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Article 2

Returning to the Fire: A Universal Model of Career Development and Cyclical *Weltanschauung* (Worldview)

Paper based on a program presented at the 2010 IAEVG-NCDA-SVP International Symposium, San Francisco, California, June 29, 2010.

Carol A. Vecchio, Byron Waller, and Heather Zeng

Vecchio, Carol A., is the Founder of Centerpoint Institute for Life and Career Renewal, a nonprofit center in Seattle, WA which helps people navigate change and discover passion and purpose. As a full-time career counselor for over 30 years, she has assisted tens of thousands through personal and professional transformations, is a sought-out speaker, and is frequently quoted in the media on issues of transition, passion and work. Ms. Vecchio is the recipient of the NCDA 2010 Outstanding Career Practitioner Award.

Waller, Byron, Ph.D., LCPC, is an Associate Professor of Counseling at Governors State University. As both academician and practitioner, Dr. Waller's research interests include career development and counseling, and multicultural/cross cultural issues. He has been published in a variety of areas including career development, mindfulness treatment, relationship restoration, and counseling and multicultural counseling.

Zeng, Heather, Ph.D., LPC, NCC, NCC (C), DCC, is Core Faculty at Capella University. Dr. Zeng works in career development counseling, career education policy, and assessment training/implementation. She is an instructor and tireless student advocate in the area of counseling and career development. She has written on topics of international human resource development, ethical and legal issues in coaching, online collaboration, workplace bullying, and job promotion.

Do not let your fire go out, spark by irreplaceable spark, in the hopeless swamps of the approximate, the not-quite, the not-yet, the not-at-all. Do not let the hero in your soul perish, in lonely frustration for the life you deserved, but have never been able to reach. Check your road and the nature of your battle. The world you desired can be won, it exists, it is real, it is possible, it's yours. –Ayn Rand (Russian born American Writer and Novelist, 1905-1982)

Introduction

What is to give light must endure burning. –Viktor Frankl

Fire. It might be an unusual symbol to use in career development. The flame is often associated with heat, destruction, or ritual. However, the authors were thinking more of the Promethean fire. Prometheus, you may recall, was the notable figure of

Greek mythology who stole fire from the gods and gave it to humans. We share this symbolic allegory to connect to our suggestion of returning to the fire in one's own personal development. The myth of Prometheus represents the human will's potential for heroism in choosing to be defiant against the arbitrary whims which surround us. It also inspires us through human reason to obtain knowledge from the natural world. That is, *Fire* in the Promethean myth symbolizes knowledge and reason that we must tap into in order to find the spark of human thought. This potential allows us to employ creative strategies to open up new opportunities. Prometheus' story also shows us a courageous and inspirational figure who helped to transform the human condition from one at the mercy of outside forces to one that is master of his own destiny. These two elements of the Promethean flame are central themes in and an apt metaphor for the Centerpoint model. Viewing it from this approach, it affirms the individual's power to move towards personal and professional innovation gaining insight to ultimately manifest one's destiny, all while being connected to the strengths found in the natural forces/cycles of life and living.

In response to the symposium *International Perspectives on Career Development*, Goodman and Hansen (2005) offered a thought worthy contribution on the gaps between policies and practices in the field. This compendium captured the range of differences in the field of career development across cultures in terms of resources, vantages, and perceptions. Goodman and Hansen highlight the variations in terms of policy and the ways these affect individual and macro systems that people develop within. This has implications in this writing as career models have been largely criticized for their lack of transferability in certain contexts, regions, or geographies with various labor market resources or structure. This career model highlights that while these interact, seeing the individual as a tool for their present and future development is central.

This paper seeks further alignment with Patterson's (2004) commentary on multi-cultural competencies which suggests a movement towards universality versus competency-specific from culture to culture. Why this movement? Essentially the authors posit that, withstanding these diverse social contexts, the questions we pose and our need to examine meaning are universally forged in the human experience. These shared inquiries and the cycles of our life roles and career passages are explored through the introduction of the Centerpoint model. It is often assumed that practice emerges out of theory; the application from the theoretical. What if we approached it from the other way around? How can we mine the many methodologies that have developed from career development practice and the exigencies of being in the field? This very question was furthered by Savickas (2003) in moving to advance the field. The presenters foresee a bright future where theory and practice can inform, support, and enlighten each other, thus providing a structural model for others to follow suit in this practice. By sharing the Centerpoint model to a larger audience the authors hope to share insights on its universal application (both to individuals and within global contexts). In doing so, this may help to advance the field and to act as a bridge to a futuristic vision of career development and spark the fire of inspiration in other career practitioners and theorists who are seeking to explain the processes of a larger inclusive population.

Career Development Theory and Model Progression: The Chronology

One must always maintain one's connection to the past and yet ceaselessly pull away from it. To remain in touch with the past requires a love of memory. To remain in touch with the past requires a constant imaginative effort. –Gaston Bachelard (1884-1962) French philosopher and poet

It is essential to begin by examining career development theories and models in order to understand the contextual aspects of progression in the field. In particular, considering aspects of the postmodern theories and approaches that have emerged is vital as they provide the foundation of the field. To simplify, many recognize that the field's initial focus was on the measurement of self through assessment; however with the emergence of humanistic theories after the world war, the aspects of understanding, self exploration and movement to identity emerged. These have shifted from quantitative to a more qualitative and constructivist viewpoint. While acknowledging there is oversimplification in attempting to capture the progression over the last 100 years in two sentences, the authors will focus on the current contextual background over the last decade. There have been 100 years of progress in the field since the early contributions of Parsons, yet Zunker (2006) attests that withstanding this progression, career development theories have been criticized by both students and practitioners since this early period for often lacking practical application.

One approach that has gained broad interest is Chaos Theory, introduced by Bright and Pryor (2005) and Bloch (2005). Bloch (2005) introduces the term *autopoiesis* as a term to suggest the idea that career development is a natural, internal process borne out by the acceptance of career as complex and adaptive. This is similar to a Zen philosophy stance; once an individual accepts the complexity of life then s/he can process and integrate it. This concept is central to the Centerpoint approach and philosophy. The literature on postmodern counseling emphasizes the exploration of thoughts and ideas, both internal and external, which influence career decisions. So, in some respects, we see an integration of what one might deem aspects of spirituality and naturalistic embrace in this theory. In addition, an environmental focus has emerged in other theories. For example, Campbell and Ungar (2004) posit a valuable constructivist approach that fits into a postindustrial society where they encourage clients to continue to explore their environments as they pursue changes to career and life design in a continual manner, rather than as the result of an external crisis. In this way an ongoing, systemic exploratory attitude can help individuals' adaptability and encourage perpetual movement for better coping and fresh perspectives on their unexpected career impasses.

Mitchell, Levin, and Krumboltz (1999) offer in the planned happenstance approach that career counseling has often been laboring under an over-simplified theory for too long and, instead, to accept that it is a complex process that "involves both personal and work-related issues, knowledge, and wisdom about the realities and possibilities of life, and a profound care for the welfare of humankind" (p. 123). This statement was an essential revelation that confronted extant and current approaches that sold clients short in terms of underestimating their complexity as individuals and that, in fact, indecision is not a problem but a way of being open-minded about one's environment.

