Henryk Jarosiewicz

Department of Psychology, Faculty of Pedagogical
and Historical Sciences, University of Wroclaw,
ul. Dawida 1, 50-527 Wroclaw;
henryk.jarosiewicz@uwr.edu.pl

Activity Type and Career Constructing

Streszczenie

Celem artykułu jest psychologiczna analiza gier językowych (Wittgenstein, 1958) oraz ich wykorzystanie w doradztwie kariery. Nawiązując do koncepcji typów psychologicznych C. Junga (Jung, 1946), autor zbudował model teoretyczny, w obrębie którego gry językowe są rozumiane jako wyraz typowej aktywności podmiotu. W drugiej części artykułu, w nawiązaniu do koncepcji konstruowania kariery M. Savickasa (Savickas M. L., Constructing Careeers: Actor, Agent and Author, 2011), autor opisuje cztery typy aktywności: aktora, uczestnika, autora i realizatora. Pokazuje, w jaki sposób wykorzystać gry językowe w diagnozie typu aktywności i w procesie rekonstrukcji obrazu siebie, a także, jak wyjść poza ograniczenia języka. Zwraca uwagę na znaczenie obrazu i swoistego „języka wyboru" w pracy z klientem na przykładzie Obrazkowego Testu Zawodów M. Achtnicha.

Słowa kluczowe

Gry językowe, typy aktywności, konstruowanie kariery, język wyboru, obrazkowy test zawodów M. Achtnicha

Abstract

This paper focuses on the psychological analysis of language games (Wittgenstein, 1958) and their use in career counseling. Having reached to the concept of psychological types described by Carl Jung (Jung, 1946), the author constructed a theoretical model, in which language games are understood as the expression of subject's typical activity. In the second part of this article, referring to the concept of career construction proposed by Mark Savickas (Savickas M. L., Constructing Careeers: Actor, Agent and Author, 2012) the author describes four activity types: actor, agent, author and doer. He instructs how to use language games to diagnose an activity type, reconstruct the self-concept and go beyond language limits. He illustrates the significance of an image and a specific "language of choice" in the work with client by the method of the Vocational Picture Test (VPT) invented by Martin Achtnich.

Keywords

Language games, activity types, career constructing, language of choice, Achtnich's Vocational Picture Test

Introduction

Career Construction

Career construction – from the client's point of view – is an activity whose product is one's life design; on the basis of a concept of oneself and the world, the clients take decision where to direct their vocational activity. In this sense, they author their own lives and careers. In practice, however, clients often do not succeed in making a career and they turn to career counselors for assistance. A possible reason for this may be lack of mature self-knowledge. According to Savickas (Savickas M. L., 2005; Savickas M. L., Constructing Careeers: Actor, Agent and Author, 2012), it is assumed that identity is conditioned by language, and more specifically, that it is a *narrative identity*. Therefore, in career intervention aimed at helping clients in life designing, the counselor employs the narrative when working on one's career. The purpose of the directed narrative is the reflection and reconstruction of the client's identity, and in consequence the improvement of his or her decision-making and life-designing ability.

Career construction is to some extent the *art of reconstruction* of the client's self-knowledge. In this process *typical narrative styles* are recognized. These styles may be perceived – as proposed by Savickas – similarly to "language games" introduced by Wittgenstein. They determine the way how the client is oriented in the world and in consequence the way of thinking and acting: "*The limits of my language* mean the limits of my world" (Wittgenstein, 1922, p. 74). In order to reconstruct their career clients have to reflect on the game and then change it. The change occurs in the client's language. The methods of work with the client that grow in significance are those which allow insight into the self-concept and the change of the language of narrative. The method that facilitates the *surpassing of language limits* is the Vocational Picture Test by Achtnich (Achtnich, 1979), which can be used to diagnose vocational inclinations as well as build a self-concept in relation to the world of work.

Main body

Conversation and interview in diagnosis

The elements of psychological diagnosis include observation, psychological conversation, interview and tests. An interview is a structured conversation. Savickas proposed a certain structure of the Career Construction Interview (Savickas M. L., Constructing Careeers: Actor, Agent and Author, 2012; Savickas i Hartung, 2012). What are its objectives? There are a few. 1) "To enhance narratability" or "ability to tell their stories". The counselor "concentrates clients' reflection on the narrative" and thus "helps clients hear what they already know". This is a process that may be denoted as the so called "simultaneous introspection" in which the client's and counselor's reflection is fixed on the same material. 2) To generate material that serves the grounds for rearrangement. 3) To follow Wittgenstein's assumption that "problems are solved by rearranging what we already know" (Savickas M. L., 2012, p. 11). The diagnosis of what client knows is necessary. Savickas underlines the importance of self-concept and the change of it. He writes: "Client and counselor collaborate in refining the *portrait*". This seems to be the fundamental issue I wish to focus on in this paper.

Language games

The process of arranging of one's own activity may be illustrated by a metaphor of "language game" proposed by Wittgenstein (1958). Here, interactions with the world, to which the subject is a party, are seen as "a game". Describing *changes* that occurred in the counseling, Savickas writes: "'When the music changes, so must the dance.' In psychology we call the dance a paradigm" (Savickas M. L., 2012, p. 2). Individual and so-

cial development is a change of the "game". This change is triggered by a change in the relation with the world or… by dancer's initiative.

