/2003) as well as the ethical standards for research of the Declaration of Helsinki revised in Fortaleza (World Medical Association [WMA], 2013), followed and approved by the Department of Education and Psychology of the University of Florence (Italy).

Martina participated in the "Constructing my Future Purposeful Life" intervention which comprised of three 1 day sessions (8 h per session) in a group setting using the methodology of the power of an audience (Di Fabio & Maree, 2012). At the end of the intervention, clients are expected to construct a purposeful perspective on career, self and life meaningfulness.

10.6.5   Criteria for Quality Assurance

It is important to apply the following quality assurance criteria in order to guarantee the trustworthiness of the research results using different modalities for gathering and analysing the data: credibility, confirmability, transferability and dependability (Maree, 2012). Credibility of data is related to "factors such as the significance of results and their credibility for participants and readers" (Maree, 2012, p. 141) which in the present study was assured by verification of the outcomes by external researchers.

Confirmability regards "the objectivity of the data and the absence of research errors. Results can be regarded as confirmable when they are derived from the participants and the research conditions rather than from the (subjective) opinion of the researcher" (Maree, 2012, p. 142). It was guaranteed by external researchers who evaluated whether the methods and procedures of the study had been explained clearly enough to allow verification.

Transferability refers to "the extent to which the results can be 'exported' and generalised to other contexts" (Maree, 2012, p. 142). In this study transferability was achieved through the detailed description of the participant's situation and methodologies used to elicit the narratives. Detailed information was also provided on the context of the study allowing external researchers to assess the applicability of the results to other contexts. Dependability pertains to "the stability and consistency of the research process and methods over time and influences the degree of control in a study" (Maree, 2012, p. 141) and was based on the independent evaluation of the participant's narratives by three expert raters.

10.7   Results

The participant's answers to the written questions of the FCA, LAQuA and the CCIO before and after the "Constructing my Future Purposeful Life" intervention are provided in this paragraph. The life and occupational themes of the narratives produced by Martina through the FCA administered before and after the intervention are also presented below.

Before the intervention, the participant's answer regarding life themes was: "In five years I will still live in the little town where I live now"; after the intervention it was: "In five years I hope to live in a medium-sized city that would allow me and my family to have the possibility of cultural stimuli and personal growth. Furthermore, I think that this kind of city represents also the ideal context to eventually begin my new activity of psychologist. Anyway, if it is not possible to change city, I could continue to live in my little town but with the possibility to work in a bigger city to valorise myself and my ability" (Hindered to Hopeful, where an initial perception of indifference toward life is substituted with specificity).

With regard to occupational themes the participant's answer before the intervention was: "I hope that in five years I will start with activities more linked to my current interest for example positive psychology, educational psychology or social psychology"; after the intervention it was: "I hope that in five years I will define my field of interest, probably positive psychology, because I would like to promote the authenticity and the well-being of people. I will finish my studies and I will graduate in psychology. I will take a year off from work to do the internship and the exam for the qualification to the profession of psychologist. I will attend a postgraduate course to improve the psychological interview techniques. I will start working as a psychologist, probably working in the morning at a school and in independent practice in the afternoon or in realizing projects for my school" (General Interests to More Specification: client begins with general interests, but over time reaches a greater specification).

The participant's answers to the four questions of the LAQuA are provided below as well as results of the analysis obtained through the LAQuA qualitative indicators and different levels of reflexivity (Increased Reflexivity, Revised Reflexivity, Open Reflexivity, Enhanced Reflexivity, and No change).

The participant's answer to the first LAQuA question before the intervention was: "To me, to be oriented toward my future means to have a clear idea of what I am and what I want to become" (qualitative descriptor: Anticipating); after the intervention it was: "To me, to be oriented toward my future means to realize clear plans about how to achieve my goal of working also as psychologist, for example beginning to organize myself to take an expectation from work" (new, different qualitative descriptor: Strategic) (Revised reflexivity: in the narratives produced after the intervention, the previous descriptor/s has disappeared, and a new, different descriptor/s has appeared).

The participant's answer to the second LAQuA question before the intervention was: "To me, to take responsibility for my future means to be committed in realizing my project if it is what I really want and also if others do not agree" (qualitative descriptor: Assertive); after the intervention it was: "To me, to take responsibility for my future means to be committed in achieving my aim because I am sure that it is what I really want and also if other people are against" (identical qualitative descriptor: Assertive); "To me, to take responsibility for my future means also to do what's right for me because it is essential to realize a personal and professional project full of meaning" (new, different qualitative descriptor: Honest) (Open reflexivity: in the narratives produced after the intervention there is an/are identical descriptor/s – with the same level of reflexivity in presenting the descriptor – plus a new, different descriptor/s).

The participant's answer to the third LAQuA question before the intervention was: "To me, to be curious about my future means to be open-minded and be open to new opportunities" (qualitative descriptor: Searching); after the intervention it was: "To me, to be curious about my future means to have openness and to search for new opportunities. In particular I want to search for opportunities to develop my skills in the psychological interview and to do concrete experience in the psychological field" (identical qualitative descriptor but more in-depth reflexivity:

Searching) (Increased reflexivity: in the narratives produced after the intervention there were identical descriptors but they were presented with more in-depth reflexivity).

The participant's answer to the fourth LAQuA question before the intervention was: "To me, to have confidence in my own abilities to build my future means to think to be able to efficiently realize the necessary tasks to construct my project" (qualitative descriptor: Productive); after the intervention it was: "To me, to have confidence in my own abilities to build my future means to efficiently perform the tasks necessary to construct my future. It means having self-confidence to overcome all the necessary steps to become a psychologist: the degree, the internship, the exam for the professional qualification" (identical qualitative descriptor but more in-depth reflexivity: Productive); "I think also that to have confidence in my own abilities to build my future means having confidence in my ability to overcome obstacles, not discouraging, but struggling to realize my project" (New, different qualitative descriptor: Resilient. Enhanced reflexivity: in the narratives produced after the intervention, there is an identical descriptor/s but presented with more in-depth reflexivity plus a new, different descriptor/s).

The participant's answers to the seven questions of the CCIO (Di Fabio, 2016a) before and after the intervention are described below, as well as the results of the analysis based on the five categories (Action, Reflection, Protest, Reconceptualization and Performing change) of the CCIO coding system used also in the career counseling intervention (Cardoso et al., 2014a, 2014b).

The participant's answer to the first CCIO question before the intervention was: "This intervention can be useful to me because it can help me to clarify what I want to realize in my work and in my life"; after the intervention it was: "The intervention was useful to me because I understood that to me it is essential to find a job that allows me to fulfil myself as a person, to reach authenticity and to promote authenticity in other people" (Reflection Type II IM); "If before the intervention I'm not completely sure that becoming a psychologist was what I really want, now I think that I have always wanted to be a psychologist to help people get in touch with the deeper aspects of their self and reach self-realization, thus promoting their wellbeing" (Reconceptualization IM).

The participant's answer to the second CCIO question before the intervention was: "My principal resources that can be useful for me are knowledge and abilities learned in my work as a support teacher, and interpersonal skills"; after the intervention it was: "If before the intervention I thought that my principal resources were knowledge and abilities obtained through my current work as support teacher and in general interpersonal skills, now I think that my principal resources are courage and persistence in trying to start an activity as a psychologist (Reconceptualization IM)"; "Now that I am aware of my authentic objectives, I can count on my resources to finish my studies and obtain the degree in psychology, after I can take a leave from my work and devote a year to the internship for the qualification to the profession of psychologist" (Action IM).

The participant's answer to the third CCIO question before the intervention was: "I think that my principal obstacles are in myself and they are my perfectionism and

my fear to expose myself and take risk"; after the intervention it was: "My perfectionism and my fear to expose myself and take a risk can no longer be obstacles for me If I want to realize my authentic self" (Protest Type I IM); "I can not continue to be afraid, it's time to take risks to try to finally realize what I really want, otherwise I can never be truly happy and fulfilled" (Protest Type II IM).

The participant's answer to the fourth CCIO question before the intervention was: "I think that my family, my friends, my fellow students at the university can be really useful for me"; after the intervention it was: "If at the beginning of the intervention I thought that others and particularly my family are useful to me, now I think that I am the only person that can really be useful to me. I have to find the courage to ask for a leave from work to make the internship for the qualification to the profession of psychologist. This is fundamental if I want to work as psychologist" (Reconceptualization IM).

The participant's answer to the fifth CCIO question before the intervention was: "I think it can be useful for me to gain experience in various fields of psychology to figure out if I really want to invest in this path"; after the intervention it was: "I think that now that I understood what I really want, it is important to me to realize my project. My aims are first of all to obtain the degree and then ask to leave work for a period, so I can do the internship and also start to construct the professional net to begin with my work as psychologist" (Performing change IM); "In this way I can evaluate if psychologist can become my only work or if it is better for me and to sustain my family to continue to work as a support teacher and use my psychological competences to realize for example projects within my school" (Reflection Type II IM).

The participant's answer to the sixth CCIO question before the intervention was: "The main challenge is to understand what I really want and then try harder to realize the project"; after the intervention it was: "If at the beginning of the intervention I was unsure about my future working life, now I am more determined. I realized that it is important to me on the one hand to express myself authentically while on the other hand to help others to express authentic aspects of themselves. I think that this is possible through the work of psychologist (Reconceptualization IM).

The participant's answer to the seventh CCIO question before the intervention was: "My objectives are to finish my university path with the degree in psychology and then start to work as psychologist"; after the intervention it was: "I understand that becoming a psychologist is my main objective because it represents my main life theme that is which is summarized in the world authenticity for me and for others. So I have to establish new aims and projects for the future: I have to obtain my degree in psychology and then take a period of leave from work to do the internship, but above all to try to do different experiences in the psychological field. This could help me to understand if working only as a psychologist is sustainable or if it is better for me and for my family that I continue to work as support teacher but try to create some space though projects to use my new psychological competencies for schools. Only psychology can give sense to my life because it permits me to realize authentic aspects of myself" (Performing change IM).

10.8   Discussion

The case study presented in this chapter shows the value of an innovative career and life intervention, "Constructing my Future Purposeful Life" (Di Fabio, 2014a) in increasing self-awareness, identifying clear next career and life steps in line with authentic values and meaning as well as thus facilitating the construction and management of a sustainable personal project for decent work and decent life. As we will see later, the assessment has allowed the identification of the main evolutions in the reflection process related to Martina's future career. Her ideas are more precise, regarding her life projects, professional interests, commitment in her choices as well as ability to perceive and seize opportunities. Martina's self-confidence as well as awareness of her strengths and weaknesses have increased.

The challenge of career and life interventions is to promote the implementation of decent work globally and thereby advance fair and sustainable development (Guichard, 2013; Guichard & Di Fabio, 2015). The development of a sustainable personal project is essential to realize decent work and decent life (Di Fabio, 2017). On the one hand, work is decent when anchored to a sustainable project. A project is sustainable when it advances current aims without endangering future goals (Di Fabio, 2017) and is not only based on the use of small amounts of resources but when it also regenerates resources (Di Fabio, 2017).

Furthermore, a project is sustainable when it realizes meaningfulness and is strongly rooted in a meaningful construction characterized by coherence, direction, significance as well as belonging (Schnell et al., 2013) and thus anchored to authentic meaning for individuals (Di Fabio & Blustein, 2016). The sustainability of decent work is linked with meaningful construction (Di Fabio & Blustein, 2016) such that work is decent when it allows the full realization of a meaningful and authentic self for individuals (Di Fabio, 2014b).

In this case study the movement of the participant could be documented through the analysis of the narratives before as well as after the intervention by use of the FCA (Rehfuss, 2009), LAQuA (Di Fabio, 2015) and CCIO (Di Fabio, 2016a).

The FCA analysis revealed an increase in changes of themes in the life and career narratives produced by the participant before and after the intervention. This movement in themes regarded two Degrees of Change (Rehfuss, 2009): Hinder to Hopeful and General Interests to More Specification. Regarding Hinder to Hopeful, the initial client's FCA started with indifference toward life and was then substituted with more specificity, including the importance of living in a medium-size city that allows her and her family to have cultural stimuli and possibilities for personal growth. Regarding General Interests to More Specification, the initial client's FCA began with a variety of general interests (positive psychology, educational psychology or social psychology), which the client was able to refine, recognizing positive psychology as her field of interest because she would like to promote the authenticity and well-being of people.

The FCA permitted a thorough analysis of the narrative to detect aspects of Martina's personal and career self, in particular her life and occupational themes. The results reflect the development of her self as well as her life and career objectives.

In particular, regarding building a sustainable project and decent work aligned with meaningfulness and authentic goals, the following sentence offers a specific example of Martina's answers to the FCA after the intervention: "I will define my field of interest, probably positive psychology, because I would like to promote the authenticity and the well-being of people". Martina has come to define the realization of decent work in her life as related to her ability to be useful to people as well as help them to reach a greater awareness and better wellbeing.

The LAQuA analysis showed changes in the participant's reflexivity regarding adaptability in the narratives before and after the intervention. The level of reflexivity in all four dimensions of adaptability (Concern, Control, Confidence, and Curiosity) appears to have increased.

In relation to Concern, the participant underlined the importance of realizing a clear plan about how to achieve her goal of working also as psychologist, arising from her current work as a support teacher. In relation to Control, the participant highlighted the significance of being committed to achieving her aim and also doing what is right for her in terms of realizing a personal and professional project full of meaning. In relation to Curiosity, the participant realized the importance of being open-minded to new ideas and opportunities. In relation to Confidence, the participant underlined the significance of being able to efficiently realize the necessary tasks to construct her project and be able to overcome obstacles, not becoming discouraged but rather persisting to realize her project.

The LAQuA analysis allowed detection of Martina's adaptability through the narrative in terms of her ability to anticipate challenges in her future (Savickas, 2001) and envision the necessary steps to obtain her objectives across the difficulties of an ever-changing world of work (McIlveen & Midgley, 2015; Perera & McIlveen, 2017).

Moreover, specifically concerning the development of a sustainable project and decent work in terms of meaningfulness and authenticity, the following response by Martina to the LAQuA after the intervention is noteworthy: "To me, to take responsibility for my future means also to do what's right for me because it is essential to realize a personal and professional project full of meaning." For Martina self-realization is an important dimension for decent work and this awareness could permit her to construct a sustainable project full of meaning and be able to regenerate resources: "I also think that I have confidence in my own abilities to build my future, meaning confidence in my ability to overcome obstacles, not discouraging, but struggling to realize my project."

The CCIO analysis also underscored changes in the participant's narratives before and after the intervention using the five dimensions of Action, Reflection, Protest, Reconceptualization and Performing,

These results emerged in terms of Action as the participant actively started to explore solutions (Di Fabio, 2016a; Gonçalves et al., 2011), expressing the intention to obtain the degree in psychology and take a leave from her current work as a support teacher, devoting a year to the internship to attain the qualification of psychologist.

The results also showed changes in terms of Reflection (Di Fabio, 2016a; Gonçalves et al., 2011) related to Martina's awareness that it is essential to find a job that allows her to realize herself as a person, reach authenticity and promote authenticity in other people. The participant could count on new adaptive self-instructions on the basis of her greater self-awareness to construct her career and life project.

The analysis of the narratives also presented Protest aspects (Di Fabio 2014b; Gonçalves et al., 2011): the first type is relative to Martina's awareness that her perfectionism as well as fear to expose herself and take risks can no longer be obstacles; the second type was related to the intention to realize her authentic self, exposing herself and finally deciding to take needed risks.

There were also changes in Martina's narratives in terms of Reconceptualization regarding the movement from a past to present position (Cardoso et al., 2014a, 2014b; Di Fabio, 2016a; Gonçalves et al., 2011). The participant went from an initial position where she wanted to understand what she really wants for her future to a present position where she realizes it is important to express herself authentically and also help others express authentic aspects of themselves. She thinks that this is possible through the work of a psychologist.

Finally, the analysis of the narratives showed Performing change, referring to the participant's endeavors in clarifying her project as a result of the change process (Cardoso et al., 2014a, 2014b; Di Fabio, 2016a; Gonçalves et al., 2011). In particular, she has the intention to obtain her degree in psychology and then take a period of leave from work to do the internship, but above all try to obtain different experiences in the field of psychology that verify the sustainability of her career and life project.

With regards to building a sustainable project and decent work in terms of meaningfulness and authenticity, some examples in Martina's answers to the CCIO after the intervention also highlight this theme: "The intervention was useful to me because I understood that to me it is essential to find a job that allows me to fulfil myself as a person, to reach authenticity and to promote authenticity in other people"; "Now that I am aware of my authentic objective, I can count on my resources to finish my studies and obtain the degree in psychology"; "I can not continue to be afraid, it's time to take risks to try to finally realize what I really want, otherwise I can never be truly happy and fulfilled".

Martina individuates the work that is decent for her, permitting her to realize the most authentic aspects of herself that are full of personal meaning. This project seems able to energize her and will be sustainable because she seems to have the strengths and deep motivation to overcome possible obstacles.

Despite these results showing changes in the narratives produced by the participant before and after the intervention, the effectiveness of the intervention needs to be confirmed by further studies. The trustworthiness and credibility of the study were verified but a limitation could be the subjective interpretation of the raters. A follow-up session 6 weeks after the intervention showed that Martina had graduated in psychology and requested leave from her previous work as support teacher. However, a follow-up assessment 6–12 months after the intervention would be useful to further confirm the results achieved in this case study.

Despite the above limitations, the case study indicated the value of enhancing career and life interventions for constructing and managing a sustainable personal project for decent work and life.

10.9   Conclusion

One of the principal aims of the UNESCO Chair "Lifelong Guidance and Counseling" is to respond to the question: "how can career and life interventions contribute to a fair and a sustainable development and to the implementation of decent work over the world?"

The construction and management of a sustainable project can permit individuals to realize decent work and life. A project is sustainable when it requires increasingly smaller amounts of resources and, above all, gives attention to regenerating and renewing resources (Di Fabio, 2017). Career and life interventions constitute precious and essential opportunities for promoting the development of the resources of individuals and communities, favoring health and well-being through sustainable development (Di Fabio, 2017; Di Fabio & Maree, 2016).

Career and life intervention thus offer a valuable contribution in the process of renewal/upgrading that comprises (Di Fabio & Maree, 2016) of re-wellbeing, up-wellbeing and (the opportunity to) crea(te) wellbeing (Di Fabio & Maree, 2016). The sustainable project is thus accessible, de-constructible, recoverable and includes oxygenating processes for enhancing individual well-being (Di Fabio & Maree, 2016).

To realize the sustainability of the career and personal project, the career and life interventions are based on the process of positive grounded reflexivity (Di Fabio & Maree, 2016; Guichard, 2004, 2005, 2013, 2016). This process permits the individual to recognize their personal meaning in specific contexts (Di Fabio & Maree, 2016; Schnell et al., 2013) for constructing and managing a real and sustainable personal project, as well as thus realizing sustainable development, decent work and decent life.

The sustainable personal project as basis for decent work, including also the concept of decent life, therefore reaches sustainable development through respect for the talents of each person and of the real zone of close and proximal development anchored to meaning and the details of meaning (Di Fabio, 2016b). In conclusion, the personal project is sustainable if it realizes meaningfulness in terms of coherence, direction, significance and belonging (Schnell et al., 2013), underling the innovative passage from the paradigm of motivation to meaning (Di Fabio & Blustein, 2016) with attention to the construction of a career and life project deeply in line with the authentic meaning of individuals.

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Chapter 11
Using Life Design Counseling for Career Construction to Facilitate Sustainable Employability and Decent Work in a Developing Country Context

Jacobus G. (Kobus) Maree

11.1 Introduction

The effect of changes in the world of work on people's lives in general and their career lives in particular is well documented. Much has been written about changes in the occupational world and their profoundly negative effect on workers who struggle to deal with the work transitions forced on them (Maree, 2015a). Deprived of the erstwhile security of a holding environment (Winnicott, 1964) provided by their work, many workers are left with little hope for the future and the feeling that they have lost control over key aspects of their career lives. They often experience their work as meaningless and alien largely as a result of the changes brought about by information communication technology advances. Their lived experiences confirm the views of Savickas et al. (2009) that the current social arrangement of work poses serious challenges to workers, researchers and career counselors alike.

While workers endeavor to acquire the adaptive behavior needed to deal with change and its impact, researchers and career counselors are called upon to devise new strategies to help them choose careers, construct themselves and their careers as well as design successful lives in the twenty-first century. Today, for instance, few people choose one career and stay in it for the rest of their lives; "finding a job" linearly no longer serves the needs of workers, with work-seekers now having to acquire the skills to make themselves not only adaptable in these rapidly changing times but also employable so they can move from one work-related "project" to another. Against this background, a case can probably be made for substituting the terms "vocational education", "career guidance" and "career counseling" with "employability counseling".

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The unemployment crisis outlined above is more evident in developing countries (such as those in Africa) than elsewhere. According to the International Labor Organization (ILO, 2016, p. 1), "[t]he increase in unemployment levels and rates in 2017 will be driven by deteriorating labor market conditions in emerging countries (as the impacts of several deep recessions in 2016 continue to affect labor markets in 2017). In fact, the number of unemployed people in emerging countries is expected to increase by approximately 3.6 million between 2016 and 2017."

Southern Asia and sub-Saharan Africa are the two regions most affected by "vulnerable employment" (workers with limited access to social protection schemes). Almost 50% of southern Asian workers and two-thirds of sub-Saharan African workers experience "working poverty" (they survive on less than 3.10 US dollars a day, living in moderate to extreme poverty). This poses serious challenges to societies at different levels and calls into question expectations that global poverty will be eradicated as set out in the United Nations Sustainable Development Goals (UN, 2016).

Wide disparities characterize the African occupational landscape despite the attempts of often grossly inept governments to change the situation. The already high and steadily rising unemployment figures mean education goals have not been even remotely met. In South Africa, for instance, 20 million out of 55 million people are unemployed (this includes those who have stopped working) (Taborda, 2017) while 17 million are dependent on social grants to survive.

Rural regions and informal settlements in particular are hardest hit by increasing socio-economic disruption. My visits to these regions and settlements over the years have given me some insight into the hardships faced by people living there who often express their despair, sense of marginalization and hopelessness. Young people, in particular, are angry about the deteriorating unemployment situation and that it will be very difficult for them to find sustainable, decent work regardless of their level of training. Spiraling unemployment and the often accompanying lawlessness (exacerbated by the perception that corruption is so rife that the already desperate situation is bound to get worse) presage increased suffering, insecurity and future instability.

This chapter aims to underline the role of career design interventions in the framework of developing countries. It shows that such interventions designed on the basis of constructionist approaches induce new self-evaluations and perspectives among young people. It examines global society's failure to relieve poverty in developing country contexts, particularly socio-economically disadvantaged contexts. More specifically, it provides an African perspective on career counseling interventions with people in difficult situations.

The aim of this chapter was to contribute to the core topic of the volume by conducting research and developing educational, career counseling and life design interventions that could promote the sustainable development of the participants in the research. I hoped to achieve this aim by examining the potential of an integrated, qualitative and quantitative approach to career counseling (Savickas, 2015a, 2015b) in a resource-scarce environment. It was intended that this would help people engage in activities that could promote their adaptability, help them access decent work, contribute to sustainable development and bolster their sense of hope.

The first part of the chapter briefly discusses some career construction theoretical models associated with social constructionism. The second is a presentation of the first career counseling intervention which took place in a Foundation in Education among 200 young people. The third introduces the second intervention where a pre-post procedure was implemented among 27 young people of the foundation. The fourth is a short discussion of the observations resulting in the two career counseling interventions.

11.2   Brief Theoretical Orientation

For the purposes of this chapter, I define decent work as work that prevents marginalization of employees, is long term and helps society alleviate poverty in a sustainable manner. Moreover, in line with the ILO (2015, 2016, 2017) definition of decent work, I believe it to be work that guarantees rights at work, extends social protection, promotes inclusion as well as productivity and encourages social dialogue. Other related concepts such as career adaptability, career resilience and life design are discussed and defined elsewhere in this book.

11.2.1   Career Construction Theory (CCT), Self-Construction Theory (SCT), Social Constructionism, and Life Design

Together, career construction theory (CCT) (Savickas, 2005, 2015a, 2015b) and life construction theory (LCT) (Guichard, 2005; Guichard, 2009; Collin & Guichard, 2011) offer a conceptual framework that can be used as a lens for interpreting career-related behavior and choices. This framework proposes also a career counseling strategy as well as methods of assessment and intervention that can promote career choice as well as self- and career construction.

The framework underscores the function of personal development as adaption to (as opposed to maturity in) one's environment (Savickas, 2005). Furthermore, it accentuates the role of career choice making in helping people adapt to their environment. Seen from this perspective, career counseling entails social co-construction of meaning, a view supported by the social constructionist/constructivist paradigm (Blustein, Palladino Schulteiss, & Flum, 2004) which stresses the importance of people's subjective considerations on their lived experiences.

In the twenty-first century, probably more than ever before, workers are compelled to transition from one occupational and life role to another. We as career counselors should therefore focus on helping clients gain perspective on their personal and occupational (career-life) "destiny". In preparing them to navigate career-life (role) transitions successfully (Campbell & Ungar, 2004a, 2004b; Savickas, 1997), we draw on the social constructionism paradigm to emphasize the importance of identity formation rather than personality, career adaptability rather

than maturity, stories in addition to scores and numbers, action rather than passivity as well as mere intention and employability rather than finding employment merely linearly to help clients deal with occupational transitions. In other words, career counseling now becomes reflexive social co-construction of meaning by client and counselor (Blustein Palladino Schultheiss, & Flum, 2004), an activity ideally suited to help clients arrive at their destiny (achieve their career-life goals).

11.2.2   Career Adaptability

I agree with Hartung (2011), Rossier, Ginevra, Bollmann, and Nauta (2017) as well as Savickas (2011) when they say that we as counselors need to emphasize the importance of improving clients' career adaptability and career resilience to help them make better use of environmental resources and, ultimately, enhance their employability. The above authors contend that people's occupational progress and employability depend on an intricate combination of personal (subjective) and environmental (objective) factors shaped by and within particular organizational, socio-economic and political structures. Improving people's career adaptability promotes constructive interaction between them and their environment. In the long run, this can lead to beneficial career-related behavior and promote adaptive functioning as well as the design of successful and productive lives.

Career adaptability is closely associated with developmental tasks, role transitions and also the array of coping strategies people use to negotiate the numerous work transitions brought about by rapid technological advances. According to Savickas and Porfeli (2010), career adaptability consists in a matrix of four dimensions (Concern, Control, Curiosity and Confidence), which constitutes the grounding of resources and strategies used by people to manage key tasks, transitions, and traumas during the process of career construction. These dimensions are the foundation of attitudes, beliefs and competencies – or the ABCs of life- and career construction – that sculpt problem-solving strategies and coping behaviors of individuals as well as collectives adapting reciprocally (Hartung, 2011). In sum, promoting adaptability means consolidating "more durable psychological and more labile psychosocial aspects" (Savickas & Porfeli, 2010, p. 6).

Wolfe (2017) wants to change people's mindsets about career counseling and quotes Rick Anthony as saying, "it is folly for career counselors and parents and teachers to continue to talk in terms of career planning. They should be substituting it with life planning". He states that for more than 200 years people's careers have been reflected in their job titles. Even today, young people are still asked what they would like to become, for instance information communication technology specialists, electricians, millwrights, teachers, medical doctors or lawyers.

Wolfe adds that whereas people's lives, careers and job titles were previously merged into a solitary construct, this (talking in terms of career planning) is no longer suitable and is, in fact, poor advice. He believes that today, and for the foreseeable future, it will be wise to foster proficiencies not easily replaceable by artificial

intelligence and robots. He goes on to say that the so-called five Cs (critical thinking followed by curiosity, creativity, collaboration and communication) represent skills not easily acquirable by robots. Wolfe's reference to life planning resonates positively with the notion of life design.

11.2.3 Life Design

It is becoming increasingly difficult to "predict" the future and know what factors will determine success in a career and life. Career lives should accordingly be redesigned when needs, interests and life experiences change (Savickas, 1993). Career construction theory as well as self-construction theory and principles are applied during life design counseling to help clients confront challenges and take decisions based on their specific circumstances to advance their career-life stories (Duarte, 2009, 2010). Micro-, meso-, and macro-stories (information) provided by clients are connected and regarded as meaningful, "grand" stories (Hartung, 2011). Savickas et al. (2009) explain that life design intervention is meant to be life-long, holistic, contextual and preventive as well as that it is based on five career-life suppositions: (a) contextual possibilities, (b) dynamic processes, (c) non-linear progression, (d) multiple perspectives, and (e) personal patterns.

I strongly support the view (Guichard, 2013; Savickas, 2011) that life design entails considerably more than the mere choice of a career and that it, in fact, also includes the construction and development of intra- and interpersonal as well as intimate relationships. My interventions were based on Duarte's (2009, 2010) belief that career counseling should help clients overcome challenges and take decisions based on their specific circumstances and, ultimately, advance their career-life stories (Duarte, 2009, 2010). I took into account Savickas et al.'s (2009) contention that life design counseling considers contextual factors, involves processes, progresses in a non-linear manner and aims to identify as well as examine clients' personal patterns of meaning. Also taken into account was the preventive nature of life design intervention.

11.3 Assessment and Career Counseling in Developing Country Contexts

Renewal, adaptation and re-invention are needed to move the theory and practice of career counseling forward in the twenty-first century. In this regard, Savickas (1993) prompts us to bear in mind that career counseling should "fit the spirit of the age, if clients are to accept [the service] as useful" (p. 207). From a theoretical and practical perspective, in developing country contexts in particular, career counseling theory is still characterized by a predominantly "positivist" (quantitative, test-and-tell) approach.

Career counseling assessment in Africa is based largely on Western principles that do not cater adequately for the unique needs and nature of the various African cultures. Narrative, storied or qualitative (or integrated, qualitative and quantitative) approaches and interventions are rarely accepted and/or applied. While these approaches (life design counseling for career construction in particular) have to a limited extent been followed in South Africa, they are virtually unknown elsewhere in Africa.

Because of the wide criticism of the use of Eurocentric career counseling models in Africa, I will now discuss a project that illustrates a life design strategy that (a) addresses the twin issues of decent work and sustainable development in a developing country context and (b) helps people engage in decent work that contributes to sustainable development. These projects of interventions are in line with the globally accepted integrated approach to career counseling based on the theory and practice of career and life construction and life design.

In other words, the importance of the development and implementation of qualitative assessment instruments and interventions as well as of integrating such interventions with quantitative measures and strategies is acknowledged (Di Fabio & Maree, 2013a, 2013b; Hartung, 2011; Maree, 2013; Savickas, 2005, 2011; Subich, 2011). Before presenting the interventions, I want to introduce below the work done by the Good Work Foundation (GWF) as an example of the type of education and career counseling that can be provided in countries such as South Africa for people of poor rural environments. Moreover, as explained later, GWF has been involved in the second intervention.

11.3.1 A Glimmer of Hope in a Developing Country Context: The Good Work Foundation (GWF) Education Model for Rural South Africa

GWF (2016) (under Ms. Kate – GWF's CEO – and Mo Groch's inspiring leadership) are almost instinctively putting life and career construction theory as well as life design theory into practice in exemplary fashion. In collaboration with strategic partners, the GWF offers basic literacy training as well as career-related education to school-aged and adult learners (see: http://www.goodworkfoundation.org).

