

THE VOCATION, KEY TO RESILIENCE IN THE TEACHING PROFESSION

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SUMMARY

The vocation, key to resilience in the teaching profession, intends to incorporate new reflections on these constructs from a pedagogical, human, and transcendent perspective; entry into Venezuelan teachers who assume professional commitment in the context marked by an anthropological and educational crisis accentuated by the pandemic. It is the product of research on the vocation to enhance resilience in Venezuelan primary school teachers. Both constructs: vocation and resilience, are imposed as necessary here and now. Discussing about it

allows us to extract keys of sense and meaning in exceptional contexts. Following a mixed methodology and rigorously mixed method, information was obtained through interviews and a psychometric instrument. Content analysis and descriptive statistics were applied. The results indicated keys for the understanding of the vocation as a property of the profession and drive force of the resilient mood virtually present in the human being that gives meaning in critical scenarios.

KEY WORDS: Teaching vocation, resilient attitude, transcendent dimension, meaning keys.

RESUMEN

La vocación, clave de la resiliencia en la profesión docente, se propone incorporar nuevas reflexiones sobre estos constructos desde una perspectiva pedagógica, humana y trascendente; centrada en los maestros venezolanos que asumen el compromiso profesional en el contexto marcado por una crisis antropológica y educativa acentuada por la pandemia. Es producto de una investigación sobre la vocación potenciadora de resiliencia en maestros venezolanos de primaria. Ambos constructos: vocación y resiliencia, se imponen como necesarios aquí y ahora. Disertar sobre ello, permite

extraer claves de sentido y significado en contextos excepcionales. Siguiendo una metodología mixta y en rigor método mixto, se obtuvo información mediante entrevistas e instrumento psicométrico. Se aplicó análisis de contenido y estadística descriptiva. Los resultados indicaron claves para la comprensión de la vocación como propiedad de la profesión y fuerza pulsional del talante resiliente virtualmente presente en el ser humano que, da significado en escenarios críticos.

PALABRAS CLAVE: Vocación docente, talante resiliente, dimensión trascendente, claves de sentido.

1 INTRODUCTION

One of the most important components within the historical-pedagogical reflection on the exercise in teaching profession is the vocation.

In this article, the problem of vocation is raised as a key to resilience in the exercise of the teaching profession. In its structure, in addition to the summary and the introduction, there is the documentary review, the method, the results, the conclusion and the bibliographical references. It should be emphasized that the reflection is part of a reality defined by criteria such as the global crisis with national scope and derivations. Certifying the relevance of the subject in the pedagogical educational field, with emphasis on the line of research of educational management.

In the perspective that is adopted here, it starts from an approximation to a new understanding of the human being. That is, within the multidimensionality that defines it, as an integral being, it is transcendent. Without reducing the term to a relationship with God, for a relationship of that order, it needs to go through the human. In addition, it is possible to think that this characteristic is what puts him in a deep relationship, from His nature, with other people. In short, interacting with others would occur in the meeting of the essences of each one.

The vocation to enhance resilience in teaching, has the purpose of generating a theoretical approximation on the relationship of these constructs: vocation and resilience, essential today in the global and local reality, although here we focus particularly on Venezuelan socio-educational scenarios. Consider the anchored anthropological and educational crisis deepened by the SARS-19 pandemic, the permanence in Consolationist schools of primary education teachers, due to the percentage of migrants who cross national borders, it is hypothesized that the teaching vocation enhances Resilience in the professional practice of the primary school teachers.

From the above, it's necessary to consider two points of view. First, the new reality demonstrates the crisis suffered by teachers, hence the complexity in making it advisable to investigate this phenomenon. The second, due to the transcendent condition as an integral and multidimensional human being, allows us to affirm that the person can get out of any difficult situation. However, the pandemic revealed that a fatal outcome, maybe, can be solved. Some teachers remained in the service while others left, assumed a different role, and migration increased (ACNUR, 2021). Because this is what underlies the socio-historical fabric of the teaching sector at the present time, it is the response to the great challenge of the presence of the teacher in a scenario characterized by complexity.

The new reality, which has not been fully defined, is characterized by a vulnerable and contaminated global ecosystem. Otherwise, the human being would not even protect himself so much from his relatives, including family and colleagues. Therefore, this new condition that touches the human being in its entirety is explicit in the interaction with any environment. Because the different environments are crossed by adversity, determined by the impact of the SARS-19 virus and its sequelae. The human being is in the world to respond from his potentialities to the situations that surround him. In addition, virtually resilient, with an innate motivation to satisfy his needs, (Maslow, 1943)he can discover his temper and becoming active.

Consequently, this article is oriented to build arguments indicating possible keys that mark the path towards the dynamism of the vocation that enhances resilience in the primary school teachers. Therefore, to understand the question raised, a path with four keys is proposed.