A conceptual apparatus is needed to analyze language and language games in psychological terms. In the language of activity and product conceptions proposed by Twardowski (1999) language is both an "activity" and its "product". It is an activity consisting in the denoting of experienced phenomena with words and sentences. The product of this activity is a *linguistic image* of reality, i.e. *a sign*. A sign enables thinking. Below is presented a mechanism explaining how typical games are created.

Psychological analysis of language games

In the conceptual apparatus of activity and product conceptions proposed above (Twardowski, 1999), behavior is a product of activity of will. It is a non-enduring product. In career, behavior is reinforced in the processed material that becomes "a product" (Jarosiewicz, 2014). However – and this is the topic of this paper – the behavior is preserved also in the action maker. An activity becomes typical, which is manifested also in the language -a tool for thinking and communication. A model will be helpful in describing and explaining it. It will help us see how mental activities are expressed in the behavior, and, at the same time, render the subject typical.

The behavior and the products of work constitute the *material* aspect of activity. The *formal* aspect is specified by mental "objects", i.e. goals and means to achieve them, whereas the *channeling* aspect is connected with the mechanism that directs behaviors, i.e. motivation. This may be illustrated as follows:
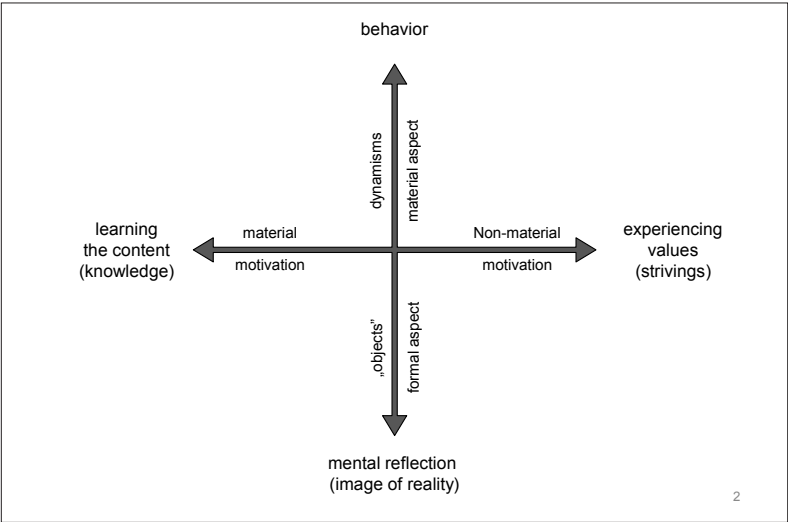

Figure 1: Three aspects of behavior analysis

Three groups of conditions accounting for activity are illustrated in the Figure above. Vertical axis: material and formal aspect of activity. *Material* (dynamic) aspect is the will and dynamisms subordinate to the will (sensual dynamisms and body reactivity). *Formal* aspect consists of mental content that is a part of self-concept and concept of the world. Within this concept a personality is shaped, which is understood as a structure of important relations with the world (Nuttin, 1965). The content of the concept determines the direction of activity (formal "object")[1]. Horizontal axis illustrates the aspect *directing* the

---

1   According to D. Super the pattern of career pursued throughout the whole life is the realization of one's self-concept (Super, 1957).

activities. It is two types of motivation: material motivation determined by the content of knowledge (whose enduring product is knowledge) and non-material motivation determined by experience (and its enduring products: strivings).

Motivation is of substantial significance for the behavior. A motive is anything that "triggers" the will and channels it. Not only the things that are already known channel the behavior. Motivation is related to human needs. What are they? Nuttin writes that "the need is much more about the necessity of some sort of *contact* with the environment *through behavior* than an inner state. (…) The subject of need is the relationship between a body and the environment: the need is a strength which strives to establish or sustain specific structure of this type of relation. In the starting point, a need does not have a specific object, but is a pursuit to find a type of joining the world, i.e. a contact with an object through behavior – a contact to establish a relation required for a proper functioning of psyche" (Nuttin, 1968, pp. 257-258). Nuttin proposes that a need is to do with *relation*: a need is a kind of relation with the world.

The proposed model presents how typical activities and mental products that were pointed out by Jung develop (Jung, 1946). These were *sensations* and *intuitions* (irrational functions as he called them) and *feelings* and *thinking* (rational functions).
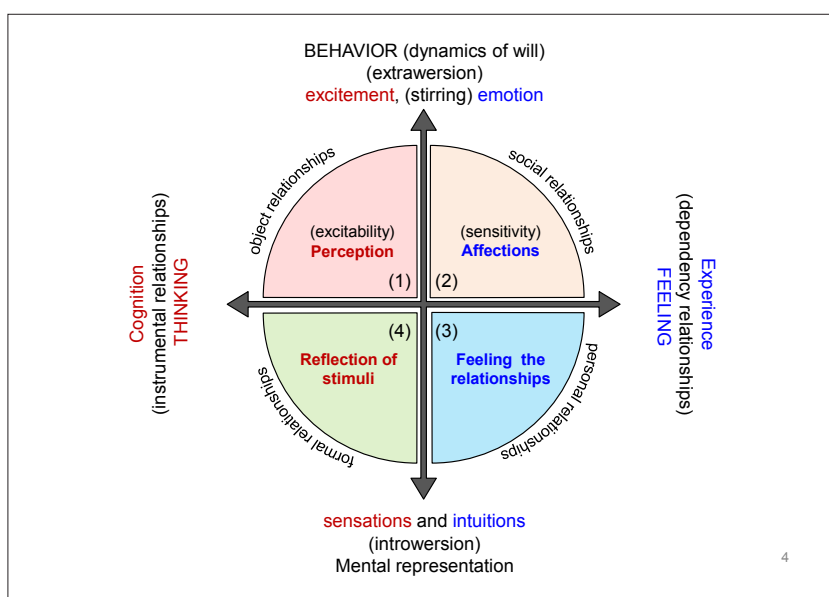

