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The Contemporary Society, Changes in the Job World – Challenges for the Future

KEY WORDS

contemporary society, globalizational processes, socio-cultural transformation, heterogeneity, orientations of society, job market, living to work

ABSTRACT

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The narrative used in the article refers to the interpretational complexity of the phenomenon of contemporary society. Globalization fulfills a wide spectrum of the global world phenomena in the situation of unobviousness, diversity, ambivalence and ambiguity, which influence the new quality of sociocultural life. Trying to understand the content given to the distinguished definitions of society, intellectuals refer to the theory of the social development and to the interpretation of the mechanisms of a social change, with a focus on the spheres of social life, which are the impulses for changes taking place in the society. Emphasizing heterogeneity and changeability of forms of postmodern social organization, one may point to the following orientations capturing subtleness of the contemporary society: orientation to a global change, orientation to a certain type of civilization ascription to risk, orientation to responsibility, orientation to anticipation, orientation to responsible participation and cooperation in a changing and interdependent global society, orientation to knowledge, orientation to experience borrowed from the media, orientation to the consumption ideology. Society faces the task of self-determination in the situation of non-obviousness, risk, fragmentation and ambiguity. By no accident then, were the the globalizational processes in the world and a critical and permanent thought and evaluation of the changes taking place in the modern global society, in the focus of the authoress. Paying attention to the quality of the global "cultural ecumene" (U. Hannerz) inclines reflection about global changes in lifestyles which is meaningful for the quality of changes in the job world and career planning and career management practices. The sequential development of an individual (which is integrally linked with the career development) constitutes the essence of the process, which is lifelong. The economy which is based on knowledge determines the orientation on knowledge of the contemporary society. The development of careers of members in such a society is its crucial element. Moreover, the quality of socio-cultural and economic changes will demand constant career management and modification of its individualized paths.

The temporal many-sidedness of the future society contributes to difficulties in capturing heterogeneity and changeability of forms of the modern social organization[1]. Conceptual disputes in the sociological theory are concentrated on the attempt to answer the question: "where, how and in which form the society exists" (Misztal, 2000: 34), showing, at the same time, processual, structural and functional attributes of the "historically created and currently existing but objectifying one's actions society" (Misztal, 2000: 34–35). Contemporary considerations about the shape of the globalized society concentrate, above all, on the argument about the definitional *credo* presenting the gentleness of the society. The attempt of the theoretical description and the standardization of the concept of a "contemporary society" becomes a current and important layer of the analytical discourse.

Theoretical orientations that occur in the social sciences show various ways of the conceptualization of the "society" through the description of the chosen aspects of the social reality. As a result of the globalizing tendencies of the world, more theoretically detailed conceptual standardization, which would be able to capture the dangers that "threaten the society from the inside, the danger that the society creates itself and the danger that is created by its rule of openness" (L. Kołakowski) (Misztal, 2000: 63) to different lifestyles. This opinion is confirmed mainly by considerations about "expansive development of the modern social formation" (P. Sztompka). The interest in the adequate capture of the nature of society seems to be "non-definable, unchangeable" (A. Giddens), because it is dependant on unforeseeable consequences of social subjects' actions in the situation of a social reality change. On the basis of postmodern, many-sided and critical of a cultural-hegemonic definition of "society" discourse, one can name the most common features of the society:

- autonomy of a society as a being and its space-time outline;
- historical and experiment definition of a society as a group of people;
- the use of a shared territory as a social life foundation;
- material, behavioral, psychological and axionormative dimension of a socio-cultural reality, where one stresses the search for better understanding of social processes, with the account for the time dynamics and where one seeks the sources of the cultural identity;
- progress, optimization, striving for tolerant pluralism, discursive dealing with risk and predictability of structures of everyday life of a society[2].

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[1] The narration presented in the article is a part of an argument about the quality of social-cultural changes in the times of globalization, which the author presented in her work entitled *Tożsamość młodzieży w perspektywie globalnego świata. Studium socjopedagogiczne*, Poznań 2006.

[2] B. Misztal proposed an extensive definition of „society". He wanted to reduce partly the conceptual imperfection of this term in the sociological theory (see Misztal, 2000: 63-64).

In the theoretical analysis, one tries to introduce an additional adjectival qualifier to the key concept of "society". This qualifier refers to the contemporary characteristic organizational configuration of a society. Its aim is to specify the conceptual system. In this approach, for the needs of the theory and analysis describing contemporary "society", contextual qualifiers are introduced[3]: "postindustrial" (D. Bell) (autonomous society, in which a basic factor of prosperity is the quality of life), "global village" (H.M. McLuhan) (a society with a predominant role of electricity and multimedia, which played a significant role, not only, in technology but also in socio-cultural and economical and political changes on a global scale, so that they reduced the world to the size of a global village), "the third wave" (A. Toffler) (postindustrial society, which questions the validity of rules characteristic for the industrialization process and which is oriented towards the development of knowledge – so called "new consciousness"), "informational" (J. Naisbitt) (it presumes the movement from the industrial society to the society focused on creating, distributing, processing and storing of information), "post-capitalist" (P. F. Drucker) (it refers to the necessity of use of the free market as the only dependable mechanism of the economical integration), "in the prefigurative culture" (M. Mead) (the society concentrated on the dialogue with a young generation, which leads the older generation towards unknown future, which is placed in the present), "risk" (U. Beck) (the society which is characterized by accumulation of forms of global risk, which is limited, neither by time, nor by space), "late modernity" (A. Giddens) (it assumes that earlier tendencies and consequences of modernity have now the most distinct and extreme form), "postmodern" (Z. Bauman) (it identifies "the new society" with the occurrence of a brand new quality of a social formation and it recognizes modernity finished).

Within culturally oriented attempts of describing the features of "the modern society", the dominant cognitive concept, which, at the same time, gives the least categorization, is the effort to understand and interpret it by prefixes "post-", "late-", "extra-", which are key words, codes, also of epistemological helplessness, and which indicate "something that is, as if, above, something that cannot be defined and which, at the same time, stays within the content which is named and negated when what is already known freezes. *The past* plus "*post*" – this is the fundamental recipe, with which, using a lot of words and ambiguous terms, we face reality, not understanding it. The reality which seems to fall apart" (Beck, 2002a: 15).

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[3] The introduction of a contextual qualifier to the defined key concept constitutes a certain degree of contextual dependence and, as Wallace emphasizes, "if common generic meaning does not underlie the use of this term in all theories (this way, allowing a certain level of contextual independence), soon, if we want to be understood, we will be forced to define new concepts every time we communicate with others" (Misztal, 2000: 39).

