Anthropologie der Bildungs- und Berufsorientierung der jungen Erwachsenen

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Zusammenfassung

Meine Absicht ist eine kritische und zukunftsorientierte Überlegung über die Neubegründung der Berufsorientierungen anzustellen; diese Begründungen betreffen das französische Bildungssystem und werden ab einer innovativen Experimentierung im Hochschulwesen (« *Open Programm* ») geführt. Ich möchte eine solche « Neubegründung » besser, durch ein diese Neuerungen erklärendes Erziehungsmodell, verstehen.

Analyse critique de la pratique et innovation en orientation de jeunes adultes

Résumé

Cet article propose de mener une réflexion critique et prospective sur la refondation de l'orientation vocationnelle tant dans le système éducatif français qu'à partir d'une expérience innovante (le programme Open) dans l'enseignement supérieur. Je cherche à mieux comprendre une telle « refondation » dans une perspective anthropologique en Anthropocène. Je propose un modèle éducatif susceptible d'éclairer de telles innovations.

Anthropology of education and vocational orientation for young adults

Abstract

This article proposes to carry out a critical and prospective reflection on the refoundation of vocational orientation both in the French education system and from an innovative experience in higher education, called the Open Program. I wonder if the study of this program makes it possible to bring about a model that can lead to innovations by newly linking student vocational orientation and higher education, from an anthropological perspective, in the Anthropocene.

1 Introduction

For several decades, we have been witnessing a change in the world that is disrupting our educational visions, especially regarding the issue of young adults' training. I intend to describe the path I have followed in my practice and research concerning the refoundation of vocational orientation. This article outlines some of the methodological and epistemological choices I made in my career path that combine academic research and pedagogical innovation.

The second chapter of this article begins with the critical analysis on vocational orientation in the French education system that I have gradually undertaken since the late 1980s. What are the main elements of this critique? How does this critical reflection, with a view to rethink vocational orientation, highlight guidelines to carry out innovative projects in this field? In a third chapter, I describe how this critical point of view helped me to launch the Open Program, an innovative experience in higher education, within IFF Europe, an institute associated with the Catholic University of the West. The Open Program is conceived as a propaedeutic year, with a balance between human and social sciences, personal development, project methodology, and internship. It is validated with 60 Ects Credits and focuses on vocational orientation. The word Open is an acronym in French for *Orientation, Projet, Engagement*. The fourth chapter describes my research on this innovation, using methodological and epistemological approaches I tested during my PhD thesis in the field of educational sciences (2004). I conclude with wondering whether this research can help bring about a model that can lead to innovation, by linking student vocational orientation and higher education, from an anthropological reflection of "being able to be" in the Anthropocene Epoch.

2 Critical analysis of practice in vocational orientation

Innovation and scientific research stems for me from a critical reflection on the education system in France, with a view to rethinking vocational orientation. In the first place, the over-emphasis of the semester report card with the sectorisation of the subjects taught must be underlined. Such silos restrict or even extinguish the overall deployment of each individual's abilities, motivation and creativity. I found the opposite view, in the work and discussions with Jean-Pierre Boutinet through a reflection and a practice of the project related to general anthropology, in a multidimensional and traversal approach. Here, we "gave ourselves the task of going beyond the pieces on which the human sciences depend"[1] (Boutinet, 1990, p. 294). The project integrates the notion of vocation in its socio-professional dimension: the vocational project aims at developing synergies between the subjective and objective possibilities available at its disposal. It allows for self-affirmation in action with a view to self-fulfilment through one's professional activity.

