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Career counselling and positive psychology in the 21st century:
New constructs and measures for evaluating the effectiveness of intervention

In the postmodern era, individuals are facing new challenges for career management and life management arising from the complexity of the current world of work. This article discusses the importance of individual resources in a positive psychology framework, introducing a new concept called Positive Lifelong Management: Self and Relationship (Di Fabio, 2014g). Subsequently, the article explores career counselling accountability and the related issue of evaluation of intervention effectiveness from a quali+quanti perspective in the positive framework, suggesting new guidelines for the 21st century and describing new measures of effectiveness.

Key words: career counselling, positive psychology, evaluation of the effectiveness of intervention, accountability, positive life management.

Introduction

In the postmodern era, societies are becoming increasingly complex and unstable. The world of work is constantly changing. In this framework, greater flexibility is required for individuals to deal with an increasing number of career transitions during their working lives (Savickas, 2011a). While in the 20th century workers developed careers within stable organisations, in the 21st century, organisations are more fluid. Career is no longer related to an organisation but increasingly belongs to a worker (Duarte, 2014). Workers must make decisions about careers more frequently than in the past. Interests, values and goals are fundamental career factors within the personal success formula proposed by Savickas (2011a), and individuals' achievement of a successful life (Di Fabio, 2014d) is imbued with personal meanings. In the 21st century, workers need to develop knowledge and skills continuously, to exhibit flexibility, to maintain high levels of employability, to be open to change and to develop their own career adaptability (Savickas, 2011a).

Thus, in the 21st century we can no longer refer to career development but rather to career management (Savickas, 2011a, 2013), for individuals are fully responsible for shaping their lives and accountable for their career decisions. In career management, it is no longer essential to choose but to construct (Savickas, 2011). The concept of Self is fundamental. Self-construction is achieved through social construction and co-construction through collaboration with the social group and the community (Savickas, 2011b). Furthermore, the postmodern era is characterised by the deregulation of life paths and the increasing pluralisation of both occupational and personal trajectories (Guichard, 2013; Savickas, 2013). Hence, it is fundamental to consider the interconnection between work activities and other dimensions of the person's life (Guichard, 2004, 2009). The challenges of career management (Savickas, 2011a) and life management (Guichard, 2013) are intertwined. The challenge for career counsellors is to progress from helping people develop careers to helping people construct lives through work and relationships (Richardson, 2012) – the major social contexts. Working is an inherently relational act (Blustein, 2011), in which each decision, experience and interaction with the world of work is understood, influenced and shaped by relationships. It follows, then, that the shift from a Career project to a Life project is an inherently relational act (Di Fabio, 2014d), and that individuals are fully responsible for the direction of both their professional and their personal lives (Guichard, 2013).

The positive perspective

In the contemporary career environment characterised by insecurity and continuing changes, it is essential to adopt a preventive perspective (Hage et al., 2007; Kenny & Hage, 2009) centred on the promotion of resources for positive development (Di Fabio, 2014f; Kenny, 2014). Preventive programs are focused on enhancing the protective factors that increase the probability of positive outcomes and on reducing the risk factors (Hage et al., 2007; Kenny & Hage, 2009). The preventive perspective is more effective when the efforts to enhance resources are combined with the efforts to reduce risks (Hage et al., 2007; Kenny & Hage, 2009), the ultimate goal being to build individual strengths (Di Fabio, 2014e, 2014f; Di Fabio, Bernaud, & Loarer, forthcoming; Di Fabio & Kenny, 2011; Di Fabio & Saklosfke, 2014a, 2014b).

In this framework of resources promotion, positive psychology has focused on the principal goal of well-being and mental health, thereby relying on the salutogenic model rather than on the pathogenic model (Antonowsky, 1987ab). In the positive psychology perspective, hedonic well-being and eudaimonic well-being (Ryan & Deci, 2001; Ryff & Singer, 2008; Waterman et al., 2010) are distinguished. The hedonic approach focuses on happiness and defines well-being in terms of pleasure attainment and pain avoidance. The eudaimonic approach focuses on meaning and self-realisation, defining well-being in terms of the degree to which a person

is fully functioning (Ryan & Deci, 2001). It is possible also to distinguish between subjective well-being (SWB; Kahneman, Diener, & Schwarz, 1999) and psychological well-being (PWB; Ryff & Singer, 2008). Subjective well-being refers to the hedonic approach and is composed of an affective component, characterised by the prevalence of positive emotions over negative emotions, and of a cognitive component of evaluation as life satisfaction. Psychological well-being refers to the eudaimonic approach and regards well-being as relative to optimal functioning and self-realisation, focusing on resources and strengths (Waterman et al., 2010).

