

An Educology of Vocation on a Theological and Philosophical Basis (An Essay in Philosophy of Educology)

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Professor Danilevičius' article was first published in the 2004 Volume 18, No 1 and 2 issue of cd-IJE, and was introduced by the co-editors, Drs. Christensen and Fisher, as follows.

Introduction by Co-Editors

This article is one in philosophy of educology in that it considers philosophical trends in the conceptualization of knowledge about vocational education and training, i.e. of an educology of vocation. It philosophically inquires into the nature of an educology of vocation, finding: (1) existentialistic, humanistic, romantic, idealistic, and radical humanistic; (2) materialistic, behavioral, and libertarian, and; (3) progressive, pragmatic, post-modernistic, and critical thinking philosophical trends, as they relate to personality development in vocational education and training theory, programs, and curricula.

Introduction by Co-Editors

This article is one in philosophy of educology, i.e. in philosophy of knowledge about education, in that it presents a theological and philosophical basis for such knowledge about vocational education and training, i.e. for an educology of vocation.

Re-Introduction by Co-Editors

The intention of the re-introduction adheres to the meaning of the following statement from the first paragraph of the Recurring Editorial that started in the 2005 issue of cd-IJE.

"The format for future content recognizes the existence of the newly forming body of knowledge, i.e. philosophy of educology, as knowledge about educology, and the existence of the already developing body of knowledge, i.e. educology, as knowledge about education."

Professor Danilevičius' article, though one in philosophy of educology, from the perspective of the Recurring Editorial, does not directly or indirectly inquire philosophically about the epistemological nature of educology, i.e. does not inquire with the question:

"What is knowledge about educative experiences organically inhering in educational processes conducted in the developing democracy in the world, i.e. what is educology."

Rather, the article directly:

"...analyzes the contribution of theology and philosophy to an educology of vocation. Furthermore the article investigates the practical methodical aspects of an educology of vocation."

From the perspective of the editorial: (1) the analysis is conducted in philosophy from the perspective of educology of vocation looking for how theology and philosophy contributes to an axiologic educology of vocation, and; (2) the investigation is conducted in axiologic educology of vocation looking into the practical value of vocation.

Implicitly, though from another educological viewpoint, the author has attempted to meet the two challenges presented in the Recurring Editorial, i.e:

Challenge 1: the philosophical challenge of clarifying the nature of educological knowledge, i.e. of educology and its subject matter of the educational process, and;

Challenge 2: the philosophical challenge of critiquing the conjunction of the logic and psychology of reflective thinking experiences;

2.1.as the conjunction of the logic and psychology that integrates, well, the organization of conditions in which the knowing process is conducted, hence, the logic that when conducted well produces the body of educological knowledge, and, also that produces all other bodies of knowledge, and;

*2.2. as the conjunction of the logic and psychology of reflective thinking experiences, functioning as a **model** for the conjunction of the logic and psychology of educative experiences, ought to be better integrated into the organization of conditions in which the educational process is conducted.*

*These two challenges, quoted from the editorial, have been constructed from the perspective of an experiential philosophy of educology, hence, they focus on the logic and psychology of reflective thinking experiences organically inhering in knowing processes as educological knowing processes functioning as a **model** for the logic and psychology of educative experiences organically inhering in educational process.*

In effect, from the editorial's perspective, Professor Danilevičius has accepted these two challenges implicitly, expressed as follows:

Challenge 1: the philosophical challenge of analyzing the contribution of theology and philosophy to an educology of vocation

*Challenge 2: the philosophical challenge of investigating the axiological value, as practical methodical aspects, of an educology of vocation as **modeled** on the analysis.*

Introduction by Author

This article delivers a theological and philosophical basis for an educology of vocation, using educological, theological, and philosophical scientific resources. This scientific theoretical research analyzes the contribution of theology and philosophy to an educology of vocation. Furthermore the article investigates the practical methodical aspects of an educology of vocation.

Part 1

Goal of an Educology of Vocation

Present-day Lithuanian society stands ahead of the challenges that call for the preparation involved in joining NATO and the European Union. Lithuania, as every country, needs more enterprisers, teachers, doctors, officers, and others specialists, which may not be only good experts in their profession, but are people who are working "from vocation" or in other words are "right persons in the right place." In the background of rapid economical, social, and technological changes, paradigmatic research in an educology of vocation advances its exploration into its theological and philosophical basis. Such research can enrich the theory of educology of vocation and it can give impetus for new scientific investigations in educology.

The main goal of an educology of vocation is to provide support for the young people to find themselves, including finding a purpose of life, through the concrete sphere of professional activity. An educology of vocation gives the theoretical basis, and searches for the ways and methods, of how to educate students to their capacity so that they can find and unfold themselves in an individual vocation. A theology of vocation states that man formulates the answer to the question of an individual vocation through a fateful dialogue with God. Man and God – two liberties – are in a loving dialogue about individual man's vocation. The art, in this dialogue, on the man's side, is to hear God's call, to understand, to accept, to follow, and finally to incarnate it.