A second critique of the education system concerns the short-sighted view of vocational orientation. Although the choice of school or university to obtain a degree is a component of vocational orientation, it is too often seen as an end, whereas it is a means and a step in the process. Moreover, the question of meaning is often not given much attention in relation to a professional future, and even less in relation to the identity and life of the person as a whole. Faced with this shortcoming, reading Paul Ricœur inspired me a lot. I perceived, in

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[1] Translation from French to English: Dr Anne Caillaud and Michael Smith.

fact, in the anthropology of the philosopher, the hypothesis that identity is configured by the narrative that allows the subject to be in touch with both the time of the world and his life, in the present and in the long term. It is through the mediation of language that life becomes human; the narrative experience is a kind of window on what human time is, "never completely graspable", just as the orientation of a life grasped by the narrative. Time "seems to emerge victorious from the struggle, having been held captive in the nets of intrigue [...] It is good that it should be so. It will not be said that the praise of the narrative will have insidiously revived the constituent subject's claim to master the meaning" according to Ricœur in *Time and Narrative*. Here "comes to an end the most nourished and powerful philosophical undertaking to scrutinise as closely as possible the ultimate 'inscrutability' of time in the Western tradition" (Hartog, 2020, p. 21).

I was also concerned to investigate the experience and the dignity of the human being as person, according to certain characteristics of "personalism" (Williams & Bengtsson, 2020) related to educational practices. I found an experience of life history in vocational orientation, as taught to me by Gaston Paravy, with the educational practice of the *Maisons de l'Information sur la Formation et l'Emploi* (Mife), inspired by a multi-field entrepreneur, Henri Desroche. As a pioneer in the life-story in France, Henri Desroche puts training in a biographical perspective, at the crossroads of phenomenology, based on experience and memory work, and hermeneutics as an interpretation of oneself to mature one's vocation. The maieutic workshops run by Desroche and Paravy between 1990 and 1994 gave rise to a real synergy of research-action.

Thirdly, let us recognise that in the French education system, "vocational orientation has been the poor relation" (Charvet, 2019, p. 4). In rethinking vocational orientation, we would like to give prominence to North American research on educational orientation. Initiated in the field of vocational development inspired by humanist psychologies, notably Carl Rogers in a person-centred approach, they have continued to investigate the interactions between the person and the environment, the environment being the whole of society (Holland, 1992; Riverin-Simard & al., 2000). They seek to understand to what extent this research integrates the notion of today's environment as the unifying force for the various interacting components of environmental, economic and social ecology?

My fourth critical reflection deals with educational orientation which too often ignores young people's concern for their future and that of the Planet. According to the survey carried out by Ipsos Sopra-Steria published in "Fractures françaises" (*Le Monde,* 2019), for 18-24-year-olds, their primary concern at a particularly important level is with the environment. With this in mind, reassessing of the ways we conduct orientation will enable each young adult to become a subject who is "orienting him/herself", in other words capable of learning to orient him/herself in the world, to understand it as well as understanding him/herself, within the Anthropocene Epoch characterised by the harmful impact of human activities on the biosphere. How can anyone state "I am confident with my future"? The motivations and commitment of the younger generations today, faced with such a challenge and so many uncertainties, constitute an educational opportunity. We can learn together. It provides the basis that support the « formative » experience as part of the living experience, which proceed from choices and orientations to be taken, both in the framework of formal training (formal framework specifically dedicated, organised and structured for the purpose of learning, leading in general to the delivery of a qualification). It is also supportive argument for non-formal learning (e.g., with the increasing offer of online training courses) or informal learning (linked to

activities with a learning impact, although this is not their primary raison d'être). All the environmental issues the younger generations are sensitive to, ought to be integrated into such training experiences.

I would like to add a fifth obvious observation. Higher education, in the French education system, is still, to a large extent, unrelated to vocational orientation. Yet, the first stages of the current implementation of the high school and educational guidance reform reinforces the need for a closer link between the high school and the first year of higher education. We emphasised this idea with Pascal Charvet, the author of the report Refounding Guidance, during a meeting at the Senate, in December 2019. However, the French higher education admissions platform, Parcoursup, based on algorithmic systems, is clearly far from being suitable for the expectations and the complexity raised by the training of 'orienting oneself' for every high school student.

