

## **Human potential from the perspective of vocation and professionalism and its relationship to education**

Potențialul uman din perspectiva vocației și profesionalismului și a legăturii cu educația

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Abstract: The quest as to how the potential is best valued through education is one of the main challenges the education system is confronted both at the national level and globally. The quest regarding what is the most appropriate way to design instruction in relationship to the variety of human potential has a permanent history and is not estranged to the history of Romanian pedagogy. The paper reflects on the concept of vocation in the philosophical thought of C. Rădulescu-Motru and its connections with other solutions proposed by his contemporaries among them Simion Mehendiși as well as the educational solutions based on the importance of Logic in education. These attempts are part of a long scientific enterprise without which the present paradigm based on competencies, values and attitudes can not be detached but has to understand as a naturally result. These connections are necessary for a better understanding of the key concepts that are part of the present educational concern and practice and a qualitative approach in unlocking the human potential.

Key words: human potential, vocation, profession, competence;

### **The Modern Historical and Cultural Background**

The quest regarding the multiple ways by which human potential is accomplished is multifaceted. Various stages of scientific, economical, cultural and educational development have left their mark upon this actual issue. Whatever the discussion we can not escape the historical development the moment the changes from a european perspective emerged and this is the middle of the XIX-th century. In one of the reference works on the situation of Romanian culture *Spiritul critic în cultura românească(The critical spirit in romanian culture)* Garabet Ibrăileanu (1871-1936) has shared the same opinion as Mihai Eminescu "Teacher and priest relate the culture downwards and translate the cosmopolite insignificant and abstract language of science, which is the domain of whole world, in lively forms, lithe and delightful through originality, to its people." (Eminescu in Brăileanu: 1922, p. 165). The cultural differences between the Romanian society and the european one are explained through the dissonance between the innovative spirit and the criticism a barrier overcame through the policies developed at the end to the XIX-th century specially those developed under Mihail Kogălniceanu policy (Brăileanu: 1922, p.267). Although it comes from a literary domain the analysis from *Istoria civilizației române(The history of Romanian civilisation)* by Eugen Lovinescu(1881-1943) takes as explanatory model the theory of imitation of Gabriel Tarde(1843-1903) as well as the theory of synchronism. Zigu Ornea is of the opinion that the theory of imitation has offered to Lovinescu a sociological argument to his opinions regarding the evolutionary modality of the Romanian socio-cultural organism (Ornea in Lovinescu: 1972, p. 14). Although these opinions come from what is considered literature domain and particularly the critical corner they contain sociological, antropological, cultural, historical, economical and scientific firmly grounded analysis of the large quest which is the Romanian culture and civilisation. These analysis do not fall short of the generator spirit which was Titu Maiorescu(1860-1917) and have not diminished their relevance even today as the changing brought by the globalisation context seem to put people in front of the same situations whether

history seems to repeat or not(Maiorescu, vol. I: 1978, p. 151). From all the evils mentioned the only hope is the protection of the younger generation from the exposure to mediocrity(ibid. p. 152).

### **From Philosophy to Pedagogy**

The first generation of maiorescians took the dream of modernity a step further although as they deepend into the 20th century the prices of change increased with the toll of history. Among the most prodigious students of Maiorescu, Constantin Rădulescu-Motru(1868-1957) is one of the most fastidious. At the top of his accomplishments stands his position as founder of the Romanian school of Psychology he being a disciple of Wilhelm Wundt whose foundation of experimental psychology does not need any label. The relationship between C. Rădulescu-Motru and Titu Maiorescu are complex and intricate and run from encouragement to estrangement and have been many times refered to in C. Rădulescu-Motru comprehensive diary entitled *Revizuirii și Adăugiri(Revisions and Additions)* recorded in 75 notebooks and entrusted to his prodigious student and disciple I.-M. Nestor made public and published only after the 1989 historical events. C. Rădulescu – Motru has offered a remarkable periodization when analyzing the overwhole development of Romanian culture and civilisation. First of all the innovations within the life of a nation are following their immanent logic independent of the persons which rule the nation. C. Rădulescu-Motru determines three periods of development: the first one commencing aproximately 1821 until 1880 when political renewal tooke place when the aim of the political classes was to establish Romania into the political context of Europe, in other words the political europenization; the second one from 1880 until 1940 marked by cultural renewal, the role of the Romanian elite was to give Romania a european literature, philosophy and science; and after 1940 marked by economical context, when the role of the Romanian elite is to give Romania an economic life according to the european model(Rădulescu-Motru, vol. 1: 1996, p. 46). These assertions regarding the first two periods are sustained by a lot of facts realities while the third period proved to be one of the most energy exhausting to refer to a term from his philosophical system. Not only under the influence of Wundt very rare made explicitly for example to what extent Wundt’s capital work *Völkerpsychologie* served as an inspiration to Rădulescu-Motru’s system but also Bergson concept of élan vital, essence and energy. All these traits were directed in a system of kantian inspiration where the pure principles to accomplish the people’s energy and potential. Although conceived in a period when evolutionary theories have emerged in vary directions as those represented by Houston Stewart Chamberlain(1855-1927), C. Rădulescu-Motru’s system kept distance from such approaches and paved the road towards the techiques and strategies based on measurement and objective ascientific approach. Although very slow this path was followed by his disciples and the generations of psychologists and scientists after the World War II. On this line of thought he conceived his psychology, logic antropologica, philosophical writings. An Logic has become a vehicle for establishing the relation between the notions as vehicle of mind reminiscent of Immanuel Kant and Friedrich Herbart. Therefore Logic as a subject of study in education and inthe training of teachers has been a corner stone. This paradigm has changed after the World War II with the developement of psychology and the increase research and emergence of the large spectrum of theories of learning and theri applications in education and not only. From this perspective it is necessary to emphasize the role the works on Logic and their subsequent revised and edited versions by their respective authors,