In the eudaimonic well-being perspective, the importance of complex and significant objectives for the individual and society is underlined, including the social and collective dimension (Delle Fave, 2014; Waterman et al., 2010). Vázquez, Hervás and Ho (2006) point out that in the definition of eudaimonic well-being three relevant and complementary models are of importance: Ryff's multidimensional model of psychological well-being (Ryff, 1995), Seligman's model of the three ways to happiness (Seligman, 2002) and Deci and Ryan's motivational model of well-being (Deci & Ryan, 2000).

The multidimensional model of psychological well-being (Ryff, 1995) includes six eudaimonic elements: self-acceptance, the establishment of quality ties to others, a sense of autonomy in thought and action, the ability to manage complex environments to suit personal needs and values, the pursuit of meaningful goals and a sense of purpose in life, and continued growth and development as a person. Seligman's model of the three ways to happiness (Seligman, 2002) underlines a pleasant life, including an increase in positive emotions about the past, the present and the future; an engaged life, with putting personal strengths into action in order to develop a greater number of positive experiences in daily practice; and a meaningful life, comprising the vital meaning and development of objectives that go beyond oneself. Deci and Ryan's motivational model of well-being (Deci & Ryan, 2000) assumes that healthy psychological functioning is based on the adequate satisfaction of basic psychological needs (i.e., autonomy, entailment, competence) and on the system of intrinsic objectives coherent with one's own interests and values.

Personal resources are considered protective factors also in the Positive Youth Development perspective (PYD; Catalano, Berglund, Ryan, Lonczak, & Hawkins, 2004; Kenny, Di Fabio, & Minor, 2014; Kozan, Di Fabio, Blustein, & Kenny, 2014; Lerner et al., 2005), which focuses on the development of young people's strengths and potential to proactively face the complexity of the postmodern era (Di Fabio & Kenny, forthcoming). In addition to the Positive Youth Development perspective, the Positive Adult Development (PAD; Commons, 2002; Helson & Srivastava, 2001) emphasises individual positive development that begins in late adolescence and continues throughout lifetime. The focus is on individuals' ability to adapt to the changes and challenges of life by improving the quality of life (Commons, 2002, Helson & Srivastava, 2001). Another perspective is the Positive Lifelong Development (PLD; Colby & Damon, 1992) for successful lifelong development of

the individual based upon personal positive aspects and strengths that enable one to achieve and maintain an optimal state of health and quality of life (Colby & Damon, 1992). The current reflection on career management (Savickas, 2013) and life management (Guichard, 2013) as fundamental challenges for the optimal management of complexity brings the importance of the dialectic of Self in relationship (Di Fabio, 2014d) into focus. In this framework, a new concept – Positive Lifelong Management: Self and Relationship (PLM, Di Fabio, 2014g) – has been introduced.

PLM refers to the development of individuals' strengths, potentials and varied talents from the perspective of lifespan and the positive dialectic of the self in relationship. This new concept addresses the promotion of effective and lifelong self- and relational management across numerous personal and professional transitions and complex challenges of 21st-century life. PLM recognises the important role of two key postmodern meta-competencies, i.e. adaptability (Savickas, 2001, 2013) and identity (Guichard, 2005, 2013). These are fundamental in attaining the identitarian purposeful awareness (Di Fabio, 2014c, forthcoming h) expressive of the Authentic Self (Di Fabio, 2014c, forthcoming h). According to the concept of PLM (Di Fabio, 2014g) as a strongly preventive perspective (Hage et al., 2007; Kenny & Hage, 2009), it is important to consider the relevance of building individual strengths (Di Fabio, forthcoming c; Di Fabio & Blustein, 2010; Di Fabio & Kenny, 2011, 2012a; Di Fabio & Palazzeschi, 2012; Di Fabio, Palazzeschi, & Bar-On, 2012; Di Fabio, Palazzeschi, Asulin-Peretz, & Gati, 2013; Kenny et al., 2014) and relational strengths (Blustein, 2009, 2011; Di Fabio & Kenny, 2012b) to promote positive lifelong management and wellness (Di Fabio, 2014f; Di Fabio & Kenny, forthcoming).