In Lithuania, the conception of vocation started to develop at the end of the XVI century. J. Bretkunas (1536-1602) was the first who used the concept of vocation in written sources. This author emphasizes the theological aspect of vocation by saying: "Our dear God wants that every man may put on the load by his caste and vocation, that God destines him, and man may hold it as a duty to put it on, first of all, for the glory of God and after, for service to the intimate." (Bretkunas, 1983 p. 323-324) Another Lithuanian classic, M. Valan ius (1801-1875), emphasizes the importance of giving sense to life through working activity.

Bishop K. Paltarokas (1928) discloses one more important aspect of the successful choice of vocation, which "has considerable impact on the sense of the dignity of man's life," when he says: "Man feels joyful just when he fulfils vocation, whereas, wrongly selecting a vocation leads to the fall of honor, even sometimes, to inner rottenness." (Paltarokas, 1928, p. 449) As a result, the support of man in finding his vocation "depends on fosterage and education as the most important tasks" and "necessary in this field it is necessary for common work to include three factors, i.e. the family, school and Church factors." (Paltarokas, 1928, p. 450)

In Lithuania, educology of vocation was dehumanized during the soviet occupational period (1940-1990). The freedom of activity by theoretical and practical educologists of vocations was constricted and the research in the conduct of educology of vocation was deformed by the intervention of a materialistic ideology.

Now, in Lithuania, it is necessary to begin a truly organic educational programme for the promotion of an educology of vocation for students. The young people of Lithuania live in a culture that is pluralistic, ambivalent, "polytheistic," and neutral. On the one hand, they are passionately searching for authenticity, affection, personal relationships, and wider horizons, while on the other hand, they are fundamentally alone, wounded by afflictions, and some are deluded by ideologies and confused by ethical disorientation. A pluralistic and complex culture tends to produce young people possessing an incomplete and weak identity with consequent chronic indecision in the face of vocational choices. In addition, many young people do not possess the elementary knowledge of their existence. Educology of vocation is searching for ways to help young people to find their identity and to endure being faithful to an individual vocation. Educologists of vocation are aware of the difficulties of communicating with young people, of their lack of real educational planning, and of the theological-anthropological weakness in certain aspect of what they are being taught. The conception of vocation and strategy in an educology of vocation is not developed enough.

Therefore, the purpose of the research in this article is to carry out the analysis of philosophical and theological trends in an educology of vocation. The pursuit of this purpose was guided by the following rationale:

1. Exploration of the essential cause of contradiction between strivings for personal self-realization, for completeness of the purport of life, and for the enforcements of personality from the side of the system of the work market in the context of an existential anthropology.
2. Exploration of the impact on the concept of man's vocation that provides a personalistic conception of personality.
3. Exploration of the impact on the concept of man's vocation that provides a theological conception of personality.
4. Discernment and presentation of a practical methodical subject matter and of the main elements of an educology of vocation.

Part 2

The Conception of Vocation in the Context of Existential Anthropology

The question of the meaning of life, the striving to know one's self and one's place in history comes into existence in the heart of every man. Every life has one's exclusive and particular vocation that is related to the reality of life and the actuality of existence. The completeness of the purport of life and the essence of every vocation is Love.

John Paul II states: "The discomfort that reveals, through the world of young people, even in the new generations, pressing questions on the purport of life, is confirmation of the fact that nothing and no-one can smother in man the demand for meaning and the desire for truth. For many, this is the field in which the vocational search is placed." (John Paul II, 1997, p. 4).

St. Thomas Aquinas analyses the dualism of human being and determines it as standing on the limit between two worlds – time and eternity. The world of time is the reality of nature (body) and the world of eternity is the actuality of spirit (soul).

Apostle Paul defines the contradiction in man that involves his body and soul. It is the contradiction that comes as the consequence of the first Fall, as the spiritual struggle between Evil and Good: "For I do not do the good I want, but I do the evil I do not want. Now if [I] do what I do not want, it is no longer I who does it, but sin that dwells in me" (Rom 7, 19-20).

The contradiction between body and soul, which is inside man, reflects his existence. Therefore, many scholars of synergy call man's existence as the struggle between opposites. However, a person seeks the reconciliation of these opposites in his existence. The inner contradiction (that is inside of personality) between the involvement of the material body and the spiritual soul projects itself in the exterior sphere of life and assumes the image of the contradiction between the strivings of the personal self-realisation, i.e. the completeness of the purport of life, and the enforcements of the personality from the side of the system of the work market.

Lithuanian scholar J. Girnius (1991) introduces ontological and theological elements, when he analyses the concept of man's vocation. This author excludes the dual character of man's existence, i.e. the existence of the carnal body that depends on time, and the existence of the spiritual soul that depends on eternity. This scholar defines two aspects of vocation:

1. Temporal or universal: “In the world of time, our task is the striving of the cultural mastering of earth and the subordination to man’s will the power of it.” (Girnius, 1991, p. 248)

2. Eternal or spiritual: “The dependence on the spiritual world obliges concern about our spiritual perfection or speaking in theological terms – the salvation of soul.” (Girnius, 1991, p. 248)

When this author analyzes the correlation between these two aspects of man’s vocation, he signifies that eternal-spiritual man’s vocation “particularly incarnates in the temporal vocation.” (Girnius, 1991, p. 248) Therefore, the first aspect of vocation is an end, whereas the second aspect of vocation is a means to an end. Basically, there is given for us only one vocation, i.e. the vocation of seeking and struggling for our spiritual perfection.