Trying to understand the content given to the distinguished definitions of society, intellectuals refer to the theory of the social development and to the interpretation of the mechanisms of a social change, with a focus on the spheres of social life, which are the impulses for changes taking place in the society. The dispute about the character of the social development concentrates on the two oppositions. There is no agreement among theoreticians whether, we witness nowadays "postmodernity", where future is neither a linear continuation of the present, nor withdrawal towards the past but it constitutes a new social quality, or whether we still experience "modernity" but "late" and advanced (see Sztompka, 2002: 570–576; Śleboda, in: *Globalizacja…*, 2003: 50–78), in which all its constitutive features have an extreme form. Z. Bauman popularizes thinking about modernity as a completed whole, which is replaced by unstructured, ambiguous, ambivalent, non-directional postmodernity, identified with "the incapacity to stand still", with being constantly "on the move". "Inhabitants of such a world are wanderers out of necessity – although they set out on a journey to settle down" (Bauman 2000: 114). The attribute of a postmodern social formation is breaking the cultural continuity and birth of "hyper reality", where "the chaos of impressions and fantasies is predominant" (P. Sztompka). Describing society as the one of "late modernity" means that the features of an industrial, modernistic or modern society became more extreme, intensified and radicalized. "We do not enter a period of postmodernity, but rather an epoch, where consequences of modernity become more radical and universal than earlier" (Śleboda, in: *Globalizacja…*, 2003: 75), A. Giddens states. At the basis of this statement lies a belief which seems paradoxical and which says that "epoch-making turbulences are, above all, the effect of *success* of the modernization processes, which now do not normally proceed *according to* categories but *against* categories of an industrial society. Nowadays, we experience changes of foundations of changes" (Beck, 2002a: 22). Structural transformations of a modern society concentrate on the contradiction between what is universal and what is possible to come true, only particularly and selectively. Thus, we witness "weakening" of an industrial society in the process of its self realization (Beck, 2002a: 22). Apart from A. Giddens, also S. Lash, U. Beck and J. Habermas develop this approach towards globalization as a socio-cultural phenomenon.

In the discourse about what the term "contemporary society" denotes and connotes, one looks for answers to questions about peculiarities of this society which is different in quality from the industrial society. It proofs a weakening role of a discourse about the kind of adjectival qualifiers and a epistemological and semantic crises. The narration is concentrated here on mutual dependence between world-wideness (a new quality of socio-cultural relations on a global scale) and individual dispositions. Processes of reorganization of time and space, fluctuation of cultural patterns, a constant state of crises make "us live in the century, in which

one can do everything. First, one did nothing, then one did something, today one does everything" (Marquardt, 1994: 68), because all barriers and limitations are removed. Denying any moral doubts, individuals doom themselves to the feeling of senselessness. Except for presentist reflection, life in the times of late modernity is characterized by the difficulty in anticipation the direction of changes, which "go beyond any expectations of a man and get out of control of an individual" (Giddens, 2001: 40). An individual's reflections are connected with uncertainty of tomorrow, risk, existential anxiety, the loss of the feeling of confidence and security and the necessity of adopting "palimpsest identities" (Z. Bauman), useful at the given moment, in a given situational context, for single needs, that uncertain reality extorted on an individual. An anchor of a lonely individual has been weighed (Z. Bauman) and a man floats towards unknown future in the crowd of equally lonely people (D. Riesman) (see Bauman, 2000; Riesman, 1971). Existential isolation "is not so much separation of individuals from one another, but their separation from moral resources necessary to achieve life satisfaction and existential fulfillment" (Giddens 2001: 13–14). We, kind of, live suspended in time, between the past and the future because we are "neither here, nor there" (J. Naisbitt) (see Naisbitt, 1997). Globalizational tendencies of the world deprived the contemporary society of stability, characteristic for a modern epoch of an industrial society. However, the dialectical character of the phenomenon of globalization determines societies' shaping an ability to anticipate and deal with dangers on individual, social and global levels. On a micro and macro scale, new chances and possibilities are outlined, but also threats, fears and concerns, which constitute the contours of the society of the future.

In problematizing the shape of the future society, one does not only opt out of answering the question "what is contemporary society?", but one also looks for answers to questions "what society can there be?", indicating a range of possible scenarios of the social development, which are difficult to choose *a priori*[4] and "what a society should be?", on the basis of axionormative character of narration. The development of humanistic reflection about permanent self creation of the contemporary society indicates an attempt to determine more or less coherent collection of cognitive, emotional and affectionate, axiological and evaluation and behavioral orientations of a society towards the surrounding world. The orientations (both on a social and an individual level) constitute generalized tendencies to perceive, evaluate, feel and react to globalizing changes in the world, on the basis of aware and half aware convictions about, on the one hand, socio-cultural surrounding and, on the other hand, the subject of action and possibilities that

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[4] An intrinsic feature of the late modernity are "radical doubts", which are connected with formulating hypotheses, that can be true but they are always open for revision and they can always be rejected (Giddens, 2001: 5).

this subject has (see Hejnicka-Bezwińska, 1991; Ziółkowski, in: *Orientacje...,* 1990; Skarżyńska, in: *Orientacje...,* 1990). The interpretation of these orientations as elements of mentality of the contemporary society, indicating cultural, social and individual determinants of their optimization, allows us to outline the features of the globalizing society. Between the mentioned orientations that characterize the societies' overall attitude towards expansiveness of socio-cultural changes in the world, there are mutual connections which constitute rather a syndrome (formed features of a society support, strengthen or weaken other features), not a set of features depicting the subtlety of the society of late modernity.