Accountability and evaluation of the effectiveness of intervention for the 21st century

In the 21st century, career counselling interventions are basically tantamount to life-design counselling (Savickas et al., 2009), with the principal aim to facilitate careful reflection by individuals so as to develop a stable sense of identity in order to successfully adapt to ever-changing life and workplaces (Guichard, 2005, 2013; Savickas, 2005, 2013). For this reason, current paradigmatic practices employ narration (Savickas, 2001, 2005, 2011a, 2013), as expressed in narrative counselling (Savickas, 2011) and dialogue interaction (Guichard, 2013) to assist in coping with the challenges of a fluid society. The aim of narrative interventions is to facilitate working through individuals' problems, which results in a reflexive ability to construct meaningful purposes for themselves and society (Savickas, 2011; Guichard, 2013). Fostering such awareness requires a narrative shift in the approach to vocational behaviour and re-conceptualises individuals as storied beings instead of considering them holders of static traits (Savickas, 2005). Whereas modernistic career interventions and career counselling traditionally utilised a person-environment

matching model as the dominant paradigm (Holland, 1997), the postmodern paradigm calls for a narrative assessment and story-based interventions (Savickas, 2011). Life-design counsellors are supposed to help clients give a meaning to their own personal and professional lives through the construction of their own Selves as stories (Guichard, 2013; Savickas, 2005, 2011a; Savickas et al., 2009). In this narrative perspective, 21st-century counselling is a process in which career is constructed through narration, and stories are the instruments to construct identity (Hartung, 2010b, 2013; Hartung & Subich, 2011; Rehfuss, 2009; Savickas, 2011a; Savickas et al., 2009).

In this theoretical framework for the interventions for the 21st century, Guichard (2013) distinguishes three principal forms of interventions: information, guidance and dialogue. Information aims to enable individuals to find significant and reliable information in relation to the world of work. Guidance aims to develop clients' employability to promote the construction of adaptable vocational self-concepts. Dialogue aims to help individuals construct their own life meanings. Dialogue interventions aim to help clients individuate the principal future perspectives that currently make their lives meaningful. They seek to assist clients in reflecting on what they want to accomplish in various contexts of their lives, what their past goals were and what they want to achieve in the future (Guichard, 2013). In dialogue career counselling interventions, individuals construct their lives through narration and are considered fully responsible for the future direction of their lives. These types of differentiated interventions form a continuum but do not exclude each other (Di Fabio, forthcoming b).

The economic crisis framework of the 21st century has mandated accountability to provide effective career interventions without wasting limited available resources (Whiston, 1996, 2001). Accountability entails attending to the verification of the effectiveness of interventions (Whiston, 2001). The study of the effectiveness of interventions is a traditional research topic in the career counselling literature (Brown et al., 2003; Di Fabio, Bernaud, & Kenny, 2013; Heppner & Heppner, 2003; Oliver & Spokane; 1988; Whiston, Brecheisen, & Stephens, 2003; Whiston, Sexton, & Lasoff, 1998). The contemporary context now requires using multiple measures from multiple perspectives in order to assess effectiveness (Whiston, 2008). Whiston (2008) highlights the value of combining various measures, such as performance measures and quantitative self-report measures, to evaluate clients' career decision-making self-efficacy and career decision-making abilities. Often, only quantitative measures are used. But life-design counselling is intrinsically qualitative. Given this, qualitative measures focused on measuring narrative change (Blustein, Kenna, Murphy, Devoy, & DeWine, 2005) have been devised. To increase the validity of the evaluation of intervention effectiveness, a new quali+quanti perspective combining two different modalities has been introduced recently (Di Fabio, 2012; Maree, 2012). This perspective entails a shift from using only scores to using [scores and] stories to evaluate career interventions (Di Fabio, 2014g).

This new perspective on evaluation is based on the use of specific qualitative tools that are combined with quantitative tools for the evaluation of the effectiveness of interventions (Di Fabio, 2012; Maree, 2012). Such an approach is indispensable since the new narrative paradigms require a qualitative evaluation of the effectiveness of narrative career counselling interventions (Di Fabio, 2012, 2013; Di Fabio & Maree, 2013b; Rehfuss, 2009; Rehfuss & Di Fabio, 2012) because the traditional quantitative tools are not able to measure the qualitative changes in self-narratives (Rehfuss & Di Fabio, 2012). Contemporary career intervention models have created the necessity for qualitative instruments specifically developed to identify changes in clients' narratives. The need to assess the effectiveness of narrative interventions has resulted in the development of specific narrative tools, such as the *Future Career Autobiography* (FCA; Rehfuss, 2009), to detect the qualitative changes in the narratives of individuals before and after career counselling interventions.