To begin with, if we accept a human and pedagogical centrality of the vocation, then what is argued tries to explain its nature. For this, the current terms of both categories are questioned. The second key, the transcendent dimension appears as a way of vocation and resilience; a third key is, the vocation as the essence of the profession and the fourth, the resilience caused by the force of the vocation. In summary, the transcendent dimension of the multidimensional human being is revealed as the space where vocation and resilience are linked in the defined reality.

However, A first step for the choice of this career starts from the deep inclination of the person towards education. However, there are professionals who decide to obtain a degree easily, without further commitment. This means that not all teachers do it out of a genuine vocation, a concept that does not exclude, on the contrary, decent salary retribution. In any case, the problem when facing the demands of professional practice in exceptional conditions, we do consider that it is partly explained by the vocation or not. Some questions that can be considered are: what way does the vocation influence the teaching practice in adverse conditions? What is the current scope of the definitions of teaching vocation and resilience? Is the vocation a key enhancer of resilience in the primary school teacher? What arguments support the understanding keys? Consequently, considering the human multidimensionality of the teacher, the four keys already proposed, indicate the route until answering the questions.

To achieve this purpose, the following objectives are specifically pursued: identify the components of the teaching vocation in the primary education teacher of the Consolation schools; characterize the teaching profession from the vocation and resilient attitude of the primary school teachers; explain the environmental factors associated with the development of resilience in primary school teachers and theorize about the teaching vocation as an enhancer of resilience in professional work, from the systematization of experiences of the subjects participating in this study.

The theoretical illumination that contributes teaching are Martínez-Otero (2004); Chirino (2010); Larrosa (2010); Genovesi (2018). While, on relevant resilience are the Henderson postulates (2003); (Cyrulnik B. , 2018) and the ecological model of human development (Bronfenbrenner, 1994). Valuable are the investigations on the subject (Cárdenas, 2016; Forján, 2018; Mujica F. y., 2018; Salazar M. , 2011; Sabino, 2021), even when no studies were found that linked the categories studied as a whole.

Methodologically, the gnoseological and paradigmatic position in the development of the research suggested starting from an approximation to the reality of the subjects through interviews and the application of the reduced resilience scale Connor-Davidson 2012 resulting in a mixed, quantitative method combined (Connor & Davidson, 2012) with a hermeneutic phenomenological methodology.

In relation to the above, the results obtained, and their analysis are evidenced. For this, procedures, techniques, and instruments of the methods used, namely qualitative and quantitative, were applied. Their discussion based on bibliographic references oriented the comprehension keys.

The conclusions confirm the verification of the hypothesis. That is, that the innate or cultivated vocation is a force, capable of promoting resilience in complex environments through human mechanisms. What it means to argue from the multidimensional perspective of the human being as an integral being, goes through the understanding of the essentially natural vocation; its rest in the transcendent dimension where both constructs are linked to reach its enhancing condition of resilience in the professional teaching practice. The virtually resilient teacher prepares to welcome this force to strengthen himself and be born to a new life in his vulnerability. Four keys sustain it: a. Human nature of vocation and resilience. Questioning the terms; b. Transcendent dimension of vocation and resilience; c. Vocation as the essence of the profession and d. The resilience caused by the strength of the vocation. Finally, some possibilities are offered to continue researching on the subject, maintaining the centrality of the subject of education who gives meaning to the educational phenomenon.

2 BIBLIOGRAPHIC REVIEW

The current pedagogical understanding of the vocation in the professional is inserted in the socio-educational context that serves as a platform for the teaching practice. The basic education teacher, cornerstone for educational quality and anchor of sustainable development (CEPAL, 2019), dragging already questioned conditions linked to educational difficulties (Ramírez & D'Aubeterre, 2012; OIT, 2016; UNESCO, 2018) in this millennium, continues to practice professionally facing a great challenge in the Ibero-American region. Precisely, the installation of an anthropological crisis and the emergence of a new reality disrupted his vocation. So, these researchers (Segovia-Quesada & Fuster-Guillén, 2020; González, 2019) have been interested in, debated, and reported on this problem from various perspectives.

In the permanent debate on the teaching professional in the Venezuelan environment (Leal, 2014), understanding in an exceptional socio-educational framework is pertinent since confinement and the imposed virtual modality without preparation challenged it head-on. So, it intends to serve new studies and professional and theoretical interests in the pedagogical field.