To what extent does the concept of orientation propose or integrate a modelling around an anthropological perspective? It seems that the anthropology of lifelong education, in which the subject is the primary actor in his or her training and orientation, has not been taken into account at the right level. Onisep (National Office for Information on Education and the Professions - a public establishment under the supervision of the Ministry of National Education) may nevertheless remain an important protagonist in the field of vocational orientation, at least most of the time. However, might the statement that Onisep should continue to play a central role and remain the leading player in orientation mean that, in reality, in spite of appearances, the old system persists? And one might ponder to what extent Parcoursup is the high-tech version of this centralised system?

3 Innovation on vocational orientation for students

As I was working on the development and implementation of the Open Program, I found in the reading of *Oneself as Another* (Ricœur, 1992 [1990]) and the *Temps de la responsabilité* (Lenoir, 1991), very useful references to help in designing a training course. For, in developing the program from A to Z, it was necessary to reflect on vocational guidance from different angles. Starting with the question "Who am I?" to initiate or deepen the students' reflection on vocational orientation and the meaning they wanted to give to their future commitments, to foster a good understanding of some economic, political, ecological and social situations which seemed to mobilise a new demand for ethics and responsible commitment in the age of technology.

From the onset of this innovation, I thought that the originality of the program would lie not so much in the choice of teaching content, although this was of some importance, but in the integration and articulation of three components of the pedagogy: an intellectual dimension linked to the acquisition of theoretical foundations, conceptual tools and academic work methods; an experiential dimension based on two months of internship, a one-month collective solidarity mission, professional situations accompanied by tutors and being the subject of group work; an existential dimension steeped in a permanent re-examination of lived experiences linked to a rereading to test the meaning and the development of projects.

In creating the Open Program and accompanying its development, I have always integrated the training of a young adult in formation within a humanistic vision of education and human vocation. I pursue "the hypothesis of the indefinite development of the human being, presented as unfinished and unfinishable" and, "partially the agent of its evolution and not

just the victim of its history" (Avanzini, 1996, p. 38) in a humanistic inspiration of lifelong education. Here, lifelong education has an epistemological function: by representing the subject and schematizing the typical process of his or her evolution, lifelong education makes it possible to develop a model.

In that sense, the lifelong education[2] model is the most inclusive model available to analyse both scholarly education and continuous education aimed at adults. Actually, the concept of lifelong education presupposes the capacity of human beings to transform themselves. This would be achieved by helping them to increase their polyvalence, to implement unsuspected virtualities and fundamentally to enhance confidence in oneself, in others, in the world and in the future. Of course, the acquisition of new knowledge and skills is integrated as a learning dynamic in this holistic process. To this end, tools can be used to think in terms of business models in order to review one's life direction and consider how to align personal and professional aspirations, to learn how to reinvent oneself and to commit making it all happen. We can see this kind of proposal in the Canvas method, which integrates tools like the Lifeline discovery (biographic approach) or exercises to better understand choices in terms of personality and environment, for example with the Holland's Six Tendencies (Conventional, Realistic, Investigative, Artistic, Social, Enterprising). Such an approach can help to innovate in the field of vocational guidance and training for young adults, directly involved in concrete projects and realities in different areas of activity (economic, social, ecological, etc.), all along their higher education journey.

This hypothesis favours the vision of a subject capable of cooperating in the realisation of one' s human vocation, during one' s life, including in times of crisis. Such a utopia would be pure illusion if it were not thought out in an integrative approach to the three functions of the pedagogue - utopia, resistance, criticism, to use Nathanaël Wallenhorst's terms (2019): to hope for a human future for everyone, a principle that is the basis of education itself; to anchor oneself in the reality of nature and the human condition by standing firm against resistance to change and the necessary struggles to help transformation or work through crisis; to identify all that is problematic, to think, judge, decide in view of action.

