Developing lifelong guidance and counselling prospective by addressing individual and collective experience of humanness, humanity and the world

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Abstract

Vocational guidance and counselling have usually focussed on supporting individuals to develop life projects that give meaning to their work and life. However, the volatility, uncertainty, complexity and ambiguity of today's world makes it difficult to support sustainable life courses on an individual level. There is a need to address social justice, decent work and sustainable development in guidance and counselling. In order to do so, interventions should include individual and collective experience of humanness, humanity and the world. The article presents a conceptual framework based on these three dimensions and provides benchmarks to design and analyse lifelong guidance interventions by identifying spaces for social transformation, fostering individual and collective identities and the acquisition of lifelong guidance knowledge and skills. The benchmarks are articulated with the three guiding principles of social justice, decent work and sustainable development. Limits of the framework are explored and invite further developments.

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Résumé

Développement d'une prospective de l'orientation et du conseil tout au long de la vie en abordant l'expérience individuelle et collective de l'humain, de l'humanité et du monde L'orientation et le conseil professionnels se sont traditionnellement concentrés sur le soutien aux individus pour développer des projets de vie donnant du sens à à leur travail et à leur vie. Cependant, la volatilité, l'incertitude, la complexité et l'ambiguïté du monde actuel font qu'il est difficile de soutenir des parcours de vie durables au niveau individuel. Il est nécessaire d'aborder la justice sociale, le travail décent et le développement durable dans l'orientation et le conseil. Pour ce faire, les interventions devraient inclure l'expérience individuelle et collective de l'être humain, de l'humanité et du monde. L'article présente un cadre conceptuel basé sur ces trois dimensions et fournit des repères pour concevoir et analyser les interventions d'orientation tout au long de la vie en identifiant des espaces de transformation sociale, en favorisant les identités individuelles et collectives et l'acquisition de connaissances et de compétences en orientation tout au long de la vie. Les repères sont articulés avec les trois principes directeurs de la justice sociale, du travail décent et du développement durable. Les limites du cadre sont explorées et invitent à de nouveaux développements.

Zusammenfassung

Entwicklung einer lebensbegleitenden Beratungs- und Betreuungsperspektive durch die Auseinandersetzung mit der individuellen und kollektiven Erfahrung des Menschseins, der Menschheit und der Welt Berufsberatung und -orientierung haben sich in der Regel darauf konzentriert, Menschen bei der Entwicklung von Lebensprojekten zu unterstützen, die ihrer Arbeit und ihrem Leben einen Sinn geben. Die Unbeständigkeit, Ungewissheit, Komplexität und Mehrdeutigkeit der heutigen Welt macht es jedoch schwierig, nachhaltige Lebensentwürfe auf individueller Ebene zu unterstützen. Es besteht die Notwendigkeit, soziale Gerechtigkeit, menschenwürdige Arbeit und nachhaltige Entwicklung in der Beratung zu berücksichtigen. Um dies zu erreichen, sollten die Interventionen individuelle und kollektive Erfahrungen mit dem Menschsein, der Menschheit und der Welt einbeziehen. Der Artikel stellt einen konzeptionellen Rahmen vor, der auf diesen drei Dimensionen basiert, und bietet Benchmarks für die Gestaltung und Analyse lebensbegleitender Beratungsinterventionen, indem er Räume für soziale Veränderungen, die Förderung individueller und kollektiver Identitäten und den Erwerb von lebensbegleitendem Beratungswissen und -fähigkeiten identifiziert. Die Benchmarks sind mit den drei Leitprinzipien der sozialen Gerechtigkeit, der menschenwürdigen Arbeit und der nachhaltigen Entwicklung verknüpft. Die Grenzen des Rahmens werden ausgelotet und laden zu weiteren Entwicklungen ein.

Resumen

Desarrollar una perspectiva de orientación y asesoramiento a lo largo de toda la vida abordando la experiencia individual y colectiva de lo humano, la humanidad y el mundo La orientación y el asesoramiento profesional se han centrado habitualmente en apoyar a los individuos para que desarrollen proyectos de vida que den sentido a su trabajo y a su vida. Sin embargo, la volatilidad, la incertidumbre, la complejidad y la ambigüedad del mundo actual dificultan el apoyo a cursos de vida sostenibles a nivel individual. Es necesario abordar la justicia social, el trabajo decente y el desarrollo sostenible en la orientación y el asesoramiento. Para ello, las intervenciones deben incluir la experiencia individual y colectiva de lo humano, la humanidad y el mundo. El artículo presenta un marco conceptual basado en estas tres dimensiones y proporciona puntos de referencia para diseñar y analizar las intervenciones de orientación a lo largo de la vida, identificando espacios para la transformación social, fomentando las identidades individuales y colectivas y la adquisición de conocimientos y habilidades de orientación a lo largo de la vida. Los puntos de referencia se articulan con los tres principios rectores de justicia social, trabajo decente y desarrollo sostenible. Se exploran los límites del marco y se invita a desarrollarlo.

Introduction

In our contemporary world, lifelong guidance and counselling[1] serves a global and collective purpose, aiming to ensure social justice, decent work and sustainable development. However, the dominant models of lifelong guidance in psychology and education usually conceptualize life paths as individual and personal initiatives. Although it is important for each person to design his/her own life (Savickas et al., 2009), we posit that each life project[2] should be deeply anchored in one's relationship with the world, especially if the intention is to serve a collective purpose. Indeed, guidance and counselling models, although centred on helping each individual achieve his/her potential, should also foster collective responsibility and a collective sense of purpose. In this article, the collective purpose is directed by three principles: social justice, decent work and sustainable development. These guiding principles are used to unpack a conceptual framework that takes into consideration three dimensions of individual and collective experience: humanness, humanity and the world. These three dimensions will be developed in line with recent theoretical models on social justice and decent work (Diemer et al., 2016; Duffy et al., 2016; Sultana, 2019) and on the development of sustainable relationship with the world.

