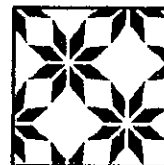


Integrative Life Planning

Critical Tasks
for
Career Development
and
Changing Life Patterns

L. SUNNY HANSEN



Chapter One

Integrative Life Planning: A New Way of Thinking About Career Development

ILP adds complexity by examining so many issues when guiding an individual toward a career. In the old "trait and factor" approach, if you knew the subject had a father who was in the business of delivering milk door to door, and the young man liked the out-of-doors, admired his father, and had a strong back, your work was done! The depth of investigation was considerably less intense, and once that determination was made, the client was pretty well set on that path for life. ILP moves to a view of making life and career decisions right up to the last breath.

—A woman in midlife who attended an ILP workshop

Several versions of a Snoopy cartoon speak indirectly to the theme of this book. Snoopy is out running (a relatively new popular pastime in American society), and the various parts of his body are speaking to each other, some in accusatory language. One of the legs asks the other the purpose in all the running. The heart reminds the other parts that if it goes, so will the rest of the body. The brain concurs that it probably is important to take care of the heart. The final word of advice is to be quiet and keep moving.

The message, of course, is that one part of the body is dependent on other parts, and all are connected and must work together to maintain the whole. *Interconnectedness, relatedness, wholeness* are frequently repeated words in this book, but they are words that are not common to traditional career development texts or career planning practice.

In this book we build on the new paradigm that evolved in the early 1980s. By *paradigm* we mean new ways of solving old problems (Ferguson, 1980; Capra, 1982; Kuhn, 1962). Ferguson in particular cited the new paradigms in various fields—for example, medicine, religion, education—to support her thesis that people were beginning to “conspire” (that is, to breathe together) to bring about change in society. She believed that out of personal change would come social change and particularly a change toward connectedness. Capra had a similar message when he described how the old reductionist, mechanistic way of ordering the universe—the logical, rational, competitive, fragmented, objective Newtonian interpretation—was changing, being replaced by a new physics worldview that was subjective, nurturing, cooperative, and connected. Capra credited the women’s movement of the 1960s and 1970s with some responsibility for this shift.

Since the 1980s new paradigms are being “discovered” in a number of disciplines. Traditional Western medicine is moving away from strictly scientific principles to approaches that include holistic health, attention to mind, body, and spirit, and spiritual healing (Siegel, 1989). Economics is being challenged to move away from considering only the gross national product (GNP) as a means of measuring the progress of nations to include more human indicators, such as Hazel Henderson’s Country Futures Indicators, which focus on social as well as economic progress. Henderson says that GNP and gross domestic product (GDP) are not inclusive enough indices of a nation’s growth and describes new alternatives—“paradigms in progress” and “life beyond economics”—including “sustainable, equitable, people-centered development” (1995, p. 116). From her futurist outlook, she also notes how love relationships between women and men are being redefined, a topic of continuing importance in the 1990s and in Integrative Life Planning.

Futurist Joel Barker (1993) defines paradigms as “the business of discovering the future.” He suggests that successful organizations will be those that anticipate paradigms and paradigm shifts and have leaders and managers who understand and act on them. Organizational management specialists also offer new paradigms for work, career, and organizations. They suggest that work in the future may be very different, requiring new structures, leadership, and approaches to career development (Hall, 1996; Mirvis and Hall, 1994). Mirvis and Hall describe a boundaryless career and boundaryless organizations that require a great deal of flexibility, adaptability, and self-direction. Hall advocates a new form of career that he calls the *protean career*. The protean career implies an ability to shift and change in career cycles over a lifetime—very different from the one-job-for-life mindset. Others call for new definitions of work. For example, Matthew Fox (1994) calls for the reinvention of work as a process of finding work that needs doing. Mary Sue Richardson (1993) calls for a new location of work that includes both home and the occupational workplace and for a broad definition of work that includes paid and unpaid work, family work, volunteer work, and community work. She believes that the twenty-first century will require a focus not on work as occupation but as all the forms of work in which men and women engage.

I believe we need a paradigm shift in career and life planning. Although the traditional, logical, rational matching of people and jobs—often called “the trait and factor” approach—will probably always be with us (unless there are no jobs to match people to), the dramatic changes in society—both global and national—in work, family, education, demographics, and roles and relationships of women and men of all backgrounds, require career professionals to find new ways to help their clients make complex life choices and decisions. I believe too that the issues faced by all nations, such as environmental degradation, human rights, multiculturalism, and violence, dictate a new philosophy of career planning in which the focus is not so much on individual occupational choice for personal satisfaction and livelihood as on multiple choices over a lifetime not only for individual wholeness but for life with meaning, that is, for work that benefits self and community.