Following the FCA (Rehfuss, 2009), other narrative measures have been developed to measure the effectiveness of life-design interventions. Two of them are the *Career Counselling Innovative Outcomes* coding system (CCIO; Di Fabio, forthcoming a) and the *Life Adaptability Qualitative Measure* (LAQuM; Di Fabio, forthcoming e).

At the same time, quantitative measures that are more consistent with the narrative intervention approaches and goals are urgently called for. This results in the need to consider techniques that go beyond the more traditional measures to verify the effectiveness of career intervention in terms of increased client career decision-making self-efficacy and decreased career decision-making difficulties (Whiston, 2008; Di Fabio, 2014g). It is opportune to consider measures that assess the core self-evaluation as a positive self-concept; adaptability as individual readiness, in terms of resources, to face up to and anticipate career development tasks and occupational transitions; and employability as individual self-perceptions of being employable. The positive psychology perspective recommends using quantitative variables both in the more traditional hedonic perspective and in the new, promising eudaimonic perspective (Ryan & Deci, 2001; Ryff & Singer, 2008; Waterman et al., 2010). Related to the more traditional hedonic perspective, intervention outcomes are viewed as positive and negative affects related to positive and negative emotions (Watson, Clark, & Tellegen, 1988) and life satisfaction as a cognitive component of evaluation (Diener, Emmons, Larsen, & Griffin, 1985). Related to the traditional eudaimonic perspective, intervention outcomes are assessed using quantitative variables that express well-being in terms of meaning and self-realisation (Waterman et al., 2010). These positive outcomes are more consistent with the expected outcomes of narrative counselling interventions aimed at helping individuals construct their own life meaning (Savickas, 2011; Guichard, 2013) attuned to their Authentic Selves (Di Fabio, 2014b, forthcoming h).

To better evaluate the effectiveness of career interventions, guidelines for accountability in the 21st century have been developed (Di Fabio, 2014a). The guidelines are the following:

1) The Pillar of Accountability (Di Fabio, 2014g; Whiston, 1996, 2001).
2) Attention to the choice of outcome criteria to evaluate effective career counselling: effective outcomes in relation to different interventions, the use of multiple measures from multiple perspectives (Di Fabio, 2014g; Whiston, 1996, 2008).
3) A new paradigm and, consequently, new perspectives for the 21st century: the evolution of career intervention assessment from scores on psychometric scales to scores and stories (Di Fabio, 2014g; Maree & Di Fabio, forthcoming; McMahon & Patton, 2012).
4) Moving from tradition to innovation in a quali+quanti perspective (Di Fabio, 2012, 2014g; Di Fabio & Maree, 2013a; Maree, 2012).
5) The need for new qualitative measures to detect narrative change (Hartung, 2010a, 2010b, 2013; Rehfuss, 2009; Rehfuss & Di Fabio, 2012).
6) The need to consider new quantitatively derived evidence of outcomes, more congruent with new 21st-century narrative and life design interventions (Di Fabio, forthcoming j).
7) The need for new intervention methodologies compatible with accountability principles (less cost+effectiveness) (Di Fabio, 2012; Di Fabio & Maree, 2012, 2013; Whiston, 1996, 2001).
8) Different outcome criteria adapted to differential intervention goals based on the new intervention taxonomy of Guichard (2013) (information, guidance, dialogue) to verify the effectiveness of intervention (Di Fabio, forthcoming j).
9) The need for a positive psychology perspective in career management/life management: positive information, positive guidance, positive dialogue to enhance individual strengths and self-attunement (Di Fabio, 2014c, 2014g).
10) The consequent need to use positive psychology goals to verify the effectiveness of the intervention (Di Fabio, 2014g, forthcoming j).

New qualitative instruments for evaluating the effectiveness of 21st-century career interventions

In this section, the recently developed qualitative tools to evaluate the effectiveness of narrative interventions are described.