While GWF's open learning academies offer English literacy, maths literacy, digital literacy and life skills training courses for school-aged learners, their career training academies provide career-related skills courses and digital literacy training for adult learners. More than 90% of the adult learners are recent, unemployed school-leavers seriously lacking in the skills needed to make them employable. Not having been able to find work or enroll at a tertiary training institution, their prospects of finding decent work are extremely bleak.

The 12 month GWF course gives learners the opportunity to complete a bridging year that offers them a second chance to acquire the skills that can improve their employability and chances of being accepted into fields of study that will further

enhance their employability. Once learners' foundation of English and digital literacy has been laid, they attend career academies at the digital learning centers and begin to serve the local economy. They can also either complete specialized modules in wine, coffee and front of house management or study at the GWF's Information and Communications Technology (ICT) Academy. After their training, learners are employed locally, equipped with the skills to find employment elsewhere or continue their studies at tertiary training institutions or online.

Thus, in a distant corner of (South) Africa, training is offered that is on a par with similar training anywhere else in the world. According to the GWF views (as expressed by Mo Groch and her colleagues) adaptability and employability should lie at the heart of any intervention. To this end, they emphasized the importance of acquiring the globally recognized twin "survival skills" of ICT literacy and competence in the language of business (usually English). This view is in keeping with Ross' (2016) belief that mastering English and also (in certain instances) other foreign languages as well as the language of computers will enable learners to communicate better – probably **the** most important adaptability – as well as enhance other employability-facilitating skills in today's world of work.

What I found particularly encouraging was how GWF colleagues had succeeded in providing qualitative (narrative) career counseling (using the *Career Interest Profile CIP (Maree*, 2015c) to learners who had completed the bridging year. Access to this pivotal service in South Africa, as well as the rest of Africa, is woefully insufficient, especially in resource-scarce areas such as deep rural regions, informal settlements (colloquially referred to as squatter camps) and townships. Accessing this service offers many learners – who would otherwise almost certainly be destined for a life of unemployment, ongoing struggle and poverty – a "second chance" to acquire qualifications that can increase their employability and help them live a sustainable, decent life.

In 2016, I implemented a pilot project in view of demonstrating how to apply life and career construction – using the *CIP* – to help people across the age and diversity continuum choose careers, construct themselves and their careers as well as, ultimately, design successful lives and make social contributions. Their use of the *CIP* and the associated intervention strategy to provide career counseling to learners was impressive. The learners' positive feedback and exciting progress indicated the success and validity of the intervention strategy, which is also easily replicable in other rural contexts.

11.3.2   Focus on the Two Career Counseling Interventions

11.3.2.1   Rationale for the Career Counseling Interventions

The rationale for the research (Guichard, 2005; Maree, 2015a; Pomerantz, 2009; Savickas et al., 2009) was the need to identify important aspects of the self- and career construction of the participants in the project as well as how best to make the most of

and build on these aspects. There was also the need to help participants narrate their life stories in a way that focused on their identities, motivations and other influences which enlightened their personal histories and cultures as well as informed the design (and, where needed, redesign) of their lives (individually and collectively).

It was essential to formulate discreet strategies in the process to uncover and attend to what was silenced, unspoken, overlooked or marginalized in the participants' career-life stories in order to contextualize their individual and collective stories. My ultimate aim was to narrow, if not close, the gap between their current and "ideal" lives as well as devise ways of overcoming unhelpful or counterproductive narratives or stereotypes scripted by others. This would enable them to contend with the impact of "unfinished business" on the design of their lives.

I reiterate my belief that when (for whatever reason) people cannot work, they are denied the opportunity to experience true self-determination (Blustein, 2015), construct their careers as well as themselves adequately, design successful lives and make social contributions (Guichard, 2009; Savickas, 2011). I concur also with Blustein who asserted that when work is going reasonably well we have a sense of purpose in life. It makes people feel part of something bigger (Blustein, 2016).

In line with this background, I now present two ongoing counseling interventions that demonstrate the value of the new (international) approach to life design counseling in a South African context.

11.3.2.2 Adapted Action Research Approach

I agree with Ferrance (2000) that the primary value of action research is the degree of change brought about in the actual situation and not so much in trying to achieve generalizable outcomes, irrespective of the specific action research approach that is used. I concur also with Greenwood and Levin (2000) on how action research facilitates change. They observe that for action researchers, social inquiry aims to generate knowledge and action as supports for liberating social change. I believe further that Creswell (2005) and Wink (2005) are correct in saying that action research aims to promote transformation, emancipation, change, development and empowerment in participants in the research process.

In both projects, I followed an Adapted Action Research Approach (Wong, 2011) consisting of two cycles of intervention aimed at facilitating reflection and reflexivity in the participants from a seriously disadvantaged environment and who had left school without the qualifications needed to enroll on study courses at tertiary training institutions. More specifically, I tried to meet the career counseling needs of the participants and encourage them to reflect on their personal career-life stories in a way that would help them become more employable and adaptable. Ultimately, I was hoping to enable them to access decent work and, in doing so, contribute to sustainable development in a desperately poor rural region.

The projects discussed in this chapter were guided by my conviction that researchers should begin their interventions by working from an established foundation. On the basis of what has been learnt, these interventions should be improved

constantly and customized to the idiosyncratic context of successive projects. I accordingly started with what I knew and adapted my interventions until my goals had been achieved.

I followed a step-by-step strategy and decided in detail about this project only after I had analyzed what had happened in my previous projects (Maree, 2014, 2017a, b). I had to determine what had worked best with previous target groups in order to improve features of subsequent interventions (Elias et al., 1997). My focus was thus on formative assessment and I refrained from attempting to identify definitive outcomes until my intervention strategy had been clearly established.

New developments such as career construction counseling and life design (both of which I have started applying increasingly over the past few years in various projects) are not typical of developing country contexts (such as South Africa). Life design counseling (for life and career construction) (Guichard, 2009; Savickas, 2015b) was devised and is ideal to use with individual clients in well-resourced contexts. In developing, resource-scarce contexts, however, the overriding need, in my opinion, is for group-based career counseling because as many people as possible have to be assessed in the shortest possible time. Inequality, unemployment and poverty are increasing, while the number of discouraged work-seekers is rising faster than the increase in jobs (Berkowitz, 2013). Gini coefficients (indicative of levels of inequality) are also high.

11.3.2.3 Data-Gathering Instruments

Four main instruments were used in both interventions to support career construction of young adults. The following instruments, both quantitative and qualitative, were implemented.

The *Maree Career Matrix* (*MCM*) (Maree, 2017a, b) builds on Holland's interest theory and model with its links to (a) the trait and factor theory, (b) the developmental theory and (c) the social learning theory (as well as its application to career decision making) within a social cognitive career theory (SCCT)) (Lent, Brown, & Hackett, 1994) framework informed by Bandura's (1986) views on self-efficacy. The *MCM* (Maree & Taylor, 2016a) was developed and standardized in South Africa between 2002 and 2015 with acknowledged excellent psychometric properties (Maree, 2017a, b).

The Career Adapt-Abilities Scale-South Africa *(CAAS*-SA*)* (Maree, 2012) has been adapted from the *CAAS* (Savickas & Porfeli, 2012), a multi-factorial self-rating measure comprising of 24 items (four scales, each with six items). The four scales measure concern, control, curiosity and confidence as psychosocial resources for managing transitions, developmental tasks and work traumas, with the assessment instrument developed through the collaboration of researchers in 13 countries.

In South Africa, 435 Grade 9 and 11 participants (of whom 257 were girls) with a mean age of 15.49 years (SD = 1.32) voluntarily participated in a research project to determine the psychometric properties of the *CAAS*-SA (Maree, 2012). The mother tongue of the participants was any of the 11 official South African languages

and any other African language. The *CAAS*-SA demonstrated excellent reliability and appropriate cross-national measurement equivalence.

The *Career Interest Profile* (*CIP*, Version 5) (Maree, 2015b) is a qualitative instrument that yields qualitative career-related information (it is not a psychometric instrument). The *CIP* was conceptualized in 1986 and developed over time (Maree, 1986, 1996, 2006, 2017a, b), with the aim to develop a qualitative (narrative) questionnaire that could be used to elicit career choice information in addition to the "usual" quantitative information typically obtained in the twentieth century.

Over the past few decades, drawing on numerous publications on the narrative approach to career counseling as well as feedback from thousands of people, the *CIP* has been updated repeatedly and substantially to reflect the groundbreaking work of Mark Savickas and others in the field of narrative/storied career counseling. The *CIP* demonstrates a flexible and open-minded approach to data collection and is premised on the belief that objective as well as subjective information is needed to make well-informed career decisions. It adheres to the view that career counseling should be based on the analysis of *autobiographies* rather than questionnaires that, for instance, test aptitude and interest alone.

The *CIP* was designed to assist clients interpret their interests, potential as well as career values and, in so doing, design a career plan or life theme. The *CIP* consists of a number of carefully structured questions to elicit and promote reflection (as well as reflexivity and self-reflexivity – Hsiung, 2008) on clients' career-life themes, values, interests and, most importantly, their advice to themselves. It has four parts: biographical details, questions on family influences and work-related information (Part 1); six career choice questions (Part 2); a question on career category preferences and dislikes (Part 3); and 15 career-life story narrative questions (Part 4).

The *CIP* provides counselors with a starting point for identifying, discussing and analyzing central career-life themes as well as career-related issues in greater depth. In particular, the *CIP* enables counselors to listen *for* clients' career-life plots and stories rather than merely listening *to* these stories (Savickas, 2016; Welty, 1998). The applicability of the CIP in group-based contexts has been shown in numerous publications (Di Fabio & Maree, 2013a, 2013b).

Ethical Issues

Ethical approval for the research was obtained from Departments of Education, the governing body of the GWF, participants (as well as, where applicable, their parents, caretakers or guardians), and permission was granted for the anonymous publication of the findings. The research was approved by the University of Pretoria's Institutional Review Board.

11.4 Project 1 of Intervention

This first project aimed to identify the way young people perceive the usefulness of the career counseling intervention using a set of career counseling instruments introduced previously. It took place at the University of Pretoria.

11.4.1 Procedure of Data Collection

The first project commenced in 2007 and involves approximately 200 prospective students recruited annually from seriously disadvantaged areas to study at the University of Pretoria. The objective was to get mostly qualitative data, with the following procedure adopted to recruit participants: learners were invited to the university and assessed qualitatively with a view to receiving career counseling intervention. This was followed by short, group-based workshops on emotional-social intelligence. I then administered the *CIP* (Maree, 2015b), a qualitative career counseling instrument that enables career counselors to identify clients' major life themes, improve their understanding of what the world of work entails, enhance their sense of self, improve their career adaptability and promote their life design. The intervention comprises of group-based life design counseling using the principles of self- and career construction.

11.4.2 Analysis of the Data

A thematic content analysis was implemented on the basis of the narrative material with six categories and a number of themes (Table 11.1) identified. The categories and themes underline the positive perceptions of learners concerning the intervention.

11.4.3 The Perception of a Participant

On the basis of the analysis of material gathered, I observed the dynamic effect of the intervention on the career adaptability of the participating learners. Change and forward movement did indeed take place, as most of the learners consistently demonstrated their understanding of the importance of studying to becoming employable instead of just "choosing a career". Their narratives revealed the power of Interventions for Life and Career Design (ILCD) in promoting their sustainable development and helping them find decent work. This is shown in the following statement of a former learner:

> The sessions on life design (as you called it) changed my entire life. At the time when I attended the workshops, I was failing dismally and I had very little hope to ever find work. However, thereafter, I started believing in myself. Hoping for a better future and, most importantly, doing something to become who the workshops had revealed I could become.
>
> I 'miraculously' (no one ever thought that would happen!) improved my marks to such an extent that I was accepted for construction management at a university and never looked back. I completed my studies, went from strength to strength and unfailingly offer the following advice to those that I mentor: 'If you want to live like a king, you have to believe in yourself, know who you want to and can become and then work like a slave to realize your dreams' [dynamic nature of the process]. That is so true.

Table 11.1 Themes and sub-themes (qualitative data analysis)

	Category	Theme
A	Hopefulness	Recognition (of exciting future prospects)
		Trust (in ability to construct a brighter future career and self)
		Enhanced passion (for self- and career construction)
		Gratefulness and appreciation (for "eye-opening" support)
		Amazement (at opportunities on offer)
B	Improved sense of self	Improved sense of identity (increased self-belief)
		Enhanced sense of resilience
		Reflection
		Self-reflection
C	Enhanced adaptability	Curiosity (about possibilities opened up by re-constructing life stories)
		Greater control over circumstances
		Greater confidence (that an improved future is possible and achievable)
D	Action orientation	Planning and executing (action steps to realize "dreams")
		Forward movement (in terms of a number of smaller, consecutive steps)
		Working hard (to exploit opportunities)
E	Ubuntu[a]	Helping others (realize their dreams also)
		Compassion (enabling others to also construct themselves and their careers actively)
		Selflessness (being there for others; actually doing things for others instead of merely talking about helping them)
		Bigger picture orientation (ubuntu orientation)
F	Career and life design	Greater sense of purpose (here am I going? What is my goal in life?)
		Improved sense of meaning of life (what does my life mean to me? To others?)

[a]Ubuntu broadly relates to the African emphasis on the needs of the collective (collective resilience): connection to others, kindness, compassion and respect for the dignity of others

There is no substitute for hard work and for believing in and knowing who you are [personal patterns], and there is huge reward for it. Realizing that, coming from the region and having learnt how to identify and be inspired by assets characteristic of that region [contextual possibilities], we are in a unique position to help [contextual possibilities]. To help others, my friends have established NGOs that work among poor people in deep rural areas in the region where I came from, encouraging them but also offering tangible training (such as offering extra classes in mathematics and physical sciences) and trying to show them that they need not be held back by their poverty [non-linear progression].

It is our life goal to ensure that no one in our region (and hopefully our country) is denied the opportunity to equip him- or herself with the skills needed to find work; to realize and use the many opportunities that are available for them to make sure that they don't end up in a desperate situation like so many others [preventive nature]. I am extremely passionate about this facet of my 'work' (if I can call that work). I cannot, nor will I ever, stop myself from helping them … and from trying to make them understand that we all (should) have access to work opportunities life … and that, once we have achieved our goals, to continue to not only improve ourselves but, even more important, help others do likewise, like Nelson Mandela did [life-long nature].

11.5 Project 2 of Intervention

A second Project is currently conducted at the Good Work Foundation (GWF) digital learning center in Hazyview (a seriously disadvantaged, resource-scarce environment). The objective of this second intervention was to analyze more precisely the effects of the career interventions by implementing a pre-post procedure. Quantitative and qualitative instruments were used before as well as after the workshop and work in groups.

11.5.1 Procedure of Data Collection

First, I selected a group of 27 GWF learners (2017 intake) to participate in my life design project on the basis of:

- their willingness to participate,
- their inability to pay for a related career counseling service, and
- their inability to find any form of decent work or to be accepted for further study on account of their inadequate marks at the end of Grade 12 and/or their inability to pay for tertiary tuition.

The intervention lasted eight hours with a few breaks. It was based on the strategy described and explained by Savickas et al. (2009), while life design techniques from different sources and authors were also used. The planned sequential intervention objectives and linking activities are presented in Table 11.2 below.

First, in February 2017, I administered the *CIP*, *Maree Career Matrix* (*MCM*) (Maree & Taylor, 2016a, 2016b) and *Career Adapt-Abilities Scale*-South Africa (*CAAS*-SA) (Maree, 2012) in a group-based format. Next, I conducted a short (roughly 60 min) workshop with the learners on how to discover more about themselves and the world of work.

I returned to the GWF at the beginning of June, 2017, to conduct a 3 h workshop and re-administer the *CAAS*-SA. During this session, the learners' elicited career-life stories were discussed in groups of five, with the learners themselves allowed to decide whom they wanted in their groups (five people per group). After 90 min, the individual groups of learners reassembled and each learner was given the opportunity to discuss his or her (a) career preferences and (b) vision and mission statements.

The learners were again given "homework" such as doing job analyses, finding out about different fields of study, reading articles (mine and those of others) on how to become more adaptable and employable as well as familiarizing themselves with the success stories of people from the area.

Table 11.2 The life design intervention plan

Steps	Intervention objective (Savickas et al., 2009)	Activities and techniques to achieve intervention outcomes
General	Assisting participants to achieve psychological growth and enhanced well-being	Focusing on themes and patterns in participants' own perceptions, life stories and beliefs
Step 1	Establishing a working relationship	Group discussions to get to know each other and completing part 1 (biographical details) of the *CIP* (Ver. 5))
Step 2	Exploration of participants' subjective sense of self	Completion of Parts 2 and 3 of *CIP* and discussion of participants' responses to questions on their strengths, areas for growth, etc.
	Self-reflection and self-reflexivity are facilitated	Participants' reflection on their responses
Step 3	Objectifying stories to open up new perspectives	Recounting of participants' identity statements, life story titles and headings. (Re)construction of life stories in terms of past and present chapters
Step 4	Contextualizing challenging areas in new stories	"Problems" are reviewed and regarded as opportunities
	Reconfirming participants' ability to construct identities	Strengths and problem-solving competencies are identified and reconfirmed
Step 5	Constructing identities	Identity statements are revisited
	Crafting plans that will help participants overcome barriers	Past ("hurtful") and future ("hopeful") stories as well as "faulty" beliefs (cognitions) and inspiring decisions are juxtaposed
	"New" stories are shared with empathetic audience	Advice is elicited from within by revisiting favorite quotations
Step 6	Follow-up	Regular follow-ups and further intervention

A last step is taking place in October. I will return for the last time (a 1 day visit) and again administer the *CAAS*–SA (Maree, 2012) as well as carry out career counseling in a group context.

For the purpose of this study, qualitative and quantitative data collection occurred in parallel. The quantitative as well as the qualitative assessments were conducted during a single phase of the research and analysis for integration began only after the data collection process had been completed (Ivankova, Creswell, & Plano-Clark, 2016). The two forms of data were analyzed separately and then merged.

11.5.2 Results Concerning Pre-Post Intervention for CAAS-SA

Only the quantitative results (difference between the pre- and post-intervention) are reported here concerning CAAS-SA. The Wilcoxon signed-rank test was used (a single sample with the data not normally distributed) while Pearson's correlation coefficient r was calculated as the effect siz*e*.

a. Wilcoxon signed-ranks test results: *CAAS*-SA: Total group (23)

Statistically significant and practically meaningful improvement was noted in the case of (a) the *CAAS*-SA (overall) (p = 0.01, large effect size), (b) Curiosity (p = 0.01, medium to large effect size) and Confidence (p = −0.028; medium to large effect size).

b. Wilcoxon signed-ranks test results: *CAAS*-SA: Women (16)

Statistically significant and practically meaningful improvement was noted in the case of (a) the *CAAS*-SA (overall) (p = 0.075; small effect size), (b) Curiosity (p = 0.044; medium to large effect size = 0.43) and (c) Confidence (p = −0.057; small effect size).

c. Wilcoxon signed-ranks test results: *CAAS*-SA: Men (7)

Statistically significant and practically meaningful improvement was noted in the case of (a) the *CAAS*-SA (overall) (p = 0.02; large effect size), (b) Concern (p = 0.029; small effect size), (c) Control (p = 0.023; large effect size) and (d) Curiosity (p = 0.046; large effect size).

11.5.3 What Can Be Learnt from These Data?

Although the small sample size precludes any generalization of the results, a number of trends nonetheless emerged from the current research that are worth noting and call for further investigation. First, the improvement in the participants' overall career adaptability is encouraging. Second, a number of notable differences emerged between the scores of the men and the women. Whereas the men's Concern, Control, and Curiosity revealed statistically significant and practically meaningful improvement, this was the case only with the women's Curiosity. A tentative explanation of these differences is that the position of women in the research area (a deep rural area) is still extremely unequal. It is a male-dominated community in which only a handful of women ever succeed in accessing tertiary training institutions.

Women are by and large still expected to be subservient to men, raise the children and do the household chores while men are expected to find employment to provide for the family. The intervention may have helped men believe they were to a larger extent in control of their situation (they seem to have learnt that opportunities were available to help them improve and control their situation) and they were curious about ways in which to achieve this outcome. The women, on the other hand, while apparently having become more curious about available opportunities, may have believed that their actual circumstances to a large extent ruled out any chance of actually turning opportunities into realities.

The GWF project was designed to be replicable in similar contexts. The project holds much promise in terms of its ability to address concerns about the imple-

mentability (including the cost of this kind of project and the time it takes) of narrative, qualitative and group-based life design interventions in resource-scarce environments. The findings tentatively suggest that the intervention already enhanced the learners' concern about their future (in other words, they are becoming more aware of the need to do something about their future), increased their control over their career-lives, stimulated their curiosity about their future employability and occupational decisions as well as increased their confidence about their ability to make appropriate occupational decisions and execute their plans effectively. Moreover, the intervention appeared to have decreased the possibility of learners dropping out from the project and ending up on the streets with a desperate future ahead.

11.6 Brief Discussion on the Intervention Projects

In previous chapters (Di Fabio & Maree, 2016; Maree, 2017a, b), I identified factors that, individually and collectively, contribute to the alleviation of poverty, sustainable development and decent work. Here I elaborate on the topic.

While it is the primary responsibility of governments to create job opportunities as well as ensure sustainable, decent work and promote sustainable development, ordinary people should also contribute to these efforts. Communities' own unique assets should be exploited optimally and their expertise used to help create job opportunities and encourage entrepreneurship. Community members should be taught how to adopt new roles to help their impoverished communities (re-)design their individual and collective career-life stories.

Researchers, educators and counselors, too, should undergo role reversal; educators could for instance adopt the role of idea generators and researchers the role of researcher-practitioners. Business enterprises should be established to help communities become self-sufficient and increase their sense of agency. Unemployed (often unemployable) people with a poorly developed sense of work, self and identity should be helped acquire positive work identities by becoming employable and finding work. Of relevance here is how outreach projects relate to life and career counseling as well as life design interventions.

Marginalized people see themselves in a different light when role reversal takes place. In the course of previous projects, a beggar realized his capacity to farm and produce vegetables. A homeless woman living in a shack became aware of her ability to nurse and look after others. Beggars assumed the role of stewards, unemployed women the role of cooks, headmasters the role of business advisors and project managers, homeless people the role of farmers. This gave them a different and more positive occupational identity as well as the belief that they were competent (personal agency) and could transcend the difficult situation they found themselves in.

While it is crucial to instill hope and a sense of self-belief in community members, intention alone means little (Krieshok, Black, & McKay, 2009; Polkinghorne,

1992). Actionality (looking and moving forward) and exuding the belief, conviction and feeling that "something (positive) is about to happen" are fundamental for the sustainability of projects.

In addition, since life and career construction and counseling often occurs in uncontrolled conditions (Savickas et al., 2009), flexibility is the key to success and researchers as well as counselors should be prepared to adapt planned schedules, strategies and interventions when required.

Compassionate leadership (characterized by emotional-socially intelligent behavior) is important in ensuring the sustainability of interventions. Since human behavior can realistically be understood only in context (Brown & Brooks, 1996), preconceived ideas about communities and how best to "help them" should be discarded. Instead, researchers and counselors should encourage personal agency and authorship. Selflessness as well as a wish to "make a difference" in the lives of others and be of help to them are necessary for success.

Equally important are goal setting, planning and implementing rolling plans as well as accepting the inevitability of change and adopting a protean orientation towards change (planning for and making changes as and when needed). Exhibiting innovativeness and the ability to generate ideas continually, reinvent "outdated" ideas and deal with "stuckness" will also help clients overcome obstacles in their career-lives.

Lastly, the success and sustainability of any intervention depends on the willingness and determination of individuals, corporate bodies and others to support projects until they have been completed and are self-sustaining.

11.7   Conclusion

This chapter shows that career construction counseling and life design can be applied successfully in African (developing country) contexts. It seems clear that life design in developing country contexts does not differ widely from life design in developed country contexts. By examining the career-life stories[1] of community members, counselors can discover what works and does not work in everyday situations.

By promoting a sense of wellbeing in workers facing hardship and unemployment, bolstering their career resilience, enhancing their career adaptability, helping them develop a stronger sense of occupational as well as personal identity and of self, their chances of finding sustainable decent work are strengthened. The projects discussed in this chapter thus promote Goal 8 of the UN Agenda (UN, 2016, p. 1): "Promote sustained, inclusive, and sustainable economic growth, full and productive employment and decent work for all."

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[1] I acknowledge the fact that some people question whether indigent people can have such stories.

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Chapter 12
Life Design and Career Counseling: Contributions to Social Justice

Maria Eduarda Duarte and Paulo Cardoso

12.1 Introduction

The social, economic and political changes underway throughout the world and economic globalization, in detriment to a more humanist globalization centered on well-being, have promoted a growth in transnational mobility and competitiveness based on an increase in low-cost productivity. The problems affecting large swathes of the population – employment instability, precarious employment, unemployment, discrimination and migrations – have contributed in a way that sees many left at a disadvantage when it comes to accessing and staying in the employment market.

Data produced by the Bureau of Labor Statistics (BLS, 2004) is illustrative of this phenomenon, with one in every four workers in the USA having been with their current employer for less than a year. This environment of employment instability is now more generalized, as can be seen in a report produced by the International Labor Organization (ILO, 2016), which in 2016 noted that 46% of the total global working population (representing 1.5 billion people) were not in stable employment.

Employment precarity is another consequence of globalized economies. In 2014, around 59% of the European Union's workforce had full-time permanent contracts while the remainder were in a more precarious position: freelance (11%), marginal part-time (9%), permanent part-time (7%), fixed-term employment (7%), temporary agency work (1%) and apprenticeship or training contracts (2%) (Broughton et al., 2016). Additionally, unemployment figures are on the rise, with 2016 seeing another

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2.3 million people put out of work while another 1.1 million people were expected to face the same fate in 2017 (ILO, 2016).

However, the problem of unemployment does not impact on all sectors of the population equally. For example, in the USA the employment-population ratio for persons with a disability is lower (17.9%) than those with no disability (65.3%) (Bureau of Labor Statistics, 2017). Moreover, only 34.4% of people with a disability were in employment in the USA (Cornell University, 2015) compared to 47% of persons with disabilities in the European Union (European Disability Forum, 2017).

As a result of economic constraints and/or multiple forms of marginalization (such as discrimination and classism), many of these peoples are disadvantaged in terms of career development. For some people, economic constraints play a decisive role in obtaining the economic, social and cultural resources needed for full career development and access to decent work. For others, marginalization, defined as the "relegation of people (or groups of people) to a less powerful or included position within society" (Duffy, Blustein, Diemer, & Autin, 2016, p. 132), is the decisive factor.

It is precisely on this point that research can offer empirical evidence in relation to the role of social class (Blustein, Olle, Connors-Kellgren, & Diamonti, 2015), poverty (Maree, 2015) discrimination (Cardoso & Ferreira Marques, 2008), disabling conditions and (Szymansky & Parker, 2003) immigration (Schultheiss & Davis, 2015) as a hindrance to access to decent work and stimulant of social exclusion, defined here as the impossibility of full participation in society which would see people not only contribute but also benefit from seeing their own personal necessities fulfilled (Bell, 1997).

Taking into consideration the proliferation of decent work deficit and social exclusion, brought about through broad social (such as different forms of discrimination) and contextual (including disadvantaged backgrounds) factors that hinder sustainable career development and decent work, the aim of this chapter is to present Life Design Counseling (LDC; Savickas, 2015) possibilities for career interventions that facilitate access to decent work and promote social justice. Since the chapter refers to approaches aiming to promote socio-professional integration of disadvantage people, social exclusion is viewed from the social integrationist perspective which considers participation in paid work key to social inclusion.

The chapter begins with the presentation of LDC framework. In the second section, considerations are given on LDC possibilities for enhancing decent work and social justice. From this perspective of social exclusion, designated social integrationist, participation in paid work is viewed as the key to social inclusion (Watts, 2001). At the end of this section the relevance of contextual factors in career development of disadvantaged populations is cited to highlight the importance of these interventions not being exclusively focused on inter- and intrapersonal career development factors, but to also take into consideration social action at the institutional, community, public policy and international/global levels (Cook, 2016).

In the next section, the process of balancing the focus on the self-determination of the individual with a focus on a transformation of contextual factors that reinforce the disadvantaged position (Blustein, McWhirter, & Perry, 2005; Prilleltensky, 1997) is illustrated by presenting an intervention in which LDC was integrated into

supported employment approach. Our proposal focuses exclusively on collaborative activities at the individual, institutional and communal level, with these being the tiers which the counselor can more easily influence as part of their more routine interaction with disadvantaged populations in general. The chapter concludes with an overview of the subject and reference on LDC limitations for the intervention with disadvantaged populations in general.

12.2   The Life Design Paradigm and Life Design Counseling

The life design paradigm (Savickas et al., 2009) emerged as an answer to the demands of social and economic transformation. By contrast to a traditional view of career counseling as a rigid and rational process where the use of psychological tests and giving occupational information are core tasks (Gysbers, Heppner & Johnston, 2009), Life Design requires reflection on the Self and one's environment, receptivity to feedback and the specific capacity to imagine possible Selves.

These requirements pose a challenge to career practitioners, who in response need to develop alternative/new competencies. Given the nature of the continuous changes and demands of counseling interventions, the need to build new counseling relationships would appear obvious. These new bonds are based on individual narratives, stories and dialogue and must be constructed as a way of enabling clients to express their emotions, reveal their lives, discover reasons for change and identify the salient components of their Selves.

The counseling process fed by life design perspectives is based on a co-construction of identity in which each party (the counselor and client) acts upon and reacts to the other. The success of this kind of relationship is largely predicated on the adequate training of counselors.

Life Design Counseling (LDC; Savickas, 2011a, 2015) is the application of the life design paradigm (Savickas et al., 2009). In the epistemological matrix of social constructivism, this approach to career counseling is based on the conception of human functioning as a continuous process of constructing meaning in the context of interpersonal relationships. In this perspective, narrative thinking plays a fundamental role in this construction of meaning, as is allows for a symbolization of individual experience (Greenberg & Watson, 2006; McAdams, 1993; Sarbin, 1986; White & Epston, 1990).

With the idea that individuals give meaning to personal experiences through the stories that they narrate as their starting point, counselors who base their practice on LDC look at careers as the grand narrative that organizes our individual experiences throughout our life cycles. To this end, the main objective of intervention is therefore to help clients in the clarification of their narrative identity, such as with the construction of a representation of his/her past, present and future in a continuous and coherent manner.

Career plans hence emerge as one of the methods people use to project the future, thereby conferring a sense of order and intentionality to their existence (Cardoso,

2012). Beyond narrability, LDC also aims to enhance adaptability (Savickas et al., 2009), namely the self-regulating processes which help us to manage challenges to the fulfilment of our career plans.

In the framework of LDC, adaptability is the "individual's readiness and resources for coping with current and anticipated tasks of vocational development" (Savickas, 2002, p. 156) and involves four dimensions: concern about future planning, curiosity about oneself and the structure of opportunities, feeling of being in control of one's life and having confidence to face career challenges (Savickas & Porfeli, 2011).

To enhance narrability and adaptability, LDC interventions evolve over three sessions (Savickas, 2011a). In the first session, the client is helped to define the problem and the Career Construction Interview is utilized (ECC; Savickas, 2011a) as a way of facilitating the narration of episodes from the client's life story.