The outside world of social interactions determines the shaping of *social orientation towards a global change*. Widened consciousness (knowledge not only about the fact that the phenomenon of globalization takes place but also about how it takes place and on what levels) of the global character of a change manifests itself in the perception and interpretation of a change on a macro scale, with particular focus on mutual connections between individual, subjective lifestyle character and global influences. In a complex combination of interactions, the relation runs from "a person" to "the planet" and from "the planet" to "a person" (Giddens, 2001: 300––302, Mead, 2000: 107–119). Links between individual actions and problems on a global scale (demographic, ecological problems, excessive exploitation of natural resource, risk of civilization and nuclear war, risk of civilization diseases, a problem of famine and feeding the population, the threat of terrorism and organized crime, the rise of totalitarian superpowers, the collapse of global market mechanisms, the growth of "a gap" between developed countries and the poor countries of the Third World)[5] emphasize the need to adopt new patterns of lifestyles, which would take into account "global consciousness" (L. Anderson) (Melosik, 1989) in the analysis of oneself, of one's nation, of one's cultural circle and a contemporary civilization, as participants of an integrated and global system. Expansiveness of a modern formula of social life, which resembles "a rising wave" (A. Toffler), implies active participation and a feeling of "global" responsibility, which is accompanied by a conviction about possibilities to influence the course of events. An individual is full of reflections about vagueness and unpredictability of a social life and skills to transform information that an individual has. An active attitude of societies towards surrounding "global" reality is the path leading to other societies and their cultural systems in order to understand processes of unification and differentiation, characteristic for globalization tendencies in the world.

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[5] See Mojsiewicz, 1998. U. Beck paid attention to the anthropological meaning of the threats of civilisation. According to the author, they lead to "the rising of a new kind of "the kingdom of shadows", that can be compared to deities and demons of the early centuries, which, hidden form the visible world, threatened human life…" (Beck, 2002a: 93-94).

In the postmodern rhetoric, globalization in the socio-cultural dimension is interpreted as ground-breaking, transgressive, multidimensional and decadent phenomenon for a modern society and it implies *orientation towards "civilizational assignment to risk"* (U. Beck). Human existence is cursed with appearance of new forms of risk, that came somehow from the outside and that becomes more common and universal. Globalization and institutionalization of risk refers to results of actions in the condition of uncertainty. A new profile of civilizational risk determines new "ascriptive fate of threat" (U. Beck), form which one cannot escape, because it is "civilization quirk of nature" (U. Beck). New parameters of risk, that were unknown in the industrial society, and their socio-cultural potential, do not submit to unequivocal assessment and they are difficult to anticipate because estimated evaluation of risk refers, most often, to specific social configurations and it is valid "until further notice" (Giddens, 2001: 41–46). "Logic of production and distribution of risk" (U. Beck) means "life with analytical attitude towards possible ways of action, positive and negative, that we face individually and globally in the course of our social existence" (Giddens, 2001: 41). Risk that results from globalization processes in the world, refers to future events and it has, both, individual and collective dimension. Postmodern atmosphere of risk deprives individuals of the sense of ontological security and it shapes a new kind of a threat community. We are "the society of catastrophes" (U. Beck), in which "states of emergency become regular" (Beck, 2002a: 33) and common, as "everything becomes threats, nothing is dangerous any longer" (Beck, 2002a: 49). Global expansion of civilization risk (linked, among others, with the development of technology and biotechnology, terrorism used by separatist and fundamentalist groups, with radioactivity and risk of nuclear catastrophe, with HIV and AIDS pandemic, with ecological degradation and exploitation of nature, with the rise of totalitarian superpowers or with the collapse of mechanisms of the world market economy)[6] reveals "a boomerang effect" (U. Beck), because its spread leads to "the unification of a culprit and a victim" (U. Beck). We live in the world of "produced risk" (U. Beck), which undergoes universalization and intensification. People who generate and benefit from this type of risk also experience it (Beck, 2002a: 31–33). Rising consciousness of uncertainty and ambivalence and the commonness of risk perception contribute to attempts of anticipation of possible civilization potentials of threat. A specific profile of "a risk civilization" can be conceptualized, after A. Giddens, by pointing to: globalization of risk in the sense of the intensification of changes, glo-

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[6] In the discourse about the definition of risk, one emphasizes not only the character of a potential danger and consequences of risk for the natural environment of a human life and its healthy functioning, but one also tries to determine "social, economic and political consequences of side effects of these side effects", devaluation of capital, the collapse of the market and the increase of bureaucracy, among other things (Beck, 2002a: 33).

balization of risk in the sense of a growing number of events determining the feeling of uncertainty, the risk resulting from the transformation of the environment ("socialization" of nature), the development of institutionalized risk environments, broadening of the risk consciousness and of the consciousness of the limitations of specialized knowledge (Giddens, 2004: 123–124). However, the problems of evaluation and control of threats, which cannot be entirely eliminated and which we realize *post factum* because unforeseeable results cannot be controlled by means of known instruments, may determine diminishment or enlargement of the scale of perception of postmodern risk forms, created by the contemporary civilization. Potential risk, dangers and states of threats may also release fear, anxiety, indifference, neutrality and they can even displace a problem to the subconscious or even deny it. Passiveness and inaction, which are the result of being doomed to global threats, manifest themselves in the lack of critical reflection about the changing reality and in underestimating the problem (Beck, 2002a: 97). Removing risk from one's consciousness means liberating an individual from thinking in categories of uncontrolled risk. Reactions to the experience of threat, deprived of critical distance towards risk, which cannot be avoided, "create an objective community of a global situation determined by threats" (Beck, 2002a: 60), which shows "an immanent tendency towards becoming «the society of a scapegoat»" (Beck, 2002a: 97), where not only potential threats are dangers, but also individuals who concentrate on these threats and provoke anxiety. New dynamics and speed of reality changes (they even say about "hyper speed", with which life changes (B. Misztal)) (Misztal, 2001) indicate dual nature of risk, which hides a chance for self activation and self-update of a society. The society of high risk is "an adventure and a necessity of constant starting something new" (Beck, 2002b) and a transition from a scheme "or-or" to a scheme of multiple choice – "the first option, and the second option and…" (Naisbitt, 1997: 277–295). In the conditions of uncertainty, lack of the image of danger and increase of the risk, one postulates reorganization of social responsibility and forming an ability to anticipate civilization trends and to create alternatives.