The *Career Counselling Innovative Outcomes* (CCIO; Di Fabio, forthcoming a) was conceptualised following a review of the Innovative Moment Coding System used in psychotherapy (Gonçalves, Ribeiro, Mendes, Matos, & Santos, 2011) and its application in career construction counselling (Cardoso, Silva, Gonçalves, & Duarte, 2014). While the Innovative Moments Coding System is used to monitor the process of change during the psychotherapeutic intervention (Gonçalves et al.,

2011) and during the career construction counselling intervention (Cardoso et al., 2014), the CCIO is a tool designed to analyse specific narratives produced before and after the life design-counselling intervention. The CCIO is comprised of the following seven narrative questions that are administered both before and after the intervention: 1) In which ways can/was this intervention be useful to you? 2) What are your main useful resources? 3) What are the main obstacles you encounter? 4) Who do you think can be useful to you? 5) What do you think can be useful to you? 6) What are the main challenges you face? 7) What are the main objectives you are hoping to achieve?

The narratives elicited by these seven questions are coded using a system of five categories (Gonçalves et al., 2011). The five categories are: (category 1) Action pertains to actions or specific behaviours to facilitate problem-solving; (category 2) Reflection pertains to thought processes that indicate an understanding of something new which creates a new point of view with regard to the problem and is composed of two different types: Reflection type I involves creating distance from the problem(s) while Reflection type II is centred on change; (category 3) Protest pertains to moments of criticism that imply some kind of confrontation vis-à-vis either the self or others and is divided into two different types: Protest type I involves criticising problems while Protest type II entails the emergence of new positions; (category 4) Re-conceptualisation pertains to the description of the process at a meta-cognitive level, which means that clients not only express "concrete" thoughts and behaviours outside the narrative but also understand the implicit narrative process; (category 5) Performing change pertains to clients' subsequent new aims, experiences, activities or projects, anticipated or at hand.

The *Life Adaptability Qualitative Measure* (LAQuM, Di Fabio, forthcoming e) is a new instrument developed for the qualitative evaluation of the effectiveness of life-design counselling interventions. The purpose of the instrument is to assess Career Adaptability qualitatively and, specifically, to measure change or a lack of change in the individual's life narrative over time in line with the narrative perspective (Maree, 2007; Rehfuss, 2009; Savickas, 2005).

The LAQuM consists of 12 written questions, with three questions for each dimension (Concern, Control, Curiosity, Confidence) of the Career Adapt-Abilities Inventory – International Version 2.0 (Savickas & Porfeli, 2012). The 12 written questions are the following:

Concern: 1a) What does it mean to you to be oriented toward your future? 1b) Do you think you are oriented toward your future? 1c) Why?

Control: 2a) What does it mean to you to take responsibility for your future? 2b) Do you think you take responsibility for your future? 2c) Why?

Curiosity: 3a) What does it mean to you to be curious about your own future? 3b) Do you think you are curious about your future? 3c) Why?

Confidence: 4a) What does it mean to you to have confidence in your own abilities? 4b) Do you think you have confidence in your abilities to build your future? 4c) Why?

The comparison and analysis of the narratives, i.e., the answers to 12 questions before and after the intervention, are performed using 24 qualitative indicators relative to each of the four dimensions of Career Adaptability (Concern, Control, Curiosity and Confidence) of the Career Adapt-Abilities Inventory – International Version 2.0 (Savickas & Porfeli, 2012), arranged in the LAQuM Coding System into five qualitative analysis change categories. The LAQuM Coding System assesses change or no change for each dimension of Career Adaptability at different levels of reflexivity (Increased Reflexivity, Revised Reflexivity, Open Reflexivity, Enhanced Reflexivity and No change).

New quantitative instruments for evaluating the effectiveness of 21st-century career interventions

In this section some new quantitative instruments for evaluating the effectiveness of 21st-century career interventions are described.

Authenticity Scale (Wood, Linley, Maltby, Baliousis, & Joseph, 2008; Italian version by Di Fabio, 2014b). This Scale operationalises the authenticity construct as defined by Barrett-Lennard (1998, p. 82), who proposes a tripartite model of the authenticity construct that implies "consistency between the three levels of (a) a person's primary experience, (b) their symbolised awareness, and (c) their outward behaviour and communication." The model is concerned with the conflict between real experience (the true Self, including actual physiological states, emotions, and schematic beliefs) and aspects of experience represented through cognitive awareness. The first aspect of authenticity focuses on the inevitable incongruence between the conscious awareness and the actual experience of the moment, defined as Self-alienation. If perfect congruence is never possible, persistent incongruence may lead to unhealthy outcomes. Self-alienation is thus the subjective experience of not knowing oneself and not feeling in contact with one's own true Self. The second aspect of authenticity regards the congruence between experience as consciously perceived and behaviour. This aspect is labelled as Authentic living and concerns enacted behaviours and expressed emotions which are congruent with the conscious awareness of physiological states, emotions, beliefs and cognitions. Authentic living means being oneself in most situations and living in accord with one's own values and beliefs. The third aspect of authenticity is referred to as Accepting external influence and concerns the degree of acceptance of other people's influence and one's ideas about conforming to others' expectations. So, in Barrett-Lennard's model (1998), authenticity has three dimensions: Self-alienation, Authentic living