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[1] "Guidance" and "counselling" are both included. We understand guidance interventions as more determinant in the sense that they tend to drive individuals towards a certain direction (for example towards job insertion), whereas counselling interventions are more centred on the person and aim at empowering him or her.

[2] For Savickas et al. (2009), individuals make sense of their life courses and transitions by designing life projects that carry the meaning derived from their past experiences (including educational and professional experiences) and what they project for their future in the world.

For the latter, two concepts will be used: green guidance (Di Fabio & Bucci, 2016; Plant, 2014) and resonance—as opposed to acceleration (Rosa, 2018, 2020).

The ambition of this article is to provide a conceptual framework to design individual and collective educational or counselling interventions that support lifelong guidance, especially for young people (in high school and university settings). This is why the article will also take into consideration school guidance (Canzittu & Demeuse, 2017; Carosin & Canzittu, 2019; Pelletier, 2004) and the school-to-work transition (Akkermans & Vuori, 2015; Masdonati et al., 2021). The challenge of the article will be to provide relevant and operational markers that reconcile social justice and decent work with sustainable development. Indeed, a sustainable approach to lifelong guidance might seem like a luxury when accompanying individuals whose needs and rights to access decent work are not fulfilled. However, a sustainable approach is also necessary to bring about social change and transformation that will contribute to social justice and decent work.

The framework focuses on spaces and activities that take part in a learning process anchored in one's history and in the history of mankind. The learning process aims at building a sense of self and at constructing collective meaning to implement individual and collective actions that are in line with the principles of social justice, decent work and sustainable development. Emphasis is put on the necessity to design activities collectively so as to consider different perspectives on these principles. This in turn contributes to a critical approach of one's experience of humanness, humanity and the world. In the framework, one's life project is perceived as part of a collective enterprise that is in resonance with others and the world.

The first part of the article will describe the challenges of the twenty-first century, especially the effects of modernity on our individual and collective experience. The latter will be explored through the three above-mentioned dimensions: humanness, humanity and the world. The second part of the article will provide benchmarks for designing lifelong guidance educational and counselling interventions[3] that take into account the three dimensions of relationship, as well as the three guiding principles. Spaces, identities, knowledge and skills are approached as common benchmarks that can be used to design and analyse lifelong guidance interventions with respect to the conceptual framework. Finally, the third part will consider the limits of the framework and open perspectives for further development. Indeed, the framework developed in this article suggests beacons to design lifelong guidance interventions that strengthen our experience of humanness, humanity and the world in order to contribute to social justice, decent work and sustainable development.
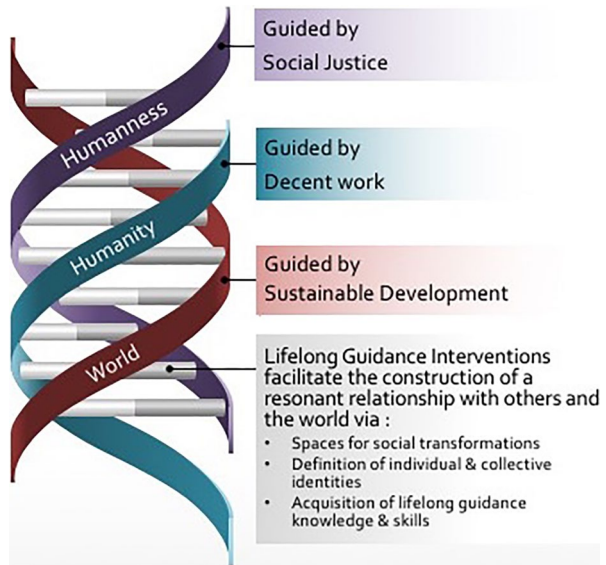
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[3] To facilitate reading lifelong guidance educational and counselling interventions will be referred to as lifelong guidance interventions in the rest of the article.

Challenges to deploy a humanness-humanity-world relationship in the modern world

The complexity and volatility of today's world (Bauman, 2007) makes it hard for people to extract meaning from their experiences and give meaning to their life and future. We live in a risk society (Beck, 1992) where multiple crises are entangled (health crisis, environmental crisis, socio-economic crisis, etc.). The crises our societies experience influence the ways life and work are organized (Guichard et al., 2017), but also the behaviours and reactions of individuals. The consequent changes are closely linked to guidance questions (Guichard, 2007). Throughout human history, guidance interventions have adjusted to societal and labour market transformations (Kuijpers, 2019). Individuals have been successively considered as workers (carrying a job throughout their life), specialists (with specific skills that would be combined to other professionals' skills to accomplish a job) and then as professionals (responsible for their own career project) (Carosin & Canzittu, 2019). Nowadays, researchers emphasize the growing responsibility of employers and government leaders in supporting workers' careers and ensuring decent work (Akkermans & Vuori, 2015; Duffy et al., 2016). In terms of interventions, lifelong design methods for individual follow-up have emerged to answer the demands of a liberal economy and the evolution of technologies and organizations (Guichard, 2019). In these interventions, responsibility relies mainly on the individual, who must define and organize his/her personal and professional development (Canzittu, 2019), while at the same time facing various challenges resulting from a world defined as volatile, uncertain, complex, ambiguous (VUCA) (Malaval, 2018). This complex world (DeLanda, 2006) is hard to grasp and lacks structure (Bauman, 2007). It is based on a paradox where interconnections between individuals are more pervasive, and identities and life paths are highly individualized (Tirloni, 2014). This leads to superdiversity (diversity in diversity) (Vertovec, 2007), where "explosion and individualization of minority group situations" add complexity (Doytcheva, 2018, p. 20, *our translation*). This superdiversity is coupled with supermobility, which reflects the intense fluidity of social relations and their local, temporary and changing character (Bauman, 2007).