The individual nature of the mentioned features of late modernity society, falling within the scope of its predispositions for prospective and innovative changes, points to the need to shape and improve *orientation to knowledge*. Cognitive globalization is the phenomenon of contemporaneity. Its feature is extraterritoriality of knowledge which reduces the globe to the size of "a global village" (H.M. McLuhan). The new status of knowledge, whose sources are "everywhere and almost nowhere, as there are no privileged places, which have monopoly of trustworthy and worth having knowledge"[7], results from the explosion of information and from the

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[7] K. Wenta, za: Bauman, 2000.

dependence of the knowledge quality on demands of the global market, which is, first and foremost, linked with effectiveness and use of information in action, for production, innovation and management purposes. "We enter the period, which brings the shift from an author to a recipient in the name of «power over a text» […] Nowadays, having new technologies, we will ourselves create our own packets" (Naisbitt, 1997: 47) of knowledge. The new quality of the information society, which has become a reality, not intellectual abstraction, results from fast pace of development of advanced information, computer and telecommunication technologies, which increase the rate of changes and overcome inertia of information (Naisbitt, 1997: 39). A characteristic feature of an information society is gathering, processing, reconstruction and use of knowledge in order to actively deal with a situation of a sociocultural change and with shaping the future. A global society "must be ordered according to specialized knowledge criterion and according to human resources, having knowledge and being specialists" (Drucker, 1999: 44). Living and functioning in two cultures: "intellectual" culture and "manager" culture, indicate dichotomous configuration between "intellectuals" (interested in science as the most perfect form of cognition) and specialized managers (interested in the revolution of productivity and management) which demands transformation into new synthesis of organizing diversity of knowledge. It also constitutes the main challenge for the information society, that is the society based on many fields of knowledge, which is able to understand multifaceted and constructive use of knowledge (Drucker, 1999: 13–15)[8]. The orientation to permanent self-education and self-improvement, both on individual and social level, constitutes an answer to common and dominant tendencies to constant revision of the picture of reality and the development of abstract systems, which support the rise of new forms of expertise and narrow specializations (Giddens, 2001: 44–45). Formal and abstract systems of analysis contribute to the devaluation of skills linked with almost all layers of human existence. Dispossessing effect of abstract systems, which causes alienation and fragmentation of an individual identity, manifests itself in the creation of basis of individual and collective action and in making changes in objectified, symbolic and mental world in consequence of internalization, recontextualization and externalization of knowledge. Postmodern concept of innovative teaching distinguishes epistemological assumption about the subject of learning. It is concerned with the belief that, in their cognitive endeavors, subjects should be able to "use the knowledge that they have already gained with the consciousness that this knowledge is not enough" (Mead, 2000: 16). Articulation frames of various interpretations of the concept of "learning", as an immanent feature of a man,

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[8] The author points to the fact that „there is no «queen of science» in the society of knowledge. All kinds of knowledge are equally valuable […], all lead to truth" (Drucker, 1999: 177).

respond to broad understanding of this category as a kind of such an attitude towards knowledge and towards life in general, where one emphasizes the meaning of human initiative to gain knowledge with the conviction of its usefulness as a necessary value to live in the world of permanent changes. The slogan "learn or die" sounds like a challenge and warning (see Botkin, Elmandijra, Malitza, 1982). It is a manifest inviting to make an effort to close "a human gap" (one notices bigger and bigger dissonance between humanity and the civilization it created) by a requirement of innovative and anticipating learning, not without reflection. Reflection, as an important component in the social consciousness, means "the ability of a society to think critically about itself, to notice negative, pathological phenomena, to define future threats and then to take preventive countermeasures stopping or reversing unfavorable trends" (Sztompka, 2002: 579–580), whose influence may, however, undergo mechanisms of self-correction. Consequently, decontextualization and recontextualization, decomposition and recomposition and deterritorialization and reterritorialization of knowledge are the results of the evolution of culture and its metamorphosis within social transformation.

A wide spectrum of peculiarities of this topic, concentrated on quality differentiation of the contemporary society, indicates its perception in the categories of the *orientation to experience from the media.* The consequence of the intensification of changes, in many aspects of social life, is the situation of the subject in the world of hyper reality (J. Baudrillard), where the image, signs play and illusion displace real sensations and experiences. The reality dissolves, even disappears, in the world of fantasies, where "media simulations of reality become more real to people than reality" (Sztompka, 2002: 559)[9]. Fascination with illusion and fantasy gives a consumer only false pretences of sense of one's existence and of being free in one's choices. Human experience, borrowed from mass media spectacles, which are "so much as and expression and a tool of uprooting and globalizing tendencies" (Giddens, 2001: 37). Late postmodernity expresses itself through these tendencies, shaping inner structure of an individual's identity and a fundamental structure of social relations (Giddens, 2001: 8). Visual transmissions evoke "a collage effect" (A. Giddens), which means that "separate, put side by side "histories" are rather an expression of hierarchy of the importance of meanings, which are adequate for the transformed environment of time-space relations, where place has no longer a central position. Obviously, they do not create a common story but they come from integral thought and intellectual totalities" expressed in various ways (Giddens, 2001: 38). Inclusion, in the sphere of sensual experience of individuals, media events that are distant in time and space, not only enriches individuals' experience but it also has existential repercussions linked with the social functioning of

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[9] Cyt. za J. Baudrillard.

a man. Media spectacles, that have a role of morality plays, deepen the feeling of isolation, anomy and apathy of subjects and increase their anxiety. In our perception of the world "we are always one step behind" (H.M. McLuhan), with only full consciousness of what has been replaced by something new and with consciousness of our unconsciousness of a quality of dynamics of cultural transformation. In the era of late modernity, culture "constitutes an area of changeable, disconnected fragments" (Śleboda, in: *Globalizacja…*, 2003: 68), it is the culture of "excess and waste" (J. Baudrillard), without a clear line of development and mass media are mechanisms of its production and distribution. The consequence of their privileged position in the process of culture reproduction is "the tendency to show the world as a set of pictures, which do not cause consequences, which are not causally determined or interrelated, but which are created spontaneously as an effect of elusive motivations" (Śleboda, in: *Globalizacja…*, 2003: 68). Life and social functioning of an individual in the world of objects and signs refers to the alienation of the postmodern quality of life and the will to overcome it (see Giddens, 2001). "Liberation from limitations of modern normativeness gives, at least, semblance of, at last, regained freedom, where liberty of choices among ambivalent behaviours and content is not only arbitrary, but also unpunished" (Krause, 2001: 109) and it constitutes the guarantee of fake sense. The fascination of "fictitious realism" is a manifestation of concerns linked with the loss of security, with making lonely, risky choices, with the lack of guides and the lost sense and with the requirement of functioning in ambivalent and ambiguous reality that is being constructed all the time from the beginning. The reality that is hedonistic and consumer in nature. The times of "media creation" (Z. Bauman) evoke in an individual "the separation of experience" (A. Giddens); understood as "the separation of everyday life from experience, which may make an individual to ask potentially disturbing existential questions" (Giddens, 2001: 317) and "the reversal of reality" (A. Giddens) when a real events seems to be less real than a media spectacle (Giddens, 2001: 38–39). In "the era of simulators" (J. Baudrillard) promoting kitsch, appearances and shallowness, a subject experiences identity dilemmas. The identity, which is creative and which is a flexible and open system of identification, is shaped under the influence of market personal models, which offer us only personality borrowed from the media, reducing, at the same time, a potential possibility of development the sense of inner cohesion, separateness from the outside and continuity of identification of the Self in time. An individual subjected to creations of an identity "in a supermarket type" (Z. Melosik) or "a walker" (Z. Bauman), is not able to feel the core of identity, that is the consciousness of one's individuality and uniqueness.