In the second session, the counselor and client explore the episodes which were narrated in the previous session, as a way of helping the client construct a coherent and continuous representation of his/his life story. Helping the client to identify his/her life theme is fundamental in this process, with this theme representing the central problem in the client's life and solutions he/she has been searching for to solve that problem (Csikszetmihalyi & Beattie, 1979). As with any story, it is this theme that allows for a continuous and coherent linkage to the different episodes of our lives and to create the conditions for the client to be helped in projecting new episodes (career plans) in different career roles in the third session.

By considering different career roles throughout lifespan, this holistic approach has the double advantage of integrating career problems in the framework of a psychosocial dynamic, while opening the client up to new possibilities for personal realization that do not restrict the role of the worker. In this light, the designation of Life Design Counseling is clearly justified, as career plans are forecast as instruments for giving the significance to the meaning of life that we are searching for (Savickas, 2011b). Throughout this intervention process, three dimensions are fundamental for individual change: relationship, reflection and sense-making (Cardoso et al., 2016; Maree, 2016; Reid, Bimrose, & Brown, 2016; Savickas, 2015; Taveira, Ribeiro, Cardoso, & Silva, 2017).

Relationships emerge as a core element of LDC, as meaning-making is fundamentally a relational process. The counselor-client relationship is hence viewed as a co-construction process in which the counselor assumes a participatory attitude in the client's experience, helping him/her to freely express the subjective experience of his/her career, explore emerging representations and construct new meanings (Savickas, 2011b). This represents an equal involvement between the counselor and the counselee.

The counselor establishes a relationship of usefulness with the client. The idea of an equal relationship in the LDC process represents the counselor's work placed at the service of the individual and considers that the client is the only expert when it comes to the content of his/her story, whereas the counselor is an expert when it comes to the process.

Reflection moves clients to rewrite narrative identity, namely to the elaboration of a coherent and continuous life story which allows new possibilities of self-

construction (Savickas, 2011a). The concepts of reflection and reflexivity are elaborated on in order to describe the multiple dialogues involved in the client's endeavors for meaning-making (Cardoso et al., 2016).

Each client has a story that tells their life biography and one possible life. The work of the counselor consists of assisting the client in understanding that the principle of consistency can always be found underlying in all of us. This consistency is the same fact, the same little story, which can be analyzed from different perspectives. In short, the counselor prompts and sometimes guides reflection to help clients tighten coherence and highlight continuity in the collection of the stories being told. This reflection produces new perspectives, spurs new realizations, clarifies meaning and deepens emotions, all of which clarifies what is at stake and enhances decision making.

Sense making is an expression of the Self as a process of repeatedly organizing past, present and future experiences. Through this perspective, career plans are viewed as an expression of sense making: a fundamental dimension of self-organization which gives intentionality and purpose to narrative identity (Savickas, 2011b), in other words the rewriting of the script of life itself.

The main process in the meaning-making dialogue is to ensure that the individual is not excluded from his/her own process. To understand if what the individual "is" determines how the individual is, as well where they fit into globalization, uncertainty, insecurity and risk, it is crucial to first identify the webs which envelop the concept of identity. The development of the client's critical consciousness implies that counselors apply reflective processes to develop their own consciousness on the values and assumptions underlying their theories and practices. This consciousness is fundamental "to recognize the existing sociopolitical awareness of our clients, students, and colleagues" (Blustein et al., 2005, p. 168).

12.3   Life Design Counseling Possibilities for Enhancing Decent Work and Social Justice

At the foundations of LDC are three assumptions that facilitate the adequacy of these practices and interventions with disadvantaged populations: (1) people bring both order and predictability to the experience of the Self and contexts, created out of the meanings which they construct in their relationships with these same contexts; (2) narrative identity is a fundamental signification for the construction of career plans; (3) adaptability in career implies auto-regulation processes which permit the management of challenges to the fulfilment of career plans (Cardoso, 2016).

The emphasis on the individual as a constructor of contextual meanings leads to a valuing of the subjective dimension of a career being the individual's representation of their life as a whole, including his/her skills, aspirations, values, needs and social roles (Richardson, 1993; Savickas, 1993). This new career conception creates conditions for social inclusion, allowing everyone, not only middle class Eurocentric individuals, to be seen as having a career.

Moreover, the emphasis on meaning-making contributes to the value of the singularity of each individual and, consequently, favors the use of qualitative assessment to encourage clients to uncover their subjective careers and life themes (McMahon & Patton, 2002). This modality of assessment has the advantage of overcoming the difficulty of adapting standardized methodologies (such as content and norms) to socio-cultural diversity, therefore fitting easily to the needs of clients, regardless of their cultural, ethnic, socio-economic and health conditions (Duarte & Rossier, 2008; Goldman, 1990).

The emphasis on the construction of meaning also frames the counselor as a participant in the experience, thereby facilitating a free expression of subjective experience, the exploration of emerging meanings and construction of new representations (Savickas, 2015). In this sense, the position of power in the relationship is discussed with the client, thereby allowing people in disadvantaged positions to live a corrective emotional experience. This experience is one of acceptance and empathy contrasting with the discriminatory situations which are frequently lived through. In this light, the relationship is a fundamental instrument for helping disadvantaged people overcome the condition of being a victim and live the experience of being in control of one's own story.

In turn, the focus on the rewriting of narrative identity offers two advantages. On the one hand, it gives voice to the facets of the Self and sociocultural specificities that contribute to the affirmation and appreciation of the dimensions of that same Self. On the other, the analysis of life themes allows for the forging of a link between personal needs and their satisfaction in multiple career alternatives, consequently increasing our freedom of choice and the hope of overcoming the particular experience being lived through.

For example, our experience with the unemployed who are crystalized in a career path or want to construct a new career plan evidences that the construction of new career alternatives lends to a search for employment not limited to the professional activities undertaken in the past. In this way hope is reborn, intensifying the exploration of new opportunities and involvement in professional training that opens up avenues for accessing new opportunities.

Finally, an emphasis on enhancing adaptability also favors intervention with disadvantaged populations. In fact, the role of adaptability for the management of career challenges has already been widely evidenced by research (Duffy et al., 2016). For example, research with adolescents shows that the perception of career barriers has a negative correlation with all career adaptability dimensions (Soresi, Nota, & Ferrari, 2012) and is moderated by self-efficacy expectations (Cardoso & Moreira, 2009).

However, research has also evidenced dimensions of adaptability such as confidence and the control held by people limited by unemployment (Duarte et al., 2012; Maggiori, Johnston, Krings, Massoudi, & Rossier, 2013). These results highlight the importance of promoting attitudes of control and a belief in confidence amongst these populations. Considering that the focus on these dimensions implies intervention in relation to other problems associated with career issues, the noted results reinforce the need for career interventions with these populations as an interface between career issues and psychosocial problems (Cardoso, 2016).

Last but not least, the flexibility of LDC's practices brings another advantage. This pliability works to facilitate the integration of methods and techniques borrowed from other approaches, as a way of ensuring that the intervention is adequate for the necessities of disadvantaged populations and maximization of the efficiency of these interventions. A study by Taylor and Savickas (2016) is illustrative of this idea, in which a narrative approach, namely Pictorial Narratives (Taylor & Santoro, 2016), was integrated into LDC.

In the same tone, Maree (2015) reported a case study of an intervention conducted in one of the poorest provinces of South Africa, where a Life Design intervention was implemented throughout 7 years to support a local community in the construction and implementation of a project aiming to overcome their poverty. In effect, intervention effectiveness was maximized through the integration of a communal approach.

The flexibility of LDC's tasks also permits an inverse process in which LDC is integrated into other approaches (Cardoso, 2016). This can be seen in interventions with disadvantaged peoples such as those with intellectual disabilities, addictive behavior or mental health problems who frequently look for support during transition into the world of work as a way of consolidating and enhancing therapeutic gains as well as assisting social inclusion (Blustein, 1987; Jordan & Kahnweiler, 1995; Leff & Warner, 2006).

However, the relevance of contextual factors in career development of disadvantaged populations requires that interventions do not exclusively focus on inter- and intrapersonal career development factors, but also take into consideration social action at the institutional, community, public policy and international/global levels (Cook, 2016). In this way, it becomes possible to balance the focus on the self-determination of the individual with a focus on a transformation of contextual factors that reinforce the disadvantaged position (Blustein et al., 2005; Prilleltensky, 1997). In the following illustrative case, we exhibit LDC integrated into supported employment intervention, therein aiming to facilitate the disadvantaged population's transition into employment.

12.4   The Approach: LDC Integration into Supported Employment

The LDC integration into supported employment is grounded in a technical eclectic approach designed to tailor treatment to client needs. In this perspective, integration is viewed as a process implying the sequential and/or complementary use of assessment tools, concepts and interventions from different theoretical orientations (and world views) to capture the complexities and maximize the efficacy of psychological interventions (Beutler & Hodgson, 1993).

In supported employment perspective workers with disabilities are integrated alongside with other workers without disabilities in jobs found in local communities where they benefit from ongoing support (Hanley-Maxwell, Owens-Johnson, &

Fabian, 2003). The aim is to create training and employment opportunities for disadvantaged populations (Sousa, 2000). This approach begins with the idea that the difficulties experienced by these populations in accessing the employment market result more from a failure of opportunities and inadequacy or inexistence of support services, rather than the characteristics of these individuals. With this in mind, a simple intervention in terms of self-determination will not suffice. A wider intervention must be considered: one that looks to eliminate any structural or institutional barriers which separate these populations from the employment market (Hanley-Maxwell et al., 2003).

Research has evidenced the advantages of a supported employment model, in the sense that it is more economical in relation to other socio-professional practices for disadvantaged populations (Cimera, 2000), permits higher salaries, improves quality of life (Hanley-Maxwell et al., 2003), results in higher employability levels (Brooke, Revell, & Wehman, 2009; Hoffmann, Jackell, Glauser, & Kupper, 2012) and promotes attitudes as well as behaviors that facilitate employability and adaptability in careers (Tapadinhas, 2015).

To illustrate how the LDC integration into supported employment approach aids the complementarity between support for self-determination and the collaborative activity of various institutions (schools, companies, councils, employment services, families and other community agents), we can detail the socio-professional integration process adopted by the Portuguese Association of Supported Employment (APEA).

The target population consists of youths who have abandoned school or have an intellectual disability. The intervention aims to facilitate the integration of this population into the labor market through collaborative action between the youth, their families and different community institutions. This general goal is implemented in a process involving four phases, each with specific objectives and different partners (Table 12.1) as a way of mobilizing the resources needed for socio-professional inclusion and job retention.

The Integration Phase This is the first phase of intervention, which has an objective of involving technicians and the families of target populations who will participate in the socio-professional integration process. For this effect, meetings are held involving a team from the APEA, members of other institutions involved in the process and the families of participants. Expectations and insecurities are listened to as well as objectives and practices explained as a way of helping everybody involved feel as if they are active participants in the project being undertaken.

The Partnership Phase when the intervention is focused on youths attending public or private schools, one of the objectives of this phase is to articulate the educative project with a plan for social and professional integration. In this way, teachers are supported in the preparation of the academic curriculum in relation to the demands of professional integration. For example, if the intervention is geared towards individuals with an intellectual disability or mental health issues, an additional training curriculum can be drafted focusing on the development of competencies such as personal autonomy, the use of social tools (for example using public transport or

Table 12.1 Phases, goals and partners in the process of LDC integration into supported employment

Phase	Goals	Partners
Integration	To raise awareness in the family and institution to which the participant belongs about the intervention; To establish a contract between partners	Participant Family Institution to which the participant belongs APEA
Partnerships	To integrate the intervention in participant's educative project; To involve both the employment services and industry associations	Teachers Special needs teachers Employment services Industry associations School psychologist
Self-determination	To assess personal expectations; To explore life themes (needs, interests, goals), abilities, skills and occupational opportunities; To design a career plan grounded in a self-narrative;	School psychologist Teachers Family
Employability	To search for companies and occupational activities compatible with the participant's profile; To analyze the company and job profile; To integrate the youngster and follow up his/her occupational path	Employment specialist School psychologist Occupational therapist family Company tutors

postal services) and knowledge of the world of work (for example employment legislation, hygiene and safety in the workplace). These skills are fundamental for preparing the target population for professional integration.

Another important objective of this phase is making contact with employment services, companies and business associations with the goal of: (a) publicizing the principles of the supported employment model and raising awareness with the business community; (b) drafting a strategy which responds to the needs of both the individual and employers while considering policies which support this population's transition into the world of work; and (c) exploring the possibilities of integrating into the employment market.

The Self-Determination Phase the objective here is to help the population to construct a life project. With this in mind, individual LDC sessions are held that look to: (a) define the problem, identify what the client hopes to achieve through the intervention and list occupations or jobs that the client is thinking about doing now; (b) assess life themes (needs, goals and interests); (c) assess abilities and skills; (d) help the client develop a coherent narrative of him/herself and (e) connect this self-representation to work settings.

Qualitative techniques are used which allow for a scrutiny of episodes of life stories and tangible experiences that facilitate the analysis of individual singularity. The Career Construction Interview is not used in the case of youths with intellectual disabilities, as this approach implies the elaboration of a narrative which may be beyond the cognitive possibilities of these individuals (Cardoso, Janeiro, & Duarte,

2017). Instead, in a co-construction process counselor and client analyze tangible experiences in family, academic or leisure settings, thereby providing for a mapping of interests and capacities.

During this phase of self-determination, we find a critical moment in the restructuring of unrealistic career plans. Indeed, the condition of being disadvantaged sometimes leads to the elaboration of unrealistic solutions (career plans) in relation to life themes; for example, a young lady with serious linguistic problems who would like to teach children with special needs.

Another client, with a self-narrative saturated in the theme of personal underappreciation, wants to be a professional musician, despite being 18 years old and not actually having any kind of experience in the world of music. To tackle this kind of challenge, the counselor must avoid confronting the unrealistic nature of career hopes and instead focus on the construction of alternative plans. In this way, the counselor evades provoking an emptiness brought about by the absence of a future, ruptures in the working alliance and a disinvestment in the intervention itself.

Cooperation with family and teachers is fundamental in this phase of self-determination, as a way of facilitating exploratory behaviors that aid the clarification of self-perception and awareness of professional alternatives. Working with families is also particularly critical when the intervention involves people dependent on the family environment (such people with physical or intellectual disabilities). In these situations it is important to sensitize families to the encouragement of these individuals' autonomy.

The Employability Phase the aim here is to integrate the target population into companies. This phase begins while the self-determination phase is still underway, thereby allowing employment specialists to contact companies adjusted to the career plans of participants. It is also at this stage that the occupational therapist, employment specialist and/or social worker undertake an evaluation of the employment position and specificities of the context that will involve this integration (such as evaluation of the physical/motor demands of and related to the position).

This analysis will allow for an evaluation of the compatibility of the participant's physical and psychological characteristics and the position, while also providing indicators in relation to the competencies that the specific individual will need to develop as a competent professional. This range of information is fundamental for the drafting of the respective company's initial training plan.

Finally, this phase implies the provision of ongoing support from a tutor, as a way of facilitating job retention. The ideal scenario would see the tutor as somebody who is part of the company and voluntarily cooperates to provide a maximum degree of availability in support of the participant's integration and adaptation to his/her new role. This option is based on the results of research on the topic with the concept of a voluntary tutor giving better results in the support of the socioprofessional integration of employees.

Of relevance during this phase of employability is an examination of the financial aspects implied in integration into a company, after evaluating as to if this integration will benefit both the individual and the company. This examination will

avoid training becoming a sort of "integration allowance" or source of "cheap labor", thereby guaranteeing access to decent work and the promotion of social inclusion for these populations.

12.5 Conclusion

Throughout this chapter, the authors have looks to analyze some of the contributions made by the life design paradigm (Savickas et al., 2009) to career counseling as a concept that promotes and even catalyzes social justice. The globalized economy and unexpected as well as rapid change we are witnessing, particularly in relation to employment (or unemployment) but also the possibility of "grasping" other jobs or the search for other ways of surviving that result in the undertaking of dignified and decent work (and which are therefore promoters of social justice), pose challenges not only for the world of scientific research but also the real contexts in which we find interventions. This is particularly evident in those interventions where the promotion of fairness and social justice is all the more necessary.

This chapter has also sought to give some visibility to the possibility of using LDC in more specific intervention contexts, such as cases of supported employment, therein looking to facilitate a transition into employment for disadvantaged populations. In symphony with the social imperative which was at the heart of this presentation of the life design paradigm (Savickas et al., 2009), the authors have looked to show that it is actually possible (although there is still a long way to go) to find ways of answering the questions raised by Winslade (2011) in relation to the utility of LDC in some of the more disadvantaged contexts.

In making use of an illustrative case, we have evidenced the possibilities for the promotion of a client's self-determination, complemented by collaborative action between the target population, their family and different community institutions in the facilitation of the integration of disadvantaged populations into the employment market. However, the illustrative case also showed two main limitations of LD practices with disadvantaged peoples: (a) to be focused on the individual and (b) to require cognitive abilities that some populations such as young adolescents or people with intellectual disabilities do not have. To address these limitations, the illustrative case showed the importance of complementing LDC with approaches more focused in contextual variables that limit the career development of disadvantaged populations and adjust career counseling tasks to the client's developmental level.

To take a cue from the title of the book in which this chapter is included, *Life- and- career designing for sustainable development and decent work*, we would like to make one final note. At the end of the day, we are all (or at least almost all of us) riding on the train of knowledge; it is just that some of us are comfortable in first class while others are clinging on however they can. In this society of learning we must of course all learn. This means that we must modify our behavior in function of the stimuli we face. We must re-construct and adapt.

Learning comes from paying attention and getting involved in terms of both thought (the formulation of theory) and practice (applying theory through action). This is what must be done in the defense of universal values, to defend the right to life and lay the foundations for future responsibilities. In interventions in contexts of social exclusion, life design counselors can make a contribution to the laying of foundation stones for social and personal development, through strategies that promote personal agency (relations, reflection, sense-making) but which also contribute to a social transformation (as was set out in the illustrative case). In summary, life design counselors are catalyzers of the internalization of the self-awareness of autonomy and self-imposition of intervention in society, being therefore included in the performance of work roles. The bottom line: that which is advocated in the Universal Declaration of Human Rights.

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Chapter 13
Supporting Personal Knowledge Management for Sustainable Development and Decent Work

Marek Podgórny

13.1 Introduction

Societies are experiencing abrupt and vehement transformations, accelerated even more by globalization and the rapid development of information and communication technologies. The growing consumption goes hand in hand with exacerbated poverty, increased exclusion and the rise of a new social class referred to as the *precariat* (Standing, 2011). As the labor market transformations, such as segmentation, chaos and instability, are observed in both affluent and disadvantaged societies, the idea of decent work is becoming particularly pertinent to counseling.

The very notion of "decent work" was introduced by the International Labour Organization (ILO) in 1999 and is now considered to sum up "the aspirations of people in their working lives." Decent work "involves opportunities for work that is productive and delivers a fair income, security in the workplace and social protection for families, better prospects for personal development and social integration, freedom for people to express their concerns, organise and participate in the decisions that affect their lives and equality of opportunity and treatment for all women and men" (ILO, 2016).

Broadly speaking, decent work can be interpreted in two ways. One of these is minimalist and pragmatic, covering measurable minimum standards and requirements the workplace and working conditions are supposed to meet. The other way of interpreting decent work is maximalist and idealistic, where it is viewed as a kind of work free of any coercion, expressing the individual's dignity and ingenuity. Crucially, such work gives people opportunities to know and transform their environments, improve their skills, expand their knowledge, develop their competences,

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learn self-discipline, become reliable, acquire experience and establish relationships with other people.

On this model, work, rather than being "a necessary evil," is a source of satisfaction, content and self-fulfilment (Golinowska, 2004).[1] At the same time, work which does not allow workers to be creative and productive precludes individual autonomy and self-realization, does not foster social bonds and reduces workers to instruments inevitably produces alienation. If the employer seeks only maximum profit and disregards individuals' developmental needs and possibilities, work becomes irrelevant as a factor in human self-constitution (Szacki, 2005, pp. 15–16).

On a more global scale, such developments generate far-ranging negative outcomes, such as breaching democratic rules that underpin societies and violating sustainable development principles. The most comprehensive definition of sustainable development is provided by 27 Rules of Sustainable Development included in the Rio Declaration, a document signed by the participants of the Earth Summit in 1992. That meeting is said to have marked the moment when an ecological age in human history commenced, replacing the industrial age with its typical grave misuse of the natural environment as well as imbalanced development of regions and spheres of life alike.

Instead of "the economy of profit," the ecological economy, which focuses on proper resources management, is touted now. Within this framework, sustainable development entails treating social, economic and environmental issues as equally important. Among the social issues, education for sustainable development appears as one of the key challenges, as expressed in *The 2030 Agenda for Sustainable Development* (United Nations, 2015). Such education is usually defined as that which enables the learner to acquire skills and knowledge necessary for effective functioning in the modern world (UNESCO, 2014).

At the same time, the swift pace at which information and communication technologies advance has caused the sudden obsolescence of previously recognized competences and a growing demand for new ones. It turns out that access to information and knowledge is a prerequisite for effective functioning in the changing reality as well as rational use of both one's own and the environment's resources. The current concepts of knowledge foreground its vigorous growth and the related necessity to analyze, assess and organize knowledge.

At the same time, knowledge plays an ever greater role in promoting welfare of individuals, organizations and entire societies. Knowledge is becoming a valuable resource (capital) that can and should be consciously and soundly managed. This insight is expressed in the concept of knowledge management (Nonaka & Konno, 1998) and its latest offshoot, personal knowledge management. I will analyze the latter concept in this chapter – personal knowledge management (PKM) – against the changes in understanding what knowledge essentially is.

I will also address the concept's multiple educational uses and its relevance to sustainable development and decent work. High-quality and relevant knowledge

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[1] Guy Standing suggests that such work should be described as dignified rather than decent (Standing, 2002, p. 263)

can develop only if attitudes of care for knowledge are disseminated not only among young learners but also, first of all perhaps, among adults. Supporting people in taking responsibility for their own knowledge is, therefore, one of the fundamental tasks of educational, guidance and counseling institutions.

This invites a number of questions: is personal knowledge management just another form of individualized education? What is this process affected by? Of what interest is it to educators and counselors? In how far can this process be made part of career design counseling? To what degree does personal knowledge management contribute to sustainable development of individuals and collectives? How can it increase their access to decent work? I seek to answer these and other similar questions in this chapter.

13.2   Knowledge Management

To adequately address the theme of this chapter, we must first define knowledge itself, briefly at least. Such an overview is all the more pertinent as multiple new concepts of knowledge have been proposed, mostly as a direct or indirect result of technological developments in knowledge acquisition, accumulation, processing and dissemination/sharing. As any thorough discussion of these processes falls beyond the scope of this Chapter, I will only focus on selected specific features of knowledge and their implications (for educational reflection).

Classically, knowledge has been defined in the Platonic vein as *grounded, true beliefs or judgments* (Jaskóła, 2007, pp. 120–122). In our age, knowledge often denotes an ensemble of facts and intuitive rules acquired by the individual over years of practice (Karwowski, 2004, p. 11). This model seems particularly useful to my further argument as it links knowledge and its acquisition to the individual's overall experience. At the same time, this kind of thinking about knowledge corresponds to the concept of what has come to be referred to as the third wave, that is, an information-based society where knowledge is recognized as a tool for organizing social life and as a factor in social stratification.

Such views have bred the idea that "quality of life and the production of knowledge are locked together" (Beck, 1992, p. 55). At the same time, the recent spread of IT has not only provided new ways of accelerating information exchange, procurement and distribution but also given individuals multiple opportunities to organize, process and update their knowledge on their own. It has also been noticed that individual differences in the skill level of performing these procedures explicitly translate into differences in educational and work careers of individuals and, consequently, also affect the functioning of entire organizations and institutions. Hence, there is an increasing commitment to the study of knowledge management.

The first conference devoted to these issues was held in Boston in 1993. It was also in the early 1990s that practical solutions in this field were first developed as consulting companies (Knowledge Xchange Andersen and Knowledge Direct) for which knowledge became literally a product. This growth in focus and orientation

on knowledge has brought about a new appreciation for intellectual capital, which has come to be viewed and explored as an asset listed in corporate balance sheets. In this way, it has newly become a quantifiable entity.

This relatively recent appraisal of intellectual capital and knowledge as such was fully expressed in the concept of knowledge management (KM) initiated by Nonaka and Konno in 1998. The authors constructed a model of knowledge creation which emphasized the dynamic character of the process. On their model, knowledge assets are continually impacted by socialization, externalization, combination and internalization.

- Socialization is understood as sharing tacit knowledge through common experiences and/or direct communication between/among individuals;
- Externalization means conversion of tacit knowledge into the (explicit) form which is communicable to others;
- Combination designates systematizing and fusing various elements of explicit knowledge into a coherent whole;
- Internalization is defined as learning by doing, where components of knowledge are integrated with the individual's overall system of knowledge and, thereby, become a resource (an asset) of the entire organization (Nonaka & Konno, 1998, pp. 40–54).

At this point, knowledge management can be defined as all processes involved in acquisition, transformation and application of knowledge in order to optimize one's own actions (White, 2002). In light of the decent work idea, all these pursuits should also be creative and conducive to such work experience that promotes the individual's self-realization and fosters the development of his/her identity.

Within this framework, knowledge is analyzed in a variety of contexts, with the following contexts of knowledge (re)construction being most pertinent to my argument:

- environment dynamics;
- position in the community;
- relationship with the social environment;
- level of knowledge objectivity;
- level of knowledge coherence;
- level of knowledge utility;
- level of social identity.

Essentially, knowledge management theory presupposes that these contexts only occur alone sporadically while, as a rule, they co-exist in various configurations. This multiplies and expands situations and circumstances in which the individual functions and, consequently, undergoes or executes particular processes of knowledge management. Knowledge itself is subject to innumerable influences originating both in the individual him/herself and his/her immediate or distant environment.

The specific type and level of reflexivity displayed by the individual make for another vital aspect of knowledge management as the individual can reflect on and

analyze not only the knowledge he/she possesses but also practical consequences of its applications and, finally, the ways of knowledge acquisition and verification. As A. Giddens observes (1991, pp. 29–30), "because of its reflexively mobilised – yet intrinsically erratic – dynamism, modern social activity has an essentially counter-factual character. In a post-traditional social universe, an indefinite range of potential courses of action (…) is at any given moment open to individuals and collectivities." This implies that the degree to which the individual is capable of effectively modifying his/her actions and attitudes depends largely on his/her openness to new experiences, including new ways of knowledge acquisition and verification, which are highly individualized today and lead to "the sequestration of experience" (Giddens, 1991, pp. 144–150).

13.3   Personal Knowledge Management

If, on the model described above, knowledge was initially approached primarily in organizational terms, that is, as the organization's intellectual capital, attention in knowledge theories had even earlier been paid to the individual and personal character of knowledge. The appreciation of knowledge as the employee's individual feature rather than the organization's asset promotes humanization of human resources management processes and makes employees the organization's essential capital.

For this reason, reflection on personal knowledge management processes enhances employees' prospects of getting decent treatment from employers, contributes to their better professional as well as personal development and encourages them to engage actively in decision-making. Active involvement in decision-making, in turn, promotes what are referred to as participatory styles among the staff, which help them both identify with the organization and augment their subjectivities.

Prior to the development of the knowledge management model, Nonaka and Takeuchi observed that knowledge could be tacit or explicit and, in this way, laid the foundation for exploring the concept of personal knowledge (Nonaka & Takeuchi 2007, p. 284). This concept was proposed by Smedley, who insisted on supporting individuals in the process of personal knowledge construction and building an atmosphere of trust as a prerequisite to knowledge sharing as well as, consequently, to individual and organizational learning (Smedley, 2009, pp. 221–233).

When describing personal knowledge, the following features are likely to surface:

- Personal knowledge is formed in experience.
- It is colloquial and intuitive.
- It is strongly associated with the individual's emotions and assessments.
- This knowledge is natural, hot (immediate and first-hand), barely conscious, pragmatic.

Personal knowledge has two fundamental, qualitatively different components: declarative and procedural knowledge. ***Declarative knowledge*** designates the "I-know-that" kind of knowledge. It is easily available in the form of statements and instructions that the individual can effortlessly recall at any given moment. This kind of knowledge relatively easily yields to modification, yet information processing based on it is rather slow. ***Procedural knowledge*** is the "I-know-how" kind of knowledge. It does not dwell on the level of consciousness as it is comprised within information processing procedures as such and is highly automatic. For this reason, it is fairly resistant to modification. Consequently, information processing based on this knowledge is very fast (Jashapara, 2006, pp. 68–71).

Further studies of personal knowledge have brought forth the concept of personal knowledge management (PKM) (cf. Frand & Hixon, 1999). Davenport and Prusak (1998) have defined this process as systematic efforts to create, accumulate, distribute and apply knowledge possessed by individuals. Lethbridge (1994) describes it as a process of acquiring, storing and manipulating individual knowledge while Frand and Hixon (1999) emphasize the vital role of individual organization and integration of information in knowledge construction. The authors insist that occasional and fragmentary information can be transformed into systematized personal knowledge easily applied in new situations. They consider such endeavors to offer the best way of coping with the modern explosion of information (cf. Frand & Hixon, 1999).

Zhang (2009) has noted that various properties of knowledge, wherein he distinguishes organizational and personal aspects, imply two possible ways (dimensions) of understanding and executing the PKM process: personal management of knowledge and management of personal knowledge. The former dimension concerns individual actions and activities focused on organizational knowledge, wherein individuals (usually knowledge employees) are subjects and the entire organization as such is the stakeholder in the process.

The latter dimension of the PKM process represents personal dedication to the individual's own knowledge. Here the individual is both a subject and a stakeholder in one. The two dimensions are mutually complementary and interpenetrating: as a result of personalization and individualization, organizational knowledge becomes personal knowledge while, as a result of operationalization and cumulation, personal knowledge becomes organizational knowledge (Zhang, 2009, pp. 237–256). Without doubt, the two dimensions abound in broadly conceived educational processes, of which of particular interest to us are those involved in individual generation and acquisition of knowledge.

In this sense, personal knowledge management is undoubtedly an interdisciplinary concept since, besides elements of management sciences, it also addresses issues specific to cognitive psychology, information technology and adult education theories. The latter can be instrumental to constructing effective strategies of individual knowledge acquisition, verification and systematization, inclusive of adult learning theories and the latest adult education techniques visibly shifting their focus from "teaching" to "learning" (Nizińska, 2008, pp. 59–64). This in turn can

affect strategies of counseling and guidance, which also promote effective individual learning.

The personalized notion of the personal knowledge management process as described above entails that individuals develop skills and attitudes fostering more effective:

- knowledge,
- communication,
- collaboration,
- creativity,
- problem-solving,
- lifelong learning,
- social contacts,
- leadership.

To relatively freely and independently handle the personal knowledge management process, the individual should master competences in:

- identification of gaps in knowledge,
- information retrieval,
- information assessment,
- knowledge organization and systematization,
- collaboration in circulating information,
- knowledge analysis, interpretation and application,
- knowledge modification and updating,
- knowledge presentation,
- knowledge protection.

The list of competences, which are of course easily found in numerous studies on general didactics and methodology of teaching, is original not so much in cataloguing them as in its holistic approach which, in terms of organization and management theories, can be called *a strategic approach*. The core of this approach lies in that it treats respective activities equally and tightly combines theory with practice, which is best evidenced by the fact that one is evaluated on the basis and by means of procedures proper to the other, as well as the other way round.