Career Needs: Past and Present

It is easy to find people who claim that present approaches to career decision making do not always work. When students in my career development classes introduce themselves to one another with a few words about their own career development, some say, "I just fell into a career" (usually meaning a job) or "I happened to be at the right place at the right time" or "I still don't know what I want to be when I grow up" or "My counselor (or teacher) said I probably couldn't get into college, so I went to college to prove them wrong—and here I am!" Some report that they were fired or "downsized" and are in transition. Others recount leaving a job to find a new life path and realizing that it was the best thing they ever did. Few indicate that they know what career development is, have gotten help from a career counselor, or have learned how to go about career planning. Indeed, unless they are taught, people do not have an understanding of the multiple dimensions and complexities of career development and planning.

Although information is considered important in the Information Age, both anecdotal sources and formal surveys reveal that the public still views "career" primarily as "job" and that the outcome of vocational planning is often choosing a job. Many career services delivered through labor market offices, federal career information projects, recent legislative thrusts such as "Tech Prep," "School-to-Work Transitions," and work-based learning focus on preparing youth and adults for jobs that presumably will be waiting for them when they become "work-ready."

The many computer-assisted career information systems also encourage this narrowing down to a particular job. Such approaches tend to reflect an assumption that career planning is a linear process of preparing people for and fitting them into one right job, an assumption that does not fit with the multiple career transitions people are making in the United States or today's larger global society. Although everyone acknowledges that information is important, most would agree that information is not enough in the complex process of career decision making. Many years ago Martin Katz (1963), creator of the System of Interactive Guidance and Information (SIGI) computer-assisted decision-making system, astutely observed that career decisions are choices among values

and values systems. He translated words into action by making values the core of his SIGI system.

Many people are beginning to recognize that career development is a lifelong process that occurs over an entire life span and consists of more than choosing an occupation. Many career professionals, however, have been trained in a linear model in which occupational information is paramount to preparing for the worker role. Most career services, whether delivered by labor market information centers, employment action centers, career planning centers, career development centers, outplacement centers, or the new legislatively mandated "one-stop" community career centers, have as their primary goal to help the individual make an occupational choice or a transition—to fit into a particular occupation or job after going through self-assessment, testing, educational or occupational exploration, and the job search. This model still dominates most career counseling practice.

It is true that some agencies, such as women's centers, and some private practitioners help clients look at career planning more holistically. Still, the great majority of career services still focus on occupational choice, job search, and job placement. Because many women's agencies recognize the economic needs of women as well as their desire for more holistic lives, which include relationships as well as achievements, they have approached career planning from broader life-roles or work-family perspectives.

Single parents, many of them women living at the poverty level, often focus on getting a job or getting off welfare. They are in a double bind if they want to get a job while doing long-term career planning because if they get a job that pays too much, they may lose health care benefits and if they lose health care benefits, they may be forced back on welfare to protect their families. They also face problems in getting adequate and affordable child care and transportation. In times of a tight economy and high unemployment, many find themselves with few options.

Unfortunately, political efforts in 1996 to "change welfare as we know it" and get rid of the welfare system seem to have come from a blame-the-victim mentality. While moving out of welfare dependency and getting training and jobs are desirable objectives, there is no assurance that jobs will be available when training is completed. In addition, it is unclear if the legislators who want to

change the laws have any idea of the complexity of the problem that they have magnified but that actually accounts for only 4 percent of the national budget. The career planning process for single people, male and female, with and without children, and especially those with low incomes, will present special challenges in the twenty-first century.

The Expanded Concept of Career

The old matching model that marked the beginning of vocational guidance at the turn of the last century, while still used by some job placement and career professionals, does not seem sufficient or expansive enough for the kind of postindustrial society in which we live. Donald Super (1951) was one of the first important theorists to introduce the expanded concept of career. He defined career as a sequence of positions one holds during a lifetime of which occupation is only one. Super (1980) introduced the analogy of roles and theaters in a person's life, using what he called the *Life Career Rainbow* to illustrate. The rainbow includes nine major life roles: child, student, leisurite, citizen, worker, parent, spouse, pensioner, and homemaker. The theaters are those of work, home, family, leisure, and community. Super also posited that individuals move through developmental stages of growth: exploration, establishment, maintenance, and decline—the latter stage, now renamed “disengagement,” includes the stages of decelerating, retirement planning, and retirement living.