This scholar concludes: “The truth of the oneness of human vocation is this, that eternal vocation is immanent (interior) and, at the same time, it is transcendental (exterior) for temporal vocation” (Girnius, 1991, p. 248).

Another Lithuanian scholar A. Maceina (1990) states that two factors determine every vocation:

1. The nature of man that frames the faculties to to some kind of work.
2. In society, the life of man highlights those faculties, which allow for man to self-actualize himself and turn his life in some kind direction.

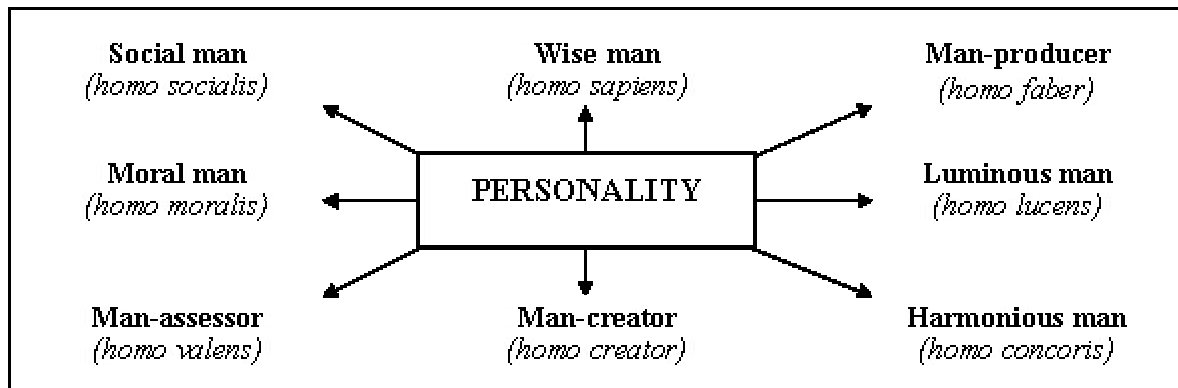
This author names the discovery of the individual vocation as the discovery of the essence of self. He calls the rejection of this vocation as the suppression of the destiny of individuality, the noncompliance of his duty, and the disregarding of a universal ideal.

A. Maceina (1985) emphasizes that, essentially, personality is called to freedom and only in it man finds his existential meaning and the opportunity to seek his basic vocation – the eternity.

V. E. Frankl (1959) calls the search of the purport of life as the core of personality. When the pathfinder of logo-therapy researches the uniqueness of the man’s vocation and the importance of its discovery, he states: “The searching of the abstract meaning of life should have no use. Everyone has his particular mission of life that must be embodied, consequently nobody could change it, and nobody can repeat his own life. Therefore, the task of every man and the opportunity to actualize it is identically unique.” (Frankl, 1959, p. 102) This author states that, an existential vacuum can originate in man’s inner life, if the person does not comply or bow to his vocation of life. This existential vacuum frustrates personality, causes aggression, depression, the formation of addictions, and could lead to drug habits, crimes, or suicide.

Russian philosopher V. Solovjov (1922) defines vocation as a particular idea, “which the divine thought prescribes to every moral being”, this idea (vocation) manifests itself in consciousness “as the highest task,” i.e. as the acting “real force,” which determines “all life of moral being.” (Solovjov, 1922, p. 181) This author states that vocation should not be treated as a privilege or predominance, but vocation should be understood as a duty or service.

The Lithuanian contemporary scholar V. Šernas (1995) presents the picture of a mature and ideal personality (Fig. 1) and prescribes eight characteristics, from which can be framed the picture of the development of man's existence.



(Fig. 1) The conception of mature and ideal personality (Šernas, 1995, p. 65)

This given model of a mature and ideal personality (Fig. 1) reflects the main objectives that consist in the existence of a man and the interior life of a person:

- a) to search for truth, wisdom, and harmony;
- b) to be creative and moral;
- c) to reason and assess;
- d) to participate in the social life and share the cumulated light experiences with other people.

Part 3

The Personalistic Conception of Personhood and Man's Vocation

The personalistic conception of man is the essential opponent of the materialistic ideology that asserts that the essence of man is defined, in its entirety, by social relations and does not belong to personality.

The materialistic understanding of reality negates the interior-spiritual aspect of personhood and every vocation involves only the simple result of physiological and psychological circumstances. According to these purely materialistic and naturalistic presumptions, vocation loses the basis of subsistence and is understood merely as a particular necessity that is rooted in body, sex, and the nature of personhood.

In the works of the famous personalists E. Mounjer (1930) ir K. Wojtylos (1970), we can find many significant features of personhood, though the main personalistic attitude being that personhood is indeterminable and a person can never be treated as an object. The main features of personhood are subjectivity (interior-spiritual life) of the person, freedom, and creativeness. Personhood is the dynamical coherence of body and soul. Personalists realize that existence is a permanent struggle in which persons discover courage.

