

THE DILEMMA OF COMMUNICATION - PROFESSIONAL VERSUS INDIVIDUAL OF NATIONAL CITADEL

Vasile ROMAN¹

¹Assoc. prof. PhD, „Apollonia” University, Iași, Romania
Corresponding author: Vasile Roman; e-mail: v_roman2005@yahoo.com

Abstract

Mankind tends to change its existential paradigm. The individual is consumed with the struggle for wellbeing and access to the latest technologies. Transhumanists speak about a new individual, a combination between human and technologic. The new generation tends to firstly synchronize with technique and then with fellow creatures. Education, as a process, focuses on skills and less on abilities. Youngsters are tempted to firstly satisfy their basic needs, comfort and safety, and later or never the needs for self-development. An education to make the individual wiser, to get him closer to the others and make him more responsible in giving back to the society what it has given him is definitely required.

Keywords: *technology, immigration, education, values, national identity.*

1. INTRODUCTION

The world we live in, whether we like it or not, is a world in continuous movement. The movements that society is subjected to are not revolutionary in their intensity, but are perceived as revolutions through the short period of time in which they take place.

Many of these economic, social and political movements might be irreversible, if we analyse them as a back and forth movement, using the example of the globalisation of the industry with reversibility in its relocation. The technological movement, one of the most challenging, seems not to have any reversibility, taking into account the development rhythm, but especially the variety of fields in which it manifests.

Nothing that happens around us, and it influences our life for the better, should not bother and yet, as a nation which loses hundreds of thousand people yearly, in the sense they immigrate to other states, we have to ask ourselves what is going on, why is this happening and especially what effects do these movements produce.

It is difficult to explain the way in which our society thinks, the way in which the individuals are so connected, dependent and determined by technology, but especially what makes the individuals value labour and personal gains more than their contribution to place in which they were trained.

It is worth noticing the fact that in a short period of time, the Romanians, a nation which was formed in a Slavic, hostile, world, which is based on the Orthodox faith and which manifested itself, in history, as a static nation, came today to manifest the action socio-economic action elements of a capitalist protestant type, centred on making more than it is necessary for the self. We were used to the idea that the Romanian nation represents a nation with strong family type characteristics, in which the old generation makes efforts to grow the new one, with the clear purpose of being in its turn supported. Including the old, rural type, Romanian architecture, refers to a stay together and the children's education seemed to be transferred more towards the grandparents.

We notice today an atomisation of the society in which individuals value their personal wellbeing and the well being of the community more than family and they are connected to this through professional transfer. The statement that significant segments of the society, especially the young one, adapt a very selfish attitude, in relationship with the self and with the family they stem from and the community in which they were educated and later on professionally trained might seem misplaced.

Without certifying with the help of socio-professional studies, one might assume that this behaviour is determined by the way in which

teaching, especially university teaching, is centred more on the professionalisation of the individual than of training him for the status of being a citizen of his country.

2. EDUCATION FOR PROFESSIONAL SKILLS

Once the political, social and economic changes appeared in Romania, the field of national education was subjected to some adaptation processes, either to the requirements of technological evolution or of the labour force, or to the education requirements at the level of European Union.

Without being critical in relation to the way in which the European Union, and implicitly Romania, established that education in secondary schools and high schools should focus on the training and development of skills, it is absolutely necessary to present the way in which they elude some very significant elements.

The first necessary observation is given by the fact that the range of skills stipulates the development of abilities and less the development of the attitude area. Students therefore receive differential support, according to their needs and they are assessed for what they assimilated. Moreover, it is specified that the rigorous and common learning expectations are measurable and transferable, both between the national and the international institutions.

In this regard we can say that it is nothing wrong if we disregard the fact that learning is centred only on knowledge and not on its valorisation. The valorisation of knowledge has to represent an intrinsic process between the respect for the field of knowledge, in the sense of experience and knowledge amount of the field belonging to the teacher, for the experience gained and shared and especially for the personality, preoccupations and the expectations of the students.

Respect represents the element that the education process does not regard as an objective and therefore it allows a space manifestation of obedience and the deformation of the individual. Obedience towards teaching and evaluation, obedience to the teacher and especially obedience

to social norms, which value the leader and the idea of a team more than the idea of dignity, represent the intrinsic deformed attitudinal elements.

The skill-centred education transfers its effort from to learn in order to gain wisdom to the idea of learning for the disciplinary assessment and later on it leads to learning in order to get a promotion.

The idea of learning in order to be specialised in career represents an issue of personal wish and it has to be regarded as worthy in manifestation, but the thing that has to be represented is the relationship between the career specialisation and the development as social personality.