Theoretically, the ecological model of human development (Bronfenbrenner, 1987) is presented as the basis of the structure that supports the relational process that leads to the linking of the main categories. That is, the development and promotion of the person is given by the interaction with the environment; likewise, the cultivation of vocation. For this reason, it is important to approach the definitions of vocation and resilience considered in this research, question them, and build a meaning illuminated by the results achieved. In addition, contributions to development in interaction with the environment are made up of the resilience vision of authors such as Cyrulnik (2018); and in the educational sphere (Henderson, 2003), among other contributions (Emili Coello, 2019; Sabino, 2021; Aguaded, 2016; Salazar M. V., 2009).

The other fundamental aspect in this vocation-profession-resilience triad is the understanding of vocation rescued from Christian theology and philosophy, without losing the nature that these give it. Well, among the definitions, understanding the teaching vocation as a gift from God at the service of education and the most significant expression of love as service (Chirino M., 2010) and in the line of service, (Hansen D., 2011) it is given by a call that is felt as an internal force for a life of service, nourished by the vocational spirit. To this, others are added such as the one proposed by Martínez-Otero (2004); Sources referred to by (Mujica F. y., 2016) suggest

two perspectives; vocation as a means to achieve material ends or social prestige and work as action (praxis); that is to say, as an activity of value in itself, independent of the result derived from it. One last definition is the one proposed by Larrosa, (2010) who refers to a natural inclination with passion and mysticism for the educational profession with enthusiasm, commitment and confidence in the power of education, special dedication and service to others (pág. 49).

Among the studies on vocation that address the issue of building vocation in interaction with the context, there are those who point out that it is about a diachronic and synchronous process (Cárdenas, 2016). The most relevant research refers to resilience in teachers. We must add to this that the participation in the symposium on resilience and education in times of pandemic, revalued the research. Other contributions, the suggestions for improvement in the I International Seminar of doctoral students in education, organized by the Cayetano Heredia University, of Peru.

With regard to resilience regarding the previous questioning, its application and interest in the field of human sciences and in a particular way in education, is understood until today, as the ability to overcome dramatic events and come out stronger. Many authors agree with it (Aguaded, 2016; Becoña, 2006; Emili Coello, 2019; Noriega, Angulo, & Angulo, 2015). At first glance, the comparison of physical resilience with that developed by the human being, is a contradiction. Given its sensitive nature to any stimulus. For this reason, it cannot be applied as a physical property of materials to people in extreme situations that are difficult to endure, face and then recover an original or previous enhanced condition. Less applicable to people in vulnerable situations due to the high degree of sensitivity. The resilient nature of the human being is forged in suffering with its nuances: frustration, impotence, pain, success Becoña (2006).

Therefore, the reflection on this perspective, on the one hand, evidences the centrality in the physical nature of the term, without a warning to the process of transformation of the person, considering only a strengthening in complexity. This finding reveals a certain reductionism, leaving aside the potential of the multidimensional human being, with possibilities and capacities for realization, even when they emphasize bringing out potential innate capacities and resources to overcome challenges and threats. Furthermore, it is not about resisting, in terms of not allowing oneself to be violated or weakened by the situation of adversity. It would rather be an evolutionary undertaking towards self-realization.

On the other hand, respond positively and satisfactorily in favor of personal growth and development through resilience as a moral spring, proposed by Noriega, Angulo and Angulo, the (2015) possibility of successful development and (Becoña, 2006) the approaches of Cyrulnik (2018) and Henderson (2003) with greater human emphasis, it is a step towards a human orientation, from which a theorization on resilience is derived that goes beyond the vision as a physical property of certain material objects applied to the person, the only subject of morality. The ultimate key, then, to the concept of resilience, is not found in something impersonal, merely material, but in the personal decision to overcome, no matter how adverse the situation.

It is important to clarify here that other resilience approaches can present it as a paradigm, in this case it is of interest due to the problem, a humanist understanding.

3 METHOD

The vocation as a key to resilience in the teaching profession was approached from an epistemic framework of approach mixed methodological, at the same time quantitative and phenomenological hermeneutic. This means that the elements of the fact are intrinsic and innate to the human being and suggest finding its essence as it appears in the phenomenon and apprehending it as it is revealed in consciousness as a source of knowledge. Also because, it recognizes the detailed description of situations, events, interactions, experiences, beliefs, thoughts, reflections and perceptions of the informants regarding the phenomenon studied phenomenon under study (García Zacarías, 2015).

Consequently, the gnoseological position adopted a mixed paradigm and, strictly speaking, a mixed method, articulating collection technique and discursive analysis and, psychometric technique with descriptive statistics. The quantitative perspective applied the Connor-Davidson Reduced Resilience Scale (CD-RISC) of 10 items. (Connor & Davidson, 2012). This psychometric instrument, measures global resilience and is interpreted based on the sum and even the arithmetic means of the items that provides a global resilience mean, increasing in direct proportion to the scores (Soler & Meseguer, 2016, pág. 165). The interpretation criterion establishes that the higher the score, the more resilience indicators shown by the evaluated subject.