Personalistic norms state that a person is always a subject and a human being can never be treated as an object.

A person has the need to be in the community and create the society together with other persons: “The subject nourishes not one self (autodigestion), but he has only that which he gives or this to whom he devotes. The person cannot escape, socially or spiritually, by himself.” (Munje, 1996, p. 84)

It is not enough to identify man as an individual of the species “homo sapiens.” There is something more in man, which can only be brought out by the term “person” and which may indicate that man is a rational being. But, K. Wojtyla (1996) goes on to bring out more fully the implications of this rationality by introducing the element of interiority. He introduces a new theoretical development, when going beyond the cosmological understanding of man. In the works of this scholar, all features of personhood, i.e. subjectivity, consciousness, free will, self-determination, self-mastery, experience, etc. are related to the interior-spiritual life of a person. The reference to the interiority of a person frames a methodological and hermeneutical element in K. Wojtyla’s analyses. The capacity of possessing himself from within, in acts of self-determination, is what makes a person something more than individual.

The personalistic ethic of this author extends the conception of the interior-spiritual life of personhood. Foremost, this scholar states that persona, as a subject, differs even from the most consummate animal by the interiority and individual life or interior life, a difference which later author defines as spiritual life.

K. Wojtyla introduces two important characteristics of personhood:

1. The ability to self-determinate, i.e. choice by free will. The Latin sentence that the person is *sui juris* (master of himself) illustrates this characteristic.
2. The feature of personhood that the person is *alteri incommunicabilis* (irreducible and irreplaceable) manifests itself in relation with other people.

Therefore we have the personalistic clarification of the *antic* in the Latin sentence: “*Persona est sui juris et alteri incommunicabilis.*” The person is an irreducible subject, which never can be treated only as the result of the emotional conditions that are under the sway of external and inner circumstances. The person is not only the substance (*subiectum*), but also is the bond with other persons, the truth, and God.

The dimension of the subjectivity of the person always implies the inner experience that signifies the originality, the uniqueness and the unrepeatability of personhood. K. Wojtyla’s contribution to phenomenology is a phenomenology of experience and the explicit grasp of interiority as a defining dimension of consciousness and personhood.

The transcendental concept of the person (the mastership of himself or of one’s dynamism) means, that man is “beyond” his acts and “beyond” his object of acts.

According to the personalistic theory, man’s vocation is self-knowledge, self-discovery, and self-donation to others.

K. Wojtyla (1997) states that man's vocation – conscious self-donation – is possible when man is a self-master. Man can consciously donate himself exclusively to what he has mastered. This scholar defines the structure of self-mastery and “having self,” i.e. having personhood, when he analyses the proper meaning of the concept of actus. This concept, related to self-determination and self-realization through action, has not only an exterior-temporal aspect, but it has an interior-persistent aspect. Therefore, when a person performs an action, thanks to conscious self-determination, man is led to a true completeness and actualization of the structure of self-mastery and the “having of self” i.e. the having of personhood. In such a dynamic cycle, man's vocation exists as an axiological reality that consists in the deeper layer, i.e. in an ontological reality of self-realization through action that is the privilege of man.

The concept of vocation is closely related to the personal world and the order of Love. It has no meaning in the world of objects. There are no vocations, in the natural order, in which reigns determinateness and instincts, but not the abilities to choose or make resolutions. The concept of vocation implicates the ability to personally be disposed towards an end, i.e. the attribute implying the existence of a rational and conscious being. Therefore, vocation is the exclusively personalistic concept that uncovers the deep range of man's interior life. At the level of perception, the reduction of the meaning of the concept of vocation diminishes the possibility of discovering links within this range. Commonly, the concept of vocation is associated only with the administrative and juridical field, i.e. vocation is associated with a certain post or vocation to be a member of a certain organization, etc. As such, vocation is treated exclusively as the calling to accomplish a particular work or office. The inner world of personality is ignored absolutely. Such an exterior, i.e. such an “institutional,” conception of vocation reduces the significance of man, especially the significance of his inner life. In the search guided by the problem of a conception of vocation, educological researcher should include both meanings of the concept of vocation, i.e. the exterior and interior-personal meanings.

The mood to dedicate all life to the nurturance of particular values is the par direction of the dissemination of every man's potencies. Every person must exactly define that direction. On the one hand, man should consider what he himself has and what he can contribute to others, and, on the other hand, the man should understand what the environment expects of him. One of the most important factors in the formation of personality is that of ascertaining the possibilities of one's activities and appropriate disposition, not so much in regard to presence among persons, but in regard to the inner life. Where man is called, he should not only love somebody, but more, he should act by “giving away himself” with Love. Such self-giving could be the most creative act for a person, in that the more he self-gives the more he self-realizes.