A brief overview of the university curricular areas proves the fact that in the training and the development of the personality of the students, the most important subjects are the ones who bring a plus of specialization, whereas the optional or facultative subjects do not make any difference between the engineer, doctor or economist.

The subjects which fulfil the personality, such as History, Geography, Psychology, Sociology, Security or even Religion can only be found in the training and development of future military leaders or specialists from the field of education and social assistance.

People speak a lot about trans and interdisciplinarity but they do not look for the connection between the need to train a good specialist and the development of an untouchable citizen and a contributor to the development of the city.

All the above-mentioned subjects represent a membership contribution to the place of birth, to the country in which the individual is formed and especially to its values. A student should not be required to embrace a certain religion, but a framework could be created so that the students meditates on the existence or lack of existence of a God, the Christian virtues could be drawn to his attention since they are valid also in the agnostic environment.

National and universal history should not be taught as a subject who exacerbates nationalism, but it could represent a development formula for

the national identity, as an elegant and productive form of manifestation, in any place on Earth.

Psychology should also not be brought to the level of exceptionalism, but it has to be presented in relationship to the traits of the Romanian people, and afterwards in comparison to other European or world nations. Psychologist Daniel Danid notes that there are significant personality and sociability differences between the Romanian people and most of the EU and NATO people and that this aspect influences a great deal our placement manner in the formal and informal relationships with the individuals belonging to these nations.

Another educational challenge refers to the way in which the teaching act forms social behavioural elements, the development of the habits of domination or of being submissive.

The teaching model, in the sense of the teacher-student relationship and of the knowledge assessment manner, channels students' behaviour towards the will to dominate through intellectual value and to develop leadership skills in some of them, to be dominated by a strong personality and to work or promote through a officious behaviour towards the institution or the material benefits.

Starting from these empirical education behavioural elements triggered by the institutional framework or by educational customs, one can go beyond the analysis level of the effects that they produce in the social environment. Statistics show that in the last 30 years over 5.5 million Romanians emigrated in different states, the main reasons being of an economic or social nature. At the same time, over 15 000 doctors, meaning 1 out of 4 graduates decided to find their professional comfort outside the borders of the county.

A 2018 study belging to The National Statistics Institute shows that Romanians emigrated as following: over 1.5 million in Italy, over 1 million in Spain, over half a million in Germany, USA and Great Britain and over 200 000 in Canada de France.

The statistical analysis proves the fact that Romanians, from different levels of education, have the tendency to emigrate mostly in the Latin countries and only a third in the Anglo-Saxon countries and this could represent a proof

that the common cultural elements create a certain type of social comfort.

The empirical conclusion could be one which tells us that a European social cohesion element could be the language proximity, probably also a part of the psychology of the people and possibly the political behaviour of that particular state.

Starting from this reality it would be necessary to identify which educational elements are required to be developed and promoted, in the formal and possibly informal framework, so that the Romanian graduate revises his attitude and changes his view from the option of financial fulfilment to the option of making a difference for the wellbeing of the nation.

3. EDUCATION FOR NATIONAL IDENTITY

Going from the reality of the education for skills to the need of an education for attitudes, meaning an education for which the elements of education are assembled in emotion or social empathy and promoted, as a finite product, through the will of the individual, a short definition of the concept is necessary.

A definition of the attitude is offered by Allport who states that it represents a psychic, synthetic construction which reunites intellectual, affective and volitional elements. It appears through the selective and relatively durable organisation of some different psychic-cognitive and motivational-affective elements and it determines the way in which a person will respond and act in some particular situations (CIOMAG, 2012).

We therefore notice that the area of knowledge is on the foreground, as a primordial element, followed by the affective behaviour and the exercise of will. Knowledge, as a wisdom development form, is comprised of the entire spectre of professional subjects, but it has to be accompanied by the idea that besides the conscience of science, the development of a self-conscience is also necessary because this is the one that places us in the society in which we live.

According to the Webster dictionary (GOVE, 1993), knowledge represents the condition of knowing something with a considerable degree of familiarity, gained through experience, contact or association with an individual or a thing, but also the theoretical or practical understanding regarding a certain area of science, art or learning or of another area which implies study, research or practice and the acquirement of skills.

The scientific knowledge which pursues precise goals takes place on the basis of some basic rules, in an organised and systematic manner. It is a type of critical knowledge, it has a specific methodology and a conceptual language, a series of forms (scientific observation, scientific experiment, scientific hypothesis and scientific theory), and among its methods one may mention: axiomatization, formalization and modelling (STROE, 2000).