Social life focused on virtual reality, with its dominant features, such as delusion, illusion, pressure of symbolic rivalry, the rule of pleasure, entertainment and temporariness, determines shaping *orientation to consumption ideology* in the

contemporary society. This orientation reveals itself in micro and macrostructural relations in the world. Consumerism penetrates almost every sphere of human existence, referring to the alienation of a modern lifestyle and promising its over-coming (Giddens, 2001: 235–236), through fulfilling hedonistic and narcissistic needs created by culture, it becomes a significant component of a bond that inte-grates people, who believe in their freedom and independence within the scope of making decisions and taking actions. "People prove their worth by gaining profit, which allows for „choices" that guarantee them symbolic prestige […], people prove their uniqueness by „surpassing" others in „quality" and „originality" of consumption" (Melosik, in: *Odmiany...*, 1995: 112) however, a subject's freedom has a contractual character, because "it arises out of ignorance and it leans on help-lessness" (Bauman, 1994: 22). The universalities of a consumption lifestyle, ana-lyzed in the context of the quality of global cultural ecumene, presumably favour the development of hedonistic culture, cult of the body, growth of importance of the quality of spending free time, creation of new ways of emphasizing of individu-als' status and the fulfillment of esthetic needs, a wide offer of goods, the growth of marketing operations, stimulation of imaginary consumer needs, the growth of service consumption or creating media-oriented society. G. McCracken analyses the phenomenon of consumption and its functions in contemporary societies be-longing to the West-European culture circle. He analyses this phenomenon in the categories of the location of meaning and the transfer of meaning. The creation and placement of meanings, the work of man in socio-cultural space, is located by the meaning transmission in an individual consumer (see Bogunia-Borowska, in: *Globalizacja...*, 2003: 157–162, 237–239). The phenomenon of giving meanings and values to consumer products influences, to a large extent, the stratificational structure of contemporary societies, determining thereby the place of an individ-ual in the stratificational system designated by the triad of privileges: consumer, power and prestige goods (Ossowski, 1982: 22, see also: Bogunia-Borowska, in: *Globalizacja...*, 2003: 280–295), despite artificially created illusions of social equality. "Spurious, social, consumer egalitarian" (M. Bogunia-Borowska) reveals itself in the individual consciousness of potential possibilities and readiness for consumption (which is enabled by installment plans and consumer credits),and not in the effective consumption of only those who have specific financial poten-tial. Devaluation of prestige factors, which function as representatives of an in-dividual's status, contributes to structural changes within a traditional stratifica-tional system. In consequence of these changes, a vertical stratificational system is transformed in a horizontal stratificational system or it undergoes significant distortion. The change from vertical to horizontal structure "groups individuals to-gether horizontally, not vertically, on an equal line of configurations of consumer behaviours which constitute specific lifestyle. Consuming goods of a certain kind

does not prove univocally affiliation to a specific type of status groups, nor is it a symbol of a place of professional or wage hierarchy but it shows the difference between this individual and others, thus, it is, first and foremost, the symbol of individuality" (Krajewski, 1997: 23). Postmodern trend of differentiation determines "liberal fragmentarization" (A. Touraine) of social relations through simultaneous participation of individuals in many various social microstructures, which function as agents that assign various social roles for an individual (see Domański, 1997; Bogunia-Borowska, in: *Globalizacja...,* 2003: 285–289). In the field of roles, a subject experience "multiplication of functions" (M. Bogunia-Borowska), which manifests itself in active and useful functioning of an individual in a social reality.

Anthropological analysis of the consumption phenomenon and of its function in the contemporary society points to the consumption as the process of formation of "a network of consumers" (M. Douglas), which, through creating homogeneous groups of people, "who recognize themselves thanks to the ability of reading codes and mutually accept one another's consumer tastes, lifestyle and social attitudes" (Bogunia-Borowska, in: *Globalizacja...,* 2003: 273), at the same time, guaranteeing individuals participation in the entirety of social phenomena.

Functioning of an individual in the society promoting consumerism is subject to the rule of multiple choice of goods, which are to fill "the vacuum of values", give sense to human existence, neutralize individual fears and concerns, shape the feeling of having inner content and cohesion, measured with a social status within a stratification structure, prestige, social approval or attractiveness of physical appearance. In the situation of mass fetishization, inner content of an individual's identity is composed of parameters of "consumer" (Z. Bauman) social roles, with which individuals identify themselves in order to avoid alienation. "You something gain and something lose in return [...] but now profits and losses swapped their places: postmodern people lost a dose of their security, in return for increase of chance or hope for happiness" (Bauman, 2000: 9). Objectification of a man is the effect of this process. It manifests itself in the subject's addiction to an object (the subject is a passive element, that is seduced by objects, because it is "goods" that buy their purchasers), in a difficulty or even a lack of need to differentiate real needs from those created ones, in being open for new, stronger sensations of pleasure without the necessity of reciprocity or in analyzing social interactions in the categories of their "market value". A "marketing" character of a subject (E. Fromm) reveals itself in an individual's inclination to change their views, predispositions, attitude, together with changing situational contexts and outside requirements of the hedonistic and consumer reality. Individuals "do not act in accordance with their possibilities, but with the market requirements". Our „Self" has to undergo a constant change according to the rule "I am how you want to see me" (Bogunia-Borowska, in: *Globalizacja...,* 2003: 268–269), indicating, at the same time, a significant meaning

for the definition of one's positions and roles in a wider community of reflected ego, which refers to subjects' imaginations about how they are perceived by others. "So, if individuals want to achieve something – sell themselves, they have to conform to the imaginations of how they should behave in a given role. It is not an easy and spontaneous process, it is well-judged and worked out" (E. Fromm, see Bogunia-Borowska, in: *Globalizacja..., * 2003: 268). Individual's identity, which is the creation of a consumer ideology, depends on the quality of a subject's reference point, so the social aspect of consumption has a relative character, concentrated on subjective individuals' assessments. Mechanism of achieving consumer's satisfaction is based on the rule of favouring insatiation in the "incubator" of needs. "Pleasure is elusive and momentary, permanent desire that a consumer feels is more important. Permanent insatiation, not fulfillment, is the driving force of consumer's actions. A contemporary man is, actually, never satisfied" (Bogunia-Borowska, in: *Globalizacja..., * 2003: 255), Z. Bauman states.