Such a literal and consistent take on the interpenetration of theory and practice makes personal knowledge management theory particularly attractive in explaining processes which take place in education generally and adult education specifically. Though the term "management" can disincline counselors and adult educators from adopting this perspective (for fear of excessive instrumentality), the literature on organization and management theory abounds in caveats, such as that formulated by Gladstone (2004) who warns that the very notion of "knowledge management" is in many senses misleading, for it encourages thinking of knowledge as of something formal. This approach, Gladstone continues, is doomed to failure and the real challenge of knowledge today is demanding that learning and knowledge generation processes be smoother and more effective. Consequently, knowledge management

is rather a management of knowledge generation than knowledge as such (Gladstone, 2004, pp. 105–106).

This strongly suggests that the respective intents of social and economic scholars in this respect largely overlap. However, while appeals to start working on a coherent strategy of action in broadly conceived education still prevail in the social sciences, a debate has been rife for quite some time in the economic sciences on updating the criteria for constructing new and assessing the already functioning strategies of action based on the existing experience. It might be worthwhile to consider employing this experience in education and counseling; in this way, educational and counseling interventions could considerably augment employees' self-awareness of knowledge resources they possess and, consequently, enhance their aspirations for decent work.

13.4 Supporting Personal Knowledge Management in Career Design Interventions: The Example of Coaching

Research on personal knowledge management, its course and effects clearly suggests that it is urgent to devise interventions for supporting individuals in these processes. Hamilton-Jones (2000, pp. 461–468) observes that individual creativity must be triggered and propped through encouraging reflection on one's own practice and experiences it offers. He emphasizes that such interventions take a specialist capable of building an atmosphere of trust and inspiring the client to develop.

Appropriately administered helping interventions should not so much instruct and command the client in a directive manner to implement the imposed solutions as rather support and motivate him/her to construct action strategies on his/her own. When given training in this respect, employees can learn to identify key knowledge resources, which is a useful starting point for further efforts involving independent career design. This is where personal knowledge management dovetails with the life design framework (Savickas et al., 2009).

Among available helping interventions, coaching has become particularly relevant in recent years. In Polish, the term coaching is not an equivalent of training or instruction but encompasses an ensemble of interventions supporting individual development in ways that overlap somewhat with reflexive life-construction and co-construction approaches.

Coaching first appeared in Poland in the early 1990s. The first relevant training program was conducted by Joseph O'Connor, the founder of the International Coaching Community (ICC), in July 2002, within a training project launched by the Polish ICC school, Poland's oldest coaching facility. Ever since, coaching in Poland has been developing dynamically, with the number of schools, trainers and qualified coaches growing rapidly. The 2009 report on coaching schools in Poland listed 33 facilities that offered education in this field. Five had curricula externally accredited

by foreign coaching organizations while another five had accreditation of both licensed curricula and trainers prepared for teaching in compliance with the internal procedures of the accrediting institutions. Other schools worked based on their own curricula, usually offering postgraduate courses at HEIs or training sessions at local training institutions.

The coaching market in Poland is developing even more robustly, evidenced in the registration of the Chamber of Coaching [Izba Coachingu, IC] on 16 September 2009. The Chamber is an economic self-government body which represents economic interests of its members – companies that offer coaching services. One of the basic aims of the Chamber, as stipulated in its statute, is "to professionalise the coaching market by establishing Polish professional and ethical standards of coaching" (§6 point 1 of the IC statute).

As the market of coaching services and educational offer in this field are vigorous and expansive while regulations and standards of coaching qualifications are still lacking, there is currently neither a uniform intervention model nor even a single "coaching philosophy" (Law, Ireland, & Hussain, 2010, p. 32). As a result, the belief that anyone can be a coach without any special training, as well as that the common ability to ask questions alone will suffice, co-exists with the view that the path to the coaching profession is long and arduous. The latter view exists as, besides professional education, coaching also calls for particular inborn mental predispositions and personality endowments combined with significant life experience, making it appear logical to have a minimum advanced age for coaching candidates (Vickers & Bavister, 2007, pp. 11–14).

In these circumstances, opinions on the theoretical underpinnings of coaching are also polarized. Some authors insist that reliance on scholarly assumptions in practice is hardly necessary as "coaching requires expertise in coaching but not in the subject at hand" (Whitmore, 2011, p. 14). They prioritize purely methodological solutions grounded on and legitimized by the coach's intuition as the guarantee of correctness and condition of effectiveness.

Opposed to the advocates of such "intuitive" coaching are increasingly numerous proponents of the idea that effectiveness of coaching depends, first of all, on consciously applied theoretical premises. These authors call for anchoring coaching interventions in theories informed particularly by the notions and findings of psychology, sociology and educational sciences, but also embedded in history, linguistic and cultural studies. In this context, the supporters of "scientific" coaching most frequently cite the following theories and authors:

- learning theory (Kolb, Bloom, Bandura, Boud and Mumford),
- change theory (Hudson, Batson, Kotter, Scott and Jaffee),
- organization development theory (Ulrich, Smallwood, Schein, Beckhard and Burke),
- leadership theory (Bennis, Bennis, Blanchard and Weinstock),
- emotional intelligence theory (Pert and Goleman).

I believe that coaching should also be propped by theories of anthropology of counseling (Kargulowa, 2016), life design (Savickas et al., 2009), transformative

learning (Mezirow, 1991, 2009) and existential learning (Jarvis, 2001, 2009). This is particularly important in support-provision for adults with ample and multi-contextual biographical experience.

Concomitantly, "in expanding and refining knowledge about coaching, various kinds of knowledge are appreciated, including knowledge of organisation and family systems, specialist vocational knowledge and ethical principles" (Zaleska, 2011). This means that, as Vickers and Bavister explain (2007, p. 32), coaching is still in an early stage of development and, as there are no regulations or standards while various approaches proliferate, considerable confusion is inevitable.

Given all these instabilities and discrepancies, it is hardly possible to propose a definition of coaching acceptable to the entire coaching community. In this situation, it is only possible to formulate a very general definition which sketches the character of coaching in broad lines while leaving interpretations of particular issues wide open. In this way, the multiplicity of approaches can be endorsed and, at the same time, the common definitional basis can be recognized. This, in turn, can initiate the integration of the community and a substantive discussion on both new interventions and their scholarly underpinnings.

For the purposes of this argument, coaching can be defined as "a process oriented on the client's personal and/or vocational goals which unblocks his/her potential through learning new skills and reflexivity training focused on the self and the environment" (Podgórny, 2012, pp. 66–68).

In the following, I address only a particular kind of coaching referred to as holistic coaching which focuses on the totality of the individual's experience rather than being limited to his/her work life alone. Central to such coaching is "the client as a *person*. The aims of the process are set by the client (…) By definition, holistic coaching focuses not only on aims but also the entire system in which they are located. The client is approached as one (whole and complete) coherent system" (Pilipczuk, 2012, p. 151). I believe that such a coaching model can serve as a viable life and career design intervention. To be effective, it must be based on a dialogical relationship, trust and respect for the client's dignity.

13.5 The Client-Coach Relationship and Decent Work

Examining helping processes within an anthropological framework helps discern that at the core of the coaching process lies a specific coach-client relationship, which is also the case in life design interventions. The ability to build such a relationship is among the basic competences of the coach and the counselor (Barbazette, 2005, p. 67). Crucially, the relationship must be founded on integrity, coherence, openness and trust (Starr 2008, p. 71).

Trust is expressed in the coach's faith in the client's potential which, reciprocally, engenders trust in the client. In this way, trust is not an empty declaration, becoming instead an active instrument in building the client's confidence in his/her own

capacities. Such enactment of trust is strongly corroborated by sociological insights into the conjuncture we live in.

In the world ridden with tectonic transformations of social and private lives, "trust has to be won and actively sustained; and this now ordinarily presumes a process of mutual narrative and emotional disclosure" (Beck, Giddens, & Lash 1994, p. 187). "Opening up" to the client helps the coach unconditionally accept the client's beliefs and the client him/herself as a person deserving trust and respect, which expands the sphere of freedom in the coach-client relationship (Hargrove, 2008, pp. 135–148).

As emphasized above, the criteria of decent work include, for example, affording better opportunities of personal development and social integration, of expressing one's concerns and participation in decision-making that essentially affects the individual's life. As an intervention used to support personal knowledge management, coaching creates a space for verbalizing the client's anxieties, analyzing the realization of his/her potential and supporting him/her in decision-making. In this way, coaching distinctly builds on the client's knowledge and reflexive analysis of his/her practice.

The coaching relationship "is the basis of the client's transformation, changing old habits, readiness to take up challenges and acquiring new competences that correspond to and tap the client's potential and strong sides. The client-coach relationship is a kind of synergy, where the client brings in his/her motivations, goals and need for change while the coach offers dedication, skills and knowledge about the nature and development of change. (...) In general terms, the building of the coach-client relationship (...) can be described as creating a safe and creative space for development" (Sidor-Rządkowska, 2009, p. 97). In the "personal consultancy" model proposed by Popovic and Boniwell, this relationship is defined as "being with the client" (in Smółka, 2009, p. 31). As such, it is informed by acceptance of the other. Importantly, the experience of the coaching relationship can bolster the sense of security in employees, which is also one of the decent work criteria.

The coaching relationship can become a model for other interpersonal relationships the individual engages in and outside of work, as well as other social microsystems. A glimpse at the philosophical inquiries into the notion of *relationship* reveals that it is understood as the sine qua non of human development as people discover (come to know) their humanity only in contact with another human being (Buber, 2004, p. 17).

Knowledge is also a factor in being human. Similarly, knowledge can be discovered, constructed, analyzed and critically assessed in contact with another person. Coaching interventions aimed to support personal knowledge management can include:

- Analysis and assessment of the client's goals leading to identification of gaps in his/her knowledge.
- Identification of knowledge acquisition channels and evaluation of its sources.
- Selection of an appropriate mode of knowledge acquisition.
- Reflection on tacit knowledge and its conversion into explicit knowledge.

- Organization and ordering of knowledge.
- Reflection on the available possibilities to apply knowledge.
- Assessment of effects of knowledge application.
- Improvement of assertiveness in knowledge sharing.

Without doubt, execution of these goals can essentially affect not only the quality of the client's knowledge or awareness of his/her knowledge resources but also, first of all perhaps, his/her performance in work and personal settings. Ultimately, this can help the client construct his/her identity so as to use his/her potential to the full.

Founded on the coach-client partnership, the coaching relationship promotes the implementation of the decent work idea also by encouraging the client to take responsibility for working conditions and, in particular, for social integration at the workplace coupled with equality of opportunity for both genders.

13.6   Knowledge Management Vis-à-Vis Decent Work and Sustainable Development

Given the current changes in work organization systems, we can follow the report of the authors of *The Future of Work: A Journey to 2022*[2] and distinguish three future scenarios for the world of work, metaphorically divided into the blue, orange and green worlds (Fig. 13.1).

In the blue world, big companies will evolve into mini-states and take over the leading roles in societies, at the same time competing vigorously against each other. Workers will be lured by the promise of high pay yet will also face steep demands of efficiency to ensure the expected profit/business figures for companies.

In the orange world, companies will disintegrate, mutating into networks of collaborating specialists. The central positions will be retained while so-far peripheral positions will be outsourced, with work to be based on contracts and projects carried out online. As a result, collaboration will be virtual.

The green world will offer the greatest chance for global and individual sustainable development. Social and environmental issues will compel substantial changes in business strategies. The focus will be not only on profit and business figures but also forming organizational culture, building social responsibility and, essentially, "being a good worker." Therefore, companies will look for employees who think similarly, display similar attitudes, have similar needs and embrace similar value systems.

Explicitly or implicitly, these scenarios attribute an important role to knowledge, knowledge management and, consequently, to various educational and counseling interventions. In the blue world of work, professional development practitioners recruit only workers who have technological knowledge useful in analyzing, mea-

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[2] *The future of work: A journey to 2022*. http://www.pwc.ie/publications/2014/the-future-of-work-a-journey-to-2022.pdf [Retrieved 10 October, 2017].

Three worlds of work

Fragmentation

Small is beautiful
Companies begin
to break down
into collaboration
networks of smaller
organisations;
specialisation
dominates the world
economy

*The
Orange
World*

Collectivism   *Individualism*

Companies care
Social responsibility
dominates the
corporate agenda
with concerns about
changes in climate
and demographics,
and embedding
sustainability
becoming the key
drivers of business

Corporate is king
Big company
capitalism rules as
organisations continue
to grow bigger and
individual preferences
trump beliefs about
social responsibility
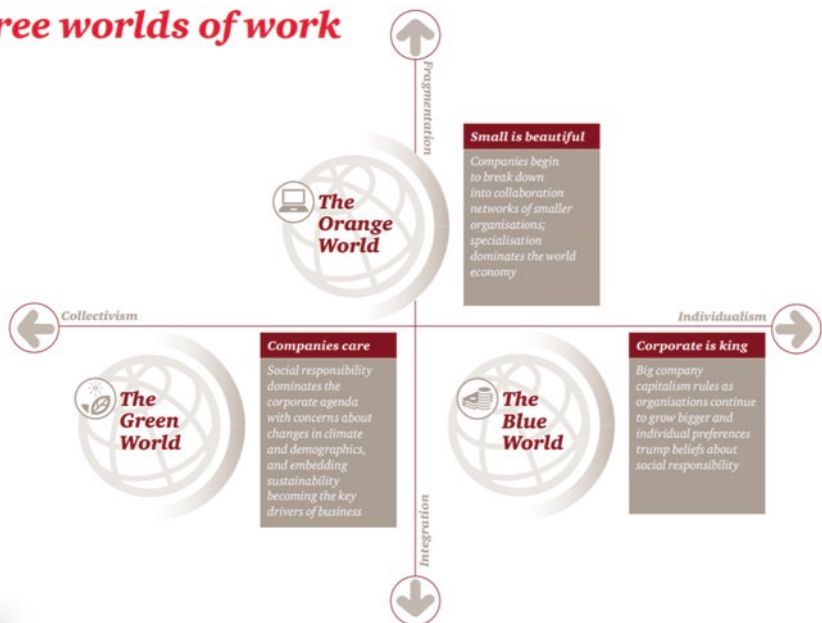
*The
Green
World*

*The
Blue
World*

Integration

Fig. 13.1 Three future scenarios for work. (Source: *The Future of Work: A Journey to 2022*, p. 8)

suring and optimizing business processes. Knowledge management pertains thus only to explicit and organizational knowledge while help provision is largely directive and based on measurements and quantifiable outcomes.

In the orange world, the key role is afforded to highly contextual expert knowledge serving to win contractors and negotiate contracts. Workers are expected to acquire such knowledge individually. Knowledge management targets tacit knowledge, which must be converted into explicit knowledge in the process of liberal counseling.

The green world gives the best access to decent work and prioritizes individual, highly personalized knowledge, seeking to integrate it with organizational knowledge. Knowledge management entails supporting employees in managing personal knowledge to help them attain balance in life as personal and work lives of organization members are supposed to be closely interwoven.

The degree of balance affects the workers' effectiveness and, thus, translates directly into success of the entire organization. In the green world scenario, it will be possible to realize the creative potential of human work and work will be an instrument by which human lives are shaped, the basis on which social relations and bonds are established, the foundation which underpins moral development, a factor which releases creative energies in intellectual, pragmatic, personal and vocational spheres as well as a motive which encourages one to transcend one's *status quo* (Ostrowska, 2017, p. 147). Such knowledge management can be supported by

Table 13.1 Knowledge management and counseling interventions in three future scenarios for the world of work

	The blue world	The orange world	The green world
	Big companies compete against each other	Networks of specialists collaborate on particular projects	Companies take care of sustainable development and minimize the organization's impact on the environment
Development and learning	Correlated with the goals and means of business performance, defined and enacted by the company	Responsibility of the workers only	Personal development and professional development (therein learning) unified; professional development integrated with personal development; learning as part of lifelong education
Knowledge	Technological knowledge serving to analyze, measure and optimize business processes	Highly contextual expert knowledge serving to win contractors and negotiate contracts	Individual, highly personalized knowledge conducive to special effectiveness
Knowledge management	Explicit, organizational	Tacit	Personal
	Directive management	Conversion of tacit knowledge to explicit knowledge	Supporting workers in personal knowledge management
Interventions	Directive counseling	Liberal counseling	Life design
			Life coaching

Source: *The author's idea based on The Future of Work: A Journey to 2022, p. 8*

coaching and counseling interventions. In Table 13.1, I combine the original future scenarios for work with the above insights into knowledge management.

The scenarios outlined above and combined with personal knowledge management models tie in with a general tendency of changes observable in current educational and counseling theory and practice. Malewski neatly encapsulates these changes as a succession of technical education, humanistic education and critical education (cf. Malewski, 2010, p. 13). Undoubtedly a complex and multifaceted process, career and life design interventions buttressed by coaching methods in the personal knowledge management process can be viewed as another stage in this series, one which can be labelled as personalized education.

Personalized education denotes far more than just individualized education since, as early as at the goal-setting stage, the learner/worker (seeking help or support) plays the leading role. He/she defines his/her personal goals in life, relying on explorations of his/her life/work situation, experiences, gaps identified in knowledge and other factors.

Personalized education expands the learner's activities to include entirely new areas and pursuits. As such, it makes development practitioners face new challenges and requires that workers develop new and broader competences for successful implementation of personal knowledge management. It will not be possible without

developing a sense of exigency, assuming responsibility for one's own knowledge, its development and organization, increasing awareness of the value of one's own knowledge and enhancing the care for it.

This is a basic challenge (if not barrier) to adult educators and counselors entrenched in a classic model of vocational guidance with its habits of directing the "teaching" process, offering ready-made solutions and instructing rather than supporting the "learning" process or promoting individual decision-making about the future. Given the current standard competences of adult educators, equally challenging is also the task of inspiring learners to reflect independently on their own knowledge.

The third and perhaps most daunting obstacle is the necessity to appraise learners'/workers' own experiences as a valuable source of knowledge and, consequently, as an essential resource for learning, which takes place in counseling interventions after all (Smedley, 2009, pp. 221–233). When examined and worked through in the coaching process, these experiences reveal individuals' resources and, consequently, can give them strength as they search for decent work by increasing their important decision-making, organizing and advocacy for equal opportunity as well as treatment for women and men. That is why contemporary interventions in lifelong guidance and counseling can also incorporate helping the clients take responsibility for their knowledge and the ability to use it in reflexive identity construction.

All this will demand that future counselors and adult educators develop new competences and readiness to adopt new roles, shifting from teachers to supporters in knowledge management rather than knowledge acquisition. In educational terms, this change in consciousness can determine the pace of implementing the ideas of sustainable development and decent work in practice. Helping employees take responsibility for their knowledge and capacity to use it in reflexive identity construction can become a valid aim of lifelong guidance and counseling interventions.

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Part IV
Tracks for Implementing Targeted Innovative Life and Career Design Interventions

Chapter 14
Vulnerable Youth in Argentina: Contributions to the Achievement of Sustainable Life Paths and Decent Social Insertions. Research and Practices

Gabriela Aisenson, Leandro Legaspi, and Viviana Valenzuela

14.1 Introduction

Within the framework of the sustainable development agenda, the United Nations Educational, Scientific and Cultural Organization [UNESCO] has set goals for 2030 to guide proposals in the following areas, among others: eradicate poverty, protect the planet, ensure prosperity for all and create the conditions for decent work.

This book aims to address the following question: how can interventions in guidance and counseling accompany the development of people's life paths, considering their institutional and community insertions, while keeping the principles established by UNESCO in mind which involve the achievement of sustainable development and creation of decent work?

To answer this question, we consider it necessary to take into account the following two issues:

On the one hand, given the emergence of new social situations and challenges for guidance and counseling, traditional intervention models are considered insufficient and in some cases inadequate. Standardized responses and individualistic approaches are limited and ineffective in addressing the problems faced by diverse populations in the context of rising inequalities and increasingly precarious life situations.

We believe that in order to improve the quality of guidance and counseling interventions which would lead to a more just society, it is necessary to identify these groups, their needs and specificities. In this sense, our research and interventions focus on deepening our reflection on the realities of people exposed to situations of

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social vulnerability, mainly those who present greater difficulties in shaping their lives, building life paths and managing to enjoy sustainable lives by getting decent jobs.

Guidance and counseling responses require critical analysis and a discussion that promotes the reconfiguration of theoretical models and interventions, assuming it is necessary to overcome individual approaches. Consequently, we need systemic approaches that engage other social actors and institutions to help develop and uphold the changes proposed.

On the other hand, there is a certain tension between the universal notion of *decent work* and its application in a determined context, which depends on the specific situation each country is experiencing. What specific questions could arise about this notion in Argentina? How can this aspirational statement connect with the deep inequalities and difficulties as regards certain working situations faced by some social groups? Also, which actors are, or should be, involved in the implementation of strategies that guarantee decent work, where certain conditions are ensured such as freedom, equality, security and human dignity? Finally, how can guidance and counseling in our environment contribute to meeting the goals set by UNESCO?

In this chapter we develop these issues by addressing the following points. Firstly, we will refer to the concept of decent work developed by the International Labor Organization (ILO, 1999) and adopted by the international community. Secondly, we will discuss the need to recognize the particularities of different cultures, regions and countries, focusing on the case of Argentina. Thirdly, in order to provide answers to the question that inspires this book, we will follow the line of life design (Nota & Rossier, 2015; Savickas et al., 2009) interventions considering the results of our research and interventions.

We will present four discursive forms (Sautu, 2004) that we were able to create, in order to understand the ways in which young vulnerable individuals construct their identity and the future. Finally, we will propose possible points of action and reflections on the subjects addressed, strengthening the idea that only the actions capable of involving different social actors will help us get closer to achieving social justice.

14.2   The Concept of Decent Work and the Contributing Role of Psychology

The International Labour Organization defines decent work as productive and fairly paid work exercised in conditions of freedom, equity, security and human dignity (ILO, 1999). From the beginning, the construct includes objective and macro-economic variables such as access to work and labor rights, adequate economic remuneration, social protection, health insurance as well as and health and safety measures to ensure a proper working environment, sufficient leisure time and the possibility of associating with other workers to defend labor rights, among others. Disciplines such as law, economics and sociology have contributed ideas and knowledge to this construct.

However, two major aspects are put into play when analyzing the conditions for access to decent work. It is necessary to guarantee both the right to work and observe workers' rights while ensuring adequate working conditions. Currently, both of these aspects are in tension. The main problem is the existence of unemployment as a structural characteristic in the labor market, which fuels the process of inequality and social exclusion.

The other problem is related to the deterioration of working conditions, labor flexibilization, segmentation and employment instability among others, all of which generate low-quality and insignificant work experiences. This state of affairs allows us to measure the great challenge of securing decent work.

Additionally, in recent years a psychological perspective has extended the scope and understanding of this category of decent work (Blustein, Olle, Connors-Kellgren, & Diamonti, 2016). From this approach, work is considered decent if it contributes to human fulfillment and general well-being as well as provides the means to satisfy three primary human needs: the need for survival, social connection and self-determination (Duffy, Blustein, Diemer, & Autin, 2016). Moreover, work is also considered decent if it allows for different roles to be played, the acquisition of knowledge, development of skills, identity building and quality social inclusion. Furthermore, the way in which people give meaning to their experiences at work has a strong impact on the development of their life paths and social inclusion.

Understanding the role of work in people's lives has been one of the key aspects of guidance and counseling psychology theories throughout time (Blustein, 2008; Savickas & Baker, 2005).

From the beginning of the discipline, academics have been focused on analyzing and defining the specific relationships people have with their working environment. Broadly speaking, up until 1950 this was focused on the factors in play in choosing an occupation and professional success (Duarte, 2015), after which came the incorporation of the idea of work associated with career development in relation to other contexts in the life span (Guichard, 2015; Super, 1980).

However, these traditional theories and practices, which are associated with career development, have been mainly focused on a reduced number of groups, fundamentally those that have a certain amount of self-determination (Blustein, Kenna, Gill, & De Voy, 2008), ignoring the experiences of others who have been traditionally neglected from discussions about careers.

One theory of guidance and counseling, which is inclusive and supported in the precepts of social justice, should include the experiences of those groups who are set aside: women, people of color and those from low social classes, all of whom experience different situations of vulnerability (Aisenson et al., 2012, 2014, 2015; Blustein, Mc Whirter, & Perry, 2005; Richardson, 2012).

Changes in the labor market are undeniable, which are products of the new social, technical and economic paradigms. However, these changes did not occur in the same way nor did they have the same consequences in the different regions of the planet.

As regards fulfilling UNESCO's proposed objectives we consider it necessary that the theories and practices be framed in the specific contexts in which the inter-

ventions are made. It is therefore necessary to promote comprehensive and transversal policies, as well as educational, employment and guidance interventions that allow for equal work and social inclusion. Our practice and research, as a matter of priority, focuses on groups of individuals with vulnerable basic rights who have been marginalized and not had the opportunity to completely develop as human beings, since they are the ones least likely to reach the standards of decent work.

14.3 Working Conditions in Argentina

Argentina has a population that exceeds 43 million. At present, the data from official statistics (Instituto Nacional de Estadísticas y Censos [INDEC], 2017a) is discouraging. In the second half of 2016, 6.3% of the population and 4.8% of households were found to be destitute, with income not high enough to reach a minimum threshold for nutritional needs. Almost a third of the population of our country, 23.1% of households, is in poverty, those whose income is insufficient to purchase, through goods and services, a set of food and non-food necessities considered essential (clothing, transport, education and health among others).

Furthermore, the job market in Argentina is complex. Recent official data (INDEC, 2017b) indicates that the unemployment rate has reached 7.6%. Moreover, the youth unemployment rate is 14.8% and the female population is even further affected (19.7%). On the other hand, those who can get a job do not have the same conditions nor same rights. The labor market is segmented into two different circuits, formal and informal, with little or no possibility of movement between the two (Neffa, 2003).

Over the past 30 years, informal work has been one of the main problems the labor market has faced and its negative trend only receded in 2006, after the national government included the principles of decent work in the agenda through the Department of Labor, Employment and Social Security (Ministerio de Trabajo, Empleo y Seguridad social, 2013).

Workers in the informal sector have poor quality jobs, low wages, long working hours, lack of access to training opportunities and hardly any access to the legal and protective social system. These conditions place both the workers and their families in a vulnerable situation in terms of work and income.

It is not possible to specify how many people are in this situation, but some studies estimate that more than a third of dependent workers are not properly registered. For young people the situation is even more serious, since it has been found that 59% of young people are unregistered workers (Bertranou & Casanova, 2015).

In 2016, as a result of the economic crisis and new national government, more than 5000 companies have closed, which has led to an increased number of job losses in both formal and informal sectors. This situation becomes meaningful in an atmosphere where social actors create meanings about the labor market as well as its possibilities of labor and social insertion.

A recent study (Centro de Estudios del Trabajo y el Desarrollo. Universidad Nacional de San Martín [UNSAM], 2017) shows that 60.5% of respondents perceive reduced opportunities to get a job compared to the previous year, a situation getting worse for the unemployed. In addition, this report argues that job uncertainty has grown, mostly among employees, women and especially the youthful population. Due to fear of losing their current jobs and not being able to find another position, many people accept working conditions that are far from what can be defined as decent.

14.4 Youth in Argentina: Job Insecurity and Unemployment

For the most vulnerable groups of young people, the transition to work occurs earlier and under more precarious conditions. Many young people who cannot complete high school, an essential requirement in our country which allows access to the formal sector of the labor market, are generally compelled to work in the informal sector of the economy. However, even those who complete their studies recognize the difficulties of becoming part of the formal sector of the labor market.

In this context, we could say that they are the group with the greatest deficit in securing decent work (ILO, 2002). Moreover, many young people in socially vulnerable situations construct their understanding of work related to family contexts, where relatives have not had positive, valued and quality jobs over the course of two generations. Their day-to-day survival has depended on temporary jobs called "changas", social plans and also, in some cases, illegal activities. This situation has a negative impact on shaping one's identity, in developing resources to be included in the sphere of work and building meaningful life paths; it hence affects the ability to secure decent work.

Since young people make up one of the groups with the most precarious working conditions, it is legitimate to ask ourselves: what do these precarious jobs mean to them? What impact do precarious jobs and unemployment have on their identity? Where do these experiences rank in their lives?

For some groups of young people, job insecurity results in a transition towards stabilization, a temporary condition, whilst training in another area. For others, who usually come from vulnerable social sectors and families with less economic resources, who only have access to lower quality educational circuits, this situation can become a permanent condition in terms of their relationship with the labor market (Nicole-Drancourt, 1994). This condition generates perceptions of little change, naturalizing this situation as the "way of working" and limiting aspirations.

From a psychological standpoint, a broad line of research has provided data that has been used to explain the difference between the two situations from the different groups described above, highlighting certain individual aspects. As a result, concepts such as self-efficiency, interests, self-concept and personality, among others, have become relevant to describe the development of individual careers, assuming it is

the responsibility of people to make a proper use of their personal characteristics and resources in order to succeed in the labor market.

However, the difference between one situation and another cannot be explained only from individual aspects. From a contextual perspective, social inequalities result in an unequal cultural and economic capital which implies less access to resources of all kinds. This perspective is a key factor in understanding, conceptualizing and intervening in these issues. Not all of us started the race of life at the same starting point; some did so better equipped and after much more training than others (Prilleltensky & Stead, 2012).

14.5 The Challenges of Guidance and Counseling in the Current Context

Our framework, the preventive-communitarian approach (Aisenson, 2002, 2006) aims to promote the insertion of vulnerable segments of society in decent and sustainable jobs, attempting to expand their horizon of opportunities.

In social, economic and working contexts within current globalized societies, the aspiration of getting decent work remains an essential objective, although it is difficult to achieve at times. Subjective strategies and personal life paths become interfered with due to the tension present among a myriad of different discourses. The imperative of building oneself, achieving satisfactory insertions and obtaining a social status is confronted with the real opportunities offered by the social world. In the world of work there is, without doubt, an expression of this tension.

Nowadays, professional and personal identities can no longer be built based on stable and durable life paths, but have to go through constant identity configurations and reconfigurations. This is mainly due to factors such as increased uncertainty and unstable conditions in daily life, which characterize social and individual projections in the future (Aisenson, 2006).

Also, "in a changing world which is out of control, there is no other point of support than the individual's own effort to transform life experiences by building him/herself to become an actor" (Touraine, 2000, p. 28). In this context, the institutions that regulate social life impose an individualistic principle of personal self-realization. The social mandate places the subject as the author, with the duty to form a life plan and be responsible for his or her own personal as well as professional success or failure.

The emergence of new subjectivities takes place at a time when the twentieth century's great driving forces for social mobility, employment and education, have begun to tremble and fail (Jacinto, 2016). For this reason, interventions and public policies on education and employment inclusion increasingly need the development of individualization processes, through the instrumentation of "policies of subjectivity" (Tedesco, 2008).

Self-construction has been transformed into a social mandate. It became a strong imperative, necessary for access to social recognition and related to the possibility

of creating oneself and expressing personal expectations and projects (Giddens, 1991). Incorporation into social life requires people to have a speech about themselves that articulates three temporalities, subjective, intersubjective and objective, which express their abilities and projects (Dubar, 2002). If they succeed, they will be able to build a positive self-esteem, integrate with others and participate in public life, mainly through employment and the full exercise of citizenship.