In the business sector, a less psychological approach to career planning has been used in organizational career development. While education-based models generally have focused on the individual, organizational models have emphasized the institution and a blending of the individual's goals with those of the institution, with the latter being primary. Increasingly, human resource programs define career development as the problem of the individual, not the organization. While managers formerly aimed to be “coaches” for the career development of their employees, the new trend is for individuals to be more self-directed and proactive in their own promotions and advancements, to make their needs known to empower themselves. Although strategies to find the “best fit” between employee and job still dominate many busi-

nesses, they are likely to change with the dramatic changes in the workplace and organizations that are already occurring.

The Case for New Approaches

Thus, while trait and factor approaches to career planning are still widely practiced, I argue that more broadly based approaches are needed. They are needed primarily because the old models were designed for a different period in time and society and have neglected or excluded (perhaps unconsciously) some of the critical personal issues influencing career development today. The following section presents seven reasons that career development must change as we move toward the new millennium.

Changing Societies

Leaders in many fields agree that the major characteristic of the twenty-first century will be change. Change is already occurring so fast and in so many areas that it is difficult to keep up with it. Change is now a constant in work, family, education, leisure, demographics, technology, politics, and so on. Increasingly, the *changing contexts* of people's lives are being recognized as major influences in their career opportunities and decisions, rather than only their internal influences, such as interests, abilities, and aptitudes. These changing contexts require new paradigms—new strategies for solving the old, lifelong problems of making career decisions and career transitions at different stages in our lives, perhaps with new orientations and motivations, which include not just self but also society. Paying attention to these contexts is a major development in counseling, psychology, and career planning.

Changing Career Definitions

The narrow definitions of career as job and of career planning as fitting into a job—the old linear model—are often still used. It is hard to change the mindset. In this scenario, people scan the environment for information and compete for their piece of a limited pie rather than see multiple possibilities in themselves and in society, in work and in all of life's roles. As already discussed, Super

(1951) provided the earliest and most lasting expanded definition of career and career development: "a continuous, lifelong process of developing and implementing a self-concept, testing that self-concept against reality, with satisfaction to self and *benefit to society*" (p. 88; emphasis added). We will return to his broad definition of career throughout the book.

One of Super's main points is that people have multiple *potentials*. When they make career decisions, they are choosing to develop one talent over another. In contrast, traditional career planning and vocational guidance assumes that there is one perfect fit for a person's talents. It is a reductionist approach.

The organizational management literature also speaks to changing career patterns. The old assumptions of job security and stability are being challenged, and with blue-collar, white-collar, and older workers being "downsized," there is considerable uncertainty and anger while new rules are being developed for worker-employee relationships. Instead of the old "relational" career patterns, where workers provided skills or services and received salaries, benefits, and lifetime work in return, the new "transactional" careers are those in which contingent workers sell skills through time-limited contracts that offer few or no benefits. These new organizational policies and structures require greater adaptability on the part of workers along with self-development and self-management of careers (Mirvis and Hall, 1994). For the core workers (those who survive downsizing or are hired on a long-term basis), the new patterns also require greater emphasis on psychological success through deeper relationships with co-workers, especially in increasingly diverse work settings (Hall, 1996).

Changing Demographics

The demographic changes projected for the United States are well known (Johnston and Packer, 1987). An increasingly diverse and multicultural society will require career professionals to be more skillful in dealing with differences—whether the differences are of race, religion, ethnicity, class, age, gender, disability, sexual orientation, or country of origin—and in helping students and workers successfully do the same. Interpersonal relationships always have been important both on and off the job, but in the future career

professionals will have to pay even greater attention to helping individuals build mutual respect, trust, and self-esteem and value differences. In the past, career assistance has focused mostly on white middle-class populations; in the future, career professionals will need new theories, knowledge, and strategies to interact effectively with more diverse populations in both their work settings and their personal lives (Brown and Minor, 1989, 1992).