and Accepting external influence. To evaluate authenticity, the Authenticity Scale (Wood et al., 2008) has been developed. This tool is composed of 12 items with a response format of a 7-point Likert scale (from 1 = *Does not describe me at all* to 7 = *Describes me very well*). The Scale has three dimensions: Self-alienation, Authentic living, Accepting external influence. The Italian version of the Authenticity Scale (Di Fabio, 2014b) provides a valid and reliable instrument to measure authenticity in the Italian context.

Meaning in Life Questionnaire (Steger, Frazier, Oishi, & Kaler, 2006; Italian version by Di Fabio, forthcoming f). The life meaningfulness construct evaluated though the Meaning in Life Questionnaire (Steger et al., 2006) is defined as the sense made of, and significance felt regarding, the nature of one's being and existence. Steger et al. (2006) underline that life meaningfulness has been directly compared to authentic living (Kenyon, 2000) and to eudaimonic theories of well-being, which focus on personal growth and psychological strengths beyond pleasant affect (Ryff & Singer, 1998). Steger et al. (2006) consider Life meaningfulness to be a multidimensional construct with two dimensions: Presence of meaning relative to the subjective sense that one's life is meaningful; and Search for meaning concerning the drive and orientation toward finding meaning in one's life. To evaluate life meaningfulness, the Meaning in Life Questionnaire (Steger et al., 2006) has been developed. It is composed of 10 items with a response format of a 7-point Likert scale (from 1 = *absolutely untrue* to 7 = *absolutely true*). The questionnaire permits detection of the two dimensions of life meaningfulness: Presence of meaning and Search for meaning. The Italian version of the Meaning in Life Questionnaire (Di Fabio, forthcoming f) offers a valid and reliable tool to measure meaningfulness in the Italian context.

Meaningful Life Measure (Morgan & Farsides, 2009; Italian version by Di Fabio, forthcoming g). The life meaningfulness construct evaluated by the Meaningful Life Measure (Morgan & Farsides, 2007) builds on the definition by Frankl (1963), who proposes that individuals are strongly motivated to find personal meaning, that is, to understand the nature of their lives, and to feel that life is significant, important, worthwhile and/or purposeful. The construct is based also on a more recent definition by Reker (2000, p. 41), who describes life meaningfulness as "a multidimensional construct consisting of the cognizance of order, coherence, and purpose in one's existence, the pursuit and attainment of worthwhile goals, and the accompanying sense of fulfillment." As a multidimensional construct, life meaningfulness is composed of five dimensions (Morgan & Farsides, 2009): Exciting life, i.e. an enthusiastic orientation that views life as exciting, interesting or engaging; Accomplished life, i.e. a sense that personal goals are being achieved or fulfilled; Principled life, i.e. a sense of having a personal philosophy or framework through which to understand life; Purposeful life, i.e. a sense of having clear goals, aims and intentions; and Valued life, i.e. a sense of life's inherent value. To assess life meaningfulness, the Meaningful Life Measure (Morgan & Farsides, 2009) has been developed.

It is composed of 23 items with a response format of a 7-point Likert scale (from 1 = *Strongly disagree* to 7 = *Strongly agree*). The scale identifies the five dimensions of life meaningfulness: Exciting life, Accomplished life, Principled life, Purposeful life and Valued life. The Italian version of the Meaningful Life Measure (Di Fabio, forthcoming g) gives a valid and reliable tool to measure life meaningfulness in the Italian context.