Less mainstream models also have validity for examination in the postmodern era; the authors feel these merit a review as well. Savickas (2003) emphasized that there are many models that may help the field progress though many have not had the

exposure. For example, Wallace (2009) explores a most interesting feminist existential philosophy applying Simone de Beauvoir's writing to understand and critique the careers of women. This framework has potential implications with ethnic groups and can contribute further on the use of personal story and questions in making career decisions. While this seems a niche area that is far from the more mainstream notation of career theory, its merit is that it emphasizes individual voices and may be an approach that reaches out to the complexity models as much as Chaos Theory in career development has. Wallace also affirmed aspects of career that had been hidden or obscured as well as the complex nature of careers and career decisions. Miller-Tiedeman (1999) used a spiritual approach to career decision making by viewing life as career. This perspective purports that by trusting your inner wisdom, intellectual ability, past experiences, and intuition you can experience your career. As the Centerpoint model is revealed, you will see thematic aspects of these theoretical overviews: cycles, internal and external voice and concept examination, transformation, embracing complexity, and finding voice through individual and group application of the approaches.

Disconnection: The Psyche and Worldview

Look deep into nature, and then you will understand everything better. –Albert Einstein

As noted, over the past 100 years career counselors and practitioners have forged a number of theories and models. In the field of psychotherapy Norcross and Goldfried (2005) confirm the need for integration of the zeitgeist amongst therapist and practitioners. The authors acknowledge that this movement to integration should be able to account for how individuals change on their own and as a result of psychotherapy. This deep desire for connection and movement to a whole is one that gestalt approaches tried to forge, but have only largely been recognized in the recent language of holism and wellness. This discussion takes us to affirming the developmental model still an essential one to integrate.

As Super (1990) and Hershenson (2001) attest, work personality begins to develop during the preschool years, and work competencies, such as work habits, interpersonal skills, and technical skills, begin to be developed in the earlier school years. Work goals and interests are also developed in the later school years. However, the overarching aspects of the individual in his/her environment—coping skills, ability to handle change—are all a component of the holistic vantage. The psychology of work literature is vast in terms of helping individuals to mediate work adjustment, work decisions, and change in the workplace. Thus the question remains, what is the disconnection in terms of the individual's psyche and worldview in light of a number of resources available to support their progress?

Do you recall the book *We've Had a Hundred Years of Psychotherapy and the World's Getting Worse* (Hillman & Ventura, 1992)? The authors essentially confirm that "what we're tuned into, what's coming through us, is, at least in part, the beginning of the articulation of a new theoretical framework that would extend psychotherapy in particular and Western thought in general into the realms of the collective" (p. 60). This was one entreaty to begin to revisit the maladaptive and disconnected.

Koltko-Rivera (2004) has commented much on the aspects of worldview and how individuals must essentially change how they perceive their environment. For example, H. B. Gelatt supports the idea of thinking differently and taking risks. In his article on

Positive Uncertainty he suggests the counselor help people change their way of thinking and alter their future visions. By challenging conventional wisdom and by using natural, intuitive, and new kinds of thinking, counselors can help clients find new and surprising answers to seemingly complex and apparently 'uncharted' problems" (Gelatt, 1992) and to inspire the searing of the connection between the person and change in how they see the world.

In terms of postmodern development, there is a recognition that development occurs across the life span, that context from a systemic perspective is a counseling factor, and that a collaborative dialogue between client and counselor can give meaning and develop action. These ideas have been instrumental to the shaping of a postmodern perspective of career counseling (Brott, 2001). According to Koltko-Rivera (2004) the term worldview comes from the German *Weltanschauung*, meaning a view or perspective on the world or universe "used to describe one's total outlook on life, society, and its institutions" (p. 3). Jung called this a philosophy of life. These authors posit an integrated model of worldviews that is sphere-like and includes an emphasis on the natural world as a critical stimulus to one's experience. Rollins (2009) confirms that there is a growing literature base exploring not only nature's potential for addressing certain behavioral, psychological, and emotional problems, but also the possibility that society's growing disconnect with nature is a major contributor to—if not the direct cause of—many (mental health) problems. This concept of life as a cycle is a central component to the Centerpoint approach.

Transtheoretical Process of Change and Personal Agency

What can we gain by sailing to the moon if we are not able to cross the abyss that separates us from ourselves—this is the most important of all voyages of discovery. —Thomas Merton

The Transtheoretical Model (1998) is a model of intentional change. It focuses on thematic aspects of consciousness raising, self-liberation, self-reevaluation, environmental reevaluation and contingency planning. It has a heightened focus upon trying to synthesize well-counseling theories and related stages to assist clients with change. And, this model focuses on the decision-making process of the individual. The Transtheoretical Model has five specific stages as follows: 1) Pre-contemplation is the stage in which people are not intending to take action in the foreseeable future, 2) Contemplation is the stage in which people are intending to change in the next six months, 3) Preparation is the stage in which people are intending to take action in the immediate future, usually measured as the next month, 4) Action is the stage in which people have made specific overt modifications in their life-styles within the past six months, and 5) Maintenance is the stage in which people are working to prevent relapse but they do not apply change processes as frequently as do people in action (Prochaska & DiClemente, 2005).

Chen (2006) also introduces the related concept of human agency, recognizing the role of human intentionality in the formation and execution of career and vocational action or change. The author confirms that "career counseling that attempts to promote a sense of human agency should draw attention to the multifaceted nature of these intrinsic psychological elements in a person's subjective world" (p. 133). Gelatt (1993) accurately captures aspects of change in his writing on "future-sense." Here he questions, "Why are psychologically normal people overwhelmed by change after years of colliding with it?"

(p. 10). The author continues that "making up one's mind, an essential skill of the past, may now be no more important than a new essential skill of the future—learning how to change one's mind."

Career counseling and development has a potentially different influence on individuals across the lifespan. For adults, help with choosing a career path based on their established belief systems, expectations, lifestyle, or readiness for change is often sought after. It's important to recall that specific life events may alter an individual's career path, such as a sudden change in finances or loss (Duffy & Dik, 2009). These new career paths could burn within these individuals and motivate them to change during this period of challenge. This is where life events meet this Transtheoretical model that might also include counseling interventions to handle more emotive impasses as Schlossberg (1984) and Hopson and Adams (1977) have suggested. As noted in the literature, the transtheoretical process of change continues to forge towards integration. Hansen's (1998) *Integrative Life Planning* or ILP concept embraces these changing contexts. Hansen proposes six critical tasks that are vital but which she views as having received little attention in career development theory and practice. These tasks include: finding work that needs doing in changing global contexts; weaving lives into a meaningful whole; connecting family and work; valuing pluralism and inclusiveness; exploring spirituality and life purpose; and managing personal transitions and organizational change. This is a central theme within the Centerpoint approach; it embraces all the complexities of personal change with discovering passion and purpose regardless of global context, labor market differences or cultural factors.

Smith et al. (2000) furthered insights on interpersonal and personal agency by reinforcing the growing belief that social support is an important contributor to the feelings of personal autonomy and control across the lifespan. They confirm that demoralization occurs "when people consider a desired outcome to be controllable, yet they cannot execute the means to achieve that end" (p. 466). This is certainly an aspect that intertwines with issues of career progression and mobilizing the resources one needs to make changes. Hernandez and Iyengar (2001) also discuss agency in relation to culture and make an important observation that, for example, someone from a more interdependent culture for whom conformity to one's in-group is an integral aspect of the self-system, the boundaries between intrinsic and extrinsic motivation may need to be reconsidered along with the multicultural challenges that inspire others to balance their personal goals with the collective needs of the group. This is another critical insight when career models move to identify alignment to the individual as well as within their social system.