Awareness represents the process of internal (self-explanation) and external verbalisation (explanation for the others) of the self-conscience, a process of explanation-verbal expression of the contents of self-conscience. The awareness of social status (on behalf of the magistrate) and of social becoming (on behalf of the disciple) represent the main sides of personal-professional development, and not only.

According to Maslow, awareness represents the fifth level from the hierarchy of needs (the one for self-actualisation, specific to only 15% of the population) and it includes self-realisation, professional actualisation, the realization of projects, improvement, creation and maximization of the existential (ROMAN, 2013) and it notes the result between the contribution of knowledge and the desire for the gift of knowledge.

Social conscience is formed and develops throughout the history of society, representing the reflection of the individuals' social existence and the individual conscience is formed and developed during the ontogenesis of each individual, representing the reflection of his own existence, of the specific individual life, activity or education conditions. Through education, social conscience intervenes in building individual conscience, offering a

general meaning to its manifestations, according to the historical requirements.

The awareness process of professional values is centred on the development of self-esteem and most importantly on the idea of self-giving, meaning on conscience, all these elements being assimilated in a mentored educational process, based on the idea of modesty, courage, empathy, integrity, autonomy and intellectual and decisional objectivity.

The valorisation of knowledge for others and as a form of manifestation of self-awareness is nowadays reflected in a clear predisposition on behalf of the EU citizens, without them first thinking of their national responsibilities. The explanation may come from the fact that identity and national values have not completely been assimilated and that they do not produce that wave of emotion and will of being useful to the world that give birth, raise and educated us.

National identity defines a nation once and for all and it represents the result of a lengthy historical process, based on the unity of language, territory, economic life and culture (history, faith) and it manifests itself in the conscience of the common origin and the feeling of belonging to a single nation.

The nation represents a preponderantly social phenomenon, the result of a lengthy historical evolution, during which different nations, people and races mixed, giving birth to the nation (SUCEAVALIVE, 2017). A simple presentation of the component elements of national identity makes us state that it is necessary for them to be perceived as defining elements for the life of the individual.

Language, history and national culture cannot be described, seized and promoted if they are not also connected to the territoriality of the manifestation. Geography has to be presented as a way of understanding the role that the geographic positioning on the continent and the typology of the state's resources have, the way in which it influences the politics of the neighbouring countries, as well as the manner in which these politics have to be turned into action strategies.

History has to be assimilated not only because of the heroism of the people, but also from the

perspective of its great events and also through the analysis of the behaviours of the actors, with influences on the nation. History should not only be understood from the perspective of conflicts, but especially through that of peace and cooperation.

Religion, as an explanatory and ecumenism promotional subject, should not represent a framework for the development of obedience, but it should lead to introspection and reflection on what unites us, and also as a free manifestation framework for the agnostics.

Economic and financial education should reflect the elements of predictability, necessary frameworks for understanding market mechanisms, competition and especially the means of developing the capital, without exacerbating the particular role of the national in relationship to the multinational.

Any of these educational fields as well as the others belonging to psychology, sociology or arts, is necessary to be approached as a debate arena not one of assimilation and examination, with the clear purpose of multidisciplinary development, but especially as elements of the personal and national conscience.

4. INSTEAD OF CONCLUSIONS

Mankind evolves both through technology and culture, but it will continue to be predisposed to pursue economic comfort. The struggle for

economic comfort does not exclude the egoism manifestations of the private or public economic institutions, either national or multinational, which place their economic benefits above the interest of communities or states. The discontent caused by the economic discrepancies, between social classes, but also between states, increases the nationalist feelings and the populist political discourse.

Paying attention to everything that is going on in Europe and especially on a national level, one notices the need to resize national education to an extent to which skills should be accompanied by the attitudes that replace two phrases, the one of being in the detriment of having and the one of meditating, reacting and maybe even giving up the phrase *ubi bene ibi patria*.

References

- CIOMAG, R.V. (2012) Attitude - an important characteristic feature in obtaining sports performance [in Romanian]. *Marathon*. 4(1):18-22.
- GOVE, P.B. (1993) Webster's Third New International Dictionary of the English Language Unabridged. Springfield, MA: Merriam-Webster Inc., Publishers.
- ROMAN, V. (2013) The successful military leader - from talent to education. Bucharest: Army Editorial Technical Center Publishing House.
- STROE, C. (2000) Philosophy. Knowledge. Culture. Communication. Bucharest: Lumina Lex Publishing House.
- SUCEAVALIVE (2017) Preserving national identity in the context of globalization [in Romanian]. Available from: <https://suceavalive.ro/pastrarea-identitatii-nationale-contextul-globalizarii/> [21 February 2020].