Sense of Coherence Scale (Antonovsky, 1987b; Italian version by Di Fabio, forthcoming k). The sense of coherence construct is defined as a "global orientation that expresses the extent to which one has a pervasive, enduring though dynamic feeling of confidence that: (1) the stimuli deriving from one's internal and external environments in the course of living are structured, predictable and explicable; (2) the resources are available to one to meet the demands posed by these stimuli; and (3) these demands are challenges, worthy of investment and engagement" (Antonovsky, 1987b, p. 19). The sense of coherence is a major coping resource for the preservation of health (Antonovsky, 1987b). It has gained widespread attention and been examined in relation to health and illness in a large number of studies (see Antonovsky, 1993). To evaluate the sense of coherence, the Sense of Coherence Scale (Antonovsky, 1987ab) has been developed. This tool is composed of 29 items with a response format of a 7-point Likert scale (1 = *Surely won't get done* to 7 = *Surely will get done*). The Italian version of the Sense of Coherence Scale (Di Fabio, forthcoming k) provides a valid and reliable tool to measure the sense of coherence in the Italian context.

Existence Scale (Längle, Orgler, & Kundi 2003; Italian version by Di Fabio, forthcoming d). The existential fulfilment construct as assessed by the Existence Scale (Längle et al., 2003) is based on the four-level model of a person's search for meaning in life (Längle, 1988). Längle proposed a system of four consecutive steps leading to the realisation of the existential potentiality, which is subjectively felt as a "meaningful life." The first step in the search for meaning is named Self-distance and consists of the perception of the world's objects as they are. In the second step, called Self-transcendence, the person understands the qualitative relationship between the objects and between the objects and him/herself. In the third step, named Freedom, the choice among different options takes place and the individual eliminates some possibilities in favour of other ones. The fourth step, called Responsibility, entails making decisions, and this complete the existential act. The first two steps are closely related to "Ego"; they involve the development of personality and converge into the Personality factor (P-factor). The subsequent two steps pertain to the existential field, and so they converge into the Existential factor (E-factor). To evaluate existential fulfilment, the Existence Scale (Längle et al., 2003) has been developed. This tool is composed of 46 items with a response format of a 5-point Likert scale (from 1 = *Absolutely* to 5 = *Not at all)*. The scale has two dimensions and four sub-dimensions: P-factor (Self-distance+Self-trascendence) and E-factor (Freedom+Responsibility). The Italian version of the Existence Scale (Di Fabio,

forthcoming d) offers a valid and reliable tool to measure existential fulfilment in the Italian context.

Courage Scale (Woodard & Pury, 2007; Italian version adapted for students by Di Fabio, forthcoming c). Courage is defined as "the voluntary willingness to act, with or without varying levels of fear, in response to a threat to achieve an important, perhaps moral, outcome or goal … This definition … makes evident the two generally agreed upon components of courage: threat and worthy or important outcome" (Woodard & Pury, 2007, pp. 136-137). Various species of courage are relative to different life fields, for example: work/employment courage; patriotic/religion-based belief system courage; social/moral courage; independent/family-based courage (Woodard & Pury, 2007). To evaluate courage, the Courage Scale (Woodard & Pury, 2007) has been developed. This tool is composed of 23 items with a response format of a 5-point Likert scale (from 1 = *Strongly disagree* to 5 = *Strongly agree*). The scale has a four-factor structure: work/employment courage; patriotic/religion-based belief system courage, social/moral courage and independent/family-based courage. The Italian version of the Courage Scale (Di Fabio, forthcoming c) has been adapted to be used with high school students. It is composed of 12 items, has three dimensions (work/employment courage; social/moral courage; independent/family-based courage) and is a valid and reliable tool to measure courage in the Italian context.

Three-Dimensional Wisdom Scale (Ardelt, 2003; Italian version by Di Fabio, forthcoming l). Wisdom is considered a multidimensional concept, and it is defined in different ways, for example as "a form of advanced cognitive functioning" (Dittmann-Kohli & Baltes, 1990, p. 54), "expertise in the conduct and meaning of life" (Baltes & Staudinger, 2000, p. 124) or "the transformation of intrapersonal, interpersonal, and transpersonal experiences in the domains of personality, cognition, and conation" (Achenbaum & Orwoll 1991). Ardelt (2003) defines wisdom as an integration of cognitive, reflective and affective dimensions. The cognitive dimension of wisdom "refers to a person's ability to understand life, that is, to comprehend the significance and deeper meaning of phenomena and events, particularly with regard to intrapersonal and interpersonal matters" (Arderd, 2003, p. 278). The reflective dimension concerns "the degree to which people try to overcome subjectivity and projections by looking at phenomena and events from different perspectives and how much they avoid blaming other people or circumstances for their present situation" (Arderd, 2003, p. 278). The affective dimension designates "the presence of positive emotions and behaviour toward other beings, such as feelings and acts of sympathy and compassion, and the absence of indifferent or negative emotions and behaviour toward others" (Arderd, 2003, pp. 278-279). To evaluate wisdom, the Three-Dimensional Wisdom Scale (Arderd, 2003) has been developed. This tool is composed of 39 items with a response format of a 5-point Likert scale (from 1 = *Strongly disagree* to 5 = *Strongly agree*). It has three dimensions: cognitive, reflective and affective wisdom. The Italian version of the Three-Dimensional