Self Discovery and Change: Moving to Oneself Through Natural Contexts

Spring goes, and the hundred flowers. Spring Comes, and the hundred flowers. My eyes watch things passing, my head fills with years. But when spring has gone not all the flowers follow. Last night a plum branch blossomed by my door. – from *Rebirth* by Man Giac (Early Vietnamese Poet; 1051-1096)

What is often poorly translated in the career literature is that the process of self discovery is a universal one. Essentially, it's not for hire, for outsourcing to a career counselor, but a journey that clients must take for themselves. It is a process and a difficult and arduous task that requires self-examination. What has been overlooked is the central movement to this within certain cultural contexts and the thematic strengths of

confronting these natural cycles of initiation, change, and discovery. When we, for example, examine Native American cultures we see some viable essential movements towards this end. Chovan and Chovan (1985) examined Native American coping skills; Cherokee elders were found to use an intra-psychic way of coping that emphasized acceptance of life circumstances and the movement towards an inward focus of one's energies to maintain harmony and balance externally. The findings of this study support the Native American value orientation for preference of collateral relations and harmony with nature indicated (Garrett, 1999, p. 4). Native American cultural values are centrally used to promote the wellness of Native American clients. The author continues:

FIGURE 1



Medicine Wheel

Medicine, as a Native American cultural reference, implies the very essence of our being, or life force, which exists in all creatures on Mother Earth. To the extent that human beings are viewed as being connected with and interdependent upon all other beings on Mother Earth, wellness depends on the harmonious relationship(s) therein—this is believed to occur through respectful coexistence, through choice and learning to contribute to other living beings in a positive, constructive manner (this too is "medicine"). In Cherokee tradition, for instance, wellness of the mind,

body, spirit, and natural environment are an expression of the proper balance in the relationship of all things. If one disturbs or disrupts the natural balance of relationship, illness may be the result, whether it is expressed in the mind, body, spirit, or natural environment. (Garrett, 1999, p. 4)

Figure 1 shows a synthesized tribal representation of this "medicine" in the image of the medicine wheel. It is circular, with spokes emanating from the center and represents the unending cyclical nature of, and the balance essential to, life. Each quadrant (although some medicine wheels are found to have six or more segments) delineates each of the four directions—North, South, East, and West—and are often also symbolized by different colors as well as animal totems. Different native tribes might represent the medicine wheel differently; what remains essentially similar is the idea that life is a circle and at the center is the eternal fire from which we gain healing, knowledge, and wisdom.

Borg, Bright, and Pryor (2006) confirm that the realities of modern work have called into question some of the traditional practices in career counseling and their theoretical assumptions. The Butterfly model of chaos noted by these authors identifies a cycle of the planned and unplanned that are linked thereby reinforcing the need for skills to deal with "the likely and the contingent" (p. 56). This recently introduced model in the 90's (in terms of career literature) encourages practitioners to develop innovative techniques to assist students to develop positive strategies for thriving in the midst of uncertainty. Pryor and Bright (2007), in a more recent writing, attest to the need for a broader contextual understanding of career development focus in career counseling. They make an important statement that "for too long our scientific framework has led us to simplify, analyse, experiment and predict. Often theories, research and practice in career

development have reflected the same approaches" (p. 61). Likewise, Stone (2007) confirms an organizational strategy for individuals consisting of four tasks in a self-adaptive systems model. This model helps organize the career process into four tasks that afford order by "discovering the order that chaos generates allows us to influence the development of our career self-concepts and tune our environmental scan onto our preferred success" (p. 81). The Chaos Theory approach has also been applied to career-plateaued workers. Duffy (2000) defines a career plateau as a time of change, transition, reevaluation, and reflection. This concept is centrally identified as the Fall and Winter phases of the Centerpoint model highlighted in the latter part of this writing.

Okocha (1998) also confirms the use of naturalistic analogies in career development such as the genogram or occupational tree that helps individuals to visualize how others within their life systems influenced them. The use of a natural representation is something that has a broad understanding and in some ways speaks to our collective unconscious (p. 154). Even the director Alfred Hitchcock used tree rings in the psychological thriller "Vertigo" to represent the collective human experience that we feel in nature. In an interview with Kim Novak, the protagonist of the story, she noted about her experience:

The script was always the most important thing to me and I loved the script. For one thing, I have always admired trees. I just worship them. Think what trees have witnessed, what history, such as living through the Civil War, yet they still survive. I have always felt that part of why they survive is because they don't try to intercede, to advise 'No, that's the wrong way,' or to try and wipe out an army. They stood and observed. When I read that part of the Hitchcock script where Madeleine and Scottie are among the redwoods, she touches the tree rings and says, "Here I was born and here I died. It was only a moment. You took no notice," I got goose-bumps. When it came to shoot that scene, I had goose-bumps. Just touching that old tree was truly moving to me because when you touch these trees, you have such a sense of the passage of time, of history. It's like you're touching the essence, the very substance of life. I remember taking my father to see the redwood forest once. He wept and so did I. He got it in the same way as I do. (Rebello, 2004)

Certainly cinema might be a non-sequitur, however we see the integration of Jungian archetypes and aspects of humanity's role within the cycle of life.

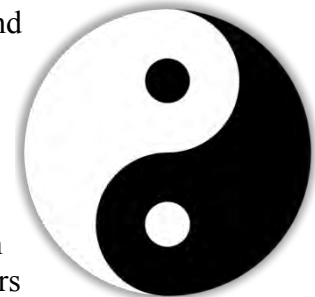
The literature on wellness and spirituality often confirm similar experiences of renewal when reconnecting in natural surroundings. According to Moisselle and McKenzie (2006), research on aboriginal worldviews finds that the circle presents the cyclical and most harmonious pattern of life. The authors confirm it symbolizes "unity, wholeness, continuation, perpetuity, inseparability, completeness, balance, security, equality, comfort and health" (p. 8). These are challenging to Western technological and industrial models that tend to truncate or bring staccato aspects to this flowing cycle.

Ebberwein, Krieschok, Ulven, and Prosser (2004) confirm that adults in transition want counselors who can attend to the big picture. The authors confirm something oft not stated, that "lessons learned from these interviewees suggest that simple instructions for young adults to remember throughout their career journey will not suffice. One must

expect career counseling to be challenging, and one must take an approach that integrates both career and non-career issues" (p. 305).

Moreover, Chen (1998) recognizes in his discussion of Morita therapeutic approaches to career counseling the constructs of 'Yin' and 'Yang' worldview that sees human life as a whole entity—two forces that always co-exist, and they form everything in nature as in human life (see Figure 2). Thoits (2006) suggests that taking a detailed look at the degree to which and the ways in which the majority of people actively construct their lives to be satisfying and rewarding on balance might actually hone our ability to identify the conditions under which a minority of individuals will succumb to cumulative adversity. This focus on personal agency in the stress process is certainly an essential examination over the life course that can have a range of implications to overall functioning. Walker (1992) offers perspective on this in describing the I Ching, which was an early writing that acknowledged that we all have characters that are positive and negative elements such as noted in the 'Yin' and 'Yang' and moving to accept this part of our threshold towards forging a new type of life and living.