In this sense, people who can develop a subjective process, such as creating, owning and telling their own life story, will be able to value their achievements as well as aspire for and project more decent and hopeful conditions for the future. By taking advantage of their learning and creating better conditions, they will be better able to secure decent work and integrated social inclusion.

Thinking about the future has also become an imperative. Having a life project is considered an indicator of well-being and health while, in subjective terms, it is indispensable to face the uncertainties of the complex context (Aisenson et al., 2014). Developing a life project involves a subjective process. It requires the possibility of anticipating a valued and significant place in the world and the ability to generate changes and imagine new inclusions.

However, the need to construct projects, aligned with certain models considered socially legitimated, could have prescriptive and normative effects, particularly in socially vulnerable populations. Their life paths are marked by deprivation, violence, material and affective deficits, lack of opportunities, family fractures, discontinued or failed educational paths, precarious and insecure working conditions, social stigmatization and limited access to citizens' rights (Aisenson et al., 2014, 2015; Bailac, Virgili, Valenzuela, Aisenson, & Legaspi, 2015; Czerniuk, 2016; Legaspi et al. 2011; Valenzuela & Aisenson, 2016).

As pointed out by Aulagnier (2015), reflexive historicism is essential for having subjective processes and enables an individual to put him/herself into perspective. People visualize their lives according to their "memory reserve": the experiential, affective and cognitive learning in interaction with others, incorporated as of early childhood that occurs within the context of everyday experiences, in different institutions and community areas.

Due to what has been outlined above, we consider it vital to review and transform the guidance and counseling intervention models in the twenty-first century. From a contextual and constructionist perspective, we focus on narratives, life paths and particular meanings that the most vulnerable people construct about their lives and insertions. It is an absolute urgent priority to give visibility to these groups and achieve their inclusion in the social and academic agenda, in order for us to be able to analyze and approach their problem areas from our field.

The narrative about themselves enables the inscription of their own existence and individual life stories in a dynamic prospective, which allows for new selves, projects and transformed actions that can be imagined in the future. From the constructivist perspective, narrative mediation takes a central role due to its impact on the self-construction processes. This enables the construction of multiple pathways and feasibility of projects in different social and life contexts.

However, unequal living conditions have correlation with the representations of self and the appropriation of language resources. This also results in the unequal distribution in the ways they build coherent narratives about themselves, in relation to a socially acceptable narrative. As Ricoeur (2004) states, the approval of others acquires a leading role in different levels of society, since there is a struggle for recognition based on personal capacities. For this reason, it undermines social equality and perpetuates social exclusion and discrimination.

The life design theoretical model considers the use of theory important for understanding the phenomena and different circumstances of reality. At the same time, the analysis of reality becomes a source of new experiences that contribute to the construction of theories, with qualitative research methods the most appropriate for these developments (Aisenson et al., 2012; Duarte & Cardoso, 2015; Legaspi et al., 2011).

Taking these approaches into account, it is relevant to focus on groups that build their lives in contexts of discrimination and marginalization, who have little or no access to decent work. Qualitative research methods allow us to access their culture as well as the diversity and richness of their meanings while capturing the processes of self-construction. Finally, the outcomes allow us to design and produce valid and meaningful interventions.

14.6   Our Studies with Young Vulnerable Individuals

We seek to understand how vulnerable young people perceive their future, what meanings they attribute to it and how they construct themselves, considering the effects of their personal, family, social, educational and working paths.

We recognize that anticipating the future is more difficult when it comes to life paths marked by deprivation, lack of opportunities, educational deficit, precariousness and disaffiliation. Not only their past experiences but also the possibility of building and having future expectations place them in a more vulnerable situation in personal, social, educational and working aspects. This represents greater risks and difficulties in achieving sustainable inclusion, decent work and having the ability to build a valued identity.

In our research, we have studied young people at different moments in their life cycles and different situations of vulnerability: those with fragmented educational paths (between 15 and 18 years old), who are homeless (between 20 and 24 years old) and young offenders (between 16 and 18 years old).[1]

The approach adopted was qualitative. The instruments of data collection were carried out through in-depth interviews (59 interviews) and discussion groups (21 groups). Narratives of particular life paths were considered in both cases, taking the

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[1] Extensive research results can be found in a large amount of articles. Concerning discontinuous educational trajectories and homeless experiences see Aisenson et al. (2015), Bailac et al. (2015) and Aisenson et al. (2013). Czerniuk's research (2016) concerns vulnerable adolescence and maternity while Valenzuela and Aisenson's studies (2016) explore vulnerable young individuals that are part of a social inclusion programme linked to music.
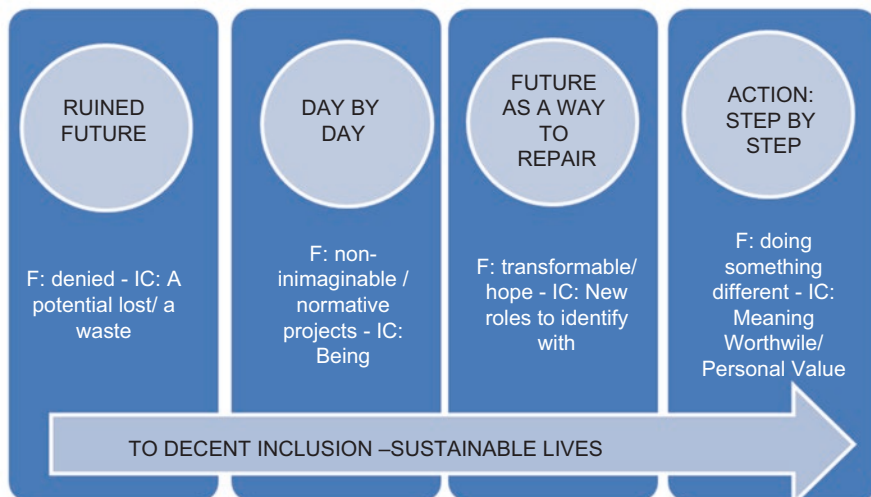
Fig. 14.1 Links Future- Identity in the discursive form. F means "future" and IC "identity construction". The four discursive forms help in thinking and achieving sustainable life paths and getting decent jobs

structure of the story and its content into account (Berteaux, 2005), meaning the articulation with the processes of identity construction and anticipations for the future were sought.

The processing, analysis and interpretation of the information obtained considered narrative structure and argumentative strategies. Moreover, in relation to the content, life paths, ways in which aspects of a temporary nature were approached, social representations of study and work, social links and roles were analyzed (Wagner & Wodak, 2006).

Each of the stories was considered a unit of analysis, from which discursive forms of representation of the future emerged, understood as systematic thematic nuclei (Sautu, 2004). These are types of stories that can be related to several people and in turn can all be related to the same person.

Next, we present the four discursive ways of representation of the future that we have identified (Fig. 14.1).

The Ruined Future: Hopelessness

Within this category the future is discursively stated in potential form and signified as being ruined. It refers to a place and existence that will not occur. The narrative returns to that they wish to overcome, which in turn is denied in the story itself. In terms of identity construction, the future appears as wasted potential or missed opportunities.

> What good is it that they offer you something now, when as a kid they didn't? Because **I could have been somebody else, because I was smart** … Even today (…) They just left me lying there … (M., male, 21).

Day by Day Life

Another way to represent the future is as non-existent, unimaginable, like something impossible to be thought. We understand this perspective as a strategy for the young to guard themselves from disenchantment and frustration, pursuant to their past experiences. The relationship with the future becomes stressful, createing uncertainty, frustration and fear. As a counterpart, a response focused on the present, day by day, becomes the brand. In terms of identity construction, this narrative links to a "being" form: "being me day by day".

> As I tell everyone about my future, **I do not think anything. I Live day by day**, twenty-four hours. I don't think anything about the future, because it has happened to me for several years, where thinking about the future made me never achieve anything. I prefer to live day by day, to see when the best one comes. (D., male, 24).

The stories within this discursive form express the representation of project and future as normative categories, linked to canonical and socially validated projects.

The Future as a Way to Repair Personal History

Family and personal history is considered unfortunate, adverse and dysfunctional. Experiences related to domestic violence and material deprivation are the most common scenarios reported, during which they often describe themselves as little defenseless children, exposed to vulnerable situations with a vivid sense of their own fragility and helplessness.

Nevertheless, within this discursive form, the future prospection links to hope and positive thinking, allowing greater responsibility and improving self value. There are three principal axes within this discursive form:

The future is an attempt to repair some harm, that seeks to transform these experiences:

> …when I came here [to Buenos Aires] … I didn't like being here […] But since they brought me, I had to stay […] I wanted to stay in Salta, because, as I grew up with my grandmother, **I wanted to stay with her**, but as my mom did not want that, I had to come […] the teacher would always get angry at me because when I arrived I didn't want to do anything […] perhaps I was depressed […] because I was not with my grandmother [**my idea is] to return to Salta and stay there indefinitely** …or until my grandmother and my grandfather are gone… and then, maybe… I do not know, perhaps return (N., male, 16)

One aspect in this category is repairing the harm caused by life situations that are understood as a result of personal choices:

> I used to play soccer, you know, at Chaca (a club). Her [his girlfriend's] boy is still playing. **Not me, I missed out** (…) And then when I was about 14 I got into drugs and all that stuff. Now I just play soccer with my friends, I play Thursdays and Saturdays. But **I plan to return because my dream was to become a football player … I'm still thinking about what to do, I'm still thinking … I do not know what to do.** (C., male, 17).

A way in which the possibility of reparation appears is through their own children. Maternity/paternity – as a potential or actual experience – helps restore painful life stories and provides new identities. In addition, this experience allows for a recovery of the notion of an ideal family by building their own.

Children promote a different experience, encouraging the desire of wellbeing and being "rescued" (in their own words, from drugs mainly). The construction of a different temporary nature is also promoted, which allows them to think about the future in terms of caring for and raising someone, looking forward to improving the way they were raised and transmitting experiences that serve as good examples.

> Today I am thinking about finishing high school to **provide a future for my son, you get me? I do not want my son to live all day not having his mom in the house, working and being paid under the table** [without a contract, in precarious conditions, in the informal market] or ending up …you know? I don't want to fall… [in jail] (J., woman, 17).

"To give my son everything my parents did not give to me" is a recurring theme in this group. Children lead to the fantasy as well as expectation of creation and consolidation of one's own family. They expect inclusion as well as acceptance and set conditions for new experiences for themselves.

The Future in Action, Step by Step
This category refers to a sequence of actions that can lead to a difference in daily aspects, focused on creating difference as opposed to repetition and doing something different for a diverse result of past and present events. In this transformed reality, specific actions such as studying, or not expressing hostility by physical aggression, prevail, namely acts that engage the possibility of anticipating the future and recognizing oneself as an active subject. It involves giving value to some aspects of reality that one does not wish to lose and that work as bridge to thinking of oneself doing/being something different in the future.

> [What do you have in mind for next year?] To work, and I'm thinking about moving somewhere else. A place only for me and my children. And for the girls to continue in kindergarten. […] I also plan to work in the morning, a couple of hours and then go to school in the afternoon. **But continue studying in school, because if I do not learn to read, it's all useless**. If I go to work they will take advantage of me. So I should study, […] because if you don't know how to add up, you don't know about money, or you can't read they can take advantage of you, for example, when they pay what you worked, you do not know if they are paying you correctly […] Or if they are you paying less. Or if you have to sign or something, and you do not know what it says, […] **I like to study, even though it's difficult for me, I really make an effort** because to tell you the truth, studying is really hard for me (B., woman, 20).

Present actions are meaningful and relevant if they can be included in a framework in which they acquire importance and the effort is justified. In the stories the future is built on action. It is not the goal that really matters but finding situations that enable new situations. That is to say, each step means a plan that enables and empowers other steps (plans, projects).

It is not easy for young people in vulnerable situations to establish and formulate bonds with socially valued objects. To think about the future implies sharing a "legitimate" representation that ties the project to a cultural and social value. For this reason, the question for the future is disruptive. In relation to future work, young people express a strong desire to obtain quality jobs, which contrasts negatively with their real experiences.

When they manage to identify a valuable situation (meaningful, "that is work-ing") in their current activities, the future appears as a horizon of greater opportu-nity. There is an emotional aspect, linked to positive meaning. Identifying a valuable situation of this type brings value to one's own experience and contributes towards feelings of acceptance and sense of belonging. It is essential to feel included in order to be able to project into the future.

In terms of cognitive operations involved, a reflective process starts – "stop and think" – as opposed to acting on impulse. Plans become meaningful when different things happen in the process of deployment and implementation, which is also sup-ported by social actors who accompany and reinforce these actions.

The future is not built in solitude, but woven and supported by a social network. As seen in the young people's stories, the institutions in which they participate offer a context where they can build themselves up and develop as subjects. They can also see themselves in perspective and engage in a historical reconstruction process that affects the reconfiguration of their identities. These institutions offer the proper set-tings as well as stable and assisted guidance, which helps promote alternative life paths positively valued by young people (Aisenson et al., 2012, 2014).

14.7 Possible Interventions with Young People in Vulnerable Situations

Returning to the main question that is the focus of this article, guidance and coun-seling interventions may support personal, institutional and community projects that contribute to the construction of sustainable life paths based on decent work, as proposed by UNESCO.

To achieve this, it is a priority for the counselor to assume a post of responsibility and sustained commitment in the following aspects: (1) to accompany the construc-tion of an identity from a narrative perspective, overcoming hegemonic models; and (2) to maintain an active role as mediator with other social actors.

14.7.1 Accompany the Construction of an Identity from a Narrative Perspective, Overcoming Hegemonic Models

It is deemed necessary to create proper spaces to help young people recover and value their personal and environmental resources. Also critical is empowering them to understand and use those resources for the construction and appropriation of cultural and symbolic capital, transferable to diverse contexts of inclusion. This task is crucial, particularly when the context is unfavorable since the meanings and rep-resentations that people construct about their opportunities are often affected by it,

thereby restricting their range of action. Sometimes this can give rise to a process of learned helplessness,[2] which hinders the visualization of personal resources and access to certain opportunities and changes, since they are already considered lost from the beginning.

Guidance and counseling should therefore address identity construction from personal narratives. It is important for socially vulnerable young people to recognize their uniqueness which enables diverse ways of building possible futures. In an environment filled with stigmatizing looks, it is imperative for them to be able to construct a positive version of themselves and understand that their obstacles are not merely due to individual circumstances, but also emerge from social situations.

Consequently, major objectives of this approach are to make critical reflections and considerations about the social representations of work as well as alter the nature of certain meanings that can perpetuate inequality and lack of opportunities. It is also necessary for the counselors to adopt an analytical stance to their practices and essential that they critically review the conceptions that, from the "policies of subjectivity", underpin certain practices. In fact, it has been noted that even when ideas are formed with good intentions there are certain practices that, far from aiding the construction of sustainable paths, actually block the possibility of constructing valid narratives of personal stories.

For example, as we can see from our results, most public policies oriented towards vulnerable young people have the need to build projects as one of their main objectives. However, the method adopted by this order is usually presented in the form of an imposition that, far from helping and accompanying them towards decent inclusions, actually discredits and paralyzes young people (Aisenson et al., 2014).

We can observe in young people's stories how they try to comply with society's imposition of having to "build a project", which they associate with being someone socially accepted and recognized. Many times they feel inadequate and lack the resources to satisfy these demands as they "have nothing against this mandate" and "can't live up to what they think society demands".

Yet, when young people manage to distance themselves from others' expectations and take charge of their own history, a creative new personal construction appears. From this experience, young people can discover themselves as being day-to-day constructors of their own lives, capable of achieving things and providing a whole new range of possibilities. Accordingly, we accompany the co-construction of their life stories and projects with the purpose of creating new possibilities for inclusion focused on decent work.

Identifying their achievements, despite the constraints posed by the context, as well as building their futures step by step requires a legitimate social focus. The construction of this narrative, as a story of themselves and their own lives, is not an

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[2]The learned helplessness is defined as a lack of motivation and failure to act after being exposed to an unpleasant event or stimulus, without having control over it. Individuals learn that they cannot control their environment and this may lead them to not consider the control options available to them (Dictionary of Psychology, American Psychological Association – APA, 2007).

individual circumstance since there are others involved in the process who enable, recognize and value those narratives.

Therefore, these processes are not only the result of personal development but only made possible if there is a network built from belonging to different institutional and community circles which provide support. This network is the foundation on which a valued world can be built which is why counselors must assume a leading role as agents of change and mediators between people and other social as well as institutional actors that enable and support their life narratives and paths.

In line with the current positions guided by social justice as a central aspirational value, we believe that scientific theories and professionals who carry out practices must depart from those theories that, with scientific value, attempt to explain social inequalities in terms of individual differences; for example, through the result of inadequate coping mechanisms, unresolved childhood conflicts or gender issues (Prilleltensky & Stead, 2012). It is necessary to visualize that these differences must be understood in relation to the social structure.

14.7.2   Assuming a Mediating Role with Other Social Actors

Interventions with socially vulnerable young people in relation to their guidance, access, training and permanence in the labor market, as well as the incorporation into satisfactory social spheres, require the participation and involvement of actors in the community. Socio-community actions are promoted in an attempt to address socio-economic constraints, while it is necessary to recognize that these actions require public policies and understand that their achievements are not simple.

It is essential to help institutions create strategies that promote the development of sustainable life paths. We have identified that certain socio-educational experiences, carried out in institutions[3] in which we have performed interventions, promote spaces for symbolic exchange, recognizing and rescuing the cultural and social idiosyncrasies of young people (Aisenson et al., 2012). These institutions have not only provided academic training but also identity-building spaces, favoring self-reflection and historization, setting the stage for the construction of sustainable life projects (Aisenson et al., 2014).

However, not only reflective and dialogic spaces are essential for the construction of sustainable life projects. The participation of young people in various social activities also creates conditions for the development of more valuable life narratives. In the aforementioned institutions we have found that their participation in meaningful activities favors valued life stories and positive perceptions of them-

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[3]A primary school that receives homeless people; a government agency that designs and implements actions for young offenders; a non-governmental organization that accompanies young pregnant women in their maternity process; and school orchestras that seek to include vulnerable young people through art. See Aisenson et al. (2015), Bailac et al. (2015), Aisenson et al. (2013), Czerniuk (2016) and Valenzuela and Aisenson (2016).

selves and their futures. All these factors allow young people to imagine diverse alternative possibilities to those determined by their vulnerable conditions.

Interventions involving both these aspects need to be continuously monitored and sustained over time. They must be considered as gradual assisted processes in the development as well as construction of new meanings and identities.

14.8 Final Reflections

To answer the question that inspired this publication it was necessary to take the context in which we carried out our work as counselors into account. Argentina's current outlook sets a discouraging picture, reflected in the increase of poverty, destitution, unemployment and job insecurity. In addition, the country is experiencing a complex period of changes at political, economic and cultural levels, which are expressed in the rise of social conflicts and overall increased inequality. Although the objectives of UNESCO 2030 include the entire planet, the strategies must necessarily be particular, taking the specificities of each country into account and considering the different social groups that have diverse realities, possibilities, needs and expectations.

In this sense, contributing to the achievement of decent work and development of sustainable lives in vulnerable groups is presented as a central goal and challenge which forces us to generate new theories, concepts and interventions. These should aim to make the problems visible and propose alternatives that promote the inclusion of those who cannot fully participate in society.

Counseling activities therefore imply great responsibility and social commitment, as they are not solely oriented towards achieving professional lifelong learning but also defining and clarifying an ethical position that addresses the values of social justice and avoids the continuous recreation of inequalities. Consequently, it is fundamental, on the one hand, to promote the creation of public policies that provide specific responses and solutions. On the other hand, it is essential to raise awareness for the agents involved in the definition and execution of such policies regarding the effects that the phenomena of exclusion and marginalization cause in people's lives and identity construction.

Finally, guidance and counseling intervention strategies for social vulnerable groups require:

Concerning work with people:

1. Understanding the "step by step" approach towards a gradual construction of a life path.
2. Promoting critical reflection about oneself, possible futures, reality and context.
3. Proposing dialogue and narrative devices to help recover the subjective identity history with its cultural particularities; recognizing the present with its potential, resources and obstacles; and leading to the construction of anticipations of future and life projects.

4. Empowering the potential, resources and support levels of social actors involved in their lives.
5. Providing formal, sustainable and guidance mechanisms, in order to better establish affective, material and identity support.

In relation to our role as mediators between people and social institutions:

1. Identifying, exploring and articulating existing community and social resources to contribute to the full development of young people and the consolidation of their projects.
2. Promoting the active participation of different social actors and institutions to create coordinated networks, with clear and shared objectives.
3. Supporting the transitions and inclusion of individuals from these social groups.
4. Contributing to the creation of favorable material, social and community conditions so they can rehearse roles and realize positive experiences according to their cultural reality and identity.
5. Ensuring that the diverse actions are carried out by trained professionals that recognize and understand the reality of these young people, who have all the necessary tools to do so.
6. Assisting in the creation and strengthening of non-traditional educational, training, social and labor institutions that are able to understand diversity, thus allowing for the adequate construction of the identity of these young people.

Transversal to both:

7. Recognizing the social conditions that create inequality, vulnerability and their effects on individuals. Exercising the notion of diversity.
8. Helping deconstruct and alter the nature of social representations that tend to perpetuate the status quo as well as replication of inequality and social injustice.

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Chapter 15
Gender and Decent Work: The Role of Occupational Stereotypes

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15.1 Introduction

The International Labour Organization (2009) considers gender equality a relevant section in its Decent Work agenda. It supports the growth of sustainable, decent and productive employment prospects across gender, in order to guarantee that both men and women can contemplate a hopeful future for themselves, their families and communities.

Specific policies on gender equality and mainstreaming were developed by the International Labour Organization as early as 1999, in order to reinforce institutional arrangements, distribute resources for gender mainstreaming, provide accountability and monitoring mechanisms, promote workforce competence on gender and increase gender balance at all levels of the workforce.

Nevertheless, women continue to endure occupational discrimination in European countries where the employment rate for women in 2014 (59.5%) was lower than that for men (70.1%; EUROSTAT, 2015), while the 2015 mean Gender Equality Index was 54.0 on a scale from 0 (total inequality) to 100 (total equality) (European Institute for Gender Equality, 2015).

As reported by the European Commission (2016), women are still significantly under-represented in traditionally male fields of employment such as Science, Technology, Engineering and Mathematics (STEM) where they constitute just 40.58% of the labor force. Furthermore, women are still under-represented in top academic decision-making positions, suggesting a gender inequality in the areas of research and innovation that are particularly important for the economic growth of a country.

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Similar patterns to those found in the Europe are also more globally observed. The Global Gender Gap Report (2016) shows the persistence of gender inequality among the World Labor Force: on average 54% of working-age women take part in the formal economy, while the figure is 81% for working-age men. Women are twice more likely to work part-time and hold less than a third of senior roles, with their average earnings almost half those of men, the global earned income for women and men being $10,778 and $19,873, respectively.

A greater percentage of women is also involved in informal employment, because there are fewer barriers (Signorelli, Choudhry, & Marelli, 2012) to access and greater possibilities for combining employment and family demands (Nota, Soresi, Ferrari, & Ginevra, 2014). Informal work is widespread despite women not being fully captured in official statistics, especially in sub-Saharan Africa, Latin America as well as the Caribbean and Southern Asia areas (Burnham & Theodore, 2012; Vanek, Chen, Carré, Heintz, & Hussmanns, 2014), with percentages ranging from 36.4% to 70% (ILO, 2012).

Although it is hard to identify the level of gender discrimination in the labor market, some studies estimate about 4–5% of women have experienced some form of work discrimination in the past (Avery, McKay, & Wilson, 2008), including in hiring, promotion, pay and performance evaluation as well as sexual harassment (Bobbitt-Zeher, 2011; Camussi & Annovazzi, 2016; Koch, D'Mello, & Sackett, 2015).

This chapter aims to analyze the relationship between gender and decent work, focusing on the implicit (Glick & Fiske, 1996) and explicit gender-based discriminations in the workplace and more general labor market. Also proposed and discussed are theoretical approaches that provide a comprehensive framework of gender inequality as well as specific suggestions and actions to reduce gender-based discrimination within the labor market and promote gender equality.

15.2   Work Equality Between Men and Women

Although a correlation between the economic growth of a country and the presence of women in the labor market has been documented (Vaughan-Whitehead, 2011; Pissarides, Garibaldi, Olivetti, Petrongolo, & Wasmer, 2005), experience of gender discrimination and segregation contribute to reducing the prevalence of women in the labor market, with detrimental consequences on the economy (Connell, 2006). As the Global Gender Gap Report 2016 showed, women experience various types of discrimination: being paid less per hour, working fewer hours in paid jobs and being under-represented in paid jobs. These disadvantages combine and reciprocally reinforce each other to generate an overall problem that is more profound than each of its elements.

Several studies have found that from entry into the labor market women suffer an undervaluation of their qualifications. Already in 1997, Biernat and Kobrynowicz observed that men's abilities and skills were valued twice as much as female

competence. Moreover, traditionally female fields of employment are often characterized by lower levels of pay, while women managers tend to earn much less than their counterparts in typically masculine job sectors. Such undervaluation tends to persist throughout the entire working career, increasing with age and salary level (Busch & Holst, 2011).

Discrimination also occurs in performance assessments to decide organizational rewards (such as recompense), career opportunities (for example promotion and role assignments) and punishments (including termination of contract) (Stamarski & Son Hing, 2015). Across a variety of work settings spanning nearly 30 years, Joshi, Son, and Roh (2015) found that women performed equally in highly prestigious jobs but were remunerated significantly less than men.

Even when women and men with the same skills are appointed to the same level or rank, a condition known as the "sticky floor phenomenon" keeps women at the bottom of the job scale while men are promoted to higher levels (Bihagen & Ohls, 2006). The phenomenon is also referred to as horizontal discrimination, according to which women are often unable to progress their occupational status when they try to move from traditionally female job sectors. Compared to men, women generally continue to work in smaller sectors in which they may gain only marginal advantage (Bihagen & Ohls, 2006).

Overall, the subjective experience of discrimination in the labor market has a significant impact on women's mental and physical health, levels of psychological and physical stress, job satisfaction, organizational commitment and job performance (Stamarski & Son Hing, 2015). A study by Tesfaye (2011) found that when equal conditions and compensation across gender are not guaranteed in the workplace, women employees are less motivated, less committed to the company and less productive, suggesting that denying women the right to decent work may have adverse consequences on the efficiency of the workforce and success of the organization.

15.3 The Reasons for Work Inequality

There are different and complex reasons for gender-based discrimination in the workplace, including both individual and organizational factors (Bobbitt-Zeher, 2011). Generally, cultural beliefs about gender are considered the main reason for work inequality between women and men. Consciously or not, individuals convert gender beliefs into discriminatory behavior through gender categorization and stereotyping. Specifically, people tend to categorize each other by sex, activating occupational gender stereotypes and producing gender-based in-group/out-group processes (Bobbitt-Zeher, 2011).

Occupational gender stereotypes present both descriptive and prescriptive properties. Gender stereotypes are descriptive when they indicate what men and women like. For example they denote expectations regarding the occupational roles men and women should fill given their gender, so stimulating a "lack of fit" between

stereotypical attributes that women/men are thought to have and the characteristics considered indispensable for success in typical female/male jobs (Heilman & Caleo, 2015).

As gender is a salient feature and easily perceived as well as remembered, it functions as a powerful cue in forming impressions. This means that the perception of a woman/man is determined not by what she/he is like or what she/he has done, but beliefs about her/his gender group. Therefore, the discrimination occurring in the processes of recruitment, selection, evaluation and promotion of women can be due to a lack of correspondence between evaluators' perception of women's traits and the characteristics needed to succeed in male job sectors (Heilman & Caleo, 2015).

Gender stereotypes are also prescriptive, namely that they denote expectations of men's and women's occupational roles, causing a devaluation in individuals who do not follow these gender norms. Specifically, women/men who engage in counter-stereotypical occupations tend to face personal derogation through devaluation of their skills and performance (Heilman, Wallen, Fuchs, & Tamkins, 2004). As a result of prescriptive stereotypes, women in male jobs are discriminated because they are more disliked and suffer greater personal detraction, consequently incurring penalties that jeopardize their career progress, such as reduced salary, less intention to hire and promote as well as fewer references for organizational rewards (Heilman & Caleo, 2015).

Further individual factors based on cultural beliefs and background, as will be explained in the following paragraph, include low self-esteem, a feeling of incompetence in work context and doubts about one's own abilities (Olivero, 2013). Women, more frequently than men, suffer the impostor syndrome, the belief that individual success is due to some kind of luck or error. This syndrome that likely arises from old misconceptions about women's role in the job market, as well as mothers and housewives rather than career-oriented persons, promotes fear of being unmasked as unintelligent or lacking in ability and that the success reached does not depend on their own abilities (Jöstl, Bergsmann, Lüftenegger, Schober, & Spiel, 2012). Indeed, it negatively impacts on women's career development process, economic outcomes, job satisfaction and the level of adaptability resources (Neureiter & Traut-Mattausch, 2017; Vergauwe, Wille, Feys, De Fruyt, & Anseel, 2015).

In addition to the primary causes of gender-based discrimination rooted in cultural context, there are secondary reasons related to organizational structures, policies and practices that often appear gender-neutral (Bobbitt-Zeher, 2011). Stamarski and Son Hing (2015) have described a number of contextual factors that can point to gender-based discrimination in the workplace.

A first contextual factor is related to the formal organizational structure, such as how an organization is organized with respect to employee hierarchies and departments (Grant, 2010). An example of discrimination in the formal structure of an organization is the job ladders, which are generally segregated by gender and typically occur in different departments or sectors of an organization (Perry, Davis-Blake, & Kulik, 1994). Women belonging to these networks have less access to occupational information, status and upward mobility within the organization,

especially because they have less visibility and interactions with top leaders (McDonald, Lin, & Ao, 2009).

A further factor in gender-based discrimination is organizational culture. This may present gender inequality when descriptive and prescriptive gender stereotypes are particularly supported by employers, decision makers and managers. This situation drives to the devaluation of women's skills and characteristics that are not in line with gender norms (Stamarski & Son Hing, 2015).

Work discrimination against women can also occur in the organizational practices and policies used for hiring and promoting employees. For example, "face time" is a performance system that recompenses employees who are in the office more frequently than those who are not. Given that women are still the primary caregivers and often use flexible work schedules, they score lower on face time and, consequently, experience more career penalties (Glass, 2004). Another key performance metric that affects women's occupational roles and training opportunities is the similar-to-me bias. Managers and employers tend to reward and promote employees like themselves, which can lead to gender discrimination as leaders are predominantly male (Stamarski & Son Hing, 2015).

Overall, stereotyped beliefs, organizational structures as well as general policies and practices continue to support forms of discrimination in the labor market, limiting the right of men and especially of women to find and maintain decent work. Accordingly, strategic and well-targeted measures aimed at promoting gender equality are needed in order to support individuals' professional development (Charlesworth, 2010) and increase women's access to productive and qualitative work, while also sustaining the economic growth of a country. In the next section, we discuss some possible actions to promote gender equality in the labor market.

15.4   Career Theories of Gender Inequality

Different theoretical models have attempted to explain the role of career gender-stereotypes in gender work inequality (such as in the work of Eccles, 1994; Gottfredson, 2006; Lent, Brown, & Hackett, 2000).