When we seek to enrich practices on vocational orientation, we can ask ourselves to what extent they incorporate anthropological reflection. Let us imagine, for example, how Paul Ricoeur's anthropology could shed light on the guidance and training of young adults, their reflections and their commitments as students, and also the dialogue and the knowledge or innovative pedagogical spaces that would be proposed by teachers, trainers or support staff at their side. Let's do the exercise by reading a lecture by Ricœur, contemporary of *Oneself as Another*, when he received the *Karl Jaspers Prize*[3]. Ricœur evokes first of all the subject's own body among other bodies and belonging to his own world (otherness) and of which he is subject to the law of things (to endure) while at the same time being able to be an actor (to act). If the orientation is taken from the global perspective of the person questioned by the sus-

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[2] See Field, J. (2001). *Lifelong education, International Journal of Lifelong Education*, 20:1-2, 3-15. http://dx.doi.org/10.1080/09638280010008291. John Field analyses the semantic shift from 'lifelong education' to 'lifelong learning' that could mark a sharp turn (Boshier, 1998). "In 1969, a respected comparative scholar writing on Edgar Faure's adult education policies for France warned that there is a need to counter-balance economic pressure, so that *éducation permanente* does not merely develop more efficient producers and consumers of material benefits, but also individuals of high aesthetic and spiritual sensibility, with the knowledge and social conscience to create and maintain a society capable of satisfying the whole human personality [Titmus 1969]."

[3] The Ricœur speech (*Dankesrede*) can be read in German in Ricœur, P. (1990). *Heidelberger Jahrbücher*, n°34, 89-93. Ricœur had read all of Jaspers' work during his years of captivity and dedicated his first book to him (1947).

tainable habitability of the world and the Earth, we can question the important role of gestures "in the development of a culture of sustainability and in the training processes necessary in this respect. They are significant movements of the body expressing a purpose that refers to sustainability" (Wulf, 2019, p. 122)

What I have perceived in the personalist tradition which has passed through some pioneers of lifelong education, but also in the continuous reading of Paul Ricoeur's work over the last thirty years, is how much the vocational orientation of a subject in training is based on concern for oneself in resonance with the world. This could be understood to mean two things which are linked to what is fundamentally estimable in oneself, according to ethics: "firstly, the ability to choose for reasons, to prefer this to that, in short, the ability to act intentionally; secondly, the ability to introduce changes in the course of things, to start something in the world, in short, the ability to take initiatives. In this sense, self-esteem is the reflexive moment of praxis: it is in appreciating our actions that we appreciate ourselves as their author, and therefore as something other than mere forces of nature or mere instruments" (Ricœur, 1990b). Such a philosophical perspective obviously opens up the possibility for a learner to become the real subject of his counselling and education, both in his commitment to a human environment that values esteem and trust, and in the speaking out and dialogue to become the author of his history.

In all the previous reflections on the subject of lifelong education, I have stressed the importance of the notion of anthropology, and with the fact that "if anthropology is present, it is obviously [...] a demand for a humanist and critical vision" (Le Grand, 2004) in resistance to a cultural mutation "accompanying the transition, in less than thirty years, from a social and humanist vision of lifelong education to an economic and realistic vision of the production of skills" (Carré & Caspar, 1999).

My approach has always been to think of the issue of vocational orientation as an interaction between different apparently very heterogeneous dimensions, integrated into a plural and systemic vision of vocational orientation and, more broadly, of education and training at the heart of the subject's relationship with the world. Edgar Morin's fundamental anthropology[4] has been a source of inspiration for innovation, with its characteristics that have become predominant epistemological elements, namely transdisciplinarity and complexity, not forgetting the transnationality experienced in the creation and development of the network of institutes of the IFF Europe type, promoted by the Fondacio movement, on other continents, from the mid-2000s onwards.

4 Research on educational innovation and epistemological reflections

My PhD thesis (*Anthropologie et pédagogie de la vocation,* 2004) from the University of Lyon 2 in Educational Sciences focused on innovation in the field of vocational orientation and education of young adults, with the aim of studying the Open Program. This PhD thesis was the starting point for the pursuit of several objectives which, in the course of my thinking, had to be highlighted from the perspective of an anthropology understood as knowledge, a discourse on the human person.