Changing Lives

Although women's and men's lives are changing around the world—as was suggested by the 1995 United Nations International Women's Conference in Beijing and by increasing evidence of a men's movement—the rate and nature of change vary depending on economics, politics, religion, history, and social and cultural traditions. Roles and relationships between men and women have changed dramatically in the twentieth century, particularly in the Western nations, as women increasingly participate in the labor force. Men's roles have changed, too. Many men participate more in family, especially as their work is restructured and they are allowed to spend more time with their families. An extensive body of literature has emerged both on conflicts and convergence in work and family. Career professionals need training to understand the reciprocal effects of family and work and to help partners develop mutual respect, manage conflict, and promote work-family balance. They will also need to help reduce the stereotypes and biases that exist in a society that still encourages dominant-subordinate relationships.

Changing Organizations and Workplaces

Organizational structures and workplaces are changing in ways that may make traditional approaches to career planning and counseling obsolete or inadequate. Restructuring of work, downsizing, mergers, and takeovers all have powerful impacts on work and workers. In addition to the dramatic increase in layoffs among blue-collar and white-collar workers in both the United States and Europe, the old one-job-for-life pattern is being replaced. Today there are part-time workers, variously called contingent workers, portfolio

persons, contract workers, even "throwaway" workers. Organizations are moving toward work teams, bottom-up decision making, new types of managers, and fewer hierarchies.

A widespread fear, described countless times in the media, is that the traditional workplace is changing in negative ways and that job security is a thing of the past. People talk of the loss of "the loyalty factor" and the development of a new psychological contract between employer and employee. David Noer describes this condition, especially among surviving employees, in *Healing the Wounds* (1993). William Bridges, in *JobShift* (1994b), asks "Where have all the jobs gone?" as he envisions the "dejobbing" of society, that is, a trend in which each worker becomes an entrepreneur, performs tasks rather than a job, and learns to live with rapid change and "temporariness."

Obviously, the old models of fitting people into jobs will become useless if there are no jobs to fit into. That new concepts of career and life planning will be needed if such changes take place seems self-evident.

Personal Transitions and Changing Work Patterns

Traditional approaches to career planning assume that society is static, that individuals do not change, and that work choices are made for a lifetime. But we need only look at the burgeoning literature on career transitions (for example, Bridges, 1980; Schlossberg, 1991; Brammer, 1991) to realize that those assumptions are no longer correct. The most frequent estimate is that the average adult will make five to seven major career changes in a lifetime. William Charland in *Career Shifting* (1993) stresses the importance of "starting over in a changing economy" and emphasizes, as have many other career authors, the importance of retraining and life-long learning. In analyzing emerging work and learning opportunities, he cites labor market estimates that in the United States each year, a third of all job roles are in transition, a third of all technical schools become obsolete, and a third of all workers leave their jobs. Indeed, transitions have become commonplace and transition counseling has become central in the career development and human resource professions. Part of the career professional's task is to help individuals rethink the relationship between

personal transitions, their own values, and organizational and social change.

Individualism, Spirituality, and Community

Another important change is the glimmering recognition that the exaggerated emphasis on individualism—so true especially in the United States—leads to fragmented individuals and a fragmented society in which egotistical decisions dominate and holistic development is ignored. Considerable literature exists on development and wellness of the whole person and the connection between body, mind, and spirit. Since the 1970s, the literature has placed a growing emphasis on work and spirituality and the search for meaning and purpose. There is also some recognition that life choices and decisions need to relate to societal issues and the common good. The best indication of this trend is the growing call for attention to "community" in such books as *The Spirit of Community* (Etzioni, 1993) and to spirituality and "connectedness" in such books as *The Reinvention of Work* (Fox, 1994). Professionals can contribute to this movement by helping career planners put less emphasis on work as satisfaction to self and more on work as benefit to society. They can also help people see the connectedness of the various parts of their lives—that is, the relationships between women and men, family and work, the rational and the emotional, the intellectual, physical, and spiritual, the personal life and the career, the local, national, and global—and the integration of the parts into a whole.

Integrative Life Planning (ILP): An Alternative Concept

In this book I introduce the concept of Integrative Life Planning (ILP), a comprehensive model that brings together many aspects of people's lives in ways that I hope will help them and their career guides see the "big picture" of their lives, their communities, and the larger society. ILP presents an alternative way of thinking about career and life planning with both a philosophical framework and practical strategies that career professionals can use or adapt to implement the concept. This work is in harmony with many other works of postmodern thought that call for connectedness, pluralism,

spirituality, subjectivity, wholeness, and community. Among them are two already mentioned in this chapter—Hazel Henderson's *Paradigms in Progress* and Matthew Fox's *Reinvention of Work*—and Thomas Moore's *Care of the Soul* (1992), along with much of the multicultural literature that emphasizes these themes. Rather than giving a lot of answers, ILP provides career professionals with a comprehensive framework to consider using in their own settings with their unique populations.