Figure 2: Mental activities and their products

There are two groups of relationships in the model: *instrumental relationships* – the relationships to things and formal relationships, as well as *dependency relationships* – social and personal relationships. Instrumental relationships determine the function of *thinking*, and dependency relationships – *feeling* functions. In the domains of those two relationships two *attitudes* can be differentiated: extravert and introvert. Extraversion is associated with attention focused on the world seen as an "object" or experienced as a "value". Introversion is about internal representation of the world in which both "objects" and the subject experiencing values are *reflected*. The subject may be internally given in two ways: as an experiencing "ego" that orients itself intuitively in the world, or as a reflected "I".

The direct product of perception (observance) is not only "the following of attention after an object" but also *activation* of sensual dynamisms, for which I coined a term "excitement". It is a function of sensual ex-

citability. A product of excitement is a spontaneous behavior channeled by the content perceived ("stimuli"). Parallelly to this process, a *change* in the sensual apparatus allows orientation in the situation in terms of the value of the subject's relationship; it is a function of sensual sensitivity. We deal here with a phenomenon of *experiencing* the value of relationship, the direct product of which is stirring emotion. Excitement and stirring emotion are substantially different. Excitement is expressed in behavior and leads to *integration* of the current mental organization, whilst stirring emotion is not expressed in behavior but in emotional experience.

The product of getting to know things which are perceived is the acquired *mental content*. This content is reflected by the mind as *sensations*, while the mental product of experienced relationships is *emotional experience* (pleasure vs distress). This emotional experience is called by me "a feeling"; Jung called it a *passio* feeling. Due to stirring emotions and emotional experience some relationships are given not in the aspect of content (what is it?) but in the aspect of value determining whether the relationships are *suitable* for the subject. "Value" is a *suitability relationship* with respect to something, somebody, because of something. The experienced relationships are mentally reflected as vague intuitions. The above changes that occur in the subject have adaptive quality. Jung writes: "The relation between subject and object, considered biologically, is always a *relation of adaptation*, since every relation between subject and object presupposes mutually modifying effects from other side" (1946, p. 414). Adaptation is expressed in mental functions and their products. One can talk then, as Jung does, of *habitual* attitude, that is a kind of *habit* of functioning in relation to things (and establishing a bond with a thing) or in relation to people, to one's own strivings or to one's knowledge.

The above model helps to explain not only the meaning of language games (define them), but also their mechanism. Usually these are more subtle products than simple actions. For example: "making up a story; and reading it". Reading is the psychophysical product (behavior) that is a way to *express* certain mental products: "stories". These, on the other hand, are the products of activity of "making up". This activity may be of a twofold cause: it is a product of *activity of thinking* basing on the known content, which is mentally reflected, or a product of *activity of imagining*, which is rooted in one's desires. Therefore, we deal here with formal or personal relationships (3rd and 4th quarter of the Model).

The products of typical mental activities form a specific "internal environment". An activity becomes typical. People may be *impression-oriented*, i.e. be prone to remain in relation to things, to perceive things and act on them; they may be *intuition-oriented*, who experience social relationships, process them emotionally and "see" the world through this emotional experience; they may be *feeling-oriented*, feel their desires and create their own emotional "answers"; lastly, they may be thinkers, who trust their knowledge and determine the purposes of their behavior through reflection.

The psychological type, as Jung put it, is a *habit*, and therefore "a certain form of psychic activity that remains theoretically the same under varying circumstances" (Jung, 1946, p. 547). Individual differences are determined by *comparing* individuals performing certain tasks; these are *quantitative* measures of their potentials. On the other hand, a *type* is a *qualitative difference* that *accounts for* an activity as well as differences in performance capacity.

Psychological type and activity organization and development

Typical mental activities develop in relation to external situation (intuitions and sensations) or in relation to one's strivings or knowledge (feelings and thinking). Psychological type is an expression of what "is going on" in the subject. Besides what is going on, one has to mention "action", i.e. how a person *actively* "organizes" oneself for action. Along with the above, one can talk about *typical activity* that is an expression of a personal subject and not only of its particular actions. This kind of activity is shaped once rational activities – feelings and thinking – develop.