FIGURE 2



Yin and Yang

Schultze and Miller (2004) take an existential approach to career counseling by discussing the presence of the human spirit in the lives of all men and women; counselors can help individuals see that they too possess this spirit and the wellspring of strength is provided. These authors also confirm a universality to the statement that "this poetic characteristic is found in everyone no matter the nature of the 'total constellation' of factors that impact any given person" (p. 151). Maglio, Butterfield, and Borgen (2005) continue to expand the boundaries of existential application for career counselors. They pose a provocative question that is well integrated in the Centerpoint model, "Has the person created an internal structure through meaning that can withstand the marketplace's groundlessness, or flux, and create direction, even authenticity?" (p. 89). This model confronts this question directly. The notable biologist Wilson's (1993) conceptualization of the biophilia hypothesis affirms that human history of interaction with the natural environment, now imbedded within the genetic structure, is where the motional attachment to the living world resides. Perhaps this substantiates why clients respond to the Centerpoint model which uses natural cycles and aspects of nature accepted and recognized for centuries.

Transition and Transformation

Always embrace the common humanity that lies at the heart of us all. –Dalai Lama

Zunker (2006) explains how many adults, after choosing original careers, find themselves in transitions such as layoffs and retirement and affected by cognition changes and skill obsolescence. He states that even at this stage in life, skills may need to be assessed and changing values identified. Hopson and Adams (1977) and Hopson (1981) developed a seven phase model of transition that changes with mood and over time. Choosing a career is a lifelong process. According to the National Career Development Association, there are a range of career counseling competencies and

performance indicators that career professionals must consider for client efficacy (NCDA, 1994). The Centerpoint model addresses all of these competencies to include this final culmination of research to validate and further integrate the model into the postmodern compendium of career theories. Certainly the Centerpoint model works to train their staff and counselors on the tenants of these competencies. Busacca's (2002) work in creating a framework for counselor educators sought to identify six major problem categories in career decisions. In this organizational approach, the authors encouraged counselor educators to continue working on methods to tailor this as a way to understand the client's presenting career problems. While this contribution helped as a conceptual tool, it still compartmentalizes through a use of level identifications, so as to still affirm a more hierarchical processing versus egalitarian one.

The Centerpoint model moves to embody the holistic and constructivist model. Busacca (2007) in approaching practitioner considerations confirms that for counselors who use a career construction approach, readiness and self-concept become salient factors in helping clients plan future actions. Essentially, its methodology is "to help clients fit work into their individual identity and lives." Similar to Eastern modalities in counseling such as Morita, the Centerpoint model confirms the term *Arugamama*. *Arugamama* is "a person's lifestyle and attitude of embracing reality as it is without resistance or manipulation, accepting self as one experiences oneself, and living fully in the here and now" (Ishiyama, 2003, p. 219). Ishiyama (2003) notes *Arugamama* corresponds to the metaphor of a willow tree bending and flowing with winds and still remaining alive and rooted in the ground.

Byars-Winston and Fouad (2006) affirm that cultural models of career counseling largely omit aspects of counselor's metacognitive process and to question what is the efficacy of culturally appropriate career counseling. This model in particular places a large responsibility on the counselor to identify their own process in the counseling relationship. Bergmann Lichtenstein and Mendenhall (2002) provide a substantive statement that leads well to the Centerpoint model in affirming that:

...in order to see the kind of transformation that some writers talk about—a transformation of the purpose and scope of individuals' work lives—an acknowledgement of the persistent lack of resources to specific segments of our society needs to be made. And with that acknowledgement, we need to commit to increasing the resource bases of, and offering external opportunities to, those who are actively trying to break through to a new 'complex attractor' of work and career. By providing this kind of support, more and more transitions to positive career spirals will be made possible. The result will be a non-linear improvement, not just for individuals, but for society as a whole. (p. 27)

This observation confirms aspects of a career paradigm that represents a kind of cycle. Herr (1999) identifies the changing emphases in counselor roles, one centering on the counselor's need to increasingly "be able to understand and interpret change processes, the characteristics of intervention in crises and transition and the procedures for planned choice and planned change" (p. 359). This certainly represents the priorities of the Centerpoint model and Centerpoint Career Counselor.

Ways the Centerpoint Model Moves Career Theory and Models Into the Future

Live each season as it passes; breathe the air, drink the drink, taste the fruit, and resign yourself to the influences of each. –Henry David Thoreau

Savickas (2003) wrote specifically about advancing the career counseling field, affirming that to move the profession forward, a few deliverables must be addressed. One central issue to address is a disjunction between theory and practice. Career counselors in the next decade must emphasize research on the "career counseling process." This research on process would be best conducted by teams of practitioners and researchers working collaboratively. These authors seek to meet this challenge.

Inkson and Amundson (2002) explore archetypal metaphors in career development. One of the areas the authors emphasize is career as a sequence of seasons. While the authors present this concept they identify a series of hypothetical questions about this metaphor that are left unresponded to in the literature (withstanding this writing which confirms answers to this in Centerpoint's Model which uses this seasonal approach as a basis for one's movement over a lifetime). The questions by Inkson and Amundson (2002) are as follows:

Like spring, summer, fall, and winter, are there identifiable stages through which each of us progresses? Seasons are different from each other, are predictable, and are inevitable. Do people's lives really pass, as age-stage theorists suggest, through such stages? Do they build subconscious timetables for the passage of the seasons, and if so, are these functional for their career development? Can they, god-like, reorder or repeat the seasons in their own lives? What do such metaphors have to offer our guidance of the young beginner, and of the older worker who may feel that his or her seasons have already passed? What would be the outcome of asking a career protagonist to articulate his or her own sense of seasonality or life cycle? (p. 103)

The subsequent sections explore the Centerpoint model and this central focal point of the life cycle as seasons of passages. Holifield (2010) confirms in exploring work with clients that "the elements of our internal landscapes can sometimes be beautiful and sometimes terrifying. Moreover, that with an attitude of collaboration rather than domination, work is to come into relationship with the turbulent storms, rhythmic cycles and guiding visions of one's psychic life" (p. 29).

Goldman (1992) confirms that qualitative methods tend to be more integrative and holistic. The authors also confirm that qualitative methods tend to be "flexible and adaptable in application to different populations that vary from the mainstream in ethnic or cultural identity, age, learning or other types of disability, life experience, and in general in ways that differ from the groups on whom tests are usually standardized" (p. 620). Parmer and Rush (2003) observe some of the modern limitations of career counseling approaches. They suggest that work is a universal phenomenon that defines who we are in relationship to society and others on the basis of cultural context and that "in global markets, individuals must develop work-related activities that are indigenous to their cultural context" (p. 28). While some adaptations may be evident in terms of labor market resources, the Centerpoint model favors more of the vantage that the

intrinsic search for meaning and identity is universal regardless of context, geographic or otherwise (other diversity identifiers).

As Arthur and McMahon (2005) highlight, the individual is both a system as well as a subsystem with the counselor's capacity to enter into the relationship either in a group specific (emic) view according to diversity characteristics or a more universalistic (etic) position purporting that each person comes from a unique cultural background. Thus this universalistic or etic vantage suggests that career counseling must be flexible enough to address the range of client circumstances. The Centerpoint model most essentially aligns with this perspective. As such it is essential to appropriately approach inner and external influences well. Career counseling can be explored as a part of a much larger system of a human's life (Zunker, 2006).