The Quilt and Quilters as Metaphor

When I began to delineate a model of ILP in 1987, I chose a quilt and quilters as metaphors for what I wanted to say and what the ILP approach to career planning represents. Quilting is an important tradition in many cultures, usually performed by women. The quilt itself is constructed from pieces that fit together to make a whole. The pieces are fastened together with care to create a product—actually, a work of art—that provides warmth and symbolizes nurturing. The art of quilting can be learned by anyone interested in taking pieces and putting them together, connecting them in ways that hold meaning both for the maker and the user. Quilters are people who engage in this process in order to help others make quilts of their lives. Thus, the quilt metaphor can be used to convey many messages and to offer an idea of how to weave together the personal, the professional, and the practical.

The quilt can also be understood on many levels. On one level, it represents the global world or context in which dramatic changes are occurring, affecting persons, families, communities, nations, and the planet. On a second level, it represents the career world, the field of career development and planning and the ways in which professional knowledge and practice are changing, with new frontiers of knowledge and new ways of knowing driving the way we think about ourselves, our society, and the planet. On a third level, it represents the ILP model itself, with its critical tasks—which will be presented in the following chapters—that are so much a part of our lives today but are pieces that often are neglected or omitted in traditional career planning. The critical tasks form the core of Integrative Life Planning.

On yet another level, the quilt represents a few of the pieces of my own life, pieces of my experience that are directly relevant to the ILP themes, for they have shaped me and my thinking about career and life planning and my own options, barriers, and decisions. The pieces represent a synthesis of my thought and my voice, with conscious linking of the personal and professional. This quilt weaves some of my personal story together with the local, national, and international scene in which it was played out. In my life quilt, the personal is part of the professional because the combination of these experiences influenced the development of the Integrative Life Planning Model. The model evolved as I read a lot, experienced a lot, and reflected a lot, all against the backdrop of a university work environment, a Norwegian American home environment, and a two-career family environment that included two special children.

This book is a departure from the objective, empirical norms of academia that dominate vocational, career, and educational psychology in most research universities. It acknowledges the new knowledge produced in the last fifteen years as a valid representation of new voices, especially women and ethnic minorities. It represents the tensions I felt as the only full-time female professor in my program over that time. It also includes the frayed-at-the-edges feeling I got trying to bring about change in a system that sometimes seemed like a block of concrete more than connected pieces of a quilt. Yet I was able to survive, grow, and work for change in that system, largely because of support and affirmation from the outside, both national and international.

Indeed, this metaphorical quilt has so many meanings that I could not possibly discuss them all in one book; instead, I focus on several of them. These are the global-local context and its implications for change in people's life options and decisions; the professional context and the movement from traditional vocational guidance to contemporary career development and, transcending that, to Integrative Life Planning; and the personal context, the kinds of personal and professional experiences I have had that are relevant to this model and out of which ILP has evolved. The quilt symbolizes all this as well as all those I have met and all that I have had the opportunity to do and be with the help of my family, students, colleagues, and friends.

ILP: The Conceptual Framework

I will now provide an introduction to the ILP concept—I will explain what the ILP quilt looks like. First, it is important to understand that ILP is a concept *in process*. Its form differs in several ways from that first presented in 1987 although it also retains many of the same basic elements. Ultimately, I hope that ILP will provide career professionals with a different worldview about career development, introduce them to integrative ways of helping their clients, students, and organizations, and stimulate them to create new tools and instruments for doing so.

Planning Versus Patterns

While developing the ILP concept, I have vacillated between the descriptive terms Integrative Life *Planning* and Integrative Life *Patterns*. *Planning* implies a linear rational process or detailed method for achieving or making something, in this case a career, usually with a known outcome. And indeed, ILP resembles traditional career planning, but it is different in that it is integrative, that is, it focuses not only on job or work but on wholeness, bringing together the parts of a life. In contrast, the term *pattern*, often associated with sewing, means a guide to use in making things although the user does not always know how they will turn out even if the model is good. The term *pattern* thus seems to me to be more fluid, perhaps more “right brain,” embracing both predictability and uncertainty. Yet patterns are also integrative; they bring parts together to make a whole. In fact, I believe the word *pattern* more aptly characterizes the ILP concept, but I use the word *planning* more often because it implies having a sense of agency, a feeling that one can take some control of the direction of one’s life. I will alternate between the two in this book.