The *purpose* of activity is of substantial significance for voluntary actions. Referring to Jung's typology, it must be noted that the products of mental activities, i.e. sensations and intuitions, feelings and thinking do not directly affect the purpose of behavior, but rather they are its *motives*. Motives indirectly affect formal "objects" that channel behavior. How do they come to existence? On the basis of content of mental *concept*, as a result of decisive processes, some values (relationships) are recognized as a *purpose* of activity, whereas mental activities and their products become the *means* to achieve the purpose. It is a process of >organizing oneself< for a purposeful action. The product of this process is a *holistic* mental organization, usually called a *character* (Fromm, 1947).

From Actor to Author

Four dimensions of activity organization

Relational activity model shows how typical mental activities and their products are *organized* with one another as regards particular activity types. It is connected with the logic of developmental process. The process of development is cyclical and divided into phases (see Figure 3). One can distinguish four phases of the model corresponding to different types of relationships: relationships to things – 1st quarter, relations to people (social relationships) – 2nd quarter, personal relationships (to one's own strivings) – 3rd quarter and formal relationships – 4th quarter. Certain phases of the process get fixed in some people, which results in the development of a psychological type (habit). Further, as Jung showed (Jung, 1946), there is the following regularity: one activity is dominant, another one – which is different in quality – has an auxiliary role, whilst the remaining two are subdued. For example, there are people with dominant processes of observation and participation in social interactions: phase 1 and 2, without participation of the processes of feeling and reflecting: phase 3 and 4; such people are, as it were, "immersed" in a situation.

The life activity type constitutes a kind of *functional entirety* organized around one of the four dimensions of the activity model: extraversion or introversion, dependency relationship or instrumental relationship. An activity type combines two kinds of action. These are usually actions that belong to the neighboring developmental phases. Given the above, one can distinguish four typical vocational activity *styles* or activity *types*.
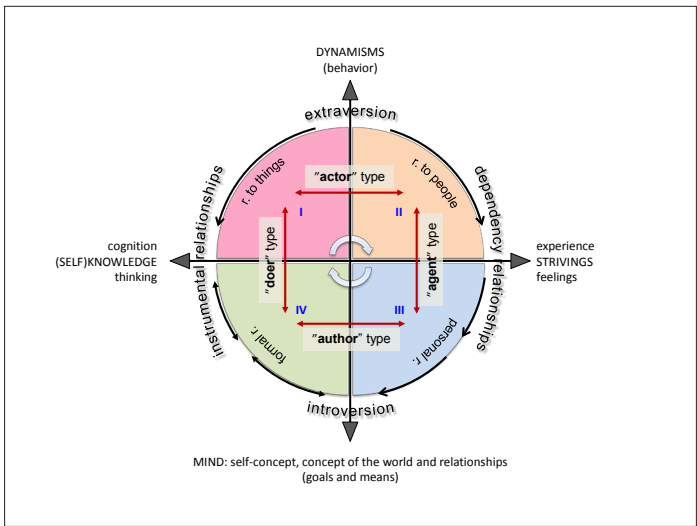

Figure 3: Professional activity types

In order to distinguish these types I am using the terminology coined by Savickas having added the "doer" type. The types are as follows: the type oriented on situation-related activity, "here and now" ("actor"), the type oriented around the dependency relationship ("agent"), the type organized around instrumental relationships ("doer") and the type preferring inward-oriented activity ("author"). Savickas (Savickas M. L., Constructing Careeers: Actor, Agent and Author, 2012) writes that in his paradigms of career intervention clients are "seen" as "actors", "agents" or "authors". I suppose that they are "seen" in those ways as they ARE typical actors, agents or authors. And they are actors, agents or authors because they have preferences as to specific relations with the world and adopt specific attitudes.

Actor Type is *extrovertly* outward-oriented to the world, which serves a venue for a spontaneous action and offers a chance to "show" oneself and one's products. The developed *culture* is connected with actions related to perceiving things (processes) and experiencing social relations (people). Non-enduring product of these actions is a spontaneous behavior. Actor is a *man of expression*. Two types of expression can be named: artistic behavior that is a product of experiencing impressions – characteristic for an "artistic" Actor, and assertive behaviors – for a "hard" Actor. A "hard" Actor is affected by limitations and, acting efficiently, spontaneously removes them. Enduring products are changes in external situation – *creativity*. The *climate* preferred by an Actor consists in relations to things and people. *Self-development* of an Actor is prompted by experiencing relations with people (agency) and developing *communication* skills – this is the case for a social type (2nd quarter of the model), and through getting to know things and processes and acquiring executive skills – an activist type (1st quarter of the model). Therefore, an Actor becomes Agent or Doer.

Agent Type is oriented on *dependency relationships* (intrinsic), in which Agent participates emotionally. Agents do not only experience relations and spontaneously reorganize their behaviors (as Actors do), but they also experience emotions. Agent's preferred *climate* consists in social relations: Agent is affected by relations with people, and feels values. Non-enduring product of agency are feelings. Agent is a *man of feelings*. Feelings bring in a new element to the mechanism of activities: they stimulate spontaneous evaluation of situation which may be experienced as pleasant and appealing (good) or distressful and aversive ("bad").