In this context, lifelong guidance interventions can neither be limited to matching people to jobs, nor can they let each individual bear sole responsibility for his/her life projects. On the contrary, lifelong guidance interventions need to put emphasis on collective responsibility and social justice, for example by considering and addressing different forms of oppression (based on ethnicity, gender, sexual orientation, social class, physical conditions, etc.) in order to build an integrated and inclusive perspective "that cuts across privilege and identity statuses", as it has been done in the Psychology of Working Theory (Duffy et al., 2016, p. 127). It also needs to address the various contextual factors that can hinder access to decent work, for example by developing critical consciousness (Diemer et al., 2016) to assess each action in relation to broader issues related to work. Moreover, lifelong guidance interventions should open opportunities to build resonant

Fig. 1 Representation of individual and collective experience of humanness, humanity and the world for lifelong guidance interventions aiming at social justice, decent work and sustainable development

Guided by
Social Justice

Guided by
Decent work

Guided by
Sustainable Development

Lifelong Guidance Interventions facilitate the construction of a resonant relationship with others and the world via :
- Spaces for social transformations
- Definition of individual & collective identities
- Acquisition of lifelong guidance knowledge & skills

relationships with the world in order to promote sustainable, ecological, fair and equitable behaviours and societies.

In the following sections, we explore our relationship with the world through the concepts of humanness, humanity and world, and expose their intrinsic links with the principles of social justice, decent work and sustainability. Each experience is linked to one principle in our article for clarity. In reality of course, our experience of humanness, humanity and the world can be guided by all three principles. Both experiences and principles are porous and nourish one another in a virtuous and spiral development that brings together individuals and collectives (as illustrated in Fig. 1).

An experience of Humanness guided by social justice

Humanness is characterized by our belonging to humankind, and our reliance on the other species on earth such as plants, animals, etc. (Haslam et al., 2012). Humanness is dependent on the recognition of our species as a group and on the acknowledgement of its responsibility towards other species to maintain equilibrium on earth. Humanness is therefore linked to concepts of agency, responsibility and moral consideration (Haslam et al., 2012), all of which are required to achieve social justice. As a result, the principle of social justice can be used as a beacon for our experience of humanness, knowing, however, that this experience goes beyond social justice and is also anchored in our relationship with the world.

The recognition of every human being and the necessity to ensure that each one of us can access and harness opportunities to reach his or her full potential is central to the concept of social justice. Social justice, however, is not limited to equal access

to opportunities, it also relies on an "improved and fair outcome for all" in order "to reach full employment, to ensure the sustainability of open societies and the global economy, to achieve social cohesion and to combat poverty and rising inequalities" (International Labour Organization, 2008, p. 6). In lifelong guidance, as Sultana (2019) insists, the time has come to develop models and interventions that are more critical, that act as a protest to support emancipation, that include interventions focussed on supporting and defending individuals, while taking into account, and opposing, diverse forms of oppression. In other words, lifelong guidance should support social transformation by offering "an integrated perspective on [education and] work that cuts across privilege and identity statuses" (Duffy et al., 2016, p. 127). This starts by taking into account experiences of "marginalization and interpersonal discrimination" by "sexual and gender minorities, people with disabling conditions, immigrants, and racial or ethnic minorities" (Duffy et al., 2016, p. 132). It also means recognizing economic constraints that can act as barriers to access and invest in personal (and collective) development (Duffy et al., 2016). In lifelong guidance, such development is reflected in designing one's life and in co-designing our societies. Humanness is also determined by our capacity to think conceptually and to project ourselves into the future, unlike other species (Seligman et al., 2016). However, this capacity can be hindered by the complexity of various social identities affected by marginalization and economic constraints, as well as limited access to power and resources. For all these reasons, consciousness of one's privilege and of one's experience of marginalization is essential to recognizing our humanness and ensuring participation and full development of each one of us.

A contribution to humanity aiming at decent work

While humanness can be related to the recognition of each human being, humanity indicates the history of mankind and the history of human activity on earth. Humanity is therefore focussed on our activity as humans and how it impacts us, our society and the world. This is why our contribution to humanity is closely linked to the concept of "decent work". In the psychology of working theory (Duffy et al., 2016), decent work is characterized by the combination of five components: "(a) physically and interpersonally safe working conditions (e.g., absence of physical, mental, or emotional abuse), (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" (p. 130).

In lifelong guidance interventions, decent work can be fostered by cultivating critical consciousness in the actors involved in the process (Duffy et al., 2016). For Freire (1973), critical consciousness consists of critical reflection, critical motivation and critical action (Diemer & al., 2016). Critical reflection is embedded in our relationship with humanness in the sense that it questions social identities and structures that contribute to privilege or marginalization of groups. Critical reflection calls for an interpretation of history and inequalities that reveals and questions existing structures and mechanisms that are discriminating and that prevent some from achieving their full potential. Critical motivation is the component that allows the

transition from reflection to action, it "refers to the perceived capacity and commitment to address perceived injustices" (Diemer & al., 2016, p. 216). Critical action also marks the individual or collective engagement to bring social change. The process of critical consciousness is deeply linked to the process of empowerment as "a social action process that promotes participation of people, organizations and communities towards the goals of increased individual and community control, political efficacy, improved quality of community life, and social justice" (Wallerstein, 1992, p. 198). Empowerment results in actions that assert one's identity (humanness dimension) as part of a collective enterprise (humanity dimension), intended to transform the world and be transformed in return (world dimension).