While, qualitatively, the semi-structured interview with open questions was built based on theoretical support (Cyrulnik B. , 2018; Bronfenbrenner, 1994) and previous research (Genovesi, 2018; Cárdenas, 2016), there are some . With these instruments it was intended to know the perception and experience of the leading teachers on the stage itself. The application procedure found in the digital template of Google forms and video calls through the WhatsApp application, the means to reach the informants. The Connor-Davidson Reduced Resilience Scale (CD-RISC) was sent, and the interviews were conducted in real time. Consequently, the information was obtained in record time, adding the advantages of a first analysis. Since, this phase of information collection coincided with the SARS-19 pandemic that paralyzed and confined the world. The support of the authorities of the studied institutions was fundamental and valuable, because due to the difficulties of connection and electricity it was difficult to carry out this task. They had the staff, as well as the means and time necessary for the interviews and surveys.

For the analytical treatment of the information in coherence with the processes that have been described, in the first place, for the discursive analysis, deductively by its thematic axes, the questions of the surveys were grouped and proceeded according to the following premises: a) Series of each response considered as a discursive unit. b) Counting the frequencies of the argument that structures the finding. c) Interpretation. The most repeated arguments or propositions had greater weight compared to the less frequent ones. Achieving the following thematic axes: vocational character and teaching profession; teaching profession and socio-educational setting; resilience and teaching profession; profession, vocation, and resilience; socio-educational problems and develop the teaching profession; primary school teacher's relationship with the Venezuelan socio-educational environment; protective factors and teaching practice.

Secondly, the data collected with the reduced scale of resilience (CD-RISC) (Connor & Davidson, 2012) they were emptied into a frequency matrix built for it. The procedure for its analysis suggested descriptive statistics and the arithmetic mean for the level of resilience was

obtained, according to what was previously indicated about the properties and scope of this instrument. It is important to highlight that, despite the limitations derived from the pandemic and others typical of the crisis that Venezuela is experiencing, the scope of the study, this process can be considered a success, due to the time available and the promptness of the responses. In this way, the results pointed to the confirmation of the proposed hypothesis.

4 RESULTS AND DISCUSSION

The results of both analyses, both qualitative and quantitative, evidenced the link between vocation and resilience in the professional practice of the primary school teacher. Precisely, the understanding of the studied reality is due to the analysis of the thematic axes extracted as mentioned before.

Regarding the discursive analysis of the thematic axes, the findings revealed the verification of an anthropological crisis, whose subject in this study refers to the primary school teacher; hanging from an irreversible economic recession sealed by galloping inflation with an impact on labor rights and consequently wages. As for the professional the depreciation of the profession, the difficulty of exercising the vocation, accentuated by the confinement and the consequent virtuality. The confrontation and approach of such a situation is possible thanks to the love and passion for educating, the presence of vocation because "you have to be born with that". Furthermore, the same complexity activates resilient factors.

In relation to the scores of the reduced resilience scale, a high presence of resilient indicators was evidenced in 93% of the study participants. Which means that, of the 34 teachers, 32 are above the parameter that represents the highest indicators of resilience, while only 2 are below. The resilient indicators reflected by the first ones are adaptability, coping and adequate confrontation. The strengthening of the resilience mood is given by the tendency to recover quickly from negative emotions and become stronger in difficulties, the achievement of objectives, the self-perception as strong people with the ability to handle strong emotions. Meanwhile, that the percentage of 27% represented by the two people located below the accepted level. And although this version of the scale measures global resilience, the fragile points of the items can be recognized (Sabino & Martínez-Otero, 2021). In short, in facing problems with a sense of humor, focus and clarity of thought in high-pressure situations and the approach and management of extreme situations.

In short, the results inform that the authentic profession is anchored in the vocation, without which the teacher would be unable to practice his profession with passion and transcendence. In the same way, a vocation without resilience capacity would be reduced to conformism, to a resignation without vocation with vulnerability to frustration and burnout. When comparing both results, it is interesting how they complement each other and guide the research horizon.

The discussion of the results is based on the interpretive and analytical process followed. In line with the objectives, it is obtained that the vocational components of the teaching profession agree with some elements of the teaching self-perception (Mujica F. y., 2018), with the vision of Larrosa (2010) specifically the passion or inclination towards the educational activity; from Martínez-Otero (2004) the vocation as a frequent concretion in a profession; and confirmed by

Genovesi (2018) who considers the need for a certain work passion to face the inherent problems with serenity, patience and competence. Among the factors associated with the development of resilience, working and professional conditions were revealed as important. Which coincides with the conclusions of the work of Forjan and Morelato (2018), the adverse characteristics of the context can cause risks and difficulties in the task and, at the same time, promote resilient processes. In the same way, building resilience fits into the complexity of environments that generate protective factors and risk factors in tension necessary for that (Bronfenbrenner, 1994). In line with other studies on resilience such as those by Emili Coello (2019) and Vicente (2017), these factors are self-explanatory. Finally, although it is not derived from the environment, vocation is recognized as a resilient factor.