Two kinds of feelings can be distinguished: *passio* feeling that is a product of emotional experience (experience of being moved) in relation to people – in the case of a "sensitive" Agent, and *actio* feelings that are the response to the values felt – a "cool" Agent. The enduring products of agency condition the *subject getting mature*. At the level of sensual dynamism, disintegration of drive and opening for social relations occur, whilst at the (personal) level of consciousness the product of experience is the longing for affection (emotional mood) and striving for the desired relations to be re-established. The enduring product of feeling values is a *bond with people* and values and emotional channeling of activity (social inclinations). Agent Type experiences problems of relationships and resolves them with emotions. Agent's behavior consists in "problem solving".

Agent's self-development is facilitated through moving from extravert orientation: *passio* feelings, to introvert orientation: *actio* feelings; from the search of affections to emotional engagement. Behavior is a product of *spontaneous choices* of a formal object. *Non-material motives* are of great importance; these are the relationships that are *intuitively* given, and the relations to values with which a *bond* was created (social inclinations).

Doer Type is oriented to *instrumental relationships* (task-oriented). Doers do not only perceive things and processes (just as Actor does), but also they *get to know* them. The developed culture is connected with actions related to cognition and mental reflection of the learnt content in the form of impressions and imaginings. Doer is *a man of cognition*. There are two kinds of cognition: cognition of things and processes (relations between things) characteristic for a "practician" Doer, and general cognition based on mental reflection of reality – "theoretician" Doer. Enduring products of cognition are *knowledge* and a *bond with things* (life channeling).

Doer's self-development is prompted by moving from extravert orientation and spontaneous action to introvert orientation and systematic actions. Behavior is a product of *decisive actions* that determine formal objects of behavior. *Material motivation* is of fundamental importance. The preferred climate is relations to things ("practician") and relations to "data" (formal content) – Doer "theoretician".

Author Type is *introvert-oriented* by the content of "inner environment", which is the product of mental culture. The preferred climate is created by the relation to the world of personal desires (strivings). The developed *mental culture* is connected with inner actions, feeling own desires (strivings), whose non-enduring products are not feelings but *creative imagining*. This is *individualization*. These imaginings are reinforced in the *ideals of being* which shape personal *readiness to act*. It is a type of Author "creator". Author's self-development requires moving from personal relationships to instrumental relationships, wherein *action designs*, i.e. *ways of being "me"*, are generated. It is the type of Author "designer". The ways of being express the person's readiness for self-realization. The spontaneously generated ways of being may be subjected to reflection. A product of reflection is a cognitive representation of contents of mental reflection, namely the *concept of oneself* in relation with the world. It is *self-knowledge*. The subject of the created self-knowledge are *ideals of being* and *ways of being*. The content of self-knowledge (product of reflection) are the *subjective aims* and the *objective ways* of fulfilling them. They are inner "objects" the subject uses to direct its activity (self-determination).

It must be noted here that the object of reflection is the content of twofold origin. In the case of Author "designer", these are – usually pretty vague – contents of mental reflection: intuitions, preferred values, ideals of being and spontaneously chosen ways of being. The self-knowledge that is produced is the so called "hot knowledge". For Doer "theoretician", they are the reflections of the so called "cold knowledge" composed of impressions, imagining of potential of action and general notions that may be taken from outside.

Wittgenstein points out that language games are multiple, e.g. "speculating about an event" and "forming or teasing hypothesis". However, there is always *somebody's* game, and moreover this very person uses words, sentences and stories typical for themselves. Therefore, in order to understand the meaning of the game, it must be assumed that the game is a product of the subject's activity which is typical. An Agent type, an emotional person, who has been overlooked in a company and imagines that his or her needs have not been satisfied, would "speculate about an event" differently from an egotistic Author who feels disregarded and imagines the ways to "pay back" for the insult. Yet other speculations are in the head of Doer who draws unfavorable conclusions regarding the participants of the "event".

Meaning of language in activity organization

As apart from individual differences that can be spotted in behavior, there are typical differences; "language games", whose *rules* were developed earlier in the client's life, appear in the counseling relationship. There are two features of language games that can be noticed in a more profound analysis of them. Firstly, typical relationships are *designated* in the language that is specific to them. Words and sentences that describe object relationships are different than words and sentences the subject uses to designate social relations; these in turn are different from the language in which one's desires and fantasies are communicated. Although this is a pretty obvious assertion, it has significant consequences, as extravert persons organize their activity quite differently from the introverts.

The analogous situation in communication concerns words, sentences and stories. *Words* mean relationships that are experienced and things that are perceived. *Sentences* mean situations and behaviors endowed with value. In *stories,* what we can find is a protagonist who expresses the ideals of being and ideals of conduct, for example: "Making up a story; and reading it".

A client is typical and uses language in a typical manner. On the other hand – the language *uses the client*, i.e. influences the client's manner of dealing with problems.

Therefore, relational counseling is "immersed" in the client's language in line with Wittgenstein's credo "*The limits of my language* mean the limits of my world" (Wittgenstein, 1922, p. 74). Therefore, *client's complaint* introduces and outlines *current* and possible ways of solving the problem.