For me, one of the objectives of this research was to move towards unknown horizons into which scientific knowledge can be developed away from militant positions weakened by

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[4] See Christoph Wulf's article on Edgar Morin's fundamental anthropology in *Synergies Monde* (2008), n° 4.

the crises that every innovation undergoes in its first stages. The Greek origin of the word crisis, *krisis*, contains the idea of judgement, of decision, in other words the ability to choose one's path among different alternatives, once the various aspects of problems have been raised, identified and clarified.

Is the researcher not always looking for a balance in the relationship between critique and conviction (ideological, philosophical or religious)? Conviction without critique can feed fantasy and illusion while critique without conviction reifies and sterilises. The elimination of one in favour of the excess of the other leads to hubris and violence, and paves the way for totalitarianism, the "great novelty" of the twentieth century: "the project of starting out to produce a new man, the pretension of starting from scratch" (Ricœur 1995, p. 165). On the other hand, the use of scientific and philosophical approaches that are called and interrelated to help the practitioner to invent new solutions, to imagine adequate methods that bring together the different approaches, and finally to be "a creator"[5].

The innovation in this case borrowed heavily from the American system, which gives more credit to the student's own experience and the orientation he/she wants to give to the education process. In return, a significant amount of pedagogical creation is left to the teacher. There is obviously a qualitative side to this approach which takes into consideration the freedom of the subject to capture his/her experience in order to give it meaning and transform it into learning. But how far does such a project centred on personal experience, if one is not careful, not fall into the illusion of "immediacy, effusiveness, intuitionism" (Ricœur, 1995, p. 211-212)? Of course, subjectivity conceals a capacity for initiative and apprehension of reality, but can the subject coincide with himself, be master of meaning and alone be able to counsel the course of his existence?

A second objective of my research was the observation of scientific activity as such. As creator and director, I had devoted all the first years of my commitment to the sustainability and development of innovation. The major intuitions that had guided me until then in anthropological reflections and educational convictions gave impetus to research in the scientific field that had fascinated me in the past in the field of engineering sciences.

My thesis in Educational Sciences focused on the game played in an inseparable way between the human mind that questions the object studied and the reality that we are trying to understand. In this epistemological movement, by taking the dual position of practitioner and researcher, we should not be afraid to abandon a certain objectivistic pretension of science. Nevertheless, I tried to distinguish the operational posture from that of the researcher who is interested in observation, modelling and reflection at the service of knowledge production. To this end, I wanted to respect three criteria that Judith Schlanger gives of novelty in intellectual matters[6], the researcher's discourse should be:

- Intelligible and readable for its actors and beneficiaries.
- Interesting. At the same time as it sheds light on the project from a certain angle, does it enhance it? Is there added value?

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[5] This research issue in Sciences of Education is developed by Charles Hadji in his reflection about philosophical perspective (specificity, interest, limits) in Avanzini, G. (dir.). (1992). *Sciences de l'Éducation - Regards Multiples,* Peter Lang.

[6] See the article of Philippe Meirieu about the emergence of a new pedagogical rhetoric in Avanzini G. (dir.). (1992). *Op. cit.* See also Savransky, M. (2017). *How It Feels to Think: Experiencing Intellectual Invention.* https://doi.org/10.1177/1077800417733490

- Instrumental. Does it give the project the opportunity to develop? To disseminate itself as such or in other forms? To generate new practices?

At the epistemological level, my doctoral research aimed to help understand the Open program by drawing a schema based on the analysis of a set of interdependent elements that only make sense through each other, with the support of the collection of student biographies. For this, I used the three-fold structure of the educational act outlined by Guy Avanzini (1996, p. 21-24). This universal structure is based on three constitutive parameters: (1) linked to an anthropology, a system of purposes. (2) Subordinated to the state of research in the human sciences, the representations that the trainer has of the subject to be trained and that the subject has of himself. (3) The very nature of the contents to be learned or the abilities to be developed, with a didactic progressiveness. This grid of analysis proved to be very useful for my doctoral thesis, in a systemic approach by mobilising these three poles.