Consequently, our contribution to humanity relies on the construction of collective meaning around past and present human activities and their critical understanding to guide future activities and decent work. Each person's or group's contribution is concomitant with a learning process that draws on the various socio-cultural activities and tools that have shaped work and our societies throughout human history, as well as material and immaterial achievements of humanity. In this process, the development of critical consciousness and empowerment are critical to ensure decent work for all.

A sustainable relationship with the world

Human activity also impacts the world and more specifically earth's history, which has entered a new human-dominated epoch called the Anthropocene (Crutzen & Stoemer, 2000). This epoch emphasizes the consequences of human activity on the land surface, oceans, atmosphere, and life of other species on earth. Indeed, "the impacts of human activity will probably be observable in the geological stratigraphic record for millions of years into the future" (Lewis & Maslin, 2015, p. 171). Lifelong guidance interventions need to pay attention to the human desire to explore, control and rule the world in order to invite other ways to relate to the world and to foster fair and sustainable relationships. Whereas previously guidance and counselling interventions mainly focussed on reconciling family and work spheres (for a review see Greenhaus, & Allen, 2011), new components related to what we might call 'ecological and ethical spheres' have been added to the equation. Guidance implies that each person be "aware of limited resources, use renewable energies, understand energy and physical laws as economical rules to prevent earth degradation" (Glowacki-Dudka, 2013, p. 51).

In the field of lifelong guidance, initiatives to include the world's and the earth's voice are found in recent developments around the concept of green guidance. In the latter, ecological and environmental concerns are considered in a globalized perspective (Plant, 2014). The objective is "to promote an equilibrium between individual aspirations and social and global needs (Guichard, 2013; Plant, 2014)" (Di Fabio & Bucci, 2016, p. 2, *our translation*). Indeed "the power that humans wield is unlike any other force of nature, because it is reflexive and therefore can be used, withdrawn or modified" (Lewis & Maslin, 2015, p. 178). In response to these concerns,

green guidance promotes an ethical practice aiming at an ecological well-being. Accordingly, the role of counsellors is

> […] to go beyond self-exploration and exploration of professional opportunities. The support given addresses questions related to globalization and the pursuit of economic growth as an end. The intervention is defined as green guidance. This means that support to career guidance enters the risky field of social change. To what extent can this support become an agent of social and economic change, a trojan horse in a society that reveres globalization and capitalism? (Plant, 2005, p. xiv, as cited in Guichard, 2018, p. 318).

However, social change can also be trapped in an accelerating spiral, where people looking for innovation might, for example, miss the complexity and potential consequences on inequalities and social justice. To counter this, lifelong guidance interventions can encourage resonance with the world. A resonant relationship with the world can be lived via three axes of experience of resonance: horizontal resonance, diagonal resonance, and vertical resonance (Lijster & Celikates, 2019). The horizontal resonance (social axis) depends on intersubjectivity in the family, friendship, and political spheres. Diagonal resonance (or material resonance) emerges from relationship with inanimate objects and exists in the spheres of work, school, sport, and consumption. Vertical resonance is transcendental and related to the spheres of nature, art, religion, and history. Of course, in reality, the three axes are intertwined and undistinguishable. Lifelong guidance and counselling interventions can draw attention to these axes to help each person explore and reconsider them to shape his/her future and to foresee his/her contribution to humanity in the world. Indeed, experiences of resonance have the power to carry you in the world. As Rosa explains, "when you really experience resonance, the temporal horizon rather widens, it extends; it is the co-presence of the past and the future. Once you are in resonance with something it is like the past speaks to you and through you into the future" (Lijster & Celikates, 2019, p. 74). This concept is further developed below.

Building a representation of the world in the self and of humanity in the world

Part of modernity's impact on life can be understood through the concepts of alienation and acceleration that cause "time–space compression" (Harvey, 2010, as cited in Lijster & Celikates, 2019). "While we feel the constant pressure of having to do more in less time, there also seems to be a shared feeling of a loss of control over our own life and the world, and therefore of losing contact with it" (Lijster & Celikates, 2019, p. 64). On the contrary, resonance is described as a reciprocal and mutual relationship between the subject and the world that brings transformation. Transformation of the subject via his/her understanding of the world and the answers that translate into an experience in the world (Rosa, 2018). This experience is not only subjective, it is also intersubjective as it is articulated with other beings as well as fragments of the world (Rosa, 2020): "the way we are set in the world, is not an individual issue, it is a deeply political category" (Lijster & Celikates, 2019, p. 69).

However, our life experience is also anchored in a more general ethical dimension that aims towards ensuring sustainability of life on earth (and not just human life).

For Rosa (2018), resonance is a temporary manifestation of active resistance to the alienation felt in the world. Alienation is the result of the indifference, the hostility or repulsion felt towards the world (Rosa, 2018). This alienated relationship has dominated social and philosophical discourses in the past years and has led to frozen, mute and rigid responses (Rosa, 2018). Inversely, the active resistance manifested in a resonant relationship with the world gives rise to a sensation of being "carried by and not thrown in the world" (Pencolé, 2018, *our translation*). The world can then be experienced as responsive and attractive, that is, as non-repulsive or non-dangerous (Pencolé, 2018). In Rosa's description (2018), this resonant relationship depends on two complementary movements: (1) an openness towards the world, i.e. a disposition and invitation to hear the world and be affected by its call (emotional, cognitive and bodily), and (2) the power to act, experience self-efficacy and recognize one's activity in the world. To sum up, our relationship with the world calls for a sustainable alliance based on a representation and understanding of (1) the world (in the self), and of (2) our human activity (humanity) in the world.

Lifelong guidance educational and counselling interventions to contribute to an experience of humanness, humanity and the world

Creating spaces for personal and social transformation

In Rosa's vision, cultures have different conceptions of places, rituals, artefacts that are resonant, and that carry and express something of the relationship between the "subject" and the "world" (Lijster & Celikates, 2019). Like any kind of artefact, they are human acquisitions cumulatively reified over the history of humanity. In other words, cultures carry collective meaning that is passed on through the generations.