Personalists admit that considerable stress exists in the meaningfulness of activity. In this point we can discover the spiritual community between a personalistic philosophy and an educology of vocation, in that both branches of knowledge “attempt thought to relate with action, to anticipate its methods and perspectives.” (Pukelis, 1998, p. 204)

However, personalists are inclined to reduce the significance of professional vocation in the development of personality. K. Pukelis (1998) concludes: “Personalists are right, when they do not confine only with professional vocation, but they are in principle not right, when they are ignoring the significance of professional vocation in man's life.” (Pukelis, 1998, p. 198) This scholar gives a warning that the attempt to introduce the abstract conception of vocation into an educology of vocation could become a faulty phenomenon. He says: “Without this (professional vocation) category the conception of vocation becomes abstract. Vocation of personality cannot be “abstract”. The person reaches to concretize vocation, because only in this case man finds that

he lives meaningful. Man is like the bird: the one wing of it is beloved man, the other wing – favorite work. Family and profession are these two fields, where man concretizes his vocation.” (Pukelis, 1998, p. 198)

Vocation contains the basis of subsistence only in the personalistic understanding of the existence of man, when the conscious discovery of vocation provides to a person the direction of life and activity.

Part 4

The Theological Conception of Man's Vocation

In searching to form the comprehensive conception of personality's vocation, in an educology of vocation, it is necessary to involve the theological aspect.

The dignity of man characterizes the facts that he was created in the image of God and that he can follow free will in his decisions. The person is irreducible and irreplaceable (*alteri incommunicabilis*), he is self-master, and, additionally, man belongs only to his Creator, the belonging grounded in the fact that man is God's creation: “For we are His handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them.” (Eph 2, 10) “The person transcends the natural world and the order of the person does not contain itself in the natural order.” (Wojtyla, 1997, p. 327)

The evangelical vision of man's existence bases vocation not only from within, but it defines itself as the call of God. Thanks to Love, the demand to ascertain the direction of the dissemination of man's potencies emerges from the inside of persons. This demand accords with God's call to be perfect through Love. Every man of good will should apply this common call to himself and at the same time the person should concretize it by choosing the main direction of his life and by ascertaining for what he is called. Personality should develop this direction in consideration of what man has himself, what he can give, and what the others – people and God – are anticipating from him.

Man “unites” and “self-realizes” then, when he loves he affirms the value of the addressee of his act.

Every man is calling to search perfection (holiness): “So be perfect, just as your heavenly Father is perfect.” (Mt 5, 48) “God created man from Love and now He is calling man to love that is main and inborn vocation of every man.” (Kataliku Bažnycios Katekizmas (CCC), 1996, p. 341) “God is Love” (1 Jn 4, 8).

The ways to realize this main theological vocation could be different (Fig. 2).

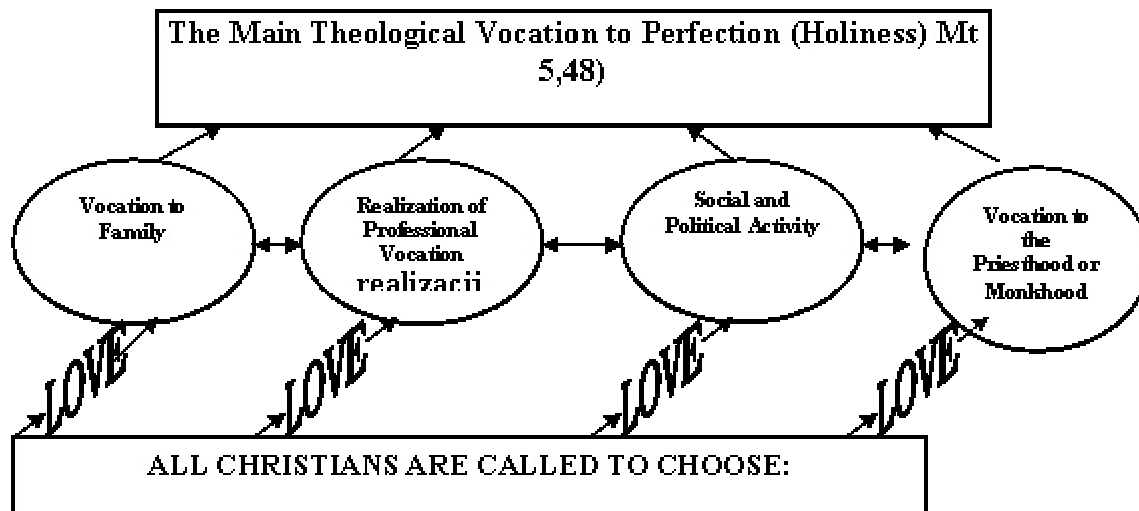


Fig. 2. The spectrum of the realization of theological vocation of every Christian (cf. CCC, 1996)

“Society is necessary to the realization of man’s vocation. If we want to achieve this end, we should stand to the right hierarchy of values, in which the material and controlled by instincts fields should be subordinated to the inner and spiritual fields of man” (CCC, 1996, p. 395). Society must form the possibility for all of its members to realize his vocation. Common good especially manifests itself by using the natural freedom that is necessary to the spreading of vocation, i.e. by using the right to act according to his truthful conscience, the right to the security of private life, and the right to freedom in the field of religion.

All Christians, in disregard to theirs incumbent or social status, are called to the complete Christian life and perfect Love.