Savickas (2003) notes one of the gaps in career counseling as the opportunity to make a contribution to the internationalization of the profession. He continues that the "NCDA can do more to assist in the "globalocalization" of career counseling, which means adapting general knowledge about work, workers, and careers to the local language and caring practices of each country." Centerpoint model's universality is largely unrecognized at this point in time but suggests the scope that is needed.

The Centerpoint Model

Seasons is a wise metaphor for the movement of life, I think. It suggests that life is neither a battlefield nor a game of chance but something infinitely richer, more promising, more real. The notion that our lives are like the eternal cycle of the seasons does not deny the struggle or the joy, the loss or the gain, the darkness or the light, but encourages us to embrace it all—and to find in all of it opportunities for growth. – from Let Your Life Speak by Parker J. Palmer

Note: This section gives a very brief description of the Centerpoint model to give the reader a sense of its underlying premises and how it can be of use. The authors apologize for its brevity and look forward to sharing a fuller and more complete explanation in future articles and through a not-yet-published popular press book entitled *The Time Between Dreams: Successfully Navigating Change and Uncertainty in Life and Career* by Carol Vecchio.

The Centerpoint model is a universal approach that is a cyclical and holistic perspective to life and career transitions. It has application to a variety of cultural, social, and geographical contexts. The Centerpoint model helps people navigate change in their lives and find their passion, purpose, and view of life (*Weltanschauung*). It purports that by examining the natural internal process of self-discovery and using the available energy of the individual, a person can find meaning and insight into her/his career transitions. This meaning is then used externally to make life and career decisions and take actions that express the individual's newly found openness to their identity and present experiences.

One of the benefits to this approach is that, on the surface, it seems quite simple and appears extremely accessible. Having used the Natural Cycle of Change™ with tens of thousands over the past 18 years, clients see the model, easily grasp the concepts, and immediately begin to apply them to their own circumstances. They find the idea that their lives and their work go through cycles comforting, affirming, and find that it reflects their personal experiences. Instead of adhering to the messages that bombard them from family, friends, and society as a whole that they need to "keep on the straight and narrow"

or "continually climb the ladder"—a very linear view of life—they recognize that a cyclical model makes much more sense and mirrors what they already intuitively know. As many have stated, "It's a circle, I'm not going to fall off the edge!" The dissonance between their own reality and what they believe "should" be their reality allows them to be open to a new perspective. The fascinating part is that applying a cyclical understanding to our day-to-day lives is not in the least a new idea. In fact, it is an ancient concept that has existed throughout history in quite diverse cultures.

For example, many Native American cultures embrace the ancient, cyclical symbol of the medicine wheel (Figure 1) through which each person can gain a deeper understanding of his/her unique life journey. In Eastern cultures the cyclical *Yin* and *Yang* (Figure 2) signifies a sense of harmony and balance. During the Middle Ages, the Wheel of Fortune, or *Rota Fortunae*, belonged to the goddess Fortuna. She spun it at random and at her whim, changing the positions of those on the wheel so that some suffered great misfortune, others gained windfalls (Strayer, 1989).

In the field of psychology in the early 20th century, Carl Jung tapped into this idea of cycles and proposed that our main task in life is to discover and fulfill our deep innate potential, as an acorn does as it grows into an oak or a caterpillar into a butterfly. He used the term individuation to recognize life as a developmental process through which a person becomes more uniquely individual.

As Jung (1925, p. 128) outlined his typology theory, he used a circular mandala as a visual and referred to it as a compass (see Figure 3). In the 1960s Yale psychologist Daniel J. Levinson (1978), conducted a longitudinal study to understand the patterns of adult development. He referred to the summation of these patterns as the human journey which "follows an underlying, universal pattern" through the seasons of the life cycle (p. 6). In addition to others that will be highlighted further on in the description, Centerpoint integrates Jung's concepts of Thinking/Feeling, Sensation/Intuition as well as Levinson's notions of Life Structure/Life Transition into its model.

The Natural Cycles of Change™ is like having a "map" that reframes the way we perceive and navigate the confusing and uneven terrain of change and transition. While the goal of a linear approach is to arrive at a particular destination, the underlying assumption in a cyclical one is about the journey itself. Instead of living "happily ever after," the aim is continual growth and renewal.

Figure 4 is the visual means by which clients are introduced to the model. It utilizes a seasonal metaphor whereby each phase has the characteristics of a particular season, not that these phases actually occur at that particular time of year. While investigating whether people from climates without four seasons can grasp these concepts, the authors have learned that early education throughout the world commonly introduces children to these ideas. For example, in southern India where the seasons might be described meteorologically as "rainy and dry" or, tongue-in-cheek, as "hot, hotter, and hottest," grade school science classes present pictures of other parts of the world and connect, for instance, the idea of cold and barren to winter.

The top half of the circle, Summer and Fall, tie to Levinson's (1978) definition of Life Structure which includes "participation in the world" (p. 42). The bottom portion,

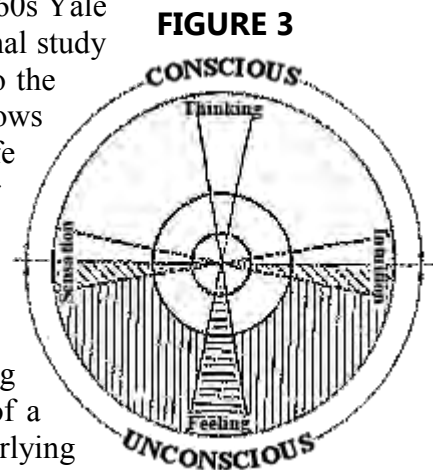
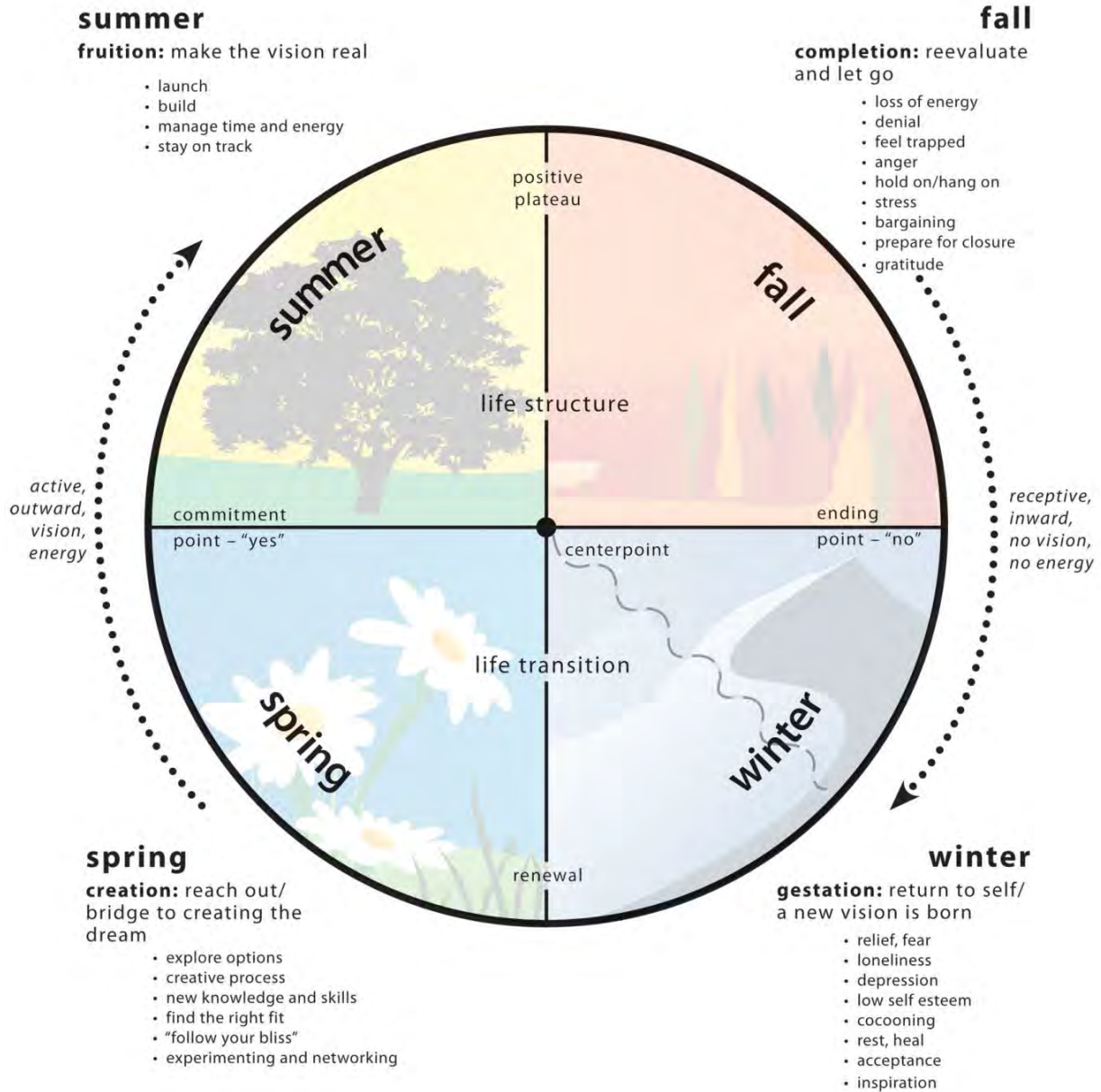