In selecting this terminology, I have tried to move away from the words *career* and *career planning* to a descriptor that better communicates the broad concept of life roles and how they intersect. In my teaching over the years, I found that many of my students—women in particular—identified with Super’s expanded concept (probably because many of them were living multiple roles even while still graduate students). But when they entered real-world

practice, they found that most clients and many other practitioners used career to mean occupation or job. The concept of career development as lifelong patterns and processes rather than mere occupational choice was liberating to them.

A Sense of Agency

I was reluctant to abandon the word *planning* because much in the early career development literature suggests the importance of planning in one’s life. One of the most important concepts in Super and Overstreet’s (1960) study of ninth-grade boys was that, while they were not ready for choice behavior, they were ready for “planfulness.” Some of the psychological literature suggests that the ability to plan, to have what some call “a sense of agency”—a feeling of control over what happens in one’s life—is usually linked to psychological health. There are important cultural value differences in how people view their fate or destiny, but in Western culture this concept of control has been an important part of empowerment counseling, especially with women, racial and ethnic minorities, and those in poverty who are outside the opportunity structure and feel there is little they can do to improve their lives.

Although I still believe we can help clients and students in a changing society to plan through greater self-knowledge, environmental information, and knowledge of the decision-making process, increasingly we know that we cannot predict lives or anticipate the random events—positive and negative—that influence opportunities and life choices. Nancy Schlossberg (1991) and Schlossberg and Robinson (1996) state that “non-events”—the times when we don’t get a job, are not elected to office, do not get a promotion, do not have a child—also have a powerful impact on our lives and those around us. It seems to me that it is helpful to think in terms of patterns over a life span, that is, spiral movements of a kind of circle of life, rather than in terms of the traditional ladder of success. Although at times we plan and gain a sense of empowerment from doing so, it may be more realistic to understand that the patterns of our lives develop and require living with ambiguity and uncertainty. Planning (part of the logical, rational paradigm) ultimately plays a smaller part.

Moving Toward Integration

The movement toward wholeness and connectedness has become quite prominent in counseling and career development in the last decade. Indeed, it is part of the new paradigm. When I began ILP, I was focused on the integration of work and family and the roles and relationships of women and men. Although these issues are still important, I have realized that life in a postindustrial society has many more aspects that need to be brought together. I realized that my worldview was not inclusive enough.

I used the term *integrative* at first to communicate the connection between work and family, but I soon realized that other parts of our lives needed to be included too. I was struck by the fact that for years professionals have been talking about the connection between education and work or work and learning and even about work and leisure but seemed reluctant (and still do, in education at least) to talk about work and family. Even in the mid 1990s, models of career guidance in schools and career development in colleges and businesses tend to exclude or minimize family during the career planning process. This may be a consequence of our focus on Western linear thought, but it is an increasingly inappropriate practice, especially when counseling people of ethnic minorities and non-Western cultures.

The concepts of wellness and wholeness are beginning to take on more credibility in the 1990s, but suspicion of the term *holistic* remains, especially in academic psychology, with its logical positivist tradition. It is not a word widely used—and that's an understatement—or wasn't until multicultural counseling became more recognized. I believe we need to do a better job of seeing the connectedness; we need to see things steadily and see them whole. Some authors and career professionals have begun to write about spirituality and work. Others connect the rational and the intuitive. Still others (myself included) focus on the integration of women's and men's lives. Those working in the area of wellness emphasize the connection between body, mind, and spirit—the development of a kind of wellness wheel that includes physical, intellectual, emotional, spiritual, social, and career development. Futurists call attention to the link between the local, national, and global that is embodied in the motto, "Think globally, act locally." Although

there is a growing body of literature on diversity and multiculturalism, few have connected that aspect of life with career planning. ILP attempts to include many of these pieces.

ILP Principles

Integrative Life Planning is a comprehensive concept designed for career professionals—including counselors, career specialists, advisers, adult educators, organizational development specialists, and human resource managers—to assist young people and adults in learning a life planning process that is holistic in nature. The process may be viewed from six perspectives. First, it is a way of seeing self and world that takes into account both personal development and the contexts in which we live; local, national, and global change; work, family, education, and leisure changes; cultural changes and the changing roles of women and men; the relative importance of various life roles (that is, learning, loving, working, relaxing); the need for reflection on one's own developmental priorities for mind, body, and spirit; and the importance of change itself, both personal and social.