Social-cultural activities are ways to connect with the world via social-cultural artefacts, which mediate human activities (Leontiev, 1976; Vygotski, 2014). As a result, artefacts are an expression of human capacities (Sève, 1974) transformed into a heritage bequeathed to the next generations. The future generations then integrate the existing artefacts (Brossard, 1993). Through their appropriation, artefacts become tools, which allow individuals to act in the world, to develop capacities and be transformed by this experience. They can then take these acquisitions back to their *milieux* (social environment), and eventually place them in the world for future generations. Social activities by definition call upon individual and collective sensitivities that will transform past experiences and confer new (collective) meaning to them. In other words, activities build on one another: "the previous levels of development do not disappear, but elevate into new developments; past activities negate themselves dialectically by going through and surviving" (Sève, 1999, p. 230, *our translation*) on an individual level and on a collective level. In other words, something new is born from the ancient in a "continuous process of self-movement" (Vygotski, 1985b). This is also the case on a collective level: new meaning and

activities are constructed from past meaning and activities. Collective spaces can allow individuals to share and experience socio-cultural artefacts collectively.

The potentiality of spaces to construct self, collective meaning and sustainability can be approached via the concept of zone of proximal development (ZPD; Vygotski, 1985b). ZPD is understood as a space of collaboration in which co-activity allows learning and opens opportunities for development. Zones of proximal development arise in social situations and activities where participants mutually engage in differentiated responsibilities (Cole, 1985). Moreover, when designed to foster critical consciousness, spaces can allow "collaborative small-group dialog and promote a shared sense of values and commitments among participants" (Diemer & al., 2016, p. 21). Such spaces are open to transformation: (1) transformation of the persons involved, with the development of new schemes or patterns of mental organization; (2) transformation of social and cultural acquisitions that have been shaped by the persons' activities. From this perspective, guidance and counselling spaces can be considered as ZPDs that contribute to a dialectical relationship between the world, others and the self, but also between past, present, and the future activities. Transformations of the self but also of socio-cultural artefacts are enabled by social situations in which meaningful social activities take place.

Transformation starts when one becomes aware of the current historico-cultural context, then grasps and adapts pre-existing social tools, and finally acts on the world in order to contribute to social justice, decent work and sustainability. This is why transformation calls upon critical consciousness and also past experiences of resonance that are reflected upon using social tools and activities. Experiences of resonance are described by Rosa as spontaneous and unpredictable (Lijster & Celikates, 2019). They are deeply connected to perceptions and sensations and cannot be planned. This is why they cannot be directly conveyed in the lifelong guidance process. However, it is possible to reflect on past experiences of resonance individually or collectively to encourage this disposition to feel the call from the world, to be more receptive to it and to use it to guide one's life.

Interactions between individuals and their environment rely on resources that can steer transformations in the environment (in order to adjust it to one's needs) and bring modifications in one's behaviour, expectations and representations in order to take contingencies into consideration (Rossier, 2015). While transformation is important, meaning is not automatically derived from it. The meaning (and direction) given to transformations promote a sense of self-unity and continuity of self and also gives rise to intentionality. Malrieu's (2003) definition of "person's act" and "act of personalization" illustrate how meaning derived from experiences can guide future actions. For Malrieu (2003), "person's acts" are directed towards organizing activities that are in line with one's motivations. Acts of personalization are activities by which one gives meaning to his/her acts throughout his/her life and existence. In other words, a person's act manifests one's existence in the world through action, while an act of personalization gives a direction to this action in respect to one's experiences, engagement and involvement in the world. These acts are made possible thanks to reflexivity. As Nicole-Drancourt (2018) puts it

reflexivity, as opposed to intuition is not a simple thinking reflex but a "cognitive mechanism to process information": it points to an "action" (i.e. translates a capacity to act), in particular to learn from experiences throughout the lifespan. (p. 38, *our translation*)

Transforming motivations into actions (person's act) and actions into meaning (personalisation act) are part of this dialogical relationship one develops with the world. However, meaning needs to be derived on three levels of experience: humanness, humanity and the world. In other words, guidance and counselling interventions should foster reflexivity to address: (1) how one's experiences and actions transform and give meaning to our existence as human species in the world, (2) how experiences and actions are rooted and contribute to humanity's socio-cultural history and finally, (3) how experiences and actions resonate with the world, i.e. take into consideration the call from the world and answer it.

Transformation processes are triggered by contradictions that may emerge from tensions in our experience of humanness, humanity and the world, for example, between past and present histories, intimate and social identities, individual and collective experiences, etc. This can also be done by calling and reflecting upon past and present tools and activities that form part of human history, especially on a collective level. Therefore, guidance and counselling interventions should provide spaces that allow the recognition of contradictions while empowering individuals to overtake them to take action and co-design our societies (Nicole-Drancourt, 2018).

To conceive such spaces, guidance professionals must create zones of proximal development where "culture and cognition create each other" (Cole, 1985). To that end, they need to identify and use relevant tools and activities that encourage individuals to think collectively and critically about their experience of humanness and humanity and to resonate with the world. Interventions must support a network of experiential knowledge (Vygotski, 1985b) among participants from diverse origins. The diversity of origins (socio-economic, ethnic, cultural, etc.) brings more perspectives, socio-cultural artefacts and activities to foster reflexivity and resonate with the world. Each person can then contribute to the lifelong guidance and counselling process by bringing and articulating his/her experience of social justice, decent work and sustainability.