The process of "coping" with problems has two aspects: construction of the concept of self in the world (dependency relationship) and channeled behavior called problem solving (instrumental relationships). Referring to Gestalt language (Koffka, 1935) one can say that the subject with its relations with the world *appears* – both intuitively and emotionally – in the mental image. Unfavorable change in the relations with the world generates negative experience and desire to change the activity. The subjective *goal* of the activity becomes a new state of the subject (required relations with the world), e.g. promotion at work. This state is achieved *indirectly* by *choosing* specific *way* of conduct.

Language of choice

A popular phrase "body language" indicates in fact the language of emotions and feelings. Emotional thinking is expressed not only as a bodily expression. It is naturally expressed in everyday choices (Jarosiewicz, 2013a). Each feeling *is already* a choice of certain relationships with the world. As Kulczycki writes, "having learnt how a given person has behaved in a longer period of time, we can find that despite a considerable variety and changeability more or less adapted to the current circumstances, the behavior is specific. This specificity can be noticed in the choice of one sort of states and omitting others, in underlying certain aspects of a situation and disregarding others, in using the same ways and forms of conduct, even if other ways and forms are available" (Kulczycki, 1998, p. 34). The purpose of counseling intervention is to help the client understand and modify these choices.

A *language of choice* is used for *choice tests*. In these tests we do not reach to a notional knowledge of the world of work but to the picture of this world. It seems that by referring to the picture one enters a "royal road" on which one can easily communicate one's strivings. What do we know about pictures? In his *Tractatus* Wittgenstein created the picture theory. According to Wittgenstein, cognition is a process of creating images of reality. The basic object is a picture, but the simplest one is an element of the picture[2] (besides, also the models I am presenting in this paper are pictures). In the Vocational Picture Test (BBT) by Achtnich (Achtnich, 1979; Achtnich i Ferreira Filho, March 1993, vol. 42; Achtnich, 2013) the "elements" of pictures are neither people nor professions, but the *relationships* between the subject and work environment. Test pictures are the so called logical pictures that coherently represent the world[3]. And the test itself can be referred to as a "sample of life": what a given person intuitively "sees" in his or her life, he or she can also see and choose in test depictions.

Don't think, but look!

Using Achtnich's VPT test I assume that there are four aspects that can be identified in the analysis of the client's orientation in the world of work. These aspects are as follows: 1/ distinguishing certain categories of phenomena, 2/ designating them using words of a language, 3/ understanding the meanings, and 4/ thinking, i.e. deeper understanding.

Category Creation Stage: As prescribed in the test procedure, a client is asked to divide pictures into three categories: the pictures he or she likes, the pictures he or she dislikes, and those he or she feels indifferent about. Based on the choices a factor-based key of vocational inclinations is created. The key is anal-

---

2   "2.13 To the objects correspond in the picture the elements of the picture".

3   "2.181 If the form of representation is the logical form, then the picture is called a logical picture. (…) 2.19 The logical picture can depict the world".

ogous, just like the key to preferences in Holland's questionnaire (Holland, 1973), however, what we get here is the information not only on inclinations but also *aversions* "towards" specific relations.

Next, the "positive" pictures are divided into groups. Clients are instructed as follows: "In your opinion, which pictures can be grouped together? Which ones have something in common?" Several groups are created in this way (usually clients choose from 10 to 50 pictures, 25 on average). The groups are ordered according to priority: "Which group is the most important for you? Which one is the most appealing?"

Naming (Designating) Stage: The examiner lays photographs of the preferred group before the client and asks: "What do these pictures have in common?" The answer is put down thoroughly, word by word. If the examined person hesitates with an answer, we can ask: "Why did you group these together?" We ask the client to name this group of pictures.

Meaning Establishment Stage: The words we use *designate* something and *mean* something. We already know which pictures have been designated with a name of the group, but we still do not know "what" those terms mean to the client; how he or she understands them. To establish that, we have to analyze the *associations* relating to each of the pictures assembled in the first group. "Which of these pictures do you like the most and why? What is attractive for you in this picture? What can you feel by looking at this picture?" Further questions asked to incite associations are as follows: "What attracts you in this? "What do you like about this picture?" "What is the meaning of this photograph for you?" The answers given by the examined person are written down word by word. It is essential to analyze individual meanings in the diagnosis. Achtnich underlines: "If a person does not express in words his or her attitudes towards the pictures, the test is not suitable for valid interpretation. We are convinced that the structure of subject's inclinations can be recognized by examining a range of factors, but its specificity can be conveyed only through associations" (Achtnich, 1979, p. 21).

Deeper Understanding Stage: Wittgenstein gives us a hint: "Don't think, but look! (…) Don't say: 'There *must* be something common, or they would not be called 'games' [language games] "-but look and see whether there is anything common to all" (par. 66). What is there for the client to *see* when the selected pictures are discussed? Each picture depicts specific vocational relations. These are the "subject" – "work environment" relationships the client is inclined to choose, as he or she finds them important. In other words, these are the "games" that suit him or her. It is important, however, that the client should see for oneself what suits him or her, that he or she should name it and assign meaning to it. Achtnich writes: "Association is valid when it allows for 6 aspects; these are as follows: *name* of the profession, *action, tool, the subject* of the profession, *place* of work and *goal* (…). If the examined person fails to indicate action, tool or subject of the profession, further questions must be asked" (Achtnich, 1979, p. 24).