Second, while work has been the focus of our lives for generations, especially in the United States, ILP offers a model that incorporates emerging knowledge in the fields of career and organizational development, gender roles, multiculturalism and diversity, and social and personal change into a unified framework for practice. The focus on valuing diversity and inclusivity is one of the aspects of ILP that makes it unique. The ILP concept suggests ways in which professionals can examine various aspects of their own lives and integrate them into a more meaningful whole, as well as develop skills and strategies for using the model with students, clients, and employees. It also recognizes that such approaches may be most useful for those who are beyond Abraham Maslow's (1962) survival level of needs, that is, from the physiological to the safety, belonging, esteem, and self-actualization needs.

Third, the integrative model involves examination of the society, the organization (especially the work organization), the family, and the individual, and it considers relationship goals in human development as well as achievement goals and community

goals. It presents a context of societal changes that makes new approaches necessary, and it provides an expanded framework for career development, career planning, and human resource development.

Fourth, the ILP model explores a number of connections and links. It examines the links between work and family and the two-earner family in order to exemplify ways in which integrative planning can occur. Rather than assuming the existence of an ideal family, it recognizes the multiple family types that exist in the United States and suggests that ILP can be relevant for all of them. Other life roles in addition to family and work are explored, but since to work and to love remain life's two major experiences, emphasis is given to how these roles are carried out in the family and the workplace.

Fifth, ILP introduces spirituality, meaning, and purpose as key aspects of life planning that are often ignored in traditional career planning. Yet these are especially important to cultural and ethnic groups in which spiritual concerns are central. The rational logical career planning models of the past followed the reductionist Newtonian tradition and gave only a limited place to the spiritual aspect of human development, especially in relation to work.

Finally, ILP emphasizes helping people manage change and understand their life choices, decisions, and transitions in a societal context. ILP suggests that we can all be change agents in our own lives, in the lives of others, and in the larger society. It is important to understand how our personal choices and transitions affect our local and global communities. Because work, family, learning, and leisure are major parts of and contribute to community, I believe that if we understand our personal development, male and female issues, cultural diversity, the transition process, and social change, we will also achieve more effective communities. The ILP concept's broad foundation comes from a wide body of literature, both quantitative and qualitative, from diverse fields of knowledge.

The Six Critical Tasks

The Integrative Life Planning concept is now organized into six critical tasks that in my view are central to career development

and decision making. These tasks have been ignored or given little attention in career development theory and practice. Yet they address the critical issues that humans face at the end of the twentieth century and appear likely to continue to be important in the new millennium. Chapters Three through Eight are devoted to describing each critical task, which I introduce briefly as follows:

Critical Task 1: Finding Work That Needs Doing in Changing Global Contexts

There are so many needs and issues as the world becomes a global village that it is almost impossible to include all that might be relevant. I have identified some that seem most important to me. The issues I have selected are those that reflect the work that needs to be done in the local and global setting. I hope that my readers will identify those issues that are most relevant to their populations and communities and then help them understand how these issues affect their choices and decisions about work.

Critical Task 2: Weaving Our Lives into a Meaningful Whole

Career development for both women and men has been changing around the world but perhaps most dramatically in the United States. Since the 1970s, more attention has been given to the importance of gender in careers and the differing career socialization of men and women for various life roles. The internal and external factors that affect the life planning of women and men are different in some ways, similar in others. The BORN FREE concept, which formerly focused on gender, career, and social change, is part of ILP's foundation. The purpose of the BORN FREE concept, process, and training model is to expand life career options for men and women. It is a framework now being "re-visioned" to reflect culture and community as well. It is generating considerable cross-cultural interest through a global electronic network called BORN FREE International (BFI). (The BORN FREE concept is described further in Chapter Two.)

Holistic life planning—which includes mind, body, and spirit, as well as social, intellectual, physical, emotional, and career development—seems somewhat incongruent in a society that puts so

much emphasis on working. Nonetheless, there is growing recognition that our lives do not compartmentalize conveniently and that what happens in one part of our lives affects the other parts. There is also recognition that paid work may not be as central in the future as it is today with the changing workplace roles. Men and women are beginning to feel that work cannot meet all their needs and are expressing a desire to balance work and other life roles—to see “work within a life”—to become more integrated people. Because it is difficult if not impossible for human beings to develop in all these areas at once, they need help in prioritizing according to their unique individual, family, work, and community needs and values.