Redefining individual and collective identities

In a broader perspective, guidance and counselling interventions should help individuals understand dominant social mechanisms that can hinder their development (Hooley et al., 2019). Among the various factors that can hinder empowerment, lifelong guidance interventions can address the way identity forms are perceived and how they are limited by social norms or cultural contexts (Guichard, 2004).

Identities, as Super explains (1957, 1980), are strongly associated with the roles assumed by subjects in different life spheres and their related activities. Identities are considered structuring entities at the junction of personal and social contingencies (Super, 1990) but also as metacognitive resources that organize individual actions (Rossier et al., 2015). Throughout their lives, individuals combine different identity

forms, which are subjective, vicarious (can substitute each other following the definition of Reuchlin, 1978) and context (space–time) dependent. Identity forms are cognitive representations perceived and used by subjects to distinguish, judge and act in different social contexts (Guichard, 2004). They allow subjects to adjust themselves to social contingencies (Guichard, 2004) and to interact with others using established communication codes and social norms. Identity forms are vicarious and are similar in neural plasticity to other representations that subjects can develop about the world, others and themselves (Allen & Williams, 2011). This plasticity is a basis for "critical consciousness" that allows one to "read the world" and to read him/herself in this world in order "to live other lives" (Clot, 2000). However, since one person can hold different positions as "I" (Hermans et al., 1992) or different identity forms, the challenge of guidance and counselling interventions is to contain the "self" and to maintain a feeling of continuity and self-integrity that prevents a fragmented self (Kaddouri, 2002).

In a life design paradigm, such unity can be attained through narrativity in a biographical perspective (Reid et al., 2016; Savickas et al., 2009). Narrative identity is an expression of what McAdams (1993) calls personal myths. It constitutes a resource to help one plan and manage one's life path, and additionally, to identify, activate or use personal and contextual resources to adapt oneself (Rossier et al., 2015). In life design interventions, the integration of the past, present, and future in a unique and singular narrative identity underpins intentionality (to act in the world) (Savickas et al., 2009). Moreover, it allows one to build an intimate story about oneself, to place oneself in a dialogic relationship with others and to articulate one's stories, one's present and one's future, in short to give meaning to one's existence in the world. This intimate identity relies on the reflexivity "I-me", which allows differentiation with social identities (Guichard, 2004). It also relies on another form of reflexivity, which results from interdiscursive confrontations with others about lived experiences, as can happen in guidance and counselling interventions (Guichard, 2004), especially when they are conducted at a collective level. The experiences shared are echoed[4] by others who resonate with their own experiences. In this sense, the restitution of the narrative done by other persons adds in meaning and/or questions the meaning of one's story and existence in the world. The recognition of and reflection on narratives told by one another allow individuals to develop an identity that is connected to others and to the world. On an individual level, it allows each person to approach a unique and original stance in the world. This can give rise to an authentic sense of self that is deeply connected to humanness and to humanity's place in the world. This identity can then be reinvested in activities, which also contribute to recognition of one's existence and value in the world (Wittorski, 2012).

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[4] Rosa (2020) describes resonance as a relationship between two identities that have their own frequencies, vibrations and speak with their own voice. One voice can echo the other. However, resonance is different from fusion where entities merge with each other and different from harmony which does not allow the identification of singular voices.

On the level of the self, this process is close to what Malrieu and Malrieu (1973) have called active socialization. Active socialization relies on two types of activities: acculturation and personalization activities, which are stimulated by acculturation conflicts experienced between the self and social constraints. Conflicts are one of the discursive manifestations of contradiction allowing a potential development (Engeström & Sannino, 2011). The first acculturation activities allow the internalization of culture and the construction of a "social personality", meant as a "system of attitudes and representations[5] built in the subject during his interactions with others and with the institutions they introduce" (Malrieu & Malrieu, 1973, p. 38, *our translation*). The second personalization activity is commensurate with restructuring social groups to which the person belongs. As a result, both activities contribute to individual identity; when transposed to a collective level, they can nourish a collective identity.

Acquiring knowledge and skills for lifelong guidance

Lifelong guidance for social justice, decent work and sustainability is a lifelong learning experience that draws from individual and collective experiences in the humanness, humanity and world dimension. This learning experience draws on psychological and educational variables. On one side, it integrates psychological constructs and mediator variables defined in the Psychology of Work Theory both for young people and adults. On the other side, it takes into account educational aspects such as the knowledge and skills identified in guidance theories.

The psychological constructs put forward in these theories consider the "self-regulatory career strengths" (career adaptability), the "perception of choice in career-decision making despite constraints" (work volition) (Duffy et al., 2016, p. 135), the beliefs in the ability to perform certain tasks (self-efficacy beliefs) and the sense of identity which consists of the work role identity and the vocational identity (Masdonati et al., 2021). To complement the psychological aspects of the constructs described in the psychology of working theory, educational requirements for lifelong guidance are explored. Educational components can be found in what Akkermans and Vuori (2015) have defined as career competencies: "knowledge, skills, and abilities central to career development, which can be influenced and developed by the individual" (p. 239).

There is a triple interest in identifying the educational aspects for lifelong guidance interventions. First of all, an inventory of the relevant knowledge required in lifelong guidance can help ensure that each person has access to the cultural capital essential to the process, and can compensate for lack of knowledge or information among certain groups, especially those that are socio-economically deprived or marginalized. Secondly, knowledge acquisition and knowledge integration are concomitant to identity development, especially vocational identity. In terms of vocational development, self-knowledge about career interests, goals and abilities

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[5] Cognitive representations that are directly associated with the "knowledge" acquired play an active part in this process, along with other representations such as identity forms (as explained before).

facilitates successful school-to-work transition (Akkermans & Vuori, 2015), career choice and future occupational integration (Gupta et al., 2016). Thirdly, learning is intrinsically linked to human activity: by mastering her/his experiences on his/her environment, an individual masters her/his own behaviour, and thus develops his/her triple relation to the objects linked to his activity, his relation to her/himself, and to others (Vygotski, 1985a). On a more conceptual level, learning experiences allow for historic human activities (knowledge and skills) to be integrated in the self via social interactions. Knowledge (i.e. scientific or formal concepts) that forms part of socio-cultural history can be integrated by individuals as an intra-psychic function and articulated with their experiential knowledge (Vygotski, 1985b). Skills can be passed on to other generations to support their lifelong guidance process. Indeed, interventions can provide "powerful knowledge" that can free those who have access to it (Young & Muller, 2016) and offer "thoughtful activities that open a range of possibilities" (Guichard, 2004, p. 21).