Family is the natural community and vocation in which to love and share and in which man and woman are called to devotion to each other and to donate the life that is man’s vocation to fatherhood and motherhood. Parents must obey the vocation of child and help him to develop it.

The part of the vocation of laity is the participation in the political activity and the organization of social life. The laity believers are called with the Christian devotion to animate the earthly reality and be the witnesses and founders of peace and justice.

The motive of Love to God and neighbor sometimes is so strong that man transcends one’s natural needs to make family and have a favorite profession, and he embraces supernatural vocation to become a priest or monastic by the determination of free will. This is really not the way of many people. Life, according to this way, means the response to God’s call, the self-donation to others, and the sacrifice of one’s personal life for others.

Decalogue is the light of the conscience of every man that exposes for him God’s call and that protects him from evil. Vocation to the eternal life is supernatural, because “Revealing Himself, God reveals himself and man’s vocation.” (CCC, 1996, p. 431) The first vocation of a Christian is to follow Jesus. (cf. Mt 16, 25) Grace is God’s help to man to fulfill his vocation.

Man’s vocation to the eternal life does not cancel, but increases man’s responsibility to use all, from the Creator that is received and that strengthens the means to be in the service for justice and

peace in the world. All religions are testaments that the search for God is man's essential subject (cf Acts 17, 27), but God calls, by name, every man. (cf. Iz 43, 1; Jn 10, 3) God is the spring of every comfort and the Author of every vocation. Man could find his personal vocation so, that he "[people] might have life and have it more abundantly." (Jn 10, 10) If man might keep his ears open and he might respond to God's call, he might have trust in the Creator.

In regard to vocation, every period of life is significant, especially the moments when a child opens himself to life and when later he wants to understand the purport of life, i.e. when questions arise in him about his role in life. Every man has an intended individual vocation from the moment of birth, wherein, really he is called to a vocation in life. The ideal model of education of man, who is open to vocation, is presented in Fig. 3. This model reflects the main direction of vocation as the seeking of perfection (holiness), thanks to Love.