I thus wanted to respond to a lack of reflection and theoretical references, by proposing a modelling and an anthropological perspective inherent to ongoing training. As we know, vocational guidance and training are always based on a certain conception of the human person, in other words on an anthropology that could be taken as a general paradigm for educational research. I wonder whether, in all sincerity, we could avoid an ontological questioning: what kind of being or entity is the human being that makes him or her in the process of becoming and searching for meaning all through his or her life? This questioning is an everlasting one, but it is illuminated, at each era, with a new perspective, according to the historical and cultural context in which it is posed (Wulf, 2016). Today, the time of the Anthropocene has come.

In the case of my research on the Open Program, on the side of the human sciences where an ontological quest is part of the educational sciences, I referred to the notion of anthropolescence not only in anthropological and epistemological registers. It leads to the search for a conceptual system more adequate to take into account the mobility and transformation of individuals within contemporary society. With this notion, one seeks to know a human future "by increasingly gaining control over a personal potential that is better discovered and more invested", not by "adolescents, painfully aspiring to become adults or refusing to do so, but (by) anthropolescents, constantly exploring and exploiting their virtualities and seeking less to increase their means of living than to renew their reasons for living", and by "the possibility of mobility, but always judged by reason" (Avanzini, 1996, p. 65-66).

To what extent should experience be taken into account, and made into a focus of meaningful influence? Placing the subject's education, as the Open Program does, within a global approach to self-construction can help to answer this question, in resonance with the philosophical ideas of the *Bildung*. In France, the work on *Bildung* (Eneau, 2017) raises the question of whether the aim of education is self-formation or learning about the world as world (Morin, 1999, p. 21; Wallenhorst, 2021, p. 155). The German Bildung "sees education as a hermeneutic process combining formal and informal education" according to Delory-Momberger (Prouteau, 2006, p. 190). On the one hand, a work of self-knowledge undertaken by the subject in education makes it possible to establish a reflexive relationship with his/her history and to understand his/her experience that makes him/her who he/she is. In return, this re-viewing can re-project and open up new experiences of education.

How could I summarise the findings of my PhD research? In order to carry out my investigation for my thesis, I based myself on the guidance of more than 300 young people in the Open Student Program during the 1990s (50% of whom had a baccalaureate+2 when they

entered the Open Program). I also reread my observation notes collected during several inter-actions I had had on different occasions with a few dozen of them. I entrusted an external consultant with the task of collecting data and I also collected 14 stories relating to a popula-tion of former students from the same batch, and then I analysed them according to a very precise methodology of the theory and practice of life stories (Poirier et al., 1983). This re-search work enabled me to define a typology based on three main entry profiles: high-poten-tial school dropouts (example of Julien's story); students with a bachelor's or master's degree who are stagnating in their studies and do not see their future clearly (example of Valérie's story); and 'breakers' in the process of completing their studies or at the end of their studies (example of Claire's story). I then looked more closely at the stories of Julien, Valérie and Claire, as part of a heterobiography approach (Delory-Momberger & Hess, 2001, p. 15).

Without transcribing the full content and our analysis of their testimony, we can un-derline the extent to which each of them, in his or her own way, was a disenchanted subject caught up in the turmoil of a vocational chaos. "Before, I was in a difficult junction between adolescence and adulthood. I saw everything in black, I had no taste for life. I was hanging out in environments that were not healthy. I went from job to job and it was not good. Working meant being able to afford drugs, drink or shoot up" (Julien). "I saw and thought a lot in black. I didn't understand the meaning of life, the point of being on earth in a way. I was a bit lost between a lack of motivation for studies and a deep lack of confidence in myself and in life" (Valerie). The subsequent analysis of their stories shows that their relationships with the en-vironment, with others, with the professional world, with their future and with the meaning of life have been transformed. Following the Open training, each one of them became en-gaged, a few years later, in a meaningful professional activity. For example, Julien was a school dropout when he joined Open, without a diploma. After Open, he followed a professional training course leading to a diploma in the humanitarian field. He became a logistician in an international NGO and continued his training until he obtained an International Executive MBA (HEC Paris). Nowadays, he works as a Supply Chain Director and Information Systems Director, Executive Committee member in the same international NGO.