In order to allow transmission and appropriation from one generation to the other, lifelong guidance interventions need to identify the knowledge and skills that are available and relevant for the process. According to Akkermans and Vuori (2015), career competencies can be classified in three dimensions: reflective skills (on one's motivation and qualities), communicative skills (for networking and self-profiling) and behavioural skills (related to work exploration and career control). To develop competencies, interventions need to make relevant knowledge available. They also need to ensure a common understanding of the different terms in order to allow individuals to negotiate their identities and to construct individual and collective meaning.

In terms of knowledge, different elements were mentioned by McMahon, Watson, and Patton (2013) in "My system of Career influences". On the individual level, influences have been inventoried to include gender, values, health, sexual orientation, ability, disability, interests, skills, beliefs, personality, world of work knowledge, age, self-concept, ethnicity, physical attributes and aptitudes. In terms of contextual and societal influences, the authors listed family, geographical location, peers, political decisions, education institutions, employment market, workplace, socio-economic status, community groups, globalization, media and historical trends. In the field of career education, skills and knowledge required for career guidance have been identified in a Goal Oriented Approach to Learning (GOAL) according to three dimensions: self-knowledge (in interaction with others), knowledge about the educational and professional world (Canzittu & Carosin, 2021; Canzittu & Demeuse, 2017; Pelletier, 2004). Recently an updated (non-exhaustive) inventory of knowledge required for lifelong guidance at the school level has been realized by Carosin and Canzittu (2021), it includes a fourth dimension: knowledge about contextual influences, that is, family, friends, school staff, guidance professionals, local and international NGOs, online communities, municipality services, local and international events/manifestations, online media content, TV/radio content, newspapers/magazines, sustainable development goals. Self-knowledge comprises values, interests, models, qualities, hobbies, aspirations, dreams, flaws, life mottos, experiences, fears, needs. Knowledge of the school world includes schools, rules, teachers, programme, calendar, extracurricular activities, options, staff roles,

rights, fields, diplomas, links between educational sectors and knowledge of the professional world includes sectors, jobs, working conditions, work spaces and organizations, products and services, professionals, tasks, training programmes, careers, conversions, technology, workers' rights, environmental impact, societal impact, economic impact.

In lifelong guidance interventions, skills and knowledge can be taught via "didactic techniques and delivery methods to maximize active learning processes, and to stimulate self-efficacy and resilience against setbacks" (Akkermans & Vuori., 2015, p. 78). Moreover, according to McMahon et al. (2013), guidance interventions can support the "examination of cultural influences in career development by locating clients within and between their systems of influence and recognizing the recursiveness between those systems" (p. 25). Supporting skills development is tantamount to serving a learning process, constantly enriched, "not by some remarkable individualities, but by a genuine capitalization of collective experience which can then fully claim its societal responsibility and humanistic values" (Coulet, 2018, p. 97). Activities, whether carried out at an individual or collective level, require a coordination of actions drawing on a consensus of the knowledge, values and principles that are relevant to guide the actions and to achieve a common objective (Coulet, 2018). For example, a common objective in skill development can be to promote sustainable development (Loisy & Coulet, 2018), social justice and decent work.

Building resonant relationships with others and the world

Other elements such as critical consciousness and empowerment that have been perceived as critical to reach social justice, decent work and sustainable development also need to be fostered in lifelong guidance interventions. Empowerment is a process that can be supported via interventions that help individuals to gain awareness of their reality and help them to contemplate conditions and consequences of their activity in context (Lemay, 2007). This is especially true for individuals who feel limited to act and to influence their reality in respect to their aspirations (Le Bossé, 2003; Loisy & Carosin, 2017). As a result, lifelong guidance interventions represent a place where negotiations about the problems encountered, the solutions planned and the actions implemented can take place while considering the context of applications (Le Bossé et al., 2019). These negotiations should integrate concerns about the ways problems, solutions and actions are in line or integrated in the self, what individual and collective meaning they convey, as well as how sustainable they are for the person and for the world. As expressed by Rosa "this kind of connection has to do with being affected and feeling self-efficacious, i.e. experiencing one's ability to achieve things. This is more than just autonomy" (Lijster & Celikates, 2019, p. 68).

Guidance and counselling interventions should identify which spaces and activities provide opportunities to discuss how to think and act critically in awareness of our experience of humanness, humanity, and the world. This can be done in collaboration with individuals, by choosing and using socio-cultural artefacts that have helped them grasp their experiences, make sense of their context and that can be reinvested as tools to act in and on the world. Spaces and activities should allow

for the formalization and negotiation of collective activities (Coulet, 2018) based on recognition, reflexive, and sustainable processes. At the same time, lifelong guidance spaces and activities should allow for recognition of one's reality and one's capacity to act in context with the tools that have value and meaning for him/her and for the collective. As a result, they can widen horizons and even create new knowledge in a dialectic process that includes every person and his or her environment (Nonaka & Toyama, 2003).