In the situation of a noticeable global organization of a social life around consumer values, this is the feeling that we observe or experience, an individual, who lives in the world promoting consumer lifestyle, faces the task of self-determination as "a wise consumer" (M. Bogunia-Borowska), who does not succumb to thoughtless, massive fetishization, created by hedonistic and consumer philosophy. In the light of discussion about the role of consumption in the postmodern quality of a social life, this task must take into consideration the level and quality of consumption, which result from individuals' knowledge and skill to read social codes, which support the development of social potential in the direction of "positive consumption" (E. Fromm)[10], guaranteeing balance of a social system.

Complexity and temporal many-sidedness of the society of late modernity, determined by ambiguity, ambivalence, temporariness and variety of socio-cultural reality undergoing constant fluctuations, make description and standardization of heterogenicity of the society that is objectivized in its actions, difficult to capture. Only *orientation to anticipation,* and not adaptation, which is the reaction to the pressure from the outside and which only has adaptation sense to function in a society, gives an impulse for individualization and constitutes the nature of an innovative society with its characteristic features, such as creativity, ability to plan and openness to new experience. Prospective, temporal orientation to the anticipation of events, planning future actions and assessment of consequences and consideration of unintended side effects mean the skill to notice the global character of changes and to create alternatives. The crucial feature of the late modernity mentality should

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[10] The concept of „positive consumption" refers to individuals who, thanks to, their knowledge and skill of choice and judgment of consumer offers, broaden their subjectivity. In this sense, consumption does not lack the element of creativity, because it assigns the level and quality of an individual and social life.

be temporal orientation for the future. This feature manifests itself in the ability to predict prevention and create future desirable state of affairs. "We act today in order to prevent the problems of tomorrow or the day after tomorrow, in order to lessen them" (Beck, 2002a: 45). The central reference point for the society of risk and a global change lies not in the present, but in the future. The essence of transition from short-term thinking and on a micro scale to the long-term thinking and on a macro scale is making an analysis of the constantly changing global reality, which is full of tendencies without precedent. A citizen of a global society is not only an individual who is able to anticipate, but, first and foremost, who perceives the socio-cultural reality in "the categories of dynamic entirety and on a macro scale" (Melosik, 1989: 167). Processes of reconceptualization and reinterpretation of a social reality and reorientation of values and culture norms should have innovative character and not preservative and they should resonate with the visions of "alternative futures" (Z. Melosik) of a global society. Anticipation means not an ability to predict and choose desirable tendencies or to prevent unwanted situations, but it is also a capacity to create new options of participation and action (Botkin, Elmandijra, Malitza, 1982: 77). The depth of the dissonance, the so-called structural distinctness of a modern society from a postmodern society, creates a tension, which induces innovative enterprises. In the context of human existence in the world of permanent transformations, these enterprises are identified with an intentional change, which is positively evaluated as progress, improvement, modernization and they are to contribute to the development of knowledge and change of social practice. Many-sided understanding of dynamics of global socio-cultural changes manifests itself in "the ability to find, explore and create new contexts" (Botkin, Elmandijra, Malitza, 1982: 75). With the appearances of understanding, when new situations are examined in isolation, in detachment from the social context, in which they are set, there is a risk of narrowing the horizon of perception of socio-cultural diversity, the lack of skill to construct alternative reference systems and deceptive feeling of security, which is based on "suicidal and fast aging local truths" (Botkin, Elmandijra, Malitza, 1982: 74). In the circumstances of post traditional order of late modernity, today's obviousness becomes tomorrow's absurdities (see Drucker, 1999: 51–54). The essence of the innovative capturing of the global world is enriching the resource of contexts, the ability to compare them and to reconcile conflicts that occur between them.

However, anticipation what "the society of the future" will be, in the light of discussion about postmodernity, is a rather risky endeavor, because "shock of the future is, in other words, bewildering confusion, caused by the early arrival of the future" (Toffler, 1974: 21). Outlined conceptual arguments, which represent an attempt to answer the question about the shape of the contemporary society through description of chosen aspects of a socio-cultural reality, constituting an impulse for changes on a micro and macro scale, do not form separate typologies of this society.

In the face of globalizing tendencies of the world, the expansive development of postmodern or late modern social formation should be captured in the categories of systems of cognitive, emotional and affectionate, evaluative, appraising and behavioral orientations of the society, as elements of social and individual mentality, which constitute a syndrome of features of a post traditional society. In view of the above assumptions, within culturally oriented attempts to determine features of "the contemporary society", there has been distinguished a few characteristics of orientation of the postmodern society, that undergoes permanent self creation. Emphasizing heterogenicity and changeability of forms of postmodern social organization, one may point to the following orientations capturing subtleness of the contemporary society: orientation to a global change, orientation to a certain type of civilization ascription to risk, orientation to responsibility, orientation to anticipation, orientation to responsible participation and cooperation in a changing and interdependent global society, orientation to knowledge, orientation to experience borrowed from the media, orientation to the consumption ideology. Society faces the task of self-determination in the situation of non-obviousness, risk, fragmentation and ambiguity. In this context, one faces a question: "can our order be replaced just by disorder, and not an order of a different kind?" (Śleboda, in: *Globalizacja...,*2003: 74). Scenarios of a possible future indicate, among other things, return to the industrial society, democratization of technical and economic development or generalization of politics (see Beck, 2002a: 329–344). In models of the society of the future, on the one hand, one refers to the modernity tradition, on the other hand – one indicates global update of the modern society. Such an approach to the society forms a need for frequent consideration about its newer and newer quality in the situation of global cultural ecumene. On the level of individual decisions, the transition to "postmodernity", where the future does not constitute direct continuation of the present or the experience of "late modernity", where constitutive features of modernity adopt an extreme form, means that one can and should live the change, where "everyone has to become a model for the epoch we want to create" (Illich, in: Kwieciński, 2000: 269). The existence of many reference systems, having one's own criterion of rationality, makes an attribute of the present and it will be a permanent feature of the future and "experiencing ambivalence is a life „sentence", or even a curse of a contemporary man" (Kwieciński, in: Kukołowicz, Nowak, 1997: 16). As the cultural pluralism is a fact, it should be perceived as "life politics" (Giddens, 2001: 291–293), as a challenge and a chance of reflective and responsible use of new possibilities (which, inevitably, will be linked with risk), in an individual dimension, which influence the course of local and global events.