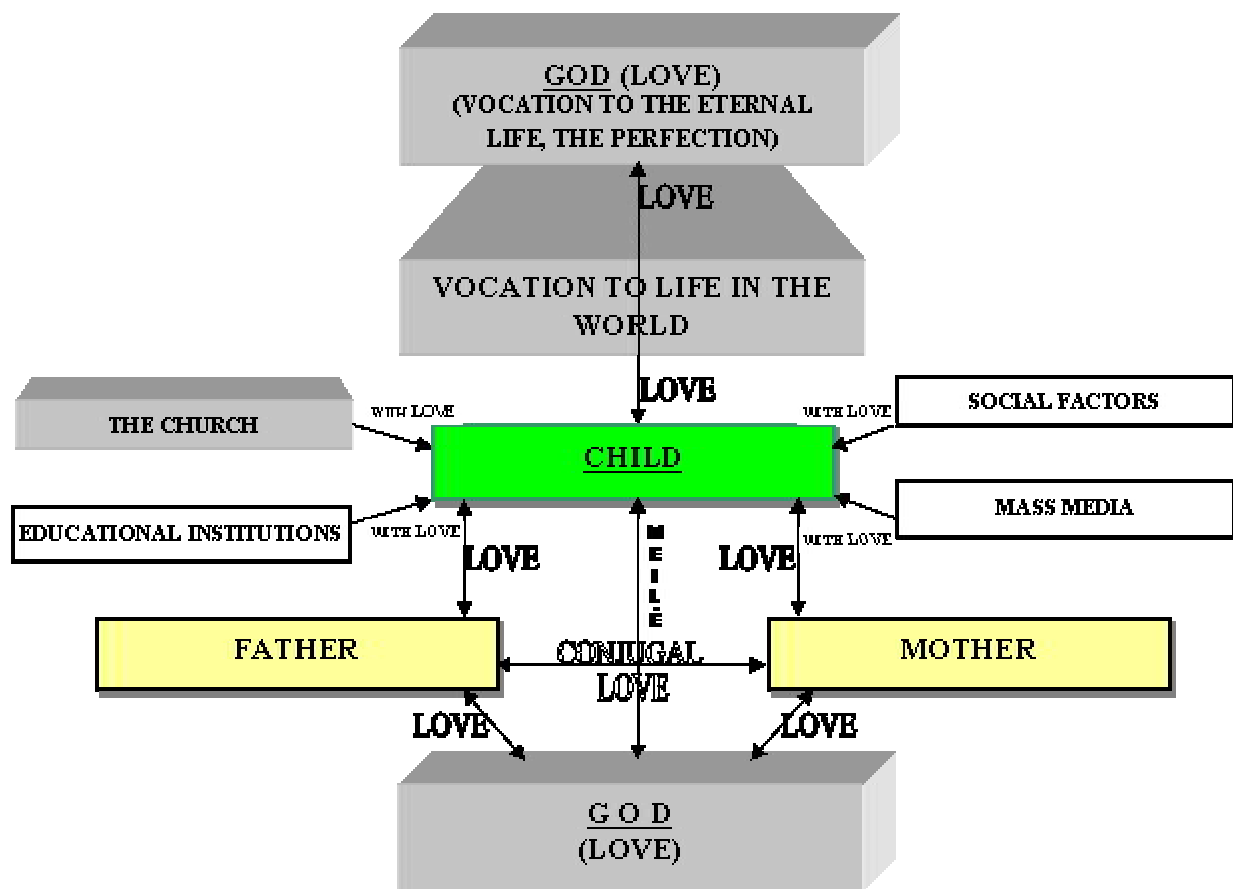


Fig. 3. The ideal model of education open to the vocation of man

In theology, vocation could be defined by the John Paul II words, when he says: "The history of vocation of every Christian is the history of the beyond expressible dialogue between God and man, the history of dialogue of liberty between calling God's Love and responding man with Love." (Jonas Paulius II, 1996, p. 75) The new evangelization should again proclaim the powerful sensation of life as vocation in the fundamental calling to perfection (holiness). The new evangelization should renew culture and become beneficial to various vocations. Every Christian vocation is particular, because of the question of freedom of every person. This question requires an especially personal response.

For man, who has the sensation of faith, the law that works in the spiritual sphere is relevant in which the more a person approaches the Creator by decision from his free will, the more the selection of the way of life is fitting with God's plan and man feels fulfillment for his appointed mission. This law provides the person with the experience of comprehensiveness and meaningfulness of his actions and earns him the flight of creativeness. Thus, in the theological sense, professional activity assumes aspects of the response to God's call and the purporting of life.

Lithuanian scholar R. Laužackas (1999) analyses the subjective aspect of profession with reference to the four types of vocation, i.e. the theological, indirect, individual and social vocations. (Fig. 4).

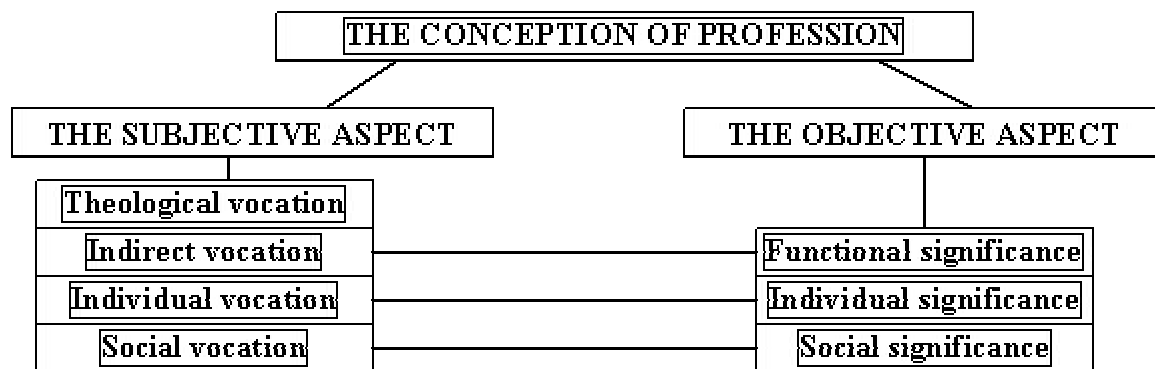


Fig. 4. The interaction between the subjective and objective aspects in the conception of profession (R. Laužackas, 1999, p. 27)

R. Laužackas (1999) analyzes this typology of vocation and states that all other vocations (indirect, individual, and social) were originated from a theology of vocation and only later, in the developing of the history, "the significance of individual and social vocations was strengthened in the place of the understanding of vocation as the God's call" (Laužackas, 1999, p. 25).

Part 6 Educology of Vocation

The educological part is developed within the theological aspect of vocation and is dedicated to practical methodical subjects. From the theologically oriented educological perspective, the main educators of vocations are the parents, mentors, teachers, catechists, and priests. The main educological bodies are the groups, communities, oratories, schools, and above all, families. Educology of vocation uses education that is underlying vocation and is grounded by the accompanying method, and conforms to the method of the creative witness of personal vocation.

The educology of vocation is founded on Gospel and is inspired by Jesus who is the example of the extraordinary vocational promoter-educator. This is the educology that every vocations promoter must know how to implement, the recognition of the Lord who calls, in order to lead the young persons to respond to Him.

Theology contributes, to an educology of vocation, five precise evangelical educological elements, i.e. to sow, to accompany, to educate, to form, and to discern.

(1) To sow

This element of an evangelically oriented educology of vocation is founded on the parable of the sower (Mt 13, 3-8) that reflects these characteristics of vocation:

- (i) Christian vocation is the dialogue of Love between two liberties – God's and man's. God always holds in respect the decisions of man's free will.
- (ii) Educators of vocation follow the principle to sow the call to discover and develop his vocation into the heart of everyone without preference or exception. Every human being is a creature of God and he is also the bearer of the gift, of a particular vocation which is waiting to be recognized.
- (iii) Educators of vocation follow the principle of sowing and proclaims, proposes, and arouses, with identical generosity. It is precisely the certainty of the seed, placed by the Father in the heart of all creatures that gives the strength to go everywhere and sow the good seed of vocations, i.e. of not remaining within the usual limits of a social environment but of confronting new social environments in order to attempt different approaches and to address all persons.