At the last stage of the interview, the examined person is to point at 5 pictures he or she considers the most important. It is a specific frame that ends the test. We ask the client to look at the selected pictures and say what kind of person he or she is, what he or she would appreciate in his or her career. We can instruct the client to complete the sentence, e.g. "I would appreciate in my career…" or: "I am a person who… ". We ask the client to say or write how he or she benefited from the test.

Achtnich's test may be called a "mirror method", because a person who talks about the pictures can see oneself in them like in a mirror. During the many years we have used Achtnich's test in the practice with clients, we have got convinced that it is a perfect method for the reconstruction of client's self-knowledge as it allows exceeding the limits of language. In this method, it is the client who is active. He or she can speak through his or her choices and talk about them. The counselor only "equips" the client with "tools" – pictures that are the "mirror" in which the client can *see* his or her inclinations. What is significant, the client can *see* not only work environment, but also *himself or herself* in this "decor".

The meaning of an image of reality in the career

Shaping of an image of reality

The relationships with the world where the subject is developing have a substantial meaning for the shaping of an image of reality. These are instrumental relationships that can be called "object games" and dependency relationships, or else "social games". Owing to activities and their products, the subject orients itself in the world and designates those relationships in a language, the result of which are "language games". Then, based on the designated relationships an image of reality is created in one's mind. A person tries to understand the reality, namely grasp the meaning of things and processes (relationships between things). Apart from the meanings of *things*, *personal* meanings appear, that is the meanings of feelings that are the consequence of person's participation in the world. At last, the meaning of the subject itself emerges. Jung called this process of going from passive participation through emotional "entanglement" in the world and ideals of being to a clear image of oneself, the process of individuation. The images of reality that come to exist are typical.

Four types of pictures

The specific character of a picture is associated with a twofold nature of experience which influences the way the world is presented; there are pictures shaped with external experience (observation) as a dominant factor, or with inner experience. In *instrumental relationships* an *analytic* image of the world is created. It is the product of activities of cognition and the creation of general notions, which are generated on the grounds of mental reflection (Figure 2, p. 8). The sentences that appear in the Doer's language are *realistic* opinions on the world and stories about what can *be done* in the world.

In *dependency relationships* a *holistic* image of *one's life situation* is created as a result of inner emotional experience – an intuitive image and image of feelings is shaped – the image of the world of values. The sentences that usually appear in the Agent's language are *axiological judgments*. Agent experiences a "good (or bad) climate" and tries to behave in such way so as to keep that climate or improve it. The activity is connected with non-material motivation and is directed to "problem solving".

The image of the world that emerges from the Actor's utterances is composed of meanings of situations, which is congruent with Actor's *extravert* character. Actors give meanings to things that are important to them (elements of projection are commonplace here), and see themselves as somebody who can influence the situation. The identity that emerges from the narrative is a "capable I", as Actor is a person of *action*. Actors' stories are about their conduct and the products of this conduct.

The inner concept of self appears in the narrative of the *introvert* Author. The sentences that build utterances are stories about Authors themselves. However, the reflection that leads to the discovery of one's own identity is often very difficult. The obscure "ideals of being" are obstacles preventing from building a mature self-knowledge[4]. Actors are endowed with rich imagination and create *visions of self* with which they identify themselves. This inclination to indulge in fantasies may be seen as an axial symptom of neuroticism. The method of narrative identity building proposed by Savickas is very efficient in creating more realistic designs of life.

Discussion

In the client – counselor cooperation called "career reconstruction" (Savickas M. L., Constructing Careeers: Actor, Agent and Author, 2012), *language* is of key importance. It is so, because in sentences which always

---

4 Adler (Adler, 1986) underlines the role of *fiction* in coping with complexes developing in social relations.

are judgments concerning oneself and the world, the subject not only designates certain relationships with the world using words ("language games"), but it gives them meaning, the consequence of which can be seen in the *reality model*. Thanks to this, the subject can think of oneself and the world, communicate and undertake action. The formal subject of behavior is conditioned by habitual mental activities and their products (sensations, intuitions, feelings and thinking), and thus its behavior becomes habitual (typical). The subject *prefers* certain relationships and attitudes towards the world, which can be seen in its habitual choices and decisions.

A vast experience gained from the work with clients, in which we use the Vocational Picture Test devised by Achtnich (Jarosiewicz, 2012) and the Career Construction Interview (Savickas i Hartung, 2012), allows us to draw certain conclusions regarding the counseling workshop. Firstly, in the course of directed reflection over oneself, during which one reaches to the image and language of choices, it is possible to go beyond the limits of language. The picture is an element that intermediates in the process of the provision of meanings. In the spontaneous narrative, we get not only to the image of oneself. An image "emerges" from the picture of one's life situation, as Jung underlines (1946). Even if this picture is not clear, we can talk about typical "portraits" of the client (Actor, Agent or Author). The style of narration is typical as it is conditioned by the mental type (Jung, 1946) and "language games" (Wittgenstein, 1958).