FIGURE 3

Jung's Typology

FIGURE 4

the natural cycles of change™



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Winter and Spring, he describes Life Transition as "creat[ing] a new form of self-in-world" by changing "the fabric of [one's] life" (pp. 36, 42). The arrows indicate that moving between Life Structure and Life Transition occurs in a normal, alternating pattern throughout the adult years. In fact, it is common to find this pattern repeating itself in a major way every 5 to 10 years, thus underscoring the aphorism of the seven-year itch.

Additionally, examining the left side of the cycle which moves from Spring into Summer, there is an active, outward movement from transition to structure. Two things are present: 1) a clear Vision and sense of direction towards a goal, a dream and 2) energy is ample and available to make the Vision a reality. The right side, Fall to Winter, turns inward as structure shifts towards transition. It is a receptive time that is punctuated by no clear Vision and a decreased amount of energy. This oscillation from activity (growth) to receptivity (renewal) and back again is another central tenet of the cyclical approach; it even seems to be built into human physiology. We are awake and we need sleep, we breathe in and we breathe out.

In addition to career which goes through change and travels around the cycle, many other aspects can as well; from the personal macro (e.g., relationships, core self, creativity, family) to the micro (e.g., a specific work project, a squabble over the correct way to squeeze the toothpaste tube, music lessons for the children). The cycle can also be applied to other systems: economies, health care, communities, organizations, teams, etc. When presented this model, career development professionals who assist employees in university settings even applied the changes and shifts occurring for their colleges overall! Complexities do arise, however, since many things change simultaneously. How do we know what to focus on first? It can become so overwhelming that people shut down and give up. The Natural Cycles of Change™ eases the confusion by normalizing change and presenting a tangible road map for how to cope with, learn from, and integrate the transitions one is experiencing.

In sharing the model, we like to start with Summer. Since clients who need assistance tend to have much of their current life in other seasons, it is affirming for them to remember that they have had some successes in the past. For the purposes of this paper, we will describe each "season" quite briefly.

Summer begins at a Commitment Point, a "Yes!" With a clear Vision and abundant energy we select the form that the dream is going to take and immerse ourselves in the experience. Summer is a time of launching, building, and accomplishing the Vision. We face challenges and eventually arrive at a sense of mastery in whatever part of life we're growing. It's common to encounter smaller Mini-Transitions along the way to realizing the dream. At some point the expenditure of energy balances out and we find ourselves in a Positive Plateau. Hudson (1991) defines this as way to "sustain and deepen a successful, functional life structure" (p. 69). As long as the Vision is on target and we have the energy for it, the dream will continue to grow and flourish. Like a garden in full bloom, we harvest the rewards of all the time, attention, and sweat we have invested. Until, of course, the dream no longer fits or is taken away from us. Then it catapults us into Fall.

We know we are in Fall when we are in the same Life Structure but we have lost our drive for it. The dream has died. We have either outgrown the Vision, found it to be different from what we originally thought it would be, or have discovered that something outside of our control has taken it right out from under us. As trees lose their leaves in fall, we also experience loss. This is first noticed as a significant decrease in energy. Our initial reaction to this decline in energy and feeling no clear direction is denial. We want to distance ourselves from looking too closely at what's really occurring. Next comes anger, either inwardly-directed as evidenced by self-critical behavior or focused outwardly which takes the form of feeling victimized and trapped. The person who

cannot help themselves from continually complaining and venting typifies outwardly directed anger.

As we continue to experience the stages of grieving that Kübler-Ross (1969) delineated in her groundbreaking work, bargaining comes into play. We search for something outside of ourselves, a knight in shining armor, to come to the rescue so that we can easily and without much pain jump into the next chapter of our lives. One problem arises, however. Our former dream is gone and we don't have a new one to replace it. Thus whatever choice we make doesn't have a firm foundation to it. We are trying to recreate the old structure. That will work if we still have passion for the overall Vision. If not, then it's just a Quick Fix with us trying to be back in Summer. Since we don't have a Vision or the energy, the attempt ends up fruitless. We have to arrive at an Ending Point in order to let go and complete this chapter. In a way this is another commitment, this time to saying no instead of yes. Because Fall can be a stressful time, health issues often arise—our own or someone else's—or some other type of Wake-up Call to grab our attention and allow us to say "No!"

On coming to an Ending Point, letting go, and being able to leave the old structure behind, we enter Winter. In nature, winter fields lie fallow to regain nutrients and trees which look dead above ground teem with activity under the surface. For those in transition, Winter is the Time Between Dreams™ where we know what we don't want but we don't know what we do want. Bridges (1980) refers to this time as the neutral zone and Hudson (1991) as cocooning. In general, however, we are not taught how to navigate this phase in our lives. In this fast-paced, take-charge, Nike "Just Do It" world there is not a lot of support for not having energy and direction or for needing help and support.

There are two distinct, yet permeable, segments in Winter as illustrated by the dotted squiggly line in Figure 4. The first is a continuation of the letting go process; the second is where we uncover passion and find a clear, compelling Vision for the future.