such as that of Titu Maiorescu, C. Rădulescu-Motru and Ion Petrovici's Logic and Theory of notions to named the most representative for the grounding of their systems of thought.

### **Vocation, Profession, Competence**

The conceptual philosophy and language that accompanies these three words is vast. If during the second part of the 19th century the application of measurement techniques have helped regulate the professional norms in all fields of work above all the industrial work now these have become part of the usual philosophy that regulates the management of human resources, labor normativity, are found in any philosophy that deals with the relationship between various degrees of potential, its level of achievement, expectations, efficiency and so on. The digital age has only helped the speed of applying these scientific norms to more and in-depth fields. Of course this has not been a unitary practice and there still a lot of effort to make it while various other levels of progress may intervene in the process. It has to be recognized that the first large enterprise from philosophical and psychological point of view is that of Constantin Rădulescu -Motru. Although the large volume edited in 1982 by professor Alexandru Cazan has been a major step at that period to recover a neglected work it did not make complete justice to this great thinker. Nor did the other works with hermeneutical character that tried to explain and interpret his work from a specific perspective or as a whole. Authors like Vasile Băncilă and others have had a contribution in maintaining the candle alight but did not bring an exhaustive interpretation as for example happened with the works of Constantin Schifirneț and Alexandru Cazan in period after 1989. Constantin Rădulescu – Motru was concerned with the whole system in which the Romanians live. He tried to find the suitable systematic construction into which to fit the particularities of Romanian people and make it work within the scientific context of higher civilized and scientifically advanced nations. He envisaged the scientific schools which to produce science and attract scholars to learn from the science produces in these. Putting the potential on this line of ideal it involved understanding its history, culture, context and applying rigorous techniques meant to know its qualities. It also involved the separation from customs tributary to the past, the separation from mediocrity, superficiality and raillery to name one of a long line of strengths and weakness that underwent the psychological and philosophical surgery of his systematic approach. As regarding the educational aspect this was meant to overcome the demagogical aspect (Rădulescu–Motru). Is his system kantian, might be if we think in terms of principles and their transcendental association. It is kantian in the way it makes reference to principles that governs science in general and types of it. But it is also applied kantianism along with other principles to a particular context. It is to the application level that C. Rădulescu –Motru were quite successful in at least merging the philosophical principles to the particular context they were concerned to apply them. This is their work and their models are of universal value. May be this successful blending is the reason for their neglect.

### **The relevance to actual professional models**

One reason which makes the present day discussion and approach to competence quest is the fact that the contribution and the history of this quest in the Romanian thought is little ever mentioned. The understanding of it is more that an effort of establishing a broken link with the history of the autochthonous thinking. It has to be now related to a more widened cultural, professional, scientific area whether it is global, digital and why not both to traditional peasants and cyber bodies. The extension and in-depth development of the concepts into the professional life means more effort, more concurrence and more ability to change, challenge and competition. The new professional profile based on competence it is not only generic it reflects may be a reality found in Vygotsky (the zone of proximal development) psychology but it also reflects a reality with which we have to put up in a world which we could define as always being one of concurrence and competition, to say so in order to avoid darwinian or piagetian language.

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- 6.Maiorescu, T., (1978). *In contra direcției de astăzi în cultura română* în *Opere*, vol. I. Editura Minerva, București. p. 151-152. „*Apparently, according to the statistics of the forms from abroad, Romanians possess today almost the whole Western civilisation. We have politics and science, journals and academies, schools and literature, museums, conservatories, theatre, a constitution. But in reality all these are dead productions, pretensions without a foundation, ghosts without a body, illusions without truth, and thus the Romanians higher culture classes is null and without value, and the abyss that separates(them) from the lower people becomes day by day deeper.[...] (p. 151)*”A first mistake from  
7.which our youth has to be protected is the gentle encouragement of mediocrity.” (p. 152).
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