From the above it follows that vocation as a resilient factor has transformative implications in threatening environments. Likewise, new understandings about the teacher as a multidimensional and virtually resilient integral human being (Sabino, 2021). In summary, the existence of a dynamic triad can be inferred, namely, the vocation serves as the axis of the profession and promotes resilience.

By virtue of what has been said, the following can be pointed out: first, vocation and resilience are original and potentially dynamic human realities, linked forces that are channeled through the profession. Second, a significant percentage of participating teachers show an important level of resilience in the coexistence of resilient indicators revealed in the reduced Connor-Davidson CD-RISC 10 resilience scale (Connor & Davidson, 2012) and the arguments resulting from the discursive analysis. Thus, it is verified that the vocation present in the profession causes resilient traits in complex environments, confirming the hypothesis with scope in the position of the teacher before the exercise of the profession. Since, the profession as an expression of the vocation constitutes the motivation to perform in daily life, even in truly complex scenarios.

Based on the previous idea, to understand the vocation as a key to resilience in the teaching profession, the following arguments are constructed.

4.1 Four keys to reading vocation as a resilience enhancer.

The answers to the questions raised reveal elements for an understanding of vocation as a key to resilience. For this, the following arguments are presented. First, a human understanding of vocation and resilience; second, the transcendent dimension of vocation and resilience; thirdly, the vocation as the essence of the profession and, fourthly, the main argument of this research, the key teaching vocation of resilience in the teaching profession. From the human multidimensionality, specifically transcendent of the teaching human being, the previous ones are recognized as reading keys on how both natures are articulated in professional performance.

4.1.1 *nature of vocation and resilience. Questioning the terms*

The vocation, intimate to the existential condition of the human being called to be and to do in the world, marks paths of personal and professional fulfillment, in relation to others and the environment. What is essential about a vocation is its nature as a call to be. However, it is important to keep in mind the integral character of the person, their uniqueness as a multidimensional being. The teacher as an existential human being is in the world with a vocation and a mission; that is to say, being and doing is what gives meaning and direction, guides life. It is

inferred that, for this, among his decisions, he chooses a career or profession to achieve his purpose of self-realization on a human scale.

Considering the human being, as an important protagonist of the educational process and even more, at this time, it is urgent to question the vocation existentially. It is what defines your identity, your being in the world. That is, he is called to fulfill a mission. In this case, it is the professional person, specifically in education or in the pedagogical field.

Questioning the current definitions of vocation and resilience. Starting from their etymologies. Continuing with its applications in disciplinary fields. How do they understand each other in the temple of pedagogy and psychology? Begin by specifying what we understand by vocation in a psycho-pedagogical context. Well, the areas in which the term is applied are theology and philosophy, specifically Christian. What characterizes the vocation humanly is its transcendent character. This is essential. Transcendental, which means going out of oneself, decanting into a projective dimension. Everything that goes beyond functionality, professional work as passionate love. The force that pushes to give more, even the sacrifice as an offering. If we ask, why study or be a teacher with the misery you earn? With how little this profession is valued and recognized? With scarcity of resources and the deterioration of institutions? Acting in this line reduces the vocation to a caricature.

The vocation is that whose intentionality is implicit. It is a call to be for the other, the student. It has something free. Recipients are reached not by what is received from them but by what they can help to extract. The question posed by the starting point is, in what way is vocation key in the teaching profession today?

Another feature, for such an achievement is the awareness of "being in" that indicates sharing with others, areas in interaction of development and, therefore, constant transformation. That is, undertake development processes necessary to achieve fulfillment, satisfying vital needs (Bronfenbrenner, 1994). Not only food, clothing, health; but also of education, profession, work. Even more, to respond to what worries him in the depths of his being, where the drive force to fulfill himself. Since it has an innate tendency to satisfy its needs, including self-realization (Maslow, 1943), to act ethically and both socially and emotionally, it is encouraged to build itself with others in contexts where it is interrelated, sharing the natural and transcendent wealth it possesses (Chirino M. , 2010). In addition, it is a natural carrier of gifts, talents, abilities, abilities, in short, a treasure of potential to discover and develop in a new life (Cyrulnik B. , 2018).