Among these theories, the Social Cognitive Career Theory (SCCT) developed by Lent, Brown, and Hackett (1994) is most appropriate to understand the psychological dimensions of gender inequality within a social-cultural context. Specifically, the SCCT, rooted in Bandura' (1986) social cognitive theory, focuses on cognitive variables such as self-efficacy, outcome expectations and goals to explain how educational and vocational interests are developed, choice goals are formulated and enacted as well as how performance is attained in educational and work settings. Additionally, it relies on other person (such as gender, ethnicity, sexual orientation) and contextual variables (including education, gender role socialization, environmental supports and barriers) that distally shape individuals' self-efficacy beliefs and outcome expectations (via learning experiences) as well as act proximally to

facilitate or hinder the translations of interests into goals and goals into actions (Brown & Lent, 2016, 2018).

The SCCT suggests that women and men make career choices within a general cultural context of pervasive gender-stereotyping that may influence individuals' learning experiences and career self-efficacy as well as, in turn, their career interests and career goals in occupations for which gender-typing exists (Eccles, 2011). From childhood, by supplying information and experiences about various options (such as by mandating, encouraging, ignoring and discouraging), socializers may affect individuals' perceptions of their range of career options (Lent, Brown, & Hackett, 2000).

Since its publication in 1994, the SCCT has stimulated a considerable body of empirical research, especially in sectors in which gender work inequality exists, such as the STEM field (such as the work of Fouad, Singh, Cappaert, Chang, & Wan, 2016). For example, Lent et al. (2001) found support for the SCCT in explaining the math and science-related interests as well as academic choice intentions in a general sample of college students. A subsequent study replicated and extended these findings in a sample of computing students (Lent, Lopez, Lopez, & Sheu, 2008).

Recently, Lent and Brown (2013) presented an extension of the SCCT, the social cognitive model of career self-management (CSM), which focuses on the adaptive process behaviors triggered in order to adjust to challenging work situations and manage obstacles for example in the pursuit of non-traditional jobs otherwise perceived as difficult. According to this model, engagement in adaptive career behaviors (such as career exploration and job finding) is influenced by self-efficacy, outcome expectations, career goals and contextual variables (including environmental supports and barriers).

Such adaptive behaviors refer to problem-solving, self-regulation and coping skills that can stimulate people to develop proactive strategies to deal with obstacles, promote their career futures and overcome career barriers (Brown & Lent, 2018). Six studies on the CST model have confirmed the model, showing the role of self-efficacy and outcome expectations on career exploration and decision-making, job search, multiple role balance intentions as well as sexual identity disclosure at work (see Brown & Lent, 2018).

An additional theoretical framework, although not specifically focused on career gender-stereotypes, addressing social inequality is the life design paradigm. Based on the epistemology of social constructivism (Young & Collin, 2004), it includes the new challenges and issues of postmodern societies in a constructivist perspective (Pouyaud, 2015). According to this paradigm, human development is characterized by adaptation to a social environment through self-construction and person-environment integration (Ferrari, Sgaramella, & Soresi, 2015).

Specifically, the individual is perceived as an active agent and actor of his/her own personal and career development, by designing his/her life stories and elaborating coherent life goals and plans (Pouyaud, 2015). He/she is not shaped by the context but is in relation to it. This means that the individual grows in a social and cultural context which includes multiple systems such as organizations and societal

policies that can influence his/her human functioning, career construction and career choices (Ferrari et al., 2015).

Central to the life design approach is the concept of career adaptability, composed by dimensions of concern, control, curiosity and confidence. It denotes the readiness and resources for making career choices as well as negotiating career transitions (Rossier, 2015) and has a relevant role in pursuing and persisting in non-traditional jobs. Amarnani, Garcia, Restubog, Bordia, and Bordia (2016) concluded that a mechanism by which stereotype threat and gender identification hinder STEM career persistence is through dampening the STEM individual's development of four career adaptability dimensions.

15.5   Career Actions to Promote Gender Equality

Various suggestions and actions can be found in the literature that seek to promote gender equality in the labor market and therefore engage, empower as well as release the full potential of both the female and male workforce. In order to go beyond the mere identification of the reasons for gender inequality, different measures are needed at micro and macro level.

Firstly, in our opinion, individual or small-group career counseling, career coaching, and career education are needed to restructure individuals' gender-stereotyped beliefs and improve their ability to recognize as well as handle gender-based discrimination in the labor market. Secondly, it is also important to develop and implement career actions that involve the working environment, so as to promote a culture of gender equality and stimulate the conditions for decent work across gender. Lastly, we would underline the need for measures to promote social behavioral changes regarding gender inequality at social and global level. These types of action are described below.

Individual or Small Group Actions At this level, career actions are focused especially on individual women, seeking to maximize their potential to prevail and thrive in gender-stereotyped organizations and businesses, stimulating their awareness that gender stereotypes may be acting both descriptively and prescriptively in the workplace, improving their resources so they are better equipped to compete with men in the labor market and enhancing their ability to negotiate the traps that encourage gender discrimination within organizations (Berdahl & Min, 2012). Although women are generally the main targets of these measures, men could also be "equipped" with new resources and skills to enable them to work better in gender equal organizations and address as well as combat discrimination in the workplace (Benschop & Mieke, 2011).

Although changing cultural gender beliefs is challenging, some experimental evidence suggests that career actions can be effective (Berdahl & Min, 2012). Mentoring and/or training programs, based on the SCCT model and/or life design approach, could be developed to promote the abilities and resources considered

helpful in addressing gender occupational stereotypes in the workplace. The SCCT and CST models suggest that interventions designed to boost self-efficacy beliefs may be particularly effective in fostering intentions to pursuit occupations for which gender-typing exists.

Exposing female clients to success models in non-traditional jobs, stimulating them to build supporting social networks and encouraging success experiences are relevant sources of self-efficacy that could be integrated into self-efficacy building interventions (Brown & Lent, 2018). Additionally, such interventions could be useful to help clients build more positive outcome expectations for promoting adaptive behaviors and examine their perception of career-related barriers as well as identify supports needed to overcome them (Swanson & Woitke, 1997).

Specific suggestions can also be derived from the life design paradigm: career interventions could emphasize reflectivity, understood as a reflective task on the self and considering the consequences of career decisions. Also emphasized could be intentionality and action, translating intentions into actions to guarantee that what is important to the individual will actually occur, as well as narratability, elaborating micronarratives about how the individual has developed and constructed his/her self, identity, and career (Savickas, 2015).

In relation to this, clients could be helped to synthesize their experiences, actions and goals into life stories that would be free of concerns about gender discrimination and stereotypes (Tien, 2015). This will allow them to pilot the construction of new developments in their lives and regulate their career choices (Van Esbroeck & Augustijnen, 2015). Additionally, career interventions could aim at fostering career adaptability, as it is predictive of the persistence in non-stereotypical jobs. Although no studies have tested the effectiveness of life design interventions on gender stereotypes, we would like to recall interventions to promote career adaptability, such as those proposed by Ginevra, Di Maggio, Nota, and Soresi (2017) as well as Koen, Klehe, and Van Vianen (2012).

Actions in Work Environments In addition to actions aimed at increasing individuals' capacity and resources to cope with gender-based discrimination in the workplace, efforts are needed to eliminate gender as an "axis of power" in the workplace. This involves working with employers, managers, decision makers and leaders to expose and revise a whole range of organizational phenomena that, whether consciously or not, privilege men as well as the values and behaviors traditionally related to the male gender (Ely & Meyerson, 2000).

In this case, career actions are aimed at making gender equality a central goal by realizing a structural transformation strategy to modify organizational processes and practices so as to remove gender biases from existing organizational routines. To this end, managers and employers need to be trained to address biased recruitment, promotion as well as evaluation procedures so as to identify and modify the routines and cultural norms that produce gender inequality (Benschop & Mieke, 2011).

Isaac, Lee, and Carnes (2009) provided some suggestions to mitigate the negative stereotypes against women applicants for masculine jobs. Informing raters about studies confirming women's competence in sex-typed male jobs seems to be

effective in reducing this gender bias. Providing empirical evidence that agentic and competent women behave in gender-congruent ways can also be a useful strategy. Finally, training assessors to analyze competence and past performance relevant to the employment opportunity regardless of the gender of the worker is a potentially powerful means to reduce the tendency to privilege men at different stages of work-force engagement.

Managers and employers can also be informed about phenomena such as "face time", "impostor phenomenon" as well as similar-to-me bias and consequently trained to assess more clearly and explicitly employees' job performance. They can be also supported to provide technological work arrangements in order to guarantee both women and men performing many work tasks and activities from anywhere, in this way reducing the "face time" and impostor phenomenon effects.

However, despite these organizational measures and policies having undoubt-edly helped to improve the conditions of women in work contexts, they have not completely reduced status differences and inequalities between men and women, meaning further actions are needed (Ely & Meyerson, 2000).

Actions Regarding the Social Environment This level concerns more social and global measures, including structural reforms and laws, rules and regulations devel-oped to challenge direct gender-based discrimination in social and work environ-ments (Benschop & Mieke, 2011). For example, measures including gender quotas have been realized to place gender equality on the political agenda and produce positive change in the job market.

This type of action also includes measures to promote social gender equality. Newman, Ng, and Pacqué-Margolis (2012) identified 51 actions to handle gender disadvantage stemming from pregnancy and family responsibilities as well as sex-ual harassment, implementing a multilevel "basic bundle" of measures to target the roots of discrimination and transform school, social and work arrangements. In turn, the UNESCO Communication & Information office proposed a number of strate-gies, including the development of mobile applications with training materials on gender equality to stimulate greater social awareness of how gender stereotypes are promoted by the media.

Finally, public engagement actions can be exploited to promote social behavioral changes regarding gender equality among large numbers of people (Simon & Klandermans, 2001). Camussi, Annovazzi, Montali, and Ginevra (2017) have sug-gested a "bottom up" and "participatory" approach acting through the three funda-mental phases of Public Engagement - Awareness, Activation, Participation. This methodology brings together the general public, researchers and experts from vari-ous disciplines to address the gender issue from different perspectives, thereby advancing the knowledge base and providing solutions as well as strategies easily and effectively reusable on a large scale (Bruce, Lyall, Tait, & Williams, 2004).

The first phase of this approach aims to increase public Awareness about gender inequality in education, training and the workplace through debates in "Gender Cafés" and participatory activities such as ethnographic observations and interviews to discuss the research works of gender-based discrimination with different groups.

The second phase focuses on the <u>Activation</u> of individuals by stimulating reflection and ideas through the realization of group actions and meetings (such as "Generative Laboratories") that are discussion groups aimed at analyzing the information collected in the previous phase and combining the identified critical elements into major clusters. These group actions and meetings are also "Barcamps", one-day meetings in which individuals try to identify solutions to the critical issue emerged (Pallot, Trousse, Senach, & Scapin, 2010) to identify options to recognize as well as reduce gender stereotypes and discrimination in everyday life.

Lastly, the third phase is dedicated to the promotion of <u>Participation</u> in the development of possible solutions and tools to address concrete problems in gender issues through "Hackathon" events (such as a problem-focused programming experience in which programmers, interface designers, graphic designers and other professionals work together for a short period of time to produce valid and concrete solutions to a crucial social issue; Richard, Kafai, Adleberg, & Telhan, 2015) and Service Design Labs (such as participatory design laboratories in which a number of Hackathon prototypes are realized in real life contexts; Björgvinsson Ehn, & Hillgren, 2010) that implement and disseminate potential (technological) solutions at a collective level.

15.6   Conclusion

This chapter has analyzed the relationship between gender and decent work, examining the various types of discrimination against women in the job market and the reasons for this inequality at work. Additionally, we have also discussed career actions that could be developed and implemented to help individuals to maximize their potential to cope with gender-based discrimination in the workplace, support organizations in identifying practices and policies to ensure greater gender equity as well as to promote social behavioral changes regarding gender issues that will hopefully encourage a democratic environment for both genders.

Since gender is quite a sensitive variable to inequality in the job market, we would like to conclude by underlining the importance of practitioners and scholars in the career designing and guidance field involving and collaborating with policymakers and other stakeholders to promote a range of measures aimed at fostering gender equality as well as a decent and meaningful working life for all people.

As specified in a joint report by four major international organizations (Organisation for Economic Co-operation and Development-OECD, International Labour Organization-ILO, International Monetary Found-IMF, & World Bank, 2014) economic policies and legislative frameworks should be developed to protect women against all forms of direct as well as indirect discrimination and harassment so as to remove obstacles to female employment and career progression and success (OECD et al., 2014).

Additionally, at the government level, measures should be undertaken to guarantee the principle of equal pay for equal work and representation of women in

decision-making positions in all fields. Lastly, policies promoting the reconciliation of work and family life, improving employment conditions and supporting access to training are critical for all individuals, independently of gender, to equally participate in the labor market.

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Chapter 16
Life and Career Design Interventions to Help People Direct Their Active Lives Toward Human-Sustainable Development. The Case of Young People Interested in the Social and Solidarity Economy

Valérie Cohen-Scali

16.1 Introduction

As developed in the enterprises of industrial societies since the nineteenth century, work has given rise to two major critical perspectives (Guichard, 2016; Pouyaud & Guichard, 2017). The first is based on Karl Marx's theory of alienation, an approach which can be described as "*Travail Humain*". It focuses on the negative impact of certain forms of work organization and its exchanges, the self-construction of workers. In this view, workers are reduced to meaningless tasks, often realized under painful conditions, leading them to a quasi-animal existence. The French school of work psychodynamics can be considered as a major contemporary representative of this critical perspective (Dejours, 2015).

One of the origins of the second critical approach is in the Treaty of Versailles, which brought the First World War to an end. A section of this treaty asserts inequalities of wealth were produced by the dominant forms of work organization and distribution of its products, while also considering inequalities as one of the major causes of global conflicts.

In order to improve working conditions, the Treaty of Versailles set up an International Labour Organization (ILO). Over the last two decades, this organization has developed the concept of "decent work" which summarizes associated critical perspectives and synthesizes them into the following definition: "Decent work sums up the aspirations of people in their working lives. It involves opportunities for work that is productive and delivers a fair income, security in the workplace and social protection for families, better prospects for personal development and social integration, freedom for people to express their concerns, organize and participate

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in the decisions that affect their lives and equality of opportunity and treatment for all women and men".

These two critical perspectives appear to be complementary, as shown by the analysis of Pouyaud (2016), Blustein, Olle, Connors-Kellgren, and Diamonti (2016) and Duffy, Blustein, Diemer, and Autin (2016) all of which, by combining these two approaches, broaden the ILO's concept of decent work to include considerations of human work. Such concepts are necessary to conduct a criticism of the dominant contemporary economy. This economy is characterized, on the one hand, by the relocation of jobs to countries with low labor costs where labor laws are embryonic and, on the other hand, by the emergence of very precarious forms of employment in industrialized countries, often without any social protection.

However, this dual criticism seems insufficient to analyze another set of consequences of these dominant forms of work and the exchange of its products. These "environmental" consequences relate to the depletion of natural resources, the generation of waste that nature cannot absorb, global warming as well as various risks and disasters resulting from the interaction between natural causes and some industrial developments (such as the Fukushima disaster on March 11, 2011). These consequences of the economically dominant forms of work organization constitute such a threat to the future of humanity that it seems fundamental to formalize a third critical perspective aimed at developing forms of work organization and exchanges of products for sustainable human development.

This concern is evident for an increasing number of people, especially among the young. However, in September 2015 the UN General Assembly unanimously adopted a resolution entitled "Transforming our world: the 2030 Agenda for Sustainable Development", which suggests that the concern for sustainable human development should be placed at the heart of the reflections of every person thinking about his/her future and active life. Career counseling and guidance interventions with such a purpose should be able to support them. But what kind of interventions should we build towards this goal?

In order to provide answers to this question, this chapter proposes to build on observations made during a qualitative study of young people considering the design of their active lives within the "Social and Solidarity Economy" (SSE). SSE is an economic sector which brings together production and service activities contributing to the sustainability of society and the environment, as will be shown in the first section of the chapter.

Relying on the observations made through research interviews with young people directing their future lives towards this kind of economy, the second part of the chapter provides some answers to the following questions: what makes them decide to design their active lives in such a way? What do they expect from the Social and Solidarity Economy? As the third part of the chapter explains, their choices of such life paths are anchored in their subjective relationships to work, themselves grounded in prosocial attitudes. Therefore, it seems that it is around this concept that active life design interventions promoting human-sustainable development might be conceived: drafts of such interventions are outlined in the last part of this chapter.

16.2 Origins and Characteristics of the SSE as a Sector of Employment for Young People

The SSE has been institutionalized by international organizations as a grouping of ethically-based organizations. The United Nations Inter-Agency Task Force on Social and Solidarity Economy (TFSSE) was established to raise the visibility of the SSE in international knowledge and policy circles. The SSE is described as referring:

> to the production of goods and services by a broad range of organizations and enterprises that have explicit social and often environmental objectives. They are guided by principles and practices of cooperation, solidarity, ethics and democratic self-management. It includes cooperatives and other forms of social enterprise, self-help groups, community-based organizations, associations of informal economy workers, service-provisioning NGOs and solidarity finance schemes (UN-TFSSE, 2014, p.2).

The founding meeting took place in 2013 in Geneva. The members and observers of the TFSSE believe that the SSE holds considerable promise for addressing the economic, social and environmental integrated approaches of sustainable development. TFSSE brings together UN intergovernmental organizations (such as United Nations Educational Scientific Cultural Organization (UNESCO) and ILO) and associations of SSE networks as observers.

In a position paper, the TFSSE examines the role of the SSE in eight selected key areas for the twenty-first century, the first entitled "The transition from informal economy to decent work" and the second "Greening the economy and society" (UN-TFSSE, 2014). In France, only five types of organizations can claim to be part of the SSE: associations, mutual insurance funds, foundations, cooperatives and social enterprises. The French law of 2014 which established the SSE as an economic sector in its own right defined it as "a mode of entrepreneurship and economic development adapted to all fields of human activity" (Holcman, 2015, p.2).

These structures, which are part of the private sector, define themselves in terms of people as opposed to capital. To be labeled as part of the SSE, these organizations must share a set of common values, such as limited profit or indivisible equity, small proportion of distributable surplus and democratic form of governance (based on the principle of one person, one vote and ample disclosure of information to the employees) (Apec, 2012). SSE gathers a set of already existing organizations (mainly charitable organizations) and new ones (in the green economy) under the same expression.

Hély and Moulévrier (2013) view this professional field as having built itself on the basis of a set of discourses and practices aiming to found its legitimacy. A set of beliefs developed over time thus makes it possible to bring together the actors around what can be called humanistic values. However, Mispelblom Beyer (2007) argues that the SSE is characterized by features very similar to those of other sectors of activity, even if it tries to differentiate itself from them. This desire to stand out from the other types of companies would contribute to the managerial efficiency of this sector.

In contrast, other works (Gardin, Laville, & Nyssens, 2012; Laville, Magnen, Carvalho da Franca, & Medeiros, 2005) emphasize the spontaneous character of the emergence of collective initiatives to reconcile "Economy and Solidarity" (in the field of fair trade, local services, organic agriculture, etc.). These initiatives are interpreted as manifestations of civil society's resistance to sustainable development. It is then necessary for researchers to analyze how these various initiatives can find political echoes in order to change the social order. While stressing the difficulties encountered by SSE organizations (notably associations) in reconciling sometimes contradictory objectives, these researchers affirm their militant approach, guided by a quest for "global democracy" which sometimes appears to them "within the reach of Hand" (Caillé & Laville, 2001).

According to these authors (who are also its promoters), the SSE is a world apart, embodying "another economy" (Hély & Moulévrier, 2013) and also appearing as a real professional field with important developments regarding social mobility. The SSE represents 10.5% of jobs (13% of managers in the private sector) and 7% of corporations in France (Conseil National des Chambres Régionales de l'Economie Sociale, 2015). This sector brings together a variety of activities including eco-friendly activities in the social field such as banking and insurance, sports and leisure, the arts and performing arts as well as teaching and training.

The SSE comprises of organizations which are inclined to be more respectful of individuals and the environment. The number of people going into retirement and its principles of management and governance means the SSE attracts workers seeking better working conditions, more freedom and fewer organizational constraints (Cohen-Scali, de Calan, & Adassen, 2016).

The SSE and its egalitarian principles concerning work is also more likely to offer better labor relations and stronger social bonds, thus contributing to a transformation of life at work for individuals (Sue, 2016). SSE organizations, given their objectives and principles of management and governance, may also embody a form of social justice to which young people attach special importance (Amadieu & Clément, 2016). In the same way, the SSE may bear hopes for a fairer, more egalitarian society respectful of the environment.

16.3   Relationship to Work of Young Adults Searching for a Job in the SSE

Relationship to work is defined according to Mercure and Vultur's works (2010) as a work ethos:

> The values, attitudes and beliefs by which an individual, in a specific socio-historical context, defines, shapes or tries to shape his or her way of life, according to what he/she considers desirable for him/her (…). This is a way of life, a way of being, of living one's life at work, which is based on a set of values, beliefs, attitudes which can contribute to an ideal model or even of certain moral imperatives (2010, p.5).

These authors underline the role of the purpose of work in the relationship to work as well as the place of work in relation to other activities in people's lives. The purpose of work corresponds to the meaning of work, the main reasons why an individual works and what he or she considers as an ideal occupation. An exploratory study was carried out to explore the relationship to work among young people who want to find a job in the SSE (Cohen-Scali, Adassen, De Calan, & Mahut, 2016). The objectives were to collect their main motives to work in this sector, the expectations regarding work in the SSE and origins of this interest for the SSE.

Fourteen young adults (nine females and five males) with an average age of 25 were interviewed. All held a Master's degree, except for one participant who held a Bachelor's degree, in different fields such as business, business administration, law, economics, communication, humanities, geography, sociology and political science. The young people had to state they were seeking employment in the SSE to be eligible to take part in the study. Interviews were transcribed and analyzed by means of a thematic content method of analysis (Bardin, 1995).

16.3.1   Strong Involvement in Their Studies and in Learning

The young adults had a strong involvement in their studies and learning activities in general: 13 out of 14 participants stated having a strong commitment to their initial training, thirst for knowledge and desire to learn, which led them to prolong their studies. However, they saw their studies as a means to gain better knowledge and understanding of the world in which they live. They are good students, in certain cases even brilliant, with some having attended prestigious higher education establishments (in French g*randes écoles*).

These young people have attained a high level of education and in some cases a certain degree of versatility. Among the 14 respondents, 11 had studied or worked abroad for several months, either as a part of their curriculum, through university exchange programs or by working in odd jobs abroad to learn foreign languages. Seven have performed volunteer work for non-profit organizations or NGOs in developing countries.

16.3.2   The Circumstances That Led Them to Know and Become Interested in SSE

Three main contexts were suggested which led to the students' discovery of and their interest in the SSE. First, the family context (seven people) is the most significant contributing to the discovery of the SSE as the respondents believed their parents played a direct or indirect role in nurturing this interest in the SSE.

Parental influence is comprised of many facets. On the one hand, the parents are considered to have contributed to opening their minds and developing their interest in other people, cultures and countries: "I think something was transmitted by my family, some of them have travelled, or have worked in international NGOs. I was aware at quite a young age of living in a world which ranged beyond France" (female, 28 years old, working in an association of green consumers). In other cases, it was the deep involvement of a family member in volunteer work or caring for others that provoked the young person's admiration and evoked a model of behavior.

The second context is volunteer experience: among the 14 respondents, five have performed volunteer work. These experiences took place in the training context, as some of the young people completed internships abroad in NGOs where they had the opportunity to develop different projects. Engagement in volunteer work therefore takes on many different forms, ranging from charity or social work to more creative activities that contribute to building a professional identity. The third important context was school: two people discovered the SSE through teachers, especially in economics or talking with other students met at a university abroad.

16.3.3 Their Expectations Regarding Working in the SSE

Asked to respond to the question of *what motivates you in particular to find a job in the SSE?*, the population provided five groups of answers. The SSE is seen as particularly interesting because it groups together activities and organizations that contribute to the general interest, the common good (seven people). One young man perceives the SSE as a new organization allowing the collective development of society in a chosen direction:

> I believe in civil society rather than in political parties. And that goes with SSE, that is to say people who take themselves in hand, who decide to associate in order to build their common interest in an alternative way (male, 27 years old, looking for a job in rural development).

Young people mentioned activities centered on caring for others, mutual support and developing solidarity actions (four people). Another aim was developing social ties and a sense of community: "it is the movement which re-establishes ties between people (…) solidarity becomes the focus prevailing over personal interests, the value is solidarity" (male, 25 years old, who is an alternating trainee in a master's program of management of SSE).

Four respondents perceived the SSE sector as a set of social as well as professional activities for which profit-making is not a priority and reject activities dedicated to financial profit (three people). Some respondents stated they sought activities in which it is possible to take one's time in accomplishing tasks. Working in the SSE sector would make it possible to have meaningful work: "We seek an entirely different goal in our professional life, organizations with other objectives; we want it to be meaningful. This is the case in the SSE and it is shared" (Female, 31 years old, who has just found a job in the green economy).

Three of the respondents said they wanted to work in an organization with a democratic form of governance. They find the possibility of conducting activities in a professional context supposedly more democratic than that of classic liberal market enterprises more appealing. It is a fact that the management and decision-making processes within SSE organizations must comply with participative operating principles which respect individual points of view:

> The idea that people who are a part of SSE corporations participate in their governance; which is not the case in enterprises in the traditional sector: I remain the same person when I go to work. That is also important! (female, 25, is currently a teacher but looking for a job in project management in relation to green transportation).

Two people emphasized that what interests them the most is that the SSE develops social innovation-oriented activities which aim to change social and relational aspects of society.

16.3.4   A Few Observations Concerning These Results

From this brief report, it is possible to underline four main results brought about by this survey. The first is that the interviewed young adults expect to find a job that allows them to contribute to building a sustainable and green society with more solidarity between the people. Indeed, this survey shows that the young people interviewed were interested in the SSE for similar reasons: they perceive the SSE as contributing to the common good, bringing support to people in difficulty, rejecting the pursuit of financial profit above all and providing the opportunity to work in a democratic professional context. We can understand that they see the SSE as offering decent work to employees. These expectations are linked to the search of meaningful work with finality of contribution to the sustainability of society and environment. It is important for career counselors to support such expectations.

The second result is that their expectations regarding work are led by psychosocial needs and values. Explaining their main motives to work in SSE, we observe that they mention humanistic values ("the value is solidarity" as someone says) and say they want to care for vulnerable people as well as participate in the protection of society and environment. We call these needs prosocial needs but they could also be called moral. Career counselors can have an important role in supporting young people with the identification and evaluation of these needs and attitudes, so should take them into account for career development.

The third result is related to the role of socialization and experience in the development of such a relationship to work. They have had similar experiences of socialization within a family, volunteer or school context which can partly explain their expectations regarding work, as well as foreign experience in this regard. Relationship to work appears to be built on real experiences as well as relationships and thereafter are utilized as criteria allowing the person to evaluate to what extent

work is attractive or not. This point is crucial because teachers, career counselors and even parents should be more aware of the importance of this kind of experience, in the development of expectations related to a sustainable environment.

The study emphasizes another important issue that may be important for career counseling sessions. The young people interviewed have not evoked the objective dimensions of work (such as wages, working conditions, good occupational health, safety or social dialogue), seen as their answers focus only on the subjective dimensions of work. This could mean that these young graduates do not imagine finding a job that does not meet these minimum conditions of decency. It might also mean that they have no consciousness of their rights in the world of work.

On the basis of these observations, young adults looking for a job in the SSE have a specific relationship to work or ethos of work (Mercure & Vultur, 2010). Most of these young people see work as central in their life, even if they believe that a work-life balance is needed.

Concerning the purpose of work, these young people aspire to a job in which they can express their human values as well as the interest they attach to their bond with others and the community. Their subjective involvement is dictated by values of social utility, as they believe their personal values must be in line with those of their company. For this reason, the SSE appears to them to be a desirable employment sector.

This relation to work has similarities with the "ethos of harmony" of Mercure and Vultur (2010) which focuses on values, the quest for meaning and unity of existence. The individual strives to live according to his or her own temporality and seeks to establish meaningful relationships in the workplace as well as live according to what is dear to him or her. They are critical of the contemporary productive model related to flexibility, economic profit and the massive use of natural resources.

The quality of the relationships, social bond as well as social and ecological purpose of their work are essential to these young people. A number of attitudes underpin this relationship at work on the basis of which career counseling interventions to support the career development of young adults can be conceived. These are prosocial attitudes that include altruism, empathy, and moral values which may be revealed in counseling interventions and also supported in their implementation as part of career development.

These attitudes need to be better understood, in particular the factors associated with their emergence and effects on career choices. The following section is devoted to a short review of the literature associating these attitudes with career development of young people. Research involving prosocial attitudes, in particular, altruism, empathy, moral values and intentions for the future are not very numerous. However, it is necessary to better identify the psychosocial processes (particularly the attitudes and values) mobilized among young people for whom their work must contribute to the sustainability of society and the environment.

16.4   A Relationship to Work Based on Prosocial Attitudes

A "prosocial" orientation may reflect attitudes among young people seeking work in the SSE because they incorporate human and social issues into their career choices. This prosocial orientation corresponds to "internal psychological states like attitudes, values, and emotional reactions that value other people and especially others in need" (Burks & Kobus, 2012, p.319). The development of prosocial attitudes is related to the social self as evoked in the pragmatic approach adopted by Mead (2006). Prosocial attitudes emerge from the awareness among members of a given society of their mutual dependence as well as dependence on society. Altruism appears as a prosocial attitude.

The altruistic social self is characterized by a sense of cooperation and equality among members of a group, whereas the egoistic social self privileges feelings of superiority over other members of a group. Such a process is based on the capacity of individuals to adopt the attitudes of others. Altruism refers more particularly to motivation that is other-directed or aims to increase or benefit another individual's well-being and can also appear as a behavior. Altruism is not opposed to egoism (Burks & Kobus, 2012). Individuals may have motivations directed towards others and at the same time themselves without generating a conflict. Altruistic actions are assumed to stem from a set of conscious and unconscious motivations of which empathy is the most powerful.

Empathy is another prosocial attitude connected to altruism. It can be defined as the capacity of being affected by or of sharing the emotional state of another person, evaluating the reasons for the state of another person and to relate to that state by adopting his or her perspective, which is therefore indispensable for an altruistic attitude (De Waal, 2010). People who show high levels of empathy have a greater ability to adopt an altruistic attitude (De Waal, 2010). Researchers traditionally make a distinction between emotional empathy and cognitive empathy (Winning & Boag, 2015), with research showing that empathy is thought to reach its highest developmental stage during adolescence (Albiero, Matricardi, Spletri, & Toso, 2009).

Adolescents with higher levels of trait empathy exhibit more prosocial and altruistic behavior (Vossen, Piotrowski, & Valkenburg, 2015). Research in social psychology and social neuroscience has provided widespread support that empathy motivates prosocial behaviors, while different empathy biases have also been underlined. For instance, higher altruistic behaviors have been observed among in-group members more than out-group members (Droogendyk et al. 2016; Lamm & Majdandzic, 2015). Lamm & Majdandzic (2015), in response to such findings, think that we should expand our circle of "close others".