Critical Task 3: Connecting Family and Work

As I've already made clear in this chapter, I believe that much more attention needs to be given in the career development field to male-female roles and relationships and the connection between family and work. A small portion of the extensive literature on work and family is summarized in this book. Although many types of families are mentioned, the emphasis is on two-income households and single-parent families, which have become dominant family types in the United States today. Other households—including those made up of blended families, extended families, role-reversal families (with husband as homemaker and wife as income producer), and single adults—are also important but not the main focus here.

Gender-role dilemmas that arise as people move beyond their ascribed roles of provider and nurturer can cause considerable stress in families and in the workplace. Career professionals need a greater understanding of work-family conflicts, single-parent stress, and caregiver stress (when adult children care for elderly parents). They need to know how to facilitate mutual planning and partnerships. By *partnerships* I mean those relationships in which each partner treats the other with respect, is flexible when negotiating roles, and enables the other to choose roles and fulfill responsibilities that are congruent with his or her individual goals and the partners' mutual goals for their relationship, the family, and the community.

Critical Task 4: Valuing Pluralism and Inclusivity

An informed awareness of all kinds of differences—racial, ethnic, class, religious, gender, age, disability, geography, and sexual orientation—will be essential in the future. Already in the works, diversity training in business, multicultural counseling courses and curricula in universities, political action for change, and programs to reduce bias and discrimination represent a constructive response to the human relations issues facing society. It is my belief that we must help people learn not only to understand but also to accept, value, and celebrate diversity.

Developing positive interpersonal relationships on and off the job is an important component of the broad concept of Integrative Life Patterns.

Critical Task 5: Exploring Spirituality and Life Purpose

The exploration of spirituality is a critical task central to the lives of many that is often missing in the career development literature. I link spirituality with meaning and purpose, the core of the self that gives meaning to life. It relates to the search for self-actualization, personal values, wholeness, and a sense of community. I use the term *spirituality* to mean a yearning for a higher power, something larger than oneself, a need to give back to society, contribute one's talents toward community improvement, and achieve a sense of connectedness with others. Our logical, rational approaches to career development have put little emphasis on the place of the spiritual in life, even though many cultural groups accord it a central position. Yet as career professionals, we can play important roles in helping others explore meaning and purpose in their lives, including the value of money and the meaning of materialism in relation to one's own life and that of the community.

Critical Task 6: Managing Personal Transitions and Organizational Change

The critical task of managing personal and social change is one of the most important. There are several models that career specialists can use to help their clients think about and successfully

negotiate the transition process. Clearly, transition counseling will be an important field in the future, not only for outplacement or school-to-work situations but for transitions made at all stages of life, including middle and later life planning. It will be a challenge to career professionals to help people in transition integrate the most important parts of their identities in their own contexts at different life stages, such as the second adulthood after age forty-five that Gail Sheehy (1995) describes. Clients also will need to be taught the relationship of decision making to transition making, utilizing new decision models such as H. B. Gelatt's (1989) Positive Uncertainty to help prepare people for the change and instability they may face in the new millennium. Changes in organizations also will affect individual and partner career decisions and work and life values as workplaces implement new structures, policies, and forms of work.

Equally important in transition counseling will be helping people become agents for change. An already rich body of literature on organizational dynamics and systems change explores this theme. Individuals can be change agents in their own lives, in their interpersonal relationships, and in their institutions, thus affecting their larger communities especially as they relate local work to global contexts.

Conclusion

By its nature, the Integrative Life Planning approach to career development is comprehensive, interdisciplinary, and inclusive. As a systems approach, it connects many parts of lives and society. No counselor, career professional, or career planner can be expected to absorb the whole concept at once. All will have to select the central tasks that are most important or meaningful at a given time and work with them. As each task is accomplished, it connects the varying dimensions of human life: *identity* (ethnicity, race, gender, class, age, ability, beliefs, and sexual orientation), *human development* (the social, intellectual, physical, spiritual, emotional, and career), *life roles* (love, labor, learning, and leisure), and *context* (society, organization, family, and individual). These are the pieces of the Integrative Life Pattern quilt. Let us turn now to the theoretical base and knowledge trends that underlie this concept.