An approach to the definitions of some authors serves as the basis for a discussion about their components, in the human horizon. As already mentioned, the vocation as a call to be in the existential sphere, is considered by Chirino. (2010)The vocation is a driving force that, having the breath of God, materializes the value of service that is in any case the best expression of love and in the most authentic way of being present in the world and of self-realization. In turn, Martínez-Otero (2004)not only defines the vocation as the "internal disposition for a personal, social or professional state with possibilities of fulfillment" (pág. 338)but also, the difference of the profession in which the vocation often materializes.

The conceptual characterization of the referenced authors Martínez-Otero (2004); Larrosa (2010), Hansen (2011); Chirino, (2010)it serves as a reference for an interpellation of the latent understanding and to give way to a new one. Although the first features revealed emphasize the tendency and inclination as the essence of the vocation, they also offer new aspects to consider

from other perspectives that could represent a further step in the advancement of this reflection. In this sense, it is convenient to underline Larrosa's statement (2010) about the sublime of the human being dedicated to the educational profession, qualifying the service positively without specifying its recipient. It is convenient to insist on this point because it is not about any addressee and in any case, it is decisive in the realization of the vocation. The reference to vocation in an area such as education, complex and at the same time with a naturally human dynamic, suggests that, without an explicit reference to the human being, it lacks deep meaning. Therefore, more than a tendency or an inclination, it would be a walkable path from freedom.

An overview of the teaching vocation suggests a possible theorization about some of the absent aspects that are essential to it. To begin with, the existential condition of the professional human being has internal and external self-actualization implications. An internal condition has to do with the call or vocation, reason enough to explain its centrality in the meaning. In addition, due to its transcendent dimension, coming out of oneself, it would have a greater scope than an inclination or tendency. While, externally as a social being, being called for a mission implies the existence of a context, for whose improvement and transformation it is co-responsible, as well as for those who inhabit it in the reach of fullness and self-realization to the human measure.

An approximation to a new possible meaning assumes as the axis the person of the teacher as an existential being in an ambiguous world. Another aspect, typical of the human dimension, is the ability to provide educational service to students, and this is what gives meaning and value to the vocation. Is self-exit or transcendence as a service in favor of students related to the resilient mood? Regarding resilience, it is important to underline that it is virtually present in the human being. However, psychology and pedagogy assume in this field of application, the Latin term *resilio*, which means to jump back to the origin; it is a principle taken from physics.

From a more general perspective, and following the way applied to the definition of the teaching vocation, it is valid to build a definition of resilience based on the most outstanding elements by authors such as Cyrulnik (2018) on resilience as a new development after trauma. Since this consideration unfolds throughout the definitions of other authors in which we can perceive the human evolutionary process, understanding resilience as the way in which the person interprets, lives and experiences the situation (Bronfenbrenner, 1994; Henderson, 2003). From which it is inferred that resilience cannot be understood without relation to the context and the conditions in which the person finds himself. A different thing is the resilience that is revealed in unfavorable conditions almost as a natural process that transforms and promotes a new development.

The exposed approaches, as the basis of a new knowledge, are nothing other than the need for an understanding of resilience as a human dimension that is given by the dramatic experience in humanly difficult situations; because in these terms it is possible to reach a better state than the previous one, unlike resilience in physics. It implies suffering and resurrection. The term resurrection is applied to indicate the expiration of suffering as the triumph of a new life.

Cyrulnik (2018) likens resilience to new development after trauma. Add the importance of attachment and security, in the case of the child; transferable to the rebirth sticking to the vocation as a sign of security in the profession, cohesive in certain contexts in order to a model of resilience in the current ecosystem marked by virtuality in a complex and limited context.

In short, the professional in his human dimension needs the inner impulse that defines him in his being. In this sense, the vocation teacher can go beyond himself. That is, getting out of oneself thanks to the passion for educating as a force, in a dynamism of socialization in the environment where they interact. If this is so, is the vocation of the teacher key in the deployment of resilience? How can this process or dynamic be read? Are there some keys for it?

In a similar way, psychology and pedagogy assume in this field of application, the term resilience from the Latin *resilio*, which means to jump back, to return; in principle taken from physics.

4.1.2 *Transcendent dimension of vocation and resilience*

If the vocation is inherent to the human being, in its multidimensionality as an integral being, it also encompasses the transcendence that takes him out of himself; then, considering the vocation as a force for the realization of the being, in what dimension of the person is it located? What capabilities can you deploy? How would resilience be associated with this deployment?

The trait of God's breath puts it in direct relationship with Christian theology and philosophy. Hence, it would be outside the pedagogical scope in which the study is inserted. However, from this element a window can be opened, in the multidimensionality of the human being, which ignores the religious context. In other words, it is an approach to the transcendent dimension of the human being, beyond himself and closer to the divine. It can be inferred that it is the encounter with another from the natures that define them as similar and different, in an authentic socialization process while they learn together. Furthermore, in a necessary context for the unfolding of being. In this sense, the educational service is understood, with mystique and passion.