Paying attention to the quality of the global "cultural ecumene" (U. Hannerz) inclines reflection about global changes in lifestyles which is meaningful for the quality of changes in the job world and career planning and career management practices.

The contemporary, globalising society tries to react in an adequate way to the inevitability of the current fourth wave in economics, which is especially observed by J.G. Maree and Z. Pollard (see Maree, Pollgard 2009). The phenomenon of the global economic transformation is accompanied by the quality character of changes. It embraces both the geographical dimension and the functional dimension, and thus it integrates actions scattered all over the world, which are focused on new forms of market economy (global markets: financial, commodity, stock, global production network or banking systems etc.), new tools of information transfer and the development of advanced technologies (the development of technology: information technology, satellite technology, telecommunications technology, computer technology and the development of biotechnology etc.), new subjects of the world economy (transnational corporations, international mergers, global institutions) and new rules and operation of institutions (liberalization and the development of stock markets, the development of international trade, the evolution of macroeconomics of the world economy) (Liberska, in: *Globalizacja...,* 2002: 19, 65–122)[11]. The contemporary processes of world economy globalization incline towards reflection about the peculiarity and the dominant of the global economic transformation[12]. Undoubtedly, the constituent of the economic globalization phenomenon, especially of the development of free market economy, are the changes in the job environment, job structure, job perception, and also in the sphere of characteristics, meanings and values ascribed to work.

The effect of these changes is paying attention to: the quality of the job organization system (the flexibility of work allows to react adequately to the needs of the job market), the growth of the meaning of the satisfaction quality of the job one has (quite often through the change of its function or content), gradual decline of the traditional model of the career development (Strykowska, 2001: 120). Processes that change the job world are also linked with the transformation in the reality of the career planning (as a general element of the career development), which is not without meaning for the quality of changes in counseling generally and also in career counseling (Maree, 2010: 361). M. Frese is one of the authors who pays attention to the development trends, which change the job environment. At the same time, he indicates "job dispersion in time and space, quicker pace of work and the growing complexity of work, worldwide competition, the development of bigger and smaller organizational units, the change of a job and career concept, more often use of team work, the limitation of supervision and the increase of cultural diversity" (Chirkowska-Smolak,

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[11] I also mentioned the above findings in *Tożsamość młodzieży w perspektywie globalnego świata. Studium socjopedagogiczne*. Poznań 2006: 31.

[12] Author takes up the issue of globalisation on the political and economic level in the work entitled *Tożsamość młodzieży w perspektywie globalnego świata*. Poznań 2006: 30–41.

Hauziński, Łaciak, 2011: 22). The dynamics of changes of the contemporary job world and even "the end of work" (J. Rifkin) updates the role of quality of education and required qualifications. The below statement depicts outlined changes in a highly competitive and demanding job market "short-term projects become more common than working permanently in one company […] and multi-skilling becomes a ground-breaking and decisive phenomenon" (Maree, 2010: 362). Undoubtedly, global tendencies and differentiation processes, multicontextuality, many-sidedness and interdependence of various spheres of a social life bring up to date the problem of planning, management, development and shaping of a career and they induce reflection about the problem of an international career, as peculiar *novum* in planning a career in a broad sense and climbing the career ladder. The contemporary definition of career does not limit oneself only to the aspects linked with promotions, having a specific profession, an individual's satisfying job situation or with the stability of inner connections of content of a given profession. The term "career" means much more than just "a purely professional situation […] it is also about mental well-being, which is understood as the lack of tensions that disorganize an individual's activities, economic and social affluence and a happy family situation" (Bańka, 2005: 8). Activities which are not directly linked with work are often emphasized in the contemporary apprehension of career; these are things such as: ways of spending one's free time, forms of leisure, education, family roles, which are linked with employment (Bańka, 2005: 26). In the less restrictive attitude to defining "career", one stresses the importance of constructing (not choosing) career for designing a life quality (Maree, 2010: 362). The sequential development of an individual (which is integrally linked with the career development) constitutes the essence of the process, which is lifelong. The economy which is based on knowledge determines the orientation on knowledge of the contemporary society. The development of careers of members in such a society is its crucial element. Moreover, the quality of socio-cultural and economic changes will demand constant career management and modification of its individualized paths.

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Społeczeństwo współczesne, zmiany w świecie pracy – wyzwania dla przyszłości

Streszczenie

Autorka w swoim artykule wskazuje na temporalną wielowymiarowość globalizującego się społeczeństwa, która przyczynia się do trudności w uchwyceniu heterogeniczności i zmienności form nowoczesnej organizacji społecznej. Podkreśla, iż współczesne rozważania nad kształtem zglobalizowanego społeczeństwa koncentrują się przede wszystkim na sporze o definicyjne *credo* przedstawiające tego społeczeństwa subtelności.

Próba teoretycznego opisu i standaryzacji pojęcia „społeczeństwo współczesne" staje się aktualną i ważną płaszczyzną analitycznego dyskursu. Opinia ta znajduje potwierdzenie głównie w odniesieniu do rozważań nad „ekspansywnym rozwojem nowoczesnej formacji społecznej" (P. Sztompka). Zainteresowanie adekwatnym ujęciem istoty społeczeństwa wydaje się być „niedefiniowalne niezmienne" (A. Giddens), gdyż jest zależne od nieprzewidywalnych konsekwencji działania podmiotów społecznych w sytuacji zmiany rzeczywistości społecznej. Opierając dyskurs na postmodernistycznej, wieloaspektowej i krytycznej wobec kulturowo--hegemonicznej definicji „społeczeństwa", można wskazać najczęściej uwzględniane jego cechy, do których zalicza się: a) autonomiczność bytu, jakim jest społeczeństwo i jego czasoprzestrzenny konspekt; b) historyczne i doświadczeniowe określenie społeczeństwa jako grupy ludzi; c) użytkowanie wspólnego terytorium jako podstawy życia społecznego; d) materialny, behawioralny, psychologiczny i aksjonormatywny wymiar rzeczywistości społeczno-kulturowej, w którym podkreśla się poszukiwanie coraz lepszego zrozumienia procesów społecznych z uwzględnieniem dynamiki czasowej oraz upatruje źródeł kulturowej tożsamości; e) progres, optymalizację, dążenia do tolerancyjnego pluralizmu, dyskursywnego podołania ryzyku i przewidywalności struktur życia codziennego społeczeństwa[13].