Moreover, it seems that altruistic behaviors benefit people who adopt such modes of activity. They tend to increase the perception of a warmer social environment and such behaviors are also believed to have positive consequences in terms of the feeling of happiness, warm glow, self-efficacy and positive self-evaluation (Hu, Li, Jia, & Xie, 2016). Performing altruistic behaviors is connected with better mental

health, life satisfaction, positive affect as well as with better academic achievements, among young adults. It allows positive effects on career development and general well-being (Duffy and Raque-Bogdan, 2010).

Some professional cultures specifically promote altruistic attitudes (for example, the medical, para-medical, social and education sectors) by imposing certain practices, habits and norms which are more or less explicit as well as sometimes transmitted in informal messages, role modeling, observation learning and implicit social conditioning (Burks & Kobus, 2012). Although altruism is linked to personal capacities, moral values would also be important beliefs as well as attitudes for generating prosocial behaviors and have been expressed by the young people interviewed. Values are lasting beliefs according to which a behavior is assumed to be socially or personally preferable to another (Rokeach, 1973). Dewey (2011) asserts that objects do not have value in themselves but are evaluated according to aspirations, interests and the ends sought by individuals. The attribution of value is shown by attitudes which consist of taking care of, holding dear and praising.

Values can also play a role in setting standards for attitudes and behaviors, namely in the sphere of work (Schwartz, 2012). Underscored by the motivations, they are defined by Schwartz (2006) as beliefs associated with emotions, relating to desirable outcomes which motivate the action as well as serve as criteria for appraising and guiding actions. Among the ten values identified by Schwartz (2012) some are described as moral: kindness (the preservation and improvement of people's well-being) and universalism (understanding, respect, tolerance and the preservation of the environment as well as well-being of all people).

Universalism can be compared to the more recent concept of moral expansiveness that fits particularly well with the concerns young people have regarding their work (Crimston et al., 2016). It refers to a trend which puts humanitarian and environmental concerns before personal and national interests (Crimston et al., 2016). Moral expansiveness seeks to understand the moral boundaries that expand over time: "a more morally expansive person extends moral care and consideration beyond these boundaries to more distant entities (animals or plants). Moral expansiveness captures the willingness to extend moral concern to others" (Crimston, Bain, Hornsey, & Bastian, 2016, p.638). This approach to measuring moral expansiveness incorporates both the breadth of entities worthy of moral concern and depth of the moral concern devoted to each entity.

Further research is needed on the role of these prosocial attitudes in career choices. This research can help young people better integrate the question of the contribution to the sustainability of society and environment in their career intentions. Counseling interventions need to be built on the basis of these works to meet the needs and expectations of increasing numbers of young people who aspire to a work life more in line with their values. What is the role of counselors in supporting these prosocial attitudes? What types of support would be most appropriate for young people who have these professional expectations?

Career counseling interventions can play a role at several levels. On the one hand, career counselors can help young people identify and assess their prosocial attitudes and degree of meaningful expansiveness. They can also design interventions

to create work situations that enable young people to implement these attitudes and thus participate in the achievement of their professional goals, with the next section devoted to certain perspectives for imagining such interventions. Life design and systemic approaches appear to be most useful in this context as they allow us to take into account the capacity of the individual to determine his or her objectives while integrating the variety of contexts that play a role in his or her career and life choices.

16.5 Life and Career Interventions to Support Young Adults Wishing to Have Work That Contributes to Sustainable Society and Environment

The paradigm of life and career design fully includes ethical considerations by proposing that individuals think about what counts for them in life (life bearings) and helping them identify what gives value to their life (Savickas et al., 2009). Counselors adopting such a perspective should enable people to be proactive regarding their careers by activating, stimulating and developing their personal resources as well as using the contexts of their lives (Nota & Rossier, 2015). Such interventions can take on different forms (Nota & Rossier, 2015). Taking on board the kind of relation to work and society that young people seek to develop should lead to designing specific forms of interventions. Two categories of situations must be taken into account in life and career interventions.

An initial category of life and career counseling interventions should aim to develop awareness among all young people of thinking about the purpose of their work. From a life and career design perspective, counselors have a responsibility of communicating to clients the need to act to ensure the effects of their action are compatible with the permanence of genuine human life (Jonas, 1990). The objective is to imagine counseling interventions which will foster awareness in young people as well as skills enabling them to appraise the effects of their actions and choices on their life design, society and the environment in general.

The young people interviewed in the study were made aware of these issues by people close to them, friends and family, or through experiences in voluntary work at some point in their lives. They were aware of the links between the different dimensions of their lives and how they fit into the wider social context. As one person said, "I was aware quite early on in my life that I lived in a world that ranged far beyond France". How can counselors develop young people's awareness of decent work and sustainable development as essential components in building their self in the future? To achieve this, we believe that counselors should support them in the development of altruism and sense of empathy as well as help them to become aware of some of their moral values.

Counselors could start using psychological scales to evaluate the level and the nature of these prosocial attitudes. They could also use psychometric scales to study

the degree of awareness young people have of the importance of taking into account these concerns in their future work. Currently, such scales must be created. Implementing career counseling dialogues, they also could support young people in adopting a systemic perspective so they may be helped to see themselves as included within a global context in which each element has effects on the others.

Bronfenbrenner (1979) conceives of an individual's environment as being a set of environments that fit together. Situation changes provoke "ecological transitions", with the quality of the relations in the microsystems and mesosystems instrumental in defining identity. This quality of the relations also appears to be very important for the young people interviewed in the study. The representation of the ecological environment of the individual provides an analytical framework which can be used to identify the positive and negative influences contributing to the construction of the self and objectives of individuals.

In the same way, the system theory framework of career development (Patton & McMahon, 2006) is an integrative model providing a global representation of life contexts in which individuals are directly or indirectly implicated and of their reciprocal influences. The "My System of Career Influence" (McMahon, Watson, & Patton, 2013) proposes a set of exercises intended to help make young people aware of the obstacles and enablers they encounter in their environment. The procedure consists of helping people develop a thinking process in several stages based on themes such as "thinking about who I am", "thinking about society and the environment" or "representing and reflecting on my system of career influences". This process, when applied to South-African underprivileged teenagers, has proved useful in implementing vocational integration action plans (Albien & Naidoo, 2017).

Helping young people to become aware of their values, prosocial attitudes and capacity to act on their life and work as well as preserve their environment undoubtedly implies widening this perspective to other spheres than that of the career. For example, it would be necessary to first support the young person to reflect on wider topics such as "representing and reflecting on my system of life influences" as well as "representing and reflecting on my system of life environment influences". Subsequently, this representation of a system and environment of life should be projected into the future: "how would I like my system of life and environment to evolve?"

It is therefore essential to encourage reflection on not only careers but more generally the type of lifestyle that would be desirable for oneself and the people close to oneself as well as society as a whole. It is also an element revealed in the research on young people seeking to work in the SSE: they think of their future career in terms of way of life choices. For Bourg and Arnsperger (2016), ways of life relate to intermediary situations between individual choices of life (focusing mainly on consumption) and life mainly based on collective constraints.

Ways of life are based both on individual choices as well as social and environmental consciousness. The objective of counseling intervention could be to encourage individuals to reflect on developing sustainable ways of life. This reflection must focus on the final objectives of one's work, means deployed to produce goods or services and meaningfulness of the work in view of its objectives. As reminded by Rauschmayer (2016), reflexivity is a lever for a deep transformation towards

sustainable ways of life. The aim is to relate our daily actions to a collective dimension and our present to a future ranging beyond the scope of our own life. For this author, it is necessary to develop a greater awareness of the practices and ways of life that one wishes to adopt.

The goal of the second category of life and career interventions would be to support the still minority of young people who show evidence of a moral conscience and are capable of developing prosocial attitudes and behaviors. Like those interviewed in the research project described in the chapter, this minority of young adults appear as pioneers, having acquired by their experience the consciousness that their work should meet the purpose of contributing to sustainable society and environment. The aim therefore would be more to help them think about how to give form to these prosocial attitudes and behaviors within a planned career and in life in general.

For Dik and Duffy (2015), counseling interventions for people who have such attitudes imply three objectives. A first objective should be to explore the relations between career development and existential concerns. Secondly, the counselor must help the person pursue eudaimonic well-being associated with the perception of a deep meaning to his or her existence and work as well as overcome the obstacles encountered. Thirdly, the counselor must promote prosocial values in career choices with a life span perspective as well as encourage young people to think about how their work and activities can have positive impacts on their environment during the entire course of their life.

For these young people who already have a certain idea of what is important for them, who attach importance to values and seek employment which corresponds to these expectations, the intervention of the counselor must also be turned towards job crafting (Dik & Duffy, 2015). They may ask themselves the following question with the support of the counselor: what can I do to ensure my work and my different professional activities fulfill my expectations?

For Dik and Duffy (2015), task crafting corresponds to transforming tasks to be performed to make them more acceptable or feasible. The counselor can, for example, identify problems and help the person reflect on what can be modified and within which time frame. Another facet of job crafting is relational crafting. The counselor can help improve relations at work by developing or making them evolve.

To this may be added the notion of plan/organization crafting, which consists of rethinking the organization of one's time and activities for redistributing it as well as reorganizing oneself, such as by dedicating more time to one's family. The young people interviewed often evoked the importance of having time to work at their pace and reorganize their life. The counselor could, here again, help develop this reflection concerning the management of one's environment and time. The respondents undoubtedly needed to conduct such exchanges to be able to progress in their search for employment.

Irrespective of the attitudes of the young people concerned, all of the changes which can be initiated thanks to counseling interventions are accompanied by a reorganization of identity and transformation of the system of subjective forms of identity (Guichard, 2009) of these young people. Life and career counseling dialogues (Pouyaud, Bangali, Cohen-Scali, Robinet, & Guichard, 2016) also make

it possible to explore the different life spheres and ways of perceiving oneself in a certain way and social or professional context. It helps young people express their expectations and can take the form of projecting themselves in some of the activities they aspire to.

This type of intervention in the form of counseling dialogues is well adapted to the analysis of the relations of the individual with the different life contexts and, more specifically, his or her work and daily environment. It makes it possible to think about the individual's relation to certain objects, certain situations and important social interactions. It therefore offers an opportunity to revisit the individual's daily actions, identify what counts most for him or her and progressively update the new identities to which he or she likes to relate.

The question of decent work can quite naturally be addressed in this type of intervention, since the work context is a central element in life and design sounseling dialogues. However, the issue of sustainable development implies introducing more systematically the question of the more global relation to the current way of life one aspired to (Bourg and Arnsperger 2016). The notion of way of life specifically includes the dimension of the interrelations between life contexts but also implies thinking in terms of an ecological integration within the social and natural environment.

The role of the counselor is therefore to take into account the presence or absence of prosocial attitudes and behaviors in the same way as professional skills or the capacity to make career decisions which are constructs typically used in career counseling. These prosocial attitudes and behaviors appear as essential individual as well as social resources given the challenges our societies face today and need to be promoted in life and career design interventions.

16.6   Conclusion

This chapter has highlighted some of the young adults who consider that work must contribute to the sustainability of society and the environment. The SSE is a recent professional sector perceived to allow individuals to reach this purpose. This sector is organized on the basis of principles that could favor certain ecological and socially useful activities and offer a more respectful management of individuals.

Despite criticism of the sector and particularly regarding the difficulties it sometimes encounters in respecting these principles (Mispelblom Beyer, 2007), SSE raises the hope among young generations to give a different meaning to their work. Indeed, as summarized research has shown, for these young people having decent work implies this type of professional purpose.

Being concerned with assessing the degree of compatibility between one's professional activity, sustainability of society as well as the collective and environmental well-being therefore corresponds to a decisive criterion for choosing a job. These concerns implement a set of attitudes, values and aptitudes that can be identified in

individuals such as altruism, empathy (social), values of universalism (Schwartz, 2006) and moral expansiveness (Crimston et al., 2016).

However, these different underlying attitudes would need to be studied in the future. Although this goal is increasingly shared by the population, it remains under studied by the scientific literature. It would, however, be important that this purpose be part of any relationship that each person has with his or her work. It consists of answering the following question: to what extent is my work compatible with the sustainability of society and the environment? This objective should be integrated into the definition of what constitutes decent work.

This aim therefore seems to us to enrich the definition given by the International Labour Organization of decent work. It would therefore be necessary to integrate into the current definition of decent work centered mainly on respect for the health of the worker, a societal and environmental dimension: work is decent only if it contributes to a sustainable society and environment.

Young people wanting to integrate the SSE are pioneers and they not only allow us to observe the forms taken by the emergence of these attitudes but also difficulties sometimes encountered in finding employment and a job that is fairly paid (Cohen-Scali et al., 2016). In this context, career counselors have an important role to play. They must help young people realize the importance of integrating this professional purpose into the relationship to work. They can also build and use tools to evaluate work regarding the criteria of its contribution to the sustainability of society and environment. They could identify the level of development of the attitudes involved in defining such a purpose. The counselors can finally support these young people by helping them analyze their tasks in terms of compatibility with this purpose, in order to transform them more effectively.

The role of career counselors is not only to help young adults professionally formalize their career choices but also promote holistic attitudes among them, integrating their daily work activities into a systemic perspective. This is a new mission that will require new devices, new assessment tools and career counseling interventions. The SSE brings together a group of professionals who share this professional purpose, who could be asked to take part in a reflection that would be conducted with practitioners and trainers involved in the career development of young adults in the first part of the twenty-first century. This reflection must be initiated quickly by mobilizing the scientific community, career counselors and workers from the labor market concerned with the mobilization of this end as well as young people, within the framework of action research directed towards the conduct of social change.

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Chapter 17
Decent Work and Social Inclusion for People with Disability and Vulnerability: From the Soft Skills to the Involvement of the Context

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17.1 Introduction

Despite the fact that in the last decades of the twentieth century there has been some upgrading in the employment situation for people with disability, in most countries unemployment, poverty and dependence are common experiences for the overwhelming majority of people with vulnerability (Barnes, 2012). They in fact still encounter greater poverty than people without disability and vulnerability, through different dimensions, as well as lower educational achievement and greater health related costs (MacLachlan, 2014). Additionally, they experience more difficulties in the labor market: they are in fact more likely to be hired for low-skilled jobs, benefit from less training in the workplace, paid less even when they have a regular job and encounter more career obstacles with limited skill development chances (Nota et al., 2015).

The latest economic crisis that has affected the labor market in Western countries, as well as the subsequent increase in the unemployment and under-employment levels, has prominently contributed to intensification of disadvantages of individuals with disability. Indeed, the ILO's Global Employment Trends (International Labour Organization of the United Nations) has highlighted that, compared with the situation before the 2007–2008 crisis, the employment gap, that is the cumulative loss of jobs, is set to rise from 62 million in 2013 to 81 million in 2018 (Zamagni, 2016). In 2014 EUROSTAT reported that people with disability appeared the most affected, with an unemployment rate of 12.1% in the 28 EU countries, 2.5 percentage points more than people without disability.

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This condition of inequality represents a main goal and challenge in Europe as well as across the world, as decent work and the four pillars of the Decent Work Agenda (employment creation, social protection, rights at work and social dialogue) constitute the goals of the 2030 Agenda for Sustainable Development.

In relation to this, the chapter examines the employment difficulties of people with disability as well as vulnerability and emphasizes the importance of decent work for personal well-being. Furthermore, it addresses interventions both at individual and contextual level to promote work inclusion as well as career achievement of individuals with disability and vulnerability.

17.2 The Importance of Decent Work for People with Disability

For a long time the International Labour Organization (2015) has emphasized the importance of individuals with disability obtaining decent and productive work, in conditions of freedom, equity, security and human dignity. Similarly, the Convention on the Rights of Persons with Disabilities (CRPD), adopted by the UN General Assembly in December 2006, has highlighted for individuals with disability the right to work on an equal basis with others, as well as the right to the opportunity to obtain a living by work freely chosen or accepted in an inclusive and available job market.

Work, as a form of social inclusion for people with disability, is widely supported by the World Health Organization that, thanks to the International Classification of Functioning, Disability and Health (2001), has emphasized social and work participation as a possibility of self-determination in the lives of individuals with disability. Participation is considered as individuals' level of involvement in life situations and takes into account their health, body conditions and functions, activities they can carry out as well as their personal and contextual factors. It refers to stay and operate with a partner, striving toward joint action to achieve shared goals and objectives (World Health Organization, 2001). Participation emphasizes social and work inclusion in community contexts, access to regular contexts and the possibility of being part of the community where the individual lives (Soresi, Nota, & Wehemeyer, 2011).

The International Classification of Functioning, Disability and Health gives emphasis to work life for the well-being and quality of life of people with disability, as is true for everyone (Soresi et al., 2011) as well as therefore to the actions needed to develop and design a life of quality (including training, living within the community, hobbies and leisure time, internships, starting and keeping a decent job as well as financial independence).

From this perspective, work not only enables individuals to earn a living but also realize basic human needs such as those for a time structure, collective purpose, social interaction and status, all of which encourage mental health and well-being

(Vornholt, Uitdewilligen, & Nijhuis, 2013). It provides an opportunity to participate in social exchange and confers social status, which can enhance one's own sense of prestige and power. Consequently, work can improve quality of life by increasing psychological well-being, providing income and decreasing the negative health impacts of economic hardship (Soresi et al., 2011).

Furthermore, a model and approach that focuses on work as the instrument to favour well-being of people with and without disability is the *capability approach*, originally proposed by the Nobel Prize winner Amartya Sen in the 1980s. It places the issue of people with disability within the larger debate on human development, at the same time complying with the values of freedom, equality, justice and the meaning attributed to life. The approach proposed a novel socio-economic and political way to evaluate as well as consider the personal and professional well-being of individuals (Sen, 2000).

Although the capability approach is not a labor market theory, it can be conceptualized as a theoretical framework to guide thought about how as well as what policies and strategies should be pursued. Indeed, it highlights that individuals should be active participants of their own personal and professional development, not just passive recipients of job placement services concerned with rapid labor market entry in which individuals are stimulated to accept any job offer as soon as possible (Egdell & McQuaid, 2016).

Instead, emphasis should be given to promote the individuals' freedom to choose their career paths (within the societal and labor market restrictions), taking into account their motivation, resources as well as values and transform these into capabilities, defined as the combination of functioning that the individual has or the real opportunity to realize. This could better help guarantee the sustainability of job outcomes, develop individuals' well-being and perhaps help to reduce the likelihood that they go in and out of the labor market (Egdell & McQuaid, 2016).

Despite undoubted agreement on the recognition of the right to employment and decent work for all people, with and without disability, the International Labour Organization (2016) underlines that the gap between the most vulnerable and non-vulnerable brackets of the world population is still considerable and that, in a variety of settings, the right to decent work is a difficult objective to be achieved.

Taking into account the need and importance to promote the conditions for decent work for people with disability, both individual and contextual career interventions are needed. First of all, we believe that career interventions are required at individual level to stimulate the development of abilities, resources and dimensions considered crucial for people with and without disability to cope with the labor market, thus favoring their access to the current labor market. Secondly, it is essential to involve work contexts in order to promote a culture of inclusion and better working conditions for everyone. Below we will focus on these two types of interventions both at individual and contextual level.

17.3   Interventions to Promote a Meaningful Working Life for People with Disability: The Role of Soft Skills

Whereas historically, technical and hard skills were considered the only needed skills for access to the labor market and career employment, the complexity, globalization and rapid technological advancement of today's workplace are showing that these skills are not enough to guarantee job success and keep individuals employed when organizations are cutting staff (Robles, 2012).

In a globalized society and its constantly changing work environment, emphasis is placed on a series of skills useful in facing planned or accidental transitions: ability to recognize opportunities, self-determination, career adaptability, employability, self-efficacy beliefs and ability to integrate all personal changes into life stories in a meaningful way (Guichard, 2015).

In addition, a set of resources, attitudes and skills could possibly help individuals to self-manage their career development, such as openness to diversity and inclusive attitudes, authenticity, defined as the ability of the individual to act in harmony with his/her true essence and self (Harter, 2002), sustainability and social responsibility (Aguinis & Glavas, 2012) as well as a range of life and soft skills. Among these resources we want to focus on soft skills as they can contribute to the work participation of people with disability, leading on from how the World Health Organization (1999) has urged the development of these skills in order to improve the employability of workers as well as their social and work inclusion.

Despite an operational definition of soft skills not yet found in literature and many conceptualizations of soft skills combining skills with other defined concepts, such as values, beliefs, traits and behaviors considered relevant in the job market (Robles, 2012), soft skills are generally conceptualized as a broad range of skills that empower individuals to effectively handle their work contexts, collaborate with colleagues, perform adequately and realize their career goals. Unlike technical skills, that are about an individual's skill set to perform a certain type of work task, soft skills are broadly applicable so that their application is not limited to one's job (Lippman, Ryberg, Carney, & Moore, 2015; Robles, 2012).

Research by Lippman et al. (2015), comparing 172 studies in the last 20 years on soft skills in the workplace, has found five key soft skills. These include: (a) *Social skills*, referring to a set of skills to collaborate with others, including cultural sensitivity, context-appropriate behaviors, ability to act in line with social norms and resolve conflicts; (b) *Higher-order thinking,* including problem-solving, critical thinking and decision-making; (c) *Communication skills,* referring to good expression, transmission, understanding as well as interpretation of knowledge and ideas; (d) *Self-control,* regarding ability to delay gratification, self-control, direct and focus attention as well as regulate feeling and behaviors; and (e) *Positive self-concept*, including self-confidence, self-awareness, self-esteem as well as a sense of well-being and pride.

To assess soft skills, researchers typically use self-report surveys. These are developed eliciting lists of soft skills from important stakeholders in a given domain,

either through surveys, ethnographic methods or interviews, establishing which soft skills are most likely to predict work performance or examining the agreement of different participant groups. Another method for measuring soft skills is to triangulate data with self-reported and peer- or supervisor-reported data in order to compare self- and hetero-perceptions of soft skills (Matteson, Anderson, & Boyden, 2016).

Although further studies are needed to obtain greater construct clarity and develop new methods of collecting data to more effectively identify a demonstration of ability (Matteson et al., 2016), the relevance of soft skills for the job market is sustained by a growing evidence base in the past 20 years (seen in the work of Balcar, 2014; Carnevale & Smith, 2013; Savitz-Romer, Rowan-Kenyon, & Fancsali, 2015).

Lippman et al. (2015) showed that soft skills significantly contribute to individuals' job success in the different stages of workforce engagement. Specifically, they observed that individuals with higher soft skills have an advantage in the job search process because they tend to persist in their job searches even when the process is difficult or prolonged, have larger networks through which to acquire information about employment opportunities and are also likely to manage work interviews well, increasing their possibilities of obtaining the job (Uysal & Pohlmeier, 2011).

Soft skills are even important for keeping a job and especially obtaining job success: Watts and Watts (2008), for example, showed that 85% of professional success depends on soft skills while hard skills contribute only 15%. Additionally, Klaus (2010) observed that technical knowledge constitutes only 25% to long-term job success whereas 75% is represented by soft skills. Lastly, soft skills are crucial to opening a business and/or working for oneself rather than for an employer, especially because initiative, creativity and goal orientation are considered as needed for success in this field (Lippman et al., 2015).

Soft skills are also positively related with a number of relevant constructs for career construction and to cope with frequent career transitions: Rowan-Kenyon, Savitz-Romer, Ott, Swan, and Liu (2017) showed for example that soft skills correlated with career readiness in college students. Additionally, Santilli, Ginevra, Nota, and Soresi (2017), in research involving 206 Italian workers, found that soft skills (such as problem-solving skills, communication skills, collaboration skills) correlated with hope, optimism, time perspective, resilience, work satisfaction and career adaptability, such as a set of individual resources for coping with developmental tasks, participating in working life and adapting to changes of both the job market and job conditions (Savickas & Porfeli, 2012).

Despite the large number of studies on soft skills, few have been conducted with youth and adults with disability, showing that the lack or perception of low soft skills in individuals with disability is one of the main factors in finding and maintaining permanent and paid jobs (Müller & VanGilder, 2014). Individuals with disability often undergo interventions not helpful for soft skills development: attendance of special contexts, high levels of contact with educational or socio-medical staff and low social contacts with peers as well as low quality of training. Consequently, all this seems to reduce the development of social, communicative, problem solving and higher-thinking skills (Lindsay et al., 2014; Nota, Soresi, Ferrari, & Solberg, 2008).

The lack of soft skills also appears associated with great discrimination level in the job market: Lindsay et al. (2014), for example, showed that employers' attitudes in hiring individuals with disability are generally negative, as employers often perceive that individuals with disability have fewer soft skills, especially related to social and communication skills, than other workers.

Overall, soft skills seem to make an individual more advantageous over others in order to have access to decent employment. They in fact may give individuals greater choices and opportunities in the job market that help them to live productive and rewarding lives catering to improve their quality of living experience (Lippman et al., 2015).

Given the importance of soft skills for the job success of individuals with disability, career interventions to promote them should be implemented as soon as possible. Klein, DeRouin, and Salas (2006) suggest formal and informal strategies for training soft skills that could be used also with individuals with disability, such as role-playing, behavior modeling, computer-based simulation, goal setting, coaching and providing feedback.

Among training and programs aimed at enhancing specific soft skills in individuals with disability, we wish to mention the Interpersonal Problem-Solving for Workplace Adaptation Programme (Bonete, Calero, & Fernández-Parra, 2015), aimed at promoting the cognitive process of social problem-solving skills focusing on typical social situations in the workplace. Specifically, the intervention consisted of ten 75 minute sessions, distributed once a week, to groups of four to six individuals with Asperger syndrome. The results showed that participants obtained higher scores at post-training in the social problem-solving task and socialization skills based on reports by parents.

Additionally, the U.S. Department of Labor's Office of Disability Employment Policy (2012) developed the curriculum "Skills to Pay the Bills: Mastering Soft Skills for Workplace Success," focused on promoting six soft skill areas in youths aged 14–21, including those with disabilities: communication, enthusiasm and attitude, teamwork, networking, problem solving and critical thinking as well as professionalism. The curriculum consisted of modular, hands-on, engaging activities developed to get youths thinking about, practicing and debating skills central for career and personal success.

Lastly, Müller and VanGilder (2014) proposed the "SEARCH project" for individuals with disabilities (described in Rutkowski, Daston, Van Kuiken, & Riehle, 2006), proposing a range of intensive, onsite work experiences or internships as well as classroom instructions for a total of 10 months in order to promote the development of key soft skills. The participants spent 1 hour per day in an onsite classroom taking part in a job readiness curriculum and the other 5 h at their respective internship sites. Job coaches were assigned to each participant and provided on the job training and supported participants when needed.

The authors showed at post-test a significant growth overall as well as in a majority of specific entry-level job skills and workplace behaviors. Moreover, 60% of participants were offered permanent jobs within 3 months of the program's conclusion, confirming the relevance of soft skills for success in the labor market for both individuals with and without disability and vulnerability.

17.4   Interventions to Promote Work Inclusion

Taking into account the International Labour Organization (2015) proposal on the efforts needed to guarantee decent work for all individuals, it is important in our view to develop and implement interventions aimed at involving work contexts in order to promote a culture of inclusion. We therefore consider it particularly relevant to involve employers and co-workers which may favour or hinder the work inclusion process of individuals with disability and vulnerability as well as their conditions for decent work.

Accommodating individuals with disability in the workplace does not automatically renders it a welcoming place and is not enough to create a supporting context for different employees (Kossek, Markel, & McHugh, 2003). The question is not about disability and vulnerability itself, as the challenge consists in including and valorizing different employees toward reaching organizational goals (Sabharwal, 2014).

The work inclusion is different from diversity management; the latter represents the first step (or a precursor) toward creating an inclusive workplace by supporting recruitment as well as training for employees with disability and vulnerability (Pless & Maak, 2004). The work inclusion focuses on the removal of career obstacles to empower work performance to all employees and emphasize their personal differences (Mor Barak, 2016). It emphasizes that each worker is unique and has the potential to contribute toward the organizational purposes (Sabharwal, 2014).

As suggested by Bond and Haynes (2014), career practitioners, in collaboration with professionals interested to work inclusion, should provide multileveled interventions, taking into account the factors influencing the effective management of inclusion. A factor refers to the beliefs, stereotypes and attitudes toward workers with disability as well as vulnerability and therefore actions should be undertaken in order to increase an accurate knowledge and awareness about disability in general and specifically about employees with disability who work in the organization.

An increased knowledge about the strengths and skills of employees with disability as well as their values for contributing to the professional activities should be stimulated in employers and co-workers. At the same time, a substantial focus on their deficits should be avoided (Nota et al., 2015). The attention to strengths can also become an opportunity to describe the type of assistance necessary, how to provide it as well as reflect on the benefits of the presence of people with disability and vulnerability for the environment, colleagues and society in general.

Managerial strategies and human resource policies that emphasize interdependence and kindness should be also promoted. Specifically, values for collaboration and kindness could be encouraged in a wide range of ways, such as by establishing strategies that emphasize the need for a shared mission and collective value for the contribution of all employees. These can include stimulating work teams, communicating clearly that discriminatory behavior is not adequate, highlighting the benefits of employees with disability and vulnerability for organizational success (Kochan et al., 2003).

Additionally, according to Tyler and Blader (2013), discretionary cooperation in workplace should be stimulated. It is realized when individuals behave in a cooperative way, independently from the professional role they have or their work tasks. Employers may be supported to act themselves in a cooperative and solidarity informed way, and reinforced to encourage cooperation in their organization.

Cooperative workers are in fact more motivated to offer additional explanation, help and support without any external request as well as share information, thus encouraging development of more supportive workplaces. Moreover, previous research on collaboration in the workplaces showed high levels of work satisfaction for workers and productivity for the organization (Downey, Van der Werff, Thomas, & Plaut, 2015).

Building an inclusive workplace also requires commitment from the employers, who should be trained to recognize the important differences between and values of employees, possibility for employees to impact organizational decisions and respect for their different opinions and perspectives as well as an institution that promotes equitable policies. These policies include, for example, flexible working arrangements, counseling activities for employees who experience inclusion-related problems and appropriate incentives to ensure that inclusion is guaranteed (Schlaepfer, 2014).

17.5   Conclusion

In this chapter we have examined the difficulties that people with disability as well as vulnerability encounter in the emerging working context and underlined the importance that decent and respectable work has in the development and well-being of people with disability. Interventions both at individual and contextual level have been discussed that can favor the work inclusion of people with disability. As regards actions at individual level, we have focused on the importance that soft skills may have in helping people find and keep a job. With regards to contextual interventions we have underlined the need to encourage positive attitudes towards diversity and uniqueness in those that can favor work inclusion.

To conclude, we wish to underline that despite the attention paid to the right to work of people with disability (World of Health Organization, 1999) and efforts made internationally to promote inclusive labor policies (ILO, 2015), the number of individuals with disability and vulnerability excluded from the world of work seems destined to increase (Zamagni, 2016). In relation to such an alarming imbalance of the labor market, the sociologist De Masi (2015) maintains that we need to reverse this trend by restructuring many myths of industrial work, such as speed, competition, unconditional loyalty to work and recovering some life dimensions that we have lost, such as time devoted to relationships and to do our duty as citizens as well as the pleasure to be creative.

The concept of the uniqueness of each individual is becoming increasingly important and so it is particularly important to emphasize the diversity in social and work contexts. The concept of decent work in the twenty-first century should be

focused on individuals' uniqueness, especially for those who seem to be more at risk of being excluded from the world of work, such as persons with disability and vulnerability, by favoring their process of participation and *capacitation* in order to improve their own lives and support their communities (Benenson & Stagg, 2016).