Now, advancing in reflection, the multidimensional subject with a specific transcendent dimension, first, it is an integral and unique being. In this context, transcendence is understood, as stated above, as a property of the person oriented to get out of himself giving his best in the encounter as an educational experience.

In this sense, it is a human expression of the call to be and be in the world with a mission, a reason. It refers to an opening, to give and receive. Speaking in this sense of vocation is a challenge, because to belong to this movement we appeal to the term of transcendence. Because it implies a transcendence, going beyond himself, with everything that constitutes him as a person. Moreover, as a multidimensional human being. Going out of oneself with all the power to transform and transform in an exchange, favored or not by the environment.

As a transcendent and unique being with the gift of speech, it is relational and social. In other words, it goes beyond, itself to reach others like itself and different from it activate the potential that moves all its dimensions: cognitive, affective, spiritual, motivational, psycho-social, transcendent. It is possible that the essence of this potential is the force of being, the passion, the call that lies in the depths of your existential being.

It is evident that the multidimensionality of the human being encompasses the vocation and makes it possible. That is why, inserted in this network of dimensions, it accommodates and adapts to the environments where its historical evolution takes place. It can be inferred that, depending on their characteristics, a certain mood is required to unfold. Thus, for example,

complex and adverse environments will test the capacity for resistance, coping, resilience. Depending on it, the transformation process in the interaction with these environments will derive from the level of coping. Consequently, the impact can imply a strengthening as in the case of resilience. In this sense, it would be driven by the force of the vocation to achieve its mission.

In conclusion, from Maslow's perspective, we would be witnessing an encounter between science and spirituality, through a need for transcendence. It would be interesting to let the light in for a reflection on it. It is a key provided by the pandemic.

4.1.3 *Vocation as the essence of the profession*

On the one hand, vocation constitutes the framework for understanding professional practice. While resilience is for the context where it works. However, the point where they converge has to do with the transcendent dimension of the teacher. It is necessary to clarify that here transcendence is understood as the ability of the human being to go beyond himself. To interact with others and with the environment, in a constant dynamism of transformation.

All reflection of the educational fact is part of the consideration / question for the human being. Consequently, a first observation leads to the question of the subject, what conceptualization of the human being underlies the professional? It could be understood, a person with an inclination given by an interior disposition. Therefore, oriented for educational work as a labor human being where the accent is on professional work.

Regarding the significant elements, the following are highlighted: natural inclination; inner force; gift of God; service; half; value activity; passion and mystique for the educational profession; independent of its results; commitment; confidence in the power of education. As a result, the teaching vocation is defined as the natural inclination that derives from an interior disposition towards education, encouraged by God to serve professionally with mysticism and passion in diverse contexts.

An approach to this construction, enables the discussion on the set of elements in relation to the vocation of the teacher. As stated, for Martínez-Otero (2004), the vocation, in addition to potentially realizable personal, social or professional property, relates it to a coherent behavior, based on aptitudes and attitudes, in a specific circumstance (pág. 338). On the other hand, Larrosa (Larrosa, 2010) refers to a natural inclination with passion and mysticism for the educational profession with enthusiasm, commitment, and confidence in the power of education, special dedication and service to others. (pág. 49). Another element of the vocation is its nature of demand or mandate, which, as Hansen rightly says, (2011) is given by a call that is felt as an internal force for a life of service, fueled by the vocational spirit.

Likewise, when considering the perspectives of Fuentes referred to by Mujica (2018), on vocation as a means to achieve material ends or social prestige and work as action (praxis); that is to say, as an activity of value in itself, independent of the result derived from it; there is an existential vacuum of the human condition towards realization that would lead to frustration, loss of meaning and unhappiness. In this sense, an adequate vocational orientation would be necessary in accordance with what was proposed by Martínez-Otero (2007) to find the meaning of what and what for as a human being with professional projection.

In this sense, whoever practices the teaching profession not only dedicates himself to something, but also makes something of himself, that is, part of that activity carries a lot of his being and his existence, a lot of his culture, values, his spirit, ideals, functions, and interests that characterize their professional performance. The most significant thing is that these contents remain at the level of the unconscious. In general, people are not aware of where many of their behaviors come from since they are part of the personality structure because they were stored in memory.

The teaching vocation as a call, for those who opt for teaching, in addition to their own academic training, requires an ability to face the problems inherent to the profession (Genovesi, 2018). Reason for which, the claim of a resilient mood can be raised.