Our claim is that guidance and counselling interventions need to foster a learning process derived from past experiences of humanness, humanity and the world which can be reified to contribute to a sense of self, and that will enable individuals to construct collective meaning and implement actions in line with the principles of social justice, decent work and sustainable development. If activities are designed collectively, they can include varied perspectives and enrich the reflection on these principles. The variety of perspectives can also help reflect on the actions planned and implemented by questioning how they are anchored in a humanness, humanity, world relationship. This can be done by discerning, recognizing and integrating different sources of resonance (social, material, spiritual) and different identity forms. Moreover, spaces provided by lifelong guidance and counselling interventions should support the development of critical consciousness. They should also invite individuals to be attentive and to grasp and to connect elements of their experiences via socio-cultural artefacts, and to link them to knowledge or identities in a reflexive way. By projecting oneself as an actor, agent and author of the world (McAdams, 2013), one is in tension between the responsibility deriving from the narrative that he/she is constructing and its resonance with others' narratives and the world as a whole.

Discussion and perspectives

Humanity has evolved from a collective ordinated response to an individualized response where responsibility for fulfilment is placed upon individuals. Modern times call for new forms of collective responses that are coordinated (and not just ordinated) and are the fruit of a mutual concertation and negotiation with others and the world. Resonant relationships create resonance between "rationality and emotivity and the embodied side" and are deeply connected to the world (Lijster & Celikates, 2019, p. 76).

Lifelong guidance interventions that focus on individual and collective experience of humanness, humanity and the world, can help value the recognition of each person as an actor, agent and author of social justice and decent work in resonance with the world. Recognition obtained and expressed on a collective level allows the creation of relationships which can lead to forming an alliance with others (Caillé, 2007). It constitutes the core of individual and collective identity (Bajoit, 2010). In this process, each person participates in the (re)construction of a collective humanity where the "power of symbolization of joint actions" is shared, negotiated and recognized (Maesschalck, 2017). This meaning can be used to build shared actions and meaning that will represent and legitimate the joint commitment to reach

common goals such as social justice, decent work and sustainable development. The process also relies on synergy (Lasker et al., 2001) which draws from available contexts, socio-cultural resources, knowledge, skills and meanings constructed to resonate with the world in a set time and space. Via the experience of humanness and the contribution brought to the community and society, individuals and groups can fully identify and respect themselves (Honneth, 2010). The process is directed towards "[…] liberating human potentialities for the sake of human life" (Lijster & Celikates., 2019, p. 69). Lifelong guidance interventions are then transformed into "solidarity actions". In solidarity actions, each person commits to the development of a collective action "while accepting the uncertainty of a relational process that goes beyond already defined roles" (Maesschalck, 2018, p. 5, *our translation*).

Lifelong guidance and counselling interventions should guarantee that each person defines his/her identity and life project in coordination with others by consulting and including perspectives that would have otherwise been side-lined, such as those from vulnerable groups. Indeed, interventions need to include and address vulnerabilities as well as inequalities and privileges, since they are interdependent. This means that interventions can also question the privileges one has (or does not have) to choose his/her life path, how this "freedom" (or lack thereof) impacts others, and what are the responsibilities (or lack thereof) that come along with them. Indeed, the idea of privilege as "an ability to act without consequences and as if one had the right to set the rules" is outdated (Choules, 2007) and opposed to principles of social justice, decent work and sustainable development. In this sense, our model is coherent with a human rights approach where "human rights challenge the existing status quo, being based as they are on the equality of all human beings arising from our shared humanity (United Nations 1951)" (Choules, 2007, p. 468).

At a societal level, lifelong guidance interventions need to advocate for structural and political conditions that can counter social, economic and ecological insecurities by offering significant spaces to establish relationships between diverse social groups and individuals. For all these reasons, interventions cannot be promoted solely at a micro level (e.g. in school) or at a meso level (e.g. to support social integration), they need to be part of public policies that allow access to lifelong learning and guidance as a human right.

Via the lifelong guidance and counselling model developed in this article, we have attempted to demonstrate the relevance of a conceptual framework considering both individual and collective development to design and analyse lifelong interventions that contribute to individual and collective experience of humanness, humanity, and world. The theories used to develop our model are not exhaustive. However, they aim at building bridges between disciplines to address various facets of human development. Concepts of identity and activity have been particularly explored as means to reflect and construct a sense of self and collective meaning to act in the world. Lifelong guidance and counselling interventions can cover a wide range of activities ranging from sharing knowledge, connecting generations and distant social groups. This is why guidance professionals should identify the knowledge and skills that are needed to transform the self and to act in the world: skills that galvanize our experience of humanness, humanity, and world and contribute to social justice, decent work and sustainable development. These skills can be called HHW skills to

illustrate their central role in the three levels of relationship. However, they still need to be defined both at an individual and collective level.

Lifelong guidance interventions that consider individual and collective development have a societal cost that cannot be assessed using the usual standards. This cost (or investment) needs to be assessed in terms of the change induced by such interventions: change in solidarity networks, in modes of working, of pace (in reference to the time–space compression), in modes of consumption, etc. Moreover, the question of the means (in terms of training, infrastructure, management, etc.) of collective interventions should not be underestimated. Finally, one can question the relevance of the approach for heterogeneous groups of persons (age, origin, gender, etc.) with specific needs and who require specific socio-cultural tools. If diversity of profiles, identities, skills, etc. can be a resource, one has to know how to use it wisely to harness its full potential and create synergy.

Prospects developed in this article are an invitation to explore limits and potentialities of the framework and perspectives to strengthen our relationships and experiences with humanness, humanity and the world in order to contribute to social justice, decent work and sustainable development. The framework still needs to be illustrated by various forms of interventions that are adjusted to individuals, groups and contexts of application. Further developments are also expected to identify the relevant skills and knowledge required to encourage the three dimensions of human experience (humanness, humanity, and world) and also to promote effective group lifelong guidance practices.

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