W dyskursie nad tym, co denotuje i konotuje pojęcie „społeczeństwo współczesne", autorka poszukuje odpowiedzi na pytania dotyczące osobliwości tego społeczeństwa, które jest jakościowo odmienne od społeczeństwa industrialnego. Świadczy to o słabnącej roli dyskursu nad rodzajem przymiotnikowych kwalifikatorów oraz o kryzysie epistemologicznym i semantycznym, a skoncentrowaniu narracji na wzajemnej zależności między globalnością (nową jakością stosunków społeczno-kulturowych na skalę globu ziemskiego) i indywidualnymi dyspozycjami jednostek. W problematyzowaniu kształtu społeczeństwa przyszłości nie tylko nie rezygnuje z odpowiedzi na pytanie „jakie jest społeczeństwo współczesne?", ale również poszukuje odpowiedzi na pytania „jakie społeczeństwo może być?", wskazując szereg możliwych scenariuszy rozwoju społecznego, które trudno rozstrzygać *a priori*, oraz „jakie społeczeństwo powinno być?", w oparciu o aksjonormatywny charakter narracji. Rozwój humanistycznej refleksji nad permanentną autokreacją społeczeństwa współczesnego wskazuje na próbę określenia mniej lub bardziej spójnego zbioru orientacji kognitywnych, emocjonalno--uczuciowych, aksjologiczno-ewaluacyjnych i behawioralnych wobec otaczającego świata. Interpretacja wybranych orientacji (na globalną zmianę, na cywilizacyjne przypisanie do ryzyka, na doświadczenie zapośredniczone z mediów, na ideologie konsumpcji, na wiedzę, na odpowiedzialność) jako elementów mentalności współczesnego społeczeństwa, ze wskazaniem

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[13] To rozbudowana propozycja B. Misztala na definicyjne dookreślenie pojęcia „społeczeństwo", zmierzająca do częściowego zredukowania niedoskonałości konceptualnej tego pojęcia w teorii socjologicznej (zob. Misztal, 2000: 63–64).

na kulturowe, społeczne i jednostkowe wyznaczniki ich optymalizacji, pozwoliła autorce na zarysowanie cech globalizującego się społeczeństwa. Pomiędzy wyróżnionymi orientacjami, charakteryzującymi całościowy stosunek społeczeństw do ekspansywności zmian społeczno--kulturowych w świecie, istnieją wzajemne powiązania, które składają się raczej na syndrom (ukształtowane cechy społeczeństwa wspomagają, wzmacniają bądź osłabiają inne) aniżeli na zbiór cech obrazujących subtelności społeczeństwa późnej nowoczesności.

W końcowych rozważaniach podjęta jest refleksja na temat jakości społeczeństwa przyszłości. Jednakże antycypacja, jakie będzie „społeczeństwo przyszłości", w świetle debaty o ponowoczesności jest zabiegiem dość ryzykownym, gdyż „szok przyszłości to inaczej mówiąc oszałamiająca dezorientacja, powodowana przez przedwczesne nadejście przyszłości" (Toffler, 1974: 21). Zarysowane spory konceptualne stanowiące próbę odpowiedzi na pytanie o kształt społeczeństwa współczesnego poprzez opis wybranych aspektów rzeczywistości społeczno--kulturowej, stanowiących impuls zmian dokonujących się w mikro- i makroskali, nie konstytuują odrębnych typologii tegoż społeczeństwa. W obliczu globalizujących tendencji świata ekspansywny rozwój ponowoczesnej bądź późnonowoczesnej formacji społecznej winno się raczej ujmować w kategoriach zbiorów orientacji kognitywnych, emocjonalno-uczuciowych, wartościująco-oceniających i behawioralnych społeczeństwa, jako elementów społecznej i jednostkowej mentalności, składających się na syndrom cech społeczeństwa posttradycyjnego. Wobec powyższych założeń, w obrębie kulturowo zorientowanych prób określenia cech „współczesnego społeczeństwa" zostało wyróżnionych kilka charakterystyk orientacji społeczeństwa ponowoczesnego, ulegającego permanentnej autokreacji.

Niewątpliwie elementem składowym zjawiska globalizacji ekonomicznej, a w szczególności rozwoju gospodarki wolnorynkowej, są zmiany w środowisku pracy, strukturze pracy, percepcji pracy, a także w sferze cech, znaczeń i wartości przypisywanych pracy. Efektem tych przemian jest zwrócenie uwagi na: jakość systemu organizacji pracy (elastyczność pracy pozwala na adekwatne reagowanie na zapotrzebowania na rynku pracy), wzrost znaczenia jakości satysfakcji z wykonywanej pracy (nierzadko poprzez zmianę jej funkcji czy treści), stopniowy zanik tradycyjnego modelu rozwoju kariery (Strykowska, 2001: 120). Procesy zmieniające świat pracy dotyczą również transformacji w rzeczywistości planowania kariery (jako elementu ogólnego rozwoju zawodowego), co nie pozostaje bez wpływu na jakość zmian w poradnictwie i doradztwie zawodowym. Dynamika przemian współczesnego świata pracy, a nawet „końca pracy" (J. Rifkin), aktualizuje rolę jakości wykształcenia i wymaganych kwalifikacji. Globalne tendencje i procesy różnicowania, wielokontekstowości, wielowymiarowości i współzależności różnych dziedzin życia społecznego niewątpliwie aktualizują problem planowania, zarządzania, rozwoju i kształtowania kariery oraz skłaniają do namysłu nad problemem kariery międzynarodowej jako swoistego *novum* w planowaniu szeroko pojętej kariery i wspinania się po jej szczeblach. Istotę stanowi sekwencyjny rozwój jednostki (integralnie związany z rozwojem jej kariery) w trakcie całego życia jednostkowego. W gospodarce opartej na wiedzy, co w konsekwencji determinuje zorientowanie współczesnego społeczeństwa na wiedzę, kluczowym elementem staje się rozwój karier jego członków. Co więcej, jakość zmian społeczno-kulturowych i ekonomicznych będzie wymagać ciągłego zarządzania karierą oraz modyfikowania jej zindywidualizowanych ścieżek.