Only, through the exercise of values, attitudes and affections, the human being manifests who he really is (Salazar M. , 2011). Therefore, the substance of the set of mental and emotional resources is what is known as a resilient toolbox (Sabino, 2014).

In summary, since the development of the vocation as its concretion through professional practice, is carried out in relation to the environment, it is inferred that the possible derivations find resonance in the ecological model of development, reason for which, it can be understood the environment in constant evolution and not something static or permanent.

4.1.4 *The key teaching vocation of resilience in the teaching profession*

Developing resilience in teachers, it is necessary to anchored in the vocation. This property is passion as a force that inspires to do what is necessary in professional practice. Otherwise, it is not explained that in a natural and adequate way it faces the adversities inherent to the profession and its exercise, in addition to being successfully strengthened. From the perspective that the theme of vocation as a drive for teacher resilience is being developed, without a doubt, the subject that contains it is an integral and unique human being. With a transcendent dimension and the gift of words.

The teacher, as an integral, multidimensional human being, unique with the gift of speech, is called to be and to do, in a process of realization in interaction with the ecosystem. Of course, in this case, with a vocation or specific drive towards education as a professional. In addition, exercised in relation to the environments, favorable or not, where it operates. Therefore, in complex environments with dramatic characteristics, in a natural way and driven by the vocational force, it displays resilient capacity. It can be inferred that there is a dimension that links both constructs in the human being. This is identified with the transcendent dimension in its broad sense.

5 CONCLUSIONS

1. It is evident that the multidimensionality of the human being encompasses the vocation and makes it possible. That is why, inserted in this network of dimensions, it accommodates and adapts to the environments where its historical evolution takes place. It can be inferred that, depending on their characteristics, a certain mood is required to

unfold. Thus, for example, complex and adverse environments will test the capacity for resistance, coping, resilience. Depending on it, the transformation process in the interaction with these environments will derive from the level of coping. Consequently, the impact can imply a strengthening as in the case of resilience. In this sense, it would be driven by the force of the vocation to achieve its mission.

2. It is notable that, in relation to the human being, although these components say about the vocation with respect to the profession; for a deeper understanding we focus on the protagonist as a subject. It is interesting here to situate them on the humanity.
3. An understanding of the vocation apart from its objective, as the protagonist of the process to whom the call refers, that is, without explicit reference to the intervening subject or subjects, remains incomplete. It turns out that the professional as an integral, multidimensional, unique, and virtually resilient being with a vocation and a mission is called to be and to do here and now, in the search for its realization as a superior need. It can then be inferred that there is a transcendental dimension that drives the unexpected in any context, where vocation stands as a driving force of resilience in teachers in their educational work.
4. Therefore, our position is multidimensional in scope with an accent on the transcendent dimension. Understood this, as an exit from oneself to reach the other, crossing the environment. Based on the analysis of information collected, through surveys and interviews with primary school teachers from Venezuelan Consolation educational institutions. As a result, they shed a fundamental element in an individual dynamism. Thus, the exercise of educating goes beyond the limits of adversity, facing it and approaching it with resilient gallantry, thanks to the vocational impulse.
5. Hence, such resilient gallantry springs like a spring from a natural source. In other words, if the vocation responds to the call to be of the existential person, then it becomes a source of energy for human fulfillment. Consequently, this energy would be the resilience that energizes the vocation professional. Specifically, on the battlefield. Facing it as an opportunity, and strengthening it in the professional passion, that is, for doing what the call unconditionally inspires, pointing to the positive and favorable.
6. In short, another approach to these constructs appeals to transcendence, not in the sense of divinity or spirituality. But rather as the ability to get out of oneself, integrating their personal and professional identity in interrelation with the habitats of their ecosystem and questioning their worldview. It is inferred that the transcendent trend appears as the meeting point of vocation and resilience in a single professional movement.
7. In summary, since the development of the vocation as its concretion through professional practice, is carried out in relation to the environment, it is inferred that the possible derivations find resonance in the ecological model of development, reason for which, it can be understood the environment in constant evolution and not something static or permanent.
8. The emerging reality, as a criterion to define and outline the environments from the human, the technological and the virtual, opens doors to advance with seriousness and commitment in the search for answers to approaches and questions from neuroscience,

such as how does resilience in the learning process and behavior modeling in alert situations, in the face of aggressive stimuli? How to transform environments from their vulnerability and human fragility, as they are built with people? How can one understand the development of resilient behavior in a specific brain structure?

9. Vocation is essential in the development of resilience. Well, the passion, love and commitment expressed in the educational service is natural to the multidimensional human being, including its transcendent dimension.
10. Finally, assume the commitment to accompany the candidates for teachers of children and adolescents in the educational process, in the development of resilience by stimulating memory and learning in the management of emotions in the appropriate approach to adversity.

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