Following the Ending Point we typically feel relief. At last we have made a decision and we no longer feel stressed and pulled in multiple directions at once. If this is a major transition and life shift, the relief can turn into anxiety after a relatively short interval since time continues to tick away and we are still unsure about our next steps.

The next stage that Kübler-Ross (1969) outlines in the grieving process is depression. In the Natural Cycles of Change™, this is defined as a developmental depression where our emotional reaction is a direct result of our current life experiences as contrasted with a clinical one. A developmental depression seems to play an important role in transition: we have less energy available thus, in effect, supporting us to slow down, rest like nature itself does in winter. It also allows us to tune into our inner process so we can listen in a more heightened way to our feelings. Emotions play an essential role in Winter; they are the conduit by which insights, learning, and growth surface. They can also be scary and overwhelming. Many adult clients describe feeling like teenagers again, with all the insecurities and lack of confidence that is part of that stage of life. As career counselors we need to create enough safety for people to explore their emotions and be able to heal some of the issues that are getting in the way of their making healthy decisions during their transitions.

As we listen to our inner wisdom in Winter, we also explore what makes us unique human beings with our specific passions, talents, preferences, and dreams. Each journey through this season allows us to let go of what's too small in us and what is

stopping us from being fully alive. And, every time we go through Winter we reconnect with what makes us each distinctive and one-of-a-kind creations so that we can be more fully ourselves in the world.

It is in the second phase of Winter that we define and embrace our Vision for what's next; this is the acceptance stage of the grieving process. The Vision is a description of what we ideally want for whatever part of our life that is changing. Instead of delineating specific job titles or industries, we use a narrative approach to express and articulate the Vision in a very detailed, specific way. It's not sufficient to identify general work skills, i.e., teaching, writing, managing. We need to delve into and learn all about what makes us "come alive." In Winter we must dream big and excavate all of the essential pieces of who we are. Then, and only then, are we ready to explore what in the world fits that description.

At the Renewal Point we relate to the transition differently. No longer are we overwhelmed and insecure; here our sense of self-worth is strengthened. In a deeper way we own who we are. As these shifts occur, our energy begins to return just as the sap begins to rise in the trees in springtime. Again, we can view this as another type of Commitment Point; this time it's a commitment to who we are.

Spring is the bridge between one's personal Vision and the form that it will take in the world. An inherently creative process, we use the Vision as a compass which points us towards certain paths. It is here we can begin the adventure to uncover the form, i.e., career, relationship, project, etc., that the Vision will ultimately take. This is our opportunity to explore and gather information on the many options available to us by using skills like networking, researching, experimenting and trying things out.

As we uncover opportunities in Spring we may realize that there are some gaps still remaining. For instance, maybe our Vision is not quite as specific as we had believed it was or, as we are exploring, we find some internal obstacles getting in our way that need to be revisited. We call this experience the Slosh since it tosses us back into Winter for a bit to work out what's still missing.

Earlier we mentioned the Mini-Transitions that often occur in Summer. In effect, each season can have its own smaller cycles. In Fall we call them Holding Structures, a temporary plan(s) to prepare for the possibility of a cold, long Winter. It allows us to let go and close out a chapter on our own terms. When we finally leave something and pass the Ending Point, we can create Transition Structures in Winter which provide us the time, energy, and minimal financial resources we need so we can step back to find a new Vision. Many clients find the idea of Transition Structures quite freeing because it is a conscious choice to take a step away from the rat race and find time for renewal. In making this a conscious choice, they are able to let go of the fear of getting trapped in a lower level job or salary. Spring also has its interim plan(s) called Exploratory Structures. During this phase we take the time to delve into the best fit between ourselves and our Vision.

There are a number of guidelines for working with the Natural Cycles of Change™; here we will list the most significant ones. First, in being able to have a visual representation of a cyclical approach to change and transition, people fully and easily grasp the idea that what they are going through is natural and normal. This model has been shared with a variety of populations, e.g., white collar professionals, domestic violence victims, those in academia, truck drivers and other blue/pink collar workers,

those from other countries, and outplaced employees. Without exception, they have all found this cyclical approach to resonate with what they intuitively know about how life unfolds and it has given them tools to make positive choices.

A second guideline is that energy is always available for the next, immediate step. If we just take the time to check in with ourselves and listen to what we are feeling and needing in the moment, the information is there for what will continue to move us forward. We need to be where we are. We get stuck when we try to go back to where we were or attempt to jump into the future before we're ready. Related to that, if it ever does become confusing, overwhelming, scary, or anxious it simply means we're trying to skip something. We're endeavoring to be further along the path than we actually are. We encourage clients to use this stuckness as another clue in the process. Instead of castigating ourselves for not being where we think we *should* be, put the overwhelmed feelings into a new and different framework. Use them as a signpost on the path which reminds us to ask the question, "What do we have energy for?" (See second guideline.)

Last, but not insignificant, all of us need help and support along the way. There is nothing so calming as the realization that others are experiencing the same confusing feelings. As career counselors we assist people in transition who are feeling uncertain about themselves and their direction in life. Sharing the Cycles of Change's cyclical and natural approach with others gives us another means to lend support and hope to them. It is an additional tool to help clients derive understanding from chaos. It encourages them to make heart-based, internal choices that create passionate, meaningful lives.

Vignettes Overview

*The fire rises in me,
and lights up my heart.
Like the sun!
Like the golden disk!
Opening, expanding, radiant
Yes!
a flame!*

*I say again:
I don't know
what to say!*

*I'd fall silent
If only I could
but this marvel
makes my heart leap,
it leaves me open mouthed
like a fool,*

*urging me
to summon words
from my silence.*

—Symeon the New Theologian, Greek (949-1032)

Bloch (2005) affirms the need to "foster studies that use case study and other qualitative methodologies to develop picture of how... counselors can arrive at approaches that are more and more useful and still recognize the uniqueness of each individual" (p. 205). The following vignettes capture this qualitative strategy versus the often quantifying approach that largely misses what Charland (1999) refers to as *metatonia* or to think beyond, having another mind towards new areas of possibility. Charland also confirms the difference between the Greek's describing time as *chronos*, which can be counted and measured by duration, and *kairos*, which refers to the quality and fullness of time as measured by its depth, which is the goal of many seekers. For those who pursue the Centerpoint model as in the vignettes below, *kairos* is what they will find.

This section of the article presents the following vignettes applying the Centerpoint model and theory. The purpose of this section is to show how the Centerpoint model can provide individuals a central link to congruence within themselves as well as larger connections to work and life roles. This could be a good integration into a counselor education program, querying students their impressions of the cases, what aspects converge with their own career development. See Appendix, Table 1 for questions posed to the individuals for the following vignettes.

Vignette #1: Karin

Between stimulus and response, there is a space. In that space lies our freedom and power to choose our response. In our response lies our growth and freedom. –Viktor E. Frankl

Finding Centerpoint felt like the end of a long personal journey in search of a constructive perspective on life's changes. At the same time, it was the start of a HUGE growth process. When I graduated last fall from the University of Vienna, I decided to look for an internship in the U.S. I wanted this opportunity to give me the time to figure out my next career steps and help me explore the field of career counseling. From the second I discovered Centerpoint's holistic approach, I instantly knew I wanted to be around the people who developed this tool.

I was always fascinated by and eager to explore the nature of change and the challenges that arise from it. Times of transition are most definitely uncertain and scary, but at the same time unavoidable. I wondered why there was a lack of practical perspectives that help shift the focus on accepting what you cannot avoid (namely that change occurs and that it has a huge impact in our everyday life) and trying to understand it as necessary for growth.