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Part V
Perspectives

Chapter 18
Interventions in Career Design and Education for the Future

Valérie Cohen-Scali

18.1   Introduction

The contributions to this book aimed to provide avenues for developing new forms of interventions in education and career design. As mentioned by most authors of the book, identifying new forms of education and career interventions is necessary to build a more egalitarian and sustainable society for the future. These reflections are nothing new in the field of vocational guidance since Parsons believed that the mission of guidance was to contribute to the development of a peaceful society where individuals' needs and the common good would be fully compatible and articulated in the concept of *mutualism* (Parsons, 1894).

Nevertheless, since the beginning of the twentieth century, the main purpose of guidance has been to prepare individuals to contribute to companies' economic development and improve people's employability, making them more productive, flexible and adaptable to the needs of business (Plant, 2015). The major crises faced by societies have incited the scientific community to reconsider the purpose of vocational guidance and develop new paradigms and methods in line with the very first concerns defined by Parsons. The new purpose assigned to education and career counseling interventions is that individuals must construct careers which include humane sustainable development and decent work.

The first part of this chapter introduces the evolutions which led to the definition of a new purpose in career counseling and guidance. On the basis of the contributions to this work, the second section outlines some paths towards a future program of interventions in career design and education.

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18.2   Life and Career Design Interventions for a Human Sustainable Development: What We Learn from the Contributions of This Book

Evolutions in the world of work force people to adapt to increasingly chaotic and uncertain contexts, manage transitions throughout their lives and face greater precariousness than in the past. This situation has led to the development of new approaches to career counseling and guidance.

18.2.1   Proposals Contributing to the Life Design Approach

In 2006, the reflections of the Life Design Group (Nota & Rossier, 2015; Savickas et al., 2009) led to a turning point in research and practice by proposing a paradigm associated with a new purpose for career counseling and guidance. The life design perspective considers that the main goal of interventions in career counseling and guidance is "self-construction". Interventions must help people building future prospects and formulating standards of behavior to give meaning as well as direction to their lives (Guichard, 2009).

The two main career counseling methods developed and successfully tested in a life design perspective are the Career Construction Interview (Savickas, 2012) and Dialogues in Life and Career Design (Guichard, 2005, 2008; Pouyaud, Bangali, Cohen-Scali, Robinet & Guichard, 2016). A common point of these methods is to highlight the key role of language and social interactions for self-construction. Another is to underline that individuals can be supported to build perspectives that make sense of their lives by telling stories about their main life experiences.

On the basis of these epistemological and methodological advances, the contributors of the book have been asked to design interventions in career counseling, guidance and education which allow individuals to give meaning to their lives in a sustainable humane society. Indeed, it therefore appeared necessary to consider that the societal purpose of guidance integrates new societal problems such as population growth, inequalities of resources and access to decent work, global warming and the loss of biodiversity,[1] all of which must now be taken into account in the reflection of the individual's life prospects.

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[1] The NGO Global Footprint network has analyzed that the Earth overshoot day was 2 August 2017.

18.2.2 An International Framework That Legitimizes the New Purpose of Guidance

This new perspective in the field of career counseling and guidance echoes a set of texts written by international organizations which argue that economic growth can no longer be an answer to future societal challenges. The United Nations has defined an agenda for sustainable development in the form of 17 objectives to be achieved before 2030, voted upon by world leaders in September 2015. Although having no binding value, governments are expected to define national frameworks to achieve these goals in the next 15 years. Countries are therefore responsible for monitoring and reviewing progress on the various issues.

In 2017, the European Union also published a white paper for EU development before 2025 which highlights the importance given to solidarity, equality and the improvement in living conditions of upcoming generations:

> We want a society in which peace, freedom, tolerance and solidarity are placed above all else. We want to live in a democracy with a diversity of views and a critical, independent and free press. We want to be free to speak our mind and be sure that no individual or institution is above the law. We want a Union in which all citizens and all Member States are treated equally. We want to create a better life for our children than we had for ourselves. (2017, p. 26)

In addition, in 2017 the Organization for Economic Co-operation and Development (OECD) introduced a new growth indicator, "the better life index", which assesses both the evolution of the material conditions of citizens and quality of life in OECD countries. These texts show that nations and organizations are now evolving in an international framework encouraging coordinated actions for sustainable human development. The contributions to this book have been guided by a call from Jean Guichard to researchers in the field of education and guidance, formulated in Chap. 2 *"How can I (we) design my (our) active life/lives so as to allow 10 billion human beings alive in 2015 a truly human life in a world with limited resources?"*

This question also refers to the concept of Peter Plant's *Green Guidance* (Plant, 2014, 2015), in which he states (Plant, 2014, 2015) "*it would define guidance, and especially career choice, in terms of ecology rather than just economy. Environmental concerns will be put to the forefront of many daily activities, including guidance, and guidance workers will have the difficult task of transforming this concept into daily practice*" (2015, p. 120). Plant (2015) defines several principles for Green Guidance that should:

- create awareness of the environmental impact of vocational choices
- play an active role in establishing training and education opportunities with a positive contribution in environmental terms
- focus on environmental impacts of career choices
- support guidance workers in inspecting their own practice and ways of life
- be measured in terms of green accounting

A program allowing for the implementation of these principals and which can answer the following question has to be settled: *how can guidance and career counseling professionals help individuals to imagine and develop activities that are in line with fair and sustainable humane development and to reduce their ecological footprint*?

The creation and implementation of such activities must integrate the principle of ecological subsidiarity as emphasized by Jean Guichard in Chap. 2. Regarding this principle, these activities must favor Local Exchange Trading Systems (LETS) of services, competencies and micro-companies in the field of the social and solidarity economy (Guichard, 2016). With this approach, career counselors must change their perspectives and "*address the issue of care for distant others and fair institutions in particular the topic of decent work*)" (Guichard, 2016, p. 36).

18.3 A Program for Career Counseling and Guidance to Contribute to Ecological Subsidiarity

The book's contributions combine to form a vast program of interventions in education and career counseling which have been devised and sometimes already tested. They constitute avenues for implementation among young people who will be confronted with these significant world transformations.

18.3.1 A Program Based on the Study and Promotion of Certain Psychological Processes

Part of these proposals focus on the role of the psychological processes necessary to more easily integrate the purpose of sustainable humane development into the construction and promotion of future prospects. These psychological processes have been evoked in the chapters of the book.

Critical consciousness is a skill that enables individuals to become aware of the means and resources they can use to cope with the inequalities they suffer. Critical consciousness empowers marginalized people, serves as a protective factor and allows for the production of new actions. This skill can be developed in a wide variety of group dialogues and self-narrative situations, as described by the authors.

Developing a standard of social **responsibility** among individuals thinking about their future must also be a new principle and aim of career counseling interventions. Adopting this principle when conceiving new activities is a framework of thought that counselors must help to develop when people think about their future. This framework could be applied by translating the principle of responsibility into a certain number of behaviors of daily life that can be evaluated during career counseling interviews.

Identifying **the meaning of work and the values** that matter to the individuals is also a first step in developing reflections about the connections between these values and those that need to be promoted for a sustainable society and decent work. The identification of these values and the organization of interventions based on group discussions about the gap between these individual values and the social values conducive to sustainable human development could help contribute to a transformation of attitudes.

Supporting each person to get rid of **social stereotypes** is a central goal to new career counseling and guidance interventions. The stereotypes relating to occupations and activities tend to contribute to reducing the range of choices and situations that can be envisaged and must be combatted by career professionals. Interventions should aim to help individuals combat the stigma they face and raise awareness of the deleterious effects of discrimination. Discussions, observations, meetings and research-action sessions are all situations that should be implemented between career counseling interview sessions to bring about a dynamic of effective change of attitudes.

Learning to develop skills to help people imagine and implement new activities that respect the environment constitute another part of the program. Individuals will have to identify new social needs and be able to implement innovative activities. **The personal and collective knowledge managemen**t process must enable them to perform better in terms of creativity, communication, problem solving, collaboration, knowledge development and soft skills. Interventions based on analysis of real work situations, surveys and practices should be implemented. Situations allowing experiential learning development and valuing, such as role-playing, behavior-modeling, computer-based simulation and coaching, should be part of the useful tools to help the most vulnerable people.

Promoting empathic behaviors and prosocial attitudes in individuals appears to be another essential goal of these new interventions. Indeed, people must respect certain moral values, including universalism as well as tolerance, while tools should be constructed to assess each person's position regarding these attitudes. Interventions focusing on the development of collective projects with high quality relationships, caring attitudes and cooperation are central. Interventions based on systemic perspectives should allow for the development of actions integrating equity and respect for others. Counselors will need to contribute to an ethical intent in any decision about the future.

Most of the contributions, which have highlighted the key role of life design dialogues and narratives, have brought to light various ways of adapting Mark Savickas' CC interview and Jean Guichard's DLCDs to the variety of problems faced by the population, such as migration, informal economy and discrimination. Other innovative interventions based on new assessment tools, interviews and collaborative approaches involving families and local communities were also mentioned and appear as major avenues for transforming career counseling and guidance practices.

18.3.2   Intervention Tracks for Career and Life Counseling

The program to be implemented is therefore based on several types of new interventions.

– **Workshops for attitude change**. Interventions should aim to raise awareness among young people about the major issues of our society (equitable distribution of wealth, equality between men and women) and the importance of developing reflection on these topics (*how do we want our societies and the world to evolve, and how do I want to evolve in this world?*). Debates relating to major societal issues and current developments in the labor market should be integrated into career counseling and guidance intervention programs. For example, conversation workshops on decent work, starting from the definition of the International Labor Organization, frequently evoked by the authors, would allow everyone to identify levers to improve working conditions and give meaning to their work (Guichard, 2016).
– **Assessment centers of new psychological processes**. Some interventions must be used to evaluate and promote key psychological processes such as those previously mentioned, to integrate new perspectives in the construction of life goals.
– **Collaborative Local Projects Development**. Other interventions should focus on the creation of activity projects based on the exchange or production of goods or services with a view to sustainable human development. Mentoring and coaching of the young by experienced workers would promote the capitalization of experiences, transmission and peer-learning. These projects would be gathered in social networks allowing individuals to contact each other and take part in collaborative projects.
– **Observatory of Sustainable Human Life Occupations and Training**. Eventually, observatories of sustainable human development activities should be created to bring together all the experiments and pilot projects taking place in the world, formalizing and disseminating their outcomes so they can inspire other players and be capitalized upon as well as adapted to a variety of contexts. New trades, occupations and activities could also be listed in widely distributed catalogs.

This program must be initiated from experiments and research actions based on the multiple experiences already being implemented by actors in different parts of the world. These experiments should be collected, studied and evaluated. Identifying the experiments already undertaken seems to be an essential first step for the implementation of this program as it will formalize these interventions and constitute a body of innovative practices that can be studied and disseminated.

18.3.3 Which Skills Ought to Be Developed Among Career Professionals?

In order to implement these kind of programs, career professionals must be highly trained, combining theory, practice and research, such as defined in the European Competence Standards for the academic training of European career practitioners (Schiermann et al., 2016). Five professional roles have already been identified to allow career practitioners to implement their societal mission which must be combined amongst all career professionals (Schiermann et al., 2016):

– Career Counseling: support people in making sense of their situation, making career decisions and realizing personal change.
– Career Education: support people in developing career management skills through learning and development.
– Career Assessment and Information: support people to obtain relevant information.
– Social Systems Interventions: support people and organizations to design and develop adequate career pathways.
– Career Service Management: support people in managing and assuring the quality of their work.

This framework represents a significant step forward in adapting counselors' skills to the needs of today's societies. Nevertheless, in order to include career counseling and guidance interventions in a perspective of sustainable human development and decent work, a few complementary activities should be added to each role defined in this framework.

For example, Career Education's role should include organizing workshops to reflect on societal issues. The role of Career Counseling should help individuals think about self-construction integrating the issues of humane sustainable development and decent work. The role of Career Assessment should lead to the development of new innovative tools to measure the possibilities of individuals' change in dimensions such as altruism, critical consciousness, and social responsibility. The role of Social System interventions should also involve contributing to the creation of new activities, participation in local exchange systems and analysis of social needs likely to generate new services. These professionals will have to support individuals to build the society of tomorrow, which will require the implementation of individual as well as collective interventions focusing on creativity and collaboration.

18.4   Conclusion

The reflections developed in this book were initiated as part of the activities of the UNESCO Chair in Life Long Guidance and Counseling created in 2013. Since 2017, the activities of the UNESCO Chair have been expanded thanks to the UNESCO Unitwin network on lifelong guidance and counseling for sustainable development and decent work. This scientific community in the field of life and career design and education is committed to developing research, training and interventions for sustainable human development.

This book is a first step that proposes tracks for a work program for the coming years. It draws a set of experiments and research actions concerning education and career counseling for coordinated sustainable life interventions, with a comparative aim between a network of universities in different countries. This network already works on collaborative research, organizes international conferences and implements experiments on new forms of life design interventions. In order to carry out this program of development of new interventions, close collaboration between practitioners and researchers will have to be implemented as well as all education and training organizations strongly mobilized and connected. But the very first step is perhaps to make the actors and organizations in the field of career design and education aware of their role in developing this new dynamic which appears to be necessary for a peaceful and sustainable world.

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Chapter 19
Looking Forward: Developing a Research Agenda

Violetta Drabik-Podgórna and Marek Podgórny

19.1 Introduction

The vertiginous dynamics of changes sweeping across our world makes it difficult for us to handle proliferating challenges. Global crises caused by depletion of natural resources, environmental pollution, climate change, migrations, conflicts, rampant consumerism and soaring poverty rates have rendered the existing economic concepts obsolete and ill-suited to the world enmeshed in multi-layered, intersecting dependence networks.

Until recently, growth was defined in terms of increasingly cost-effective as well as rapid production and associated with unequal distribution of wealth, where some social strata grew rich to the detriment of others. Production targets were more important than people, their needs and environment, which has caused irreversible changes to the world we all inhabit. Only now are we slowly beginning to realize that it is imperative to abandon the "here and now" focus, to look more broadly and to think of the future.

If generations to come are to enjoy fair opportunities of development, we must now put unbridled exploitation of resources to an end and take care of those who most need support. In the age of the Anthropocene, it is urgent to institute a new model of economy, one based on solidarity, social justice and sustainable development. To accomplish these goals, we must develop new concepts and methods of support-provision as well as new career and life design interventions to improve access to decent work as well as help people live decent lives (Guichard, 2016a, pp. 180–187; Guichard, 2016b; ILO, 2001, 2008).

Throughout the chapters of this volume, the contributors have tried to establish whether and how career and life design interventions can contribute to a fair and sustainable development as well as help implement decent work across the world.

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Showing possible options and suggesting potential solutions, the authors have discussed how counseling can engage in the struggles against marginalization, discrimination, exclusion, stigmatization, stereotyping and psycho-social instability. They have emphasized the key relevance of decent work and its impact on decent life. They have proposed interventions targeting, especially, disadvantaged client groups such as women, people with disabilities, people in poverty, the homeless and non-formal as well as unskilled employees.

Justice, responsibility and critical consciousness have been extolled and demanded time and again. Varied and mutually complementary forms of dialogue have been addressed and offered for implementation, depending on the clients' individual needs, problems and life contexts. An array of innovative counseling methods, techniques, tools and interventions have been described. Emphasis has been put on new competences, in particular soft competences, resilience and personal knowledge management alongside the insistence on redesigning education and training models to prepare young people for social activity in solidarity with others across social settings.

As we all realise that our research must be carried on, we need to identify possible perspectives both in developing new practices (career and life design intervention in counseling and education) and studying new solutions and approaches. Certainly, future research projects should be interdisciplinary and transdisciplinary as well as cover a variety of interrelated normative, political, institutional, relational and methodological levels. This is shown in Table 19.1 below.

At the **normative level**, research should focus on ideas, models and evaluation criteria that inform counseling practices as well as explore contexts, philosophical tenets and ideologies as defined by R. Meighan, as systems of beliefs about the human being and the world (Meighan & Harber, 2007, p. 212). For example, more attention should be devoted to the concept of the ***Anthropocene*** as it importantly illumines the transformations we are witnessing (Steffen, Broadgate, Deutsch, Gaffney, & Ludwig, 2015). Once a descriptive notion, the Anthropocene is now becoming an ethical framework in which a high value is put on critical thinking and humans' obligations to the geo- and biospheres are foregrounded (Zylinska, 2014, pp. 19–20).

Table 19.1 Levels of counseling research

Normative
Study of contexts, philosophical tenets and ideologies (models, ideas, beliefs)
Political
(social, economic and educational policy)
Institutional
(institutional practices)
Relational
(counselor-client meeting)
Methodological
(interventions, techniques, tools)

In this context, sustainable development as a goal achieved through career and life design interventions accrues additional significance since it connotes crucial values such as *responsibility, justice* and *solidarity*. Replacing the now prevalent egocentric and anthropocentric vision of humanity, post-anthropocentric thinking redefines the human being and calls upon individuals to take care of the world so it continues to be a hospitable place for generations to come.

Such pursuits are usefully supported by the *dialogic concept of the human being* which insists that people are beings constituted in and through relationships both with other people and the world around them. On this model, counseling can be regarded as an interpersonal and existential dialogue, founded on mutual trust and promoting sustained construction, deconstruction and reconstruction of individuals' lives (Buber, 1992; Drabik-Podgórna, 2009, 2016).

A relevant problem to be studied this level is the dynamics of our reality in which previously espoused biographical points of reference, located in paid work, are invalidated while individuals are compelled to look for a new basis on which to construct their identities. To effectively study effectively new life-course patterns founded on the continual re-invention and re-confirmation of identity, we need ethical reflection on values as a source of motivations and meaning of life, as well as a compass that helps people find their bearings as they move along their life trajectories and give direction to their actions (Giddens, 1991).

At the *level of social policy*, counseling research should investigate the rapidly changing labor market conditions and implementation of policies for social inclusion, taking into account both local specificities and global trends, namely conditions and arrangements which ensure decent work should be a particular concern. In order to find the best possible ways to meet communities' and individuals' needs and abolish social inequalities, *economic policy* studies should make even more room for testing and promoting alternatives to the market economy, such as, for example, *local exchange trading systems* (LETS). The social and solidarity economy more effectively contributes to occupational integration of socially vulnerable people by undermining the monopoly of money, which marginalizes considerable parts of society.

Thomas H. Greco quotes Michael Linton's apt insight that "money is an information system we use to deploy human effort" (Greco, 2001, p. 22). In this information system various vehicles can be employed, ranging from paper currency to electronic transfers and credit cards, to the time people offer to each other either in joint initiatives or a mutual exchange of services. In local communities, work exchange "is probably the simplest and surest way to restore to jobless people the meaning of life and the sense of being useful to and needed by others" (Szkudlarek, 2005, p. 25). In this context, counseling research should attend carefully to critical social issues, such as human rights, multiculturality, poverty, racism and discrimination.

This is also the level where crucial investments in people are made, especially at the level of education. Given this, *educational policies* must not only serve to educate and promote elites. Current educational concepts are thoroughly informed by the logic of success and, as such, fuel the rat race and competition. Preoccupied with elaborate testing strategies, control procedures and the "rhetoric of competences,"

the school as a rule prepares young people for vying for highly attractive jobs (Szkudlarek, 2005, p. 28).

A new model of educational policy should prioritise new goals without, obviously, withdrawing from educating elites. The relevant goals should include instilling proactive attitudes in young people, initiating them into social self-organising and helping them live meaningful lives without employment and full-time jobs. Research at this level could involve comparative studies of dominant educational ideologies whose agendas come to light in curricula. Teleological studies could establish in how far the promoted career paths are framed in terms of rivalry and success as well as to what extent in terms of cooperation, community and care. Other themes to investigate would be how, if at all, individual, group and communal responsibility for designing individual and collective lives as well as futures increases and what competences are necessary in this process.

At the *institutional level*, empirical research can illuminate the kinds, effectiveness, relevance and role of activities performed by various institutions. Studies on counseling conceived as a communal strategy can shed light on the entire ecology of an individual's life bound up with his/her communal embedment, such as his/her position in family, school, workplace, organizations and local community. Emphatically, people who seek help in life design do not live in a social vacuum but are part of various intersecting networks that affect them.

More attention should be devoted in research to the challenges faced by as well as the developmental and educational needs of people from disadvantaged groups such as migrants, unemployed young people, adolescent parents and school dropouts. In the case of such individuals it is particularly urgent to explore opportunities of and limits to fostering critical consciousness, reinforcing proactive and pro-social attitudes as well as encouraging resilience and preparedness for change.

Overall, counseling research in the political sphere can contribute to enhancing various social actors' and institutions' active commitment to co-ordinated and concerted actions (such as collaborative projects of counselors, teachers and educators) geared to the achievement of shared and clearly defined goals.

Further counseling research must also be undertaken at the *relational level*, which concerns the special relations established between the counselor and client through a "work alliance" during the counseling meeting. Considered in the optics of the dialogic concept of the human being and constructivist paradigm of counseling, counseling relations open up a space for self-construction and development of narrative identity in and via the counseling interaction (Savickas et al., 2009). On this model, counseling is a relational and transformative process in which dialogue fosters self-realization as it facilitates making sense of biographical experiences and promotes authentic internal transformations in individuals and groups. Such changes have social and political implications.

Our last level – the *methodological level* – concerns specific methods, techniques and instruments applied in counseling relations. We believe that *life design interventions* (Guichard, Bangali, Cohen Scali, Pouyaud, & Robinet, 2017; Savickas, 2011, 2012) are most effective in and best suited to solving the challenges posed by our crisis-ridden world. Various forms of counseling dialogues serve, so to speak, as

a mirror for people to look at themselves from various temporal, spatial and contextual perspectives against the horizon of their entire lives.

Providing a scaffold from which to scrutinize the past, present and future at the same time, reflexive narratives fuse life episodes into a coherent mosaic. Events, experiences, thoughts, feelings, life themes, projects and plans come to be interlinked by the meanings the individual confers on them. Dialogic interventions are far more than just an additional technical device in counseling practices as they express the paradigmatic change in conceptualizing the human being. Many of such interventions are described in this volume, with their utility and relevance proven "beyond reasonable doubt". Nevertheless, we must continue to explore dialogic interventions in order to understand better the active and dynamic process of life construction and grasp more accurately how sense is made of biographical episodes.

We need feasible research strategies to study all these levels simultaneously. To rely on just one rigorously designed and theoretically restricted perspective would in all likelihood mean acquiring only limited as well as fragmentary data and, consequently, failing to capture the totality of the image. To avoid such constraint, we could usefully rely on the concept of ***triangulation***, which N. Denzin defines as "the combination of methodologies in the study of the same phenomenon" (Denzin, 1978, 2012) (Table 19.2).

Denzin distinguished four types of triangulation: data, investigator, theory and methodological.

- ***Data triangulation*** consists of comparing data from various sources, such as findings of studies carried out on various populations, in various timeframes and social, political and cultural settings (Flick, 2017, 37–52). For example, the concept of decent work can be examined from various viewpoints at the same time as it may very well mean something else to different groups, such as women, young people and people with disabilities.
- ***Investigator triangulation*** is essentially about using several observers and consultants on research in progress and drawing conclusions. This entails investment

Table 19.2 Denzin's triangulation types

Data triangulation
(various data sources)
Investigator triangulation
(many observers of the same phenomenon)
Theory triangulation
(reliance on many theoretical frameworks that explain phenomena)
Methodological triangulation
(various methodological approaches and methods)
Based on Denzin (1978, pp. 291–302)

in comparative research and increased dynamics of research teams as they include members such as psychologists, education researchers, economists, lawyers and philosophers.

- If we really seek to understand the nature and dynamics of individuals' inner processes, we need research designs in which the participatory model is given more precedence and the participants' life experience, original viewpoints as well as reflexivity are fully appreciated. Social problems cannot be solved without the constructive and democratic involvement of as well as contribution from those most affected by these problems (Malewski, 2012, p. 40).

- Findings of such studies should be publicly reported and discussed. This book springs from one of the many projects realized by the UNESCO Chair *on Lifelong Guidance and Counseling* (Institute of Pedagogy, University of Wrocław) and is an invitation to join in the discussion on our insights and conclusions. We are going to launch new research projects and develop academic collaboration with other research institutions within the UNITWIN NETWORK *Life designing interventions (counseling, guidance, education) for decent work and sustainable development* through sustained scholarly exchange, discussions, publications and experience-sharing.

- *Theory triangulation* means using various theoretical points of view to interpret the collected data. Employing several theoretical frameworks which explain social phenomena helps acquire a comprehensive understanding of the studied issue and design well-informed practical interventions (Kargulowa, 2016).

- Research on the dialogic counseling relationship and life design interventions can thus be underpinned by constructivist and constructionist models, hermeneutic and critical frameworks, feminist and ecological theories (Turner, 2002) or frame analysis (Goffman, 2010). Hermeneutics helps fathom the meaning-making processes specific to counseling and understand that people's lives, attitudes and behaviors can be viewed as narratives embedded in particular historical and cultural settings as well as inscribed in individual human biographies and comprehensible only within these contexts.

- This will enable us to grasp more accurately how decent work is understood, what relevance is ascribed to it and what role values play in individuals' lives. Critical theory will reveal how very real political, technical and economic agendas operate in and affect counseling, which is necessary to design effective interventions for fostering critical consciousness, exposing latent forces as well as power mechanisms, unveiling oppression and, finally, combating stereotypes, marginalization, exclusion and discrimination. Feminist theories can help us work towards gender equality while constructivist frameworks can make us focus on micro-worlds subjectively produced by individuals and social groups instead of on the objective, universal world at large.

- *Methodological triangulation* involves using various methodological approaches (such as those qualitative and quantitative) and combining several research methods. In counseling research we can thus resort to methods such as interviews, tests, document analysis, case studies, narrative and biographical methods, participant observation and qualitative content analysis.

- For example, in-depth interviews give us a profound insight into people's actions, assumptions behind and paradoxes in their thinking, meanings attributed to biographical transitions, decision-making mechanisms, future anticipations, self-definitions of social roles and factors regarded as facilitating or impeding goal achievement and change. Highly useful to us can also be public ethnography (Tedlock, 2005, 151–171) and participatory action research, which aim not only to describe or explain the world but also change it (Kemmis & McTaggart, 2005, 559–603).

- Depending on the methods used in research, researchers' engagement in the project differs. Combining various methods enables researchers to move between impartiality to involvement. This gives them an opportunity not only to lay bare the studied phenomena but also mediate between personal as well as social interests and contribute to transforming reality. At the same time, such a double position, being within and outside the research process at the same time, affords opportunities of self-reflection in which researchers scrutinize themselves, their knowledge, self-knowledge and interpretive categories.

To conclude, triangulation in research means bringing together several different perspectives which helps decipher subjective meanings in human experiences and beliefs, describe people's various actions and life-worlds together with their principles and symbols as well as retrace deep structures underpinning meanings and actions (Lüders & Reichertz, 1986, 92–94). Multilayered and multi-perspectival counseling research produces interdisciplinary knowledge about the phenomenon of counseling. This complexity is outlined in Fig. 19.1:
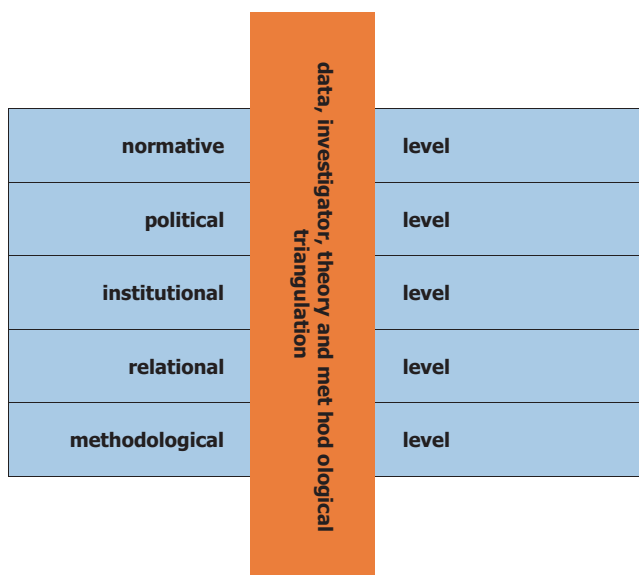

Fig. 19.1 Intersecting levels and strategies of counseling research that generate interdisciplinary knowledge

As life design counseling is inherently contextual (Duarte, 2014, p. 218), implementation of personal life-projects can – and indeed does – carry implications for the entire social and sociological system, which produces the imperative of responsibility (Jonas, 1984, p. 11) as well as obligation to work for sustainable development, solidarity and social justice. It is our hope that the ideas, concepts and suggestions presented in this book will trigger reflection on new responsibilities of education and counseling, inspire new practices and interventions as well as encourage multifarious research which will help us better understand people's needs, prevent adverse effects of global crises and effectively advocate for decent work.

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Appendices

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Appendix 2: The Origins of the UNESCO Chair

The idea of creating a UNESCO Chair in Lifelong Career Counseling stemmed from a meeting held in 2007 by Prof. Alain Kokosowski and Prof. Valérie Cohen-Scali with UNESCO staff members, who were amazed that there was no chair in this area. They contacted Jean Guichard, Professor at the INETOP (Institut National des Etudes du Travail et de l'Orientation Professionnelle) of the CNAM (Conservatoire National des Arts et Métiers) in Paris and suggested that he ought to prepare an application.

The latter got in touch with various potential partners, such as the University of Rouen (France) (Prof. Jean Luc Bernaud), University of Florence (Italy) (Prof. Annamaria Di Fabio), University of Buenos Aires (Argentina) (Prof. Diana Aisenson & Prof. Gabriela Aisenson), Koudougou University (Burkina Faso) (Prof. Issa Abdou Moumoula), Wrocław University (Poland) (Prof. Violetta Drabik-Podgórna & Prof. Marek Podgórny), University of Lausanne (Switzerland) (Prof. Jérôme Rossier), University of Lisbon (Portugal) (Prof. Maria Eduarda Duarte), University of Sherbrooke (Quebec – Canada) (Prof. Marcelle Gingras) and the CREDIJ (Regional Center for Development, Training and Integration of Young People (Paris) managed by Prof. Alain Kokosowski.

Following fruitful discussions between these potential partners, contact with the leaders of the French Permanent Delegation to UNESCO (who expressed their strong support for this project) and having obtained an agreement in principle from the bodies concerned at the University of Rouen, an application was finalized by Prof. Jean Luc Bernaud in the form of a dossier which projected the creation of this chair in 2009 at the University of Rouen.

Unexpectedly, the governing bodies of the University of Rouen initially refused to engage in this project. The dossier was then taken over and developed by colleagues at the University of Wrocław – Prof. Violetta Drabik-Podgórna & Prof.

Marek Podgórny – who received unconditional support from their Rector and planned the creation of the chair for the beginning of January 2011. However, the mobilization of members of the Polish Permanent Delegation to UNESCO, as well as finalization of the project with various partners and UNESCO officials, took more time than initially scheduled. The Chair was eventually created in 2013.

It was only in March 2013 that a convention was signed establishing, for a first quadrennium, this UNESCO Chair at the University of Wrocław (in partnership with the Universities of Buenos Aires, Koudougou and CNAM-INETOP, Paris).