(2) To accompany

In order to describe the educological expression of accompanying, as an element in an evangelically oriented educology of vocation, as it implies the elements of educating and forming, the story of the two disciples of Jesus on the road to Emmaus is relevant. (Lk 24, 13-16) In the story of these two disciples it is not difficult to recognize the image of so many young people today in that they are a little saddened and betrayed and seem to have lost the desire to look for their vocation. Therefore, the first step in an educology of vocation is to approach and support young people to realize the seed of vocation that was sown in their heart. The second step is to further intelligence in young people in their accompaniment.

In the way of discovering vocation, the educator, first of all minds the journey of Jesus' disciples towards their maturity of faith. When doing this, the educator of vocation gives witness to his own choice, or rather, his own being chosen by God, i.e. he recounts — not necessarily with words — his own vocational journey and the continual discovery of his own identity in the vocational charisma, and therefore recounts, also, or allows to be understood, the difficulties, the newness, the risk, the surprise, and the beauty in this journey.

(3) To educate

From an evangelically oriented educology of vocation perspective, after conducting the stages of establishing the elements of sowing and accompanying, in respect to young people, then, comes the stage of educating young people in the way of vocation. Educologically speaking, educating, as the leading out from nothing, in the etymological and semiotic sense of the word, is e-ducere or drawing out truth, as it exists in the hearts of young people, but, as yet they do not know, especially truth as knowledge about themselves, i.e. knowledge about their weaknesses and aspirations that encourages in them the desire to know the freedom of the vocational response. So, in the semiotic sense, educating means e-voking the truth of the I. This evocation arises precisely from the praying invocation.

In this third stage, educating is self-knowing involving: (1) the acceptance of the mystery of the part of the I that has to be discovered, and; (2) the knowledge for interpreting life and invocation (e-vocare).

Educating is the invitation of young man to self-actualize and to continuously seek self-identity, and to the preparation of him to accept that he does not know, i.e. that he cannot know completely.

(4) To form

The fourth stage is that of formation of a young person and is, in some way, the top of the educological process, in that it is the moment in which the young person is proposed with a form, i.e. a way of being, in which he himself recognizes his identity, his vocation, and his norm. The person who is the formator of vocation places himself beside the young person to help him "recognize" his call, and to allow himself to be formed by it. In the stage of formation, the young person is asked for the best he can be so that he can become and be himself.

The principle of the formation of vocation is to educate the anthropological truth that life, by its nature, is a gift and could be complete, if the direction of the self-donation dominates in life. This principle is founded on the evangelical encouragement: "You received without pay, give without pay." (Mt 10, 8)

(5) To discern

The fifth stage, involving the principle of discernment, is the last stage on the way to vocation, i.e. on the way to the effective choice of the one called. The choice of vocation indicates newness of life, but in reality it is also the sign of a recovery of one's own identity, i.e. almost a return to the roots of the I.

From the evangelically oriented educology of vocation perspective, it is very important, in the preparation for the choice of vocation, to reaffirm the idea that the choice represents the condition necessary for being oneself and realizing oneself according to that singular project that can only give happiness.

On the way to one's vocation, the link between the experience of God and self-discovery is very important. The feature of maturity of vocation is when the act of faith manages to connect the Christological recognition with the anthropological self-recognition, then being when the seed of vocation is already mature.

Vocational maturity is decided by an essential element that truly makes sense of all existence, i.e. the element of the act of faith. The authentic vocational option is, in all effects, the expressions of believing and adhesion, with the more genuine the expression is, the more it is part of and a conclusion to a journey of formation in the maturity of faith.

Part 7
Conclusions

From the above, the following conclusions follow.

1. The contradiction between the strivings involved in personal self-realization, i.e. the completeness of the purport of life, and the enforcements of one's personality, from the side of the system of the work market, is the projection of the inner conflict, as a state inside of one's personality, that exists between the springs of the material body and the spiritual soul. The main task of an educology of vocation is the task involved in the discovery of man's vocation, and is one of the essential components necessarily involved in the reduction of this contradiction.
2. The personalistic conception of personality provides to an educology of vocation the basis of subsistence, as the personalistic norm that a person is irreducible and irreplaceable, i.e. the norm that provides the summary that the ultimate decision in life depends on man making the choice involved in the existential questions in life as questions about the purport of life, the discovery of self-identity in life and the vocation in life.
3. From the theological perspective, in an educology of vocation, the dignity of man characterizes the facts that he was created in the image of God and that he has the calling to seek absolute perfection. The evangelical conception of man's existence, from the perspective of an educology of vocation, not only involves the inside of a person, but, and as to God's call to be perfect through a donating Love.
4. Educology of vocation uses the education that underlies a vocation and is grounded by the methods of accompaniment and conformation as methods that involve the creative witness of personal vocation. Theology contributes to an educology of vocation by five precise evangelical educological elements, i.e. the elements to sow, to accompany, to educate, to form, and to discern.

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