Wisdom Scale (Di Fabio, forthcoming l) is a valid and reliable tool to measure wisdom in the Italian context.

Pemberton Index (Hervás & Vázquez, 2013; Italian version adapted for students by Di Fabio, forthcoming i). The tool distinguishes two kinds of well-being: remembered well-being and experienced well-being (Hervás & Vázquez, 2013). Remembered well-being is based upon participants' memory and judgment of their lives, and includes: general well-being related to global satisfaction with life; eudaimonic well-being referring to optimal psychological functioning; hedonic well-being that concerns affective states in terms of the frequency of positive and negative affects in daily life; and social well-being denoting the global feeling of living in a society that promotes optimal psychological functioning. Experienced well-being assesses momentary affective states and people's feelings in real time rather than relying on the memory of these states. To evaluate remembered well-being and experienced well-being, the Pemberton Index (Hervás & Vázquez, 2013) has been developed. The Pemberton Index includes 11 items with a response format of a 11-point Likert scale (from 0 = *Totally disagree* to 10 = *Totally agree*), related to different domains of remembered well-being (general, hedonic, eudaimonic and social well-being), and 10 items with a dichotomous response format (*Yes/No*), related to experienced well-being (i.e., positive and negative emotional events that possibly happened the day before). The sum of these items produces a combined well-being index. The Italian version of the Pemberton Index adapted for students (Di Fabio, forthcoming i) yields a valid and reliable tool to measure remembered well-being and experienced well-being in the Italian context.

Conclusion

After describing the complexity of the world of work and the challenges which individuals are facing, this paper underlined the importance of individual resources in the positive psychology framework, delineating the transition from the Positive Youth Development (Catalano et al., 2004; Di Fabio & Kenny, forthcoming; Kenny et al., 2014; Lerner et al., 2005) to the Adult Development (Commons, 2002; Helson & Srivastava, 2001) and the Positive Life-Long Development (Colby & Damon, 1992), culminating in a new model of Positive Lifelong Self and Relational Management (Di Fabio, 2014g). In the preventive perspective (Hage et al., 1997; Kenny & Hage, 2009), career interventions for the 21st century aim to enhance individual strengths and to reduce risks of negative outcomes. We have to consider also that the challenges of the postmodern era have produced a shift in the focus of career counselling interventions based on storied narratives (Savickas, 2011). The aim of these new narrative interventions is to assist individuals in working through their problems, developing a reflexive ability regarding themselves and their contexts, and finding meanings of their Authentic Selves (Di Fabio, 2014c, forthcoming h) in

a continually developing process of Self-attunement (Di Fabio, 2014c, forthcoming h). In the period of an economic crisis, when the resources are limited, it is particularly important to maximise the costs/benefits ratio in conformity to the principle of accountability (Whiston, 1996, 2001). The reduction of career intervention costs, the evaluation of the effectiveness of intervention and the implementation of the best research-underpinned practices emerge as critically important.

This paper underlined the importance of relying on a quali+quanti perspective for increasing the validity of the evaluation of the effectiveness of intervention as well as the importance of introducing a positive perspective. The paper presented, thus, some positive guidelines from an accountability perspective for the 21st century. It also stressed the benefits of using the new qualitative tools to identify narrative changes and the new quantitative outcomes congruent with the aims of the interventions for the 21st century. The instruments measure such variables as Authentic Self and personal life meaningfulness, which are essential in constructing a Purposeful Self (Di Fabio, 2014c; Guichard, 2013) and a future purposeful life (Di Fabio, forthcoming h; Guichard, 2013). Increases in these dimensions after narrative interventions evidence the achievement of a greater personal congruence in life-design, more coherent and authentic planning and establishing congruent goals that lead to a more satisfying and meaningful life designed with intentionality.

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