Language is also our >tool< of activity change. In the "primitive" language we learn in our early childhood, language "designates" typical relationships, and thus transforms them into "language games". The above can be presented as the following process: relationship à choice à language, as habitual choices and decisions get reinforced and fixed in the language. The client does not always know what he or she has designated in language, and consequently he or she does not know what game he or she is involved in. However, there is a possibility of making new choices in the counseling interaction by going through the process: language à choice à thinking of oneself and the world. When the client is talking about the appreciated relationships, the language does not only "designate" them, but gives them new "meanings". New relationships the subject is currently *satisfied* with are decided upon. This all allows completely new, revised way of thinking of one's career. In effect, a person's own action designs are created.

Secondly: it seems that clients' choices reveal not only their identity, but – above all – their *typical activity*. Such activities manifest themselves in spontaneous choices of relationships, both with the "external" world (Actor) and the "inner" world (Author). The spontaneous choices made by the client in life above all, but also in the process of diagnosis, need to be "closely examined" for both of these relationships. This can be done with the use of Vocational Picture Test of Achtnich. A similar method is utilized when we discuss stories from the earliest childhood (Savickas i Hartung, 2012). Reaching to their memories, the clients also *choose* what appeals to them *personally*, even though they usually do not know why. The diagnosis of inclinations to specific vocational relationships can be performed for individuals as young as 13 years old, when their knowledge of professions is still not very broad. However, people of this age have usually already developed a concept of self and the world. Counselors may have difficulties in expressing this concept. How can one draw conclusions regarding career from it? Career research and consultations conducted with the use of *pictures* and *stories* make it possible. ■

References

Achtnich, M. (1979). *Der Berufsbilder-Test. Projektives Verfahren zur Abklarung der Berufsneigung.* Stuttgart Wien: Verlag Hans Huber Bern.

Achtnich, M. (2013). Vocational Picture Test VPT (BBT). A Projective Method for the Clarification of Vocational Preferences. Its Application in Vocational and Career Counseling. W: H. Jarosiewicz (Ed.), *Qualitative Methods in the Professional Diagnosis* (pp. 103-129). Wrocław: "Nowe Życie".

Achtnich, M., & Ferreira Filho, J. (March 1993). The Berufsbildertest: Vocational Pictures. *The Career Development Quarterly, 42, 262-269.*

Adler, A. (1986). *Sens życia.* Warszawa: PWN.

Fromm, E. (1947). *Man For Himself. An inquiry into the psychology of ethics.* Greenwich, Conn.: Fawcett Premier.

Holland, J. L. (1973). *Making vocational choice: a theory of careers.* Englewood Clifs: Printice-Hall.

Jarosiewicz, H. (2012). *Psychologia dążeń i skłonności zawodowych.* Wrocław: Wydawnictwo Uniwersytetu Wrocławskiego.

Jarosiewicz, H. (2013a). Metareflection on decisions concerning career choice. *Polish Journal of Applied Psychology, 3, 53-71.*

Jarosiewicz, H. (2013b). *Qualitative Methods in the Psychological Diagnosis.* W: H. Jarosiewicz (Ed.), *Qualitative Methods in the Professional Diagnosis* (pp. 23-49). Wrocław: "Nowe Życie".

Jarosiewicz, H. (2014). Essence and Function of Career Development. *Career Designing. Research and Counselling, 3, 37-64.*

Jung, C. (1946). *Psychological Types or The Psychology of Individuation.* New York: Harcourt, Brace and Company.

Kidd, J., & Super, D. E. (1979). Vocational maturity in adulthood: Toward turning a model into a measure. *Journal of Vocational Behaviour, 3, 255-270.*

Koffka, K. (1935). *Principles of Gestalt Psychology.* London: Lund Humphries.

Kulczycki, M. (1998). *Rozważania wokół zagadnień psychologicznego poradnictwa życiowego.* Wrocław: Wydawnictwo Uniwersytetu Wrocławskiego.

Nuttin, J. (1965). *La structure de la personnalite.* Paris: Presses Universitaires de France.

Nuttin, J. (1968). *Struktura osobowości.* Warszawa: PWN.

Paluchowski, W. J. (2001). *Diagnoza psychologiczna.* Warszawa: Wyd. Naukowe Scholar.

Savickas, M. L. (2012). Constructing Careeers: Actor, Agent and Author. *The Counseling Psychologist XX(X) 1-15,* http://www.apa.org/education/ce/constructing-careers.pdf.

Savickas, M. L. (2005). *The Theory and Practice of Career Construction.* W: S. Brown & R. W. Lent (Eds.), *Career Development and Counseling: Putting Theory and Research to Work* (pp. 42-70). Hoboken, NI: John Wiley&Sons.

Savickas, M. L., & Hartung, P. J. (2012). *My career story. An Autobiografical Workbook for Life-Career Success.* Kent, OH.

Super, D. (1957). *The psychology of Careers.* New York: Harpers & Raw.

Twardowski, K. (1999). *Actions and Products.* W: J. B. (Eds.), *On Actions, Products and Other Topics in Philosophy* (pp. 103-133). Amsterdam and Atlanta: GA: Rodopi.

Wittgenstein, L. (1958). *Philosophical Investigations.* Oxford: Basil Blackwell.

Wittgenstein, L. (1922). *Tractatus Logico-Philosophicus.* London: Kegan paul, Trench, Trubner & CO.