Learning about the natural cycles of change helped me realize what we all have in common when we go through transitions. It is a great framework to get a grasp on the different stages in which change occurs. The analogy and concept of seasons makes it very easy to access. I am now able to see the challenges and the learning objectives of each season. A lot of Centerpoint's clients are amazed by how much we "know about their situation" by just pointing out where they are in the cycle.

Now that I understand how the process works, I can work with it and not against it. What I mean by that is that I manage my energy more wisely. I realize better when I try to force things and need to be gentler when my body tells me to pause. Journaling helps me realize that when I don't have energy and focus, it is not the best time to take big steps. When I have a clear vision that I am working towards, there is no way of going

down the wrong path. I feel like being in charge more. Using the natural cycles of change as a tool, I feel empowered and equipped to accept the challenges and listen to the lessons I learn.

Having a tool that helps navigate transitions empowers me, deepens and enriches my everyday life. I am committed to sharing this wisdom which will help shift perspectives to a healthier view of change as a natural part of life. From my experience in applying the cycle to many areas of my life, I feel it is a very effective tool in the career management process. I also feel that sharing this perspective can create a huge impact on how people deal with change. Thanks to its intercultural applicability and universal approach, I would highly recommend it be included in academic curricula in the field of career counseling.

Vignette #2: Rhonda

Come, seek, for search is the foundation of fortune: every success depends upon focusing the heart. –Rumi

It's been 11 years since my first meeting with Centerpoint where I learned about their approach to career planning. At that point in time I was very dissatisfied with my job and approaching burnout. I decided to attend Centerpoint's four-day retreat which was an intensive experience that gave me a framework to understand my history, celebrate my strengths and live my life and career in the ~~now~~ "now."

One of the most important things I identify with in the model is its cyclical nature and the specific actions I can take based on where I am in the cycle. Throughout my life and career over the last 11 years I refer back to the cycle to look at where I am and what I can do to take care of myself. As an example, each time I have been in Winter around my career, I have made sure I took time to rest and regenerate until I had the energy to move to Spring. I also knew when it was time to leave my career, retire and take the time to renew and rejuvenate. I then took a year off which seemed risky at the time but the cycle gave me the tools to make decisions that brought passion, excitement and energy to my career and life.

My cultural background as an African American woman has been focused on having long term sustainable work, doing whatever it takes to get the job done and having a job, whatever the personal cost. The model taught me the importance of actually loving the work I do, taking the time to exploring options that fit for me and learning as much as I can about myself. Since the Centerpoint retreat I have been very excited about continual learning and have attended multiple workshops and university programs that are in alignment with the Centerpoint model.

Centerpoint's model is unique from other programs I have attended due to its focus on the cyclical perspective. It's an approach that I can use all the time as I address life and career issues. I view my experience with Centerpoint as the cornerstone in my foundation that has allowed me to love what I do and create a rich, joyful life.

Implications for Further Consideration

It all depends on how we look at things, and not on how things are in themselves. The least of things with a meaning is worth more in life than the greatest of things without it. –Carl Jung

What many career models, theories, and approaches essentially miss is this integration of internal and external factors. As well, another opportunity missed has been

largely a reeducation of individuals' expectations in work as a component of their overall functioning in life roles. Essentially, this overlooked opportunity often unintentionally perpetuates a linearity that does not foster the necessary metacognitive skills and rigor incumbent in the client or participant in this process. As Jarvis (2010) affirms, the career paradigm shift of present, moves from topics of choosing, occupation, work and information to those of learning, skills, life and imagination. Notably, this is a strength of the Centerpoint model; it has essentially been presented this way for nearly 20 years focusing on these more dynamic responsibilities of the person's career journey. For example, we recognize that jobs that people may pursue will be created rather than entered into—a much different shift in societal backdrop than ever before.

Brand (1969) the notable futurist and environmental movement organizer created buttons that asked "Why haven't we seen a picture of the Whole Earth?" that provoked thought in the often fractured 60s as a cry to bring people together in a common endeavor of social purpose. The resonating question for career counseling and development is "Why haven't we seen a picture of a model of career development that aptly pictures the whole person?" We loosely use the term gestalt in counseling circles but are we actually offering this gestalt to our clients? To be whole is a challenge. We know the progression of time, maturity, education, development, socialization, experience, experience, chance factors, and serendipity in the career process can look essentially different amongst individuals. Yet when we gather academics, practitioners, and others who work in career counseling and development we must also realize that many viable models such as the Centerpoint model need advancing and indeed, astutely fill the gaps of holism in the field.

Brand (1969) was discouraged that many institutions at the time had failed to appropriately and effectively develop individuals and human resources. Brand said of his disappointment that "in response to this dilemma and to these gains a realm of intimate, personal power is developing—power of the individual to conduct his own education, find his own inspiration, shape his own environment, and share his adventure with whoever is interested." This forecasting from the 60s has transpired in many ways that we can reflect on today, in the year 2011. Currently the tools might include technology, but the individual is still the conduit for this exploration and responsibility. The Centerpoint model moves to affirm this support of individuals to move towards themselves, and in turn, transform their lives, communities, and larger global community. This is no less an important crossroads. As Myers and Briggs worked in the aftermath of such destruction during the World Wars to create an assessment (Myers-Briggs Type Indicator) that would help individuals more align with their capacity (hoping that perhaps that this knowing oneself well would afford individuals to be creative vs. destructive), then Centerpoint affords us this model that is in essence an answer to the present day's cry—individually and socially. It is a pathway for reconnection from disconnection.

Rogers (1961) furthered a centricity on humanity and congruence through the humanistic movement in the 40s and 50s. Brand was noting this type of congruence as well during the 60s. Brott (2001) has further validated the individual through the constructivist approach identifying voice and story in this fourth wave of movement in career counseling. So is the question of relevance another opportunity to seize this opening for individual efficacy towards further needed individual development? Is the Centerpoint model the fifth wave that integrates the person, a range of interventions that

forge imagination thus addressing the gaps in previous movements? If individuals had the capacity to tap further into this model on a more global vs. regional level, it might be another movement (such as previously noted) to continue to build upon reconciling individual meaning, passion, worldview, imagination, and purpose. The potential positive implications to our larger global and social environment in this enlightenment would be vast. Let's move from the postmodern delineations that largely overlook any reference to nature and our natural selves. Let's welcome the sensibility of returning to the fire within—the individual aligned with nature who moves in similar cycles which are endured, embraced, and imagined. Let's recognize that the smoldering ember can grow into a roaring fire providing light to see and then, again, lie dormant until readiness is sparked anew.

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Appendix

Table 1. Questions posed and demonstrative exercises offered to individuals highlighted in vignette:

With what about the model do you identify most?	What about the model diverges and/or converges as compared to your cultural background(s)?
Is the analogy of seasons rich from your perspective?	Does the cycle aptly address both the personal and the professional? Does it allow you to explore the multiple roles that you play?
View as consumer of model: How does it compare with other career approaches you've used? Are your experiences with the model similar/dissimilar to the other approaches?	Talk about and reflect on your own process of transition. What are your specific experiences of going through it?
Write a letter to yourself, as though you were another person. How did this perspective change your life? What lessons have you personally learned through the process?	