The results of our survey show how much the creation of a meaningful project for the student was a determining factor in the success of the students during the Open Program, even if this dynamic does not always last as long afterwards, for all the students. One of the former students acknowledges that "at the end of the training, some of them go back to what their previous life used to look like". Yet all of them have learned through challenges, in an ongoing process of meaningful formation-transformation. One former student who, upon joining the Open Program, was "psychologically very bad" in his own words, then went on to earn a brilliant medical degree and is currently a doctor specialising in public health, epidemi-ology and social medicine at Saint Louis Hospital (Paris, France). He says of the Open Program that "such training does not remove the danger from the path; it teaches you to drive around the bends and avoid the ravines that regularly occur in life."

At the conclusion of this analysis, we can see the impact of the anthropological and epistemological perspectives adopted for this research, through finding again reasons for liv-ing stems from the inquiry. The question of meaning constantly mobilises human beings when they face themselves, their lives, what they are, what they do, what they become. This is why my doctoral research involved observing the career paths of three hundred former students, but also recounted the life stories of several of them. Actually, doesn't it counter today's dis-course that tends to focus exclusively on the acquisition of technical skills? At a time of new

technologies and the race for profitability, Christine Delory-Momberger deems the Open Program a "beautiful audacity" (Prouteau, 2006, p. 189).

In fact, if the question of meaning is increasingly present in the way of thinking about vocational orientation and training for young adults, we can call upon the hermeneutics of the self, to speak as Ricoeur did, that is to say, a work of interpretation of a subject in the face of his life, when he/she recounts it, gives it meaning, and in this way elaborates knowledge and configures his/her identity on the basis of lived experience. Here we grasp the essential role of the narrative as a performative act of the meaning and institution of the subject carried and generated by a network of relationships. It is then up to the subject, in the face of the world structured by such narrative constructions, to have recourse to ethics to articulate his/her life story with the orientation that he/she wants to give to his/her life to make it good, in his/her opinion.

Finally, I see, in the anthropological perspective that animates the Open Program, the integration of the new geological period that we are living through, the Anthropocene: it raises unprecedented existential questions, including that of the possible end of the human adventure. This has an impact on the way we consider the vocational guidance and training of young adults, what I call the Telemachus moment (Prouteau, 2021), following Ulysses "authorised to return to his country, that of the human condition recovered, meticulous prudence mixed with wisdom, resolutely wiser in these hesitant endeavours than Reason in these arrogant certainties... a priori" according to Alain Papaux (Hess & Bourg, 2016, p. 259).

5 Anthropological reflection of "being able to be" through lifelong education

The fruits of my various researches mentioned above have led me to propose a new model as a new DNA to understand the vocational guidance and education of young adults. For almost ten years now, this model has been configuring programs of the Open type that we have developed at IFF Europe in conjunction with the Educational Sciences Research Laboratory at UCO. This model is based on a postulate of educability, the fact of "being able to be" human through education by presupposing and anticipating a joint development of nature and freedom: the possibility of such a development is, in modernity, "the founding hypothesis of post-Rousseauist psycho-pedagogy" (Reboul, 1992).

Clearly, the question of orientation brings into play the relationship between nature and human freedom in this "power to be". Immanuel Kant (2018 [1793]) recognised in the human being both an original disposition to good and a tendency to evil, and he sought to find out to what extent the gap between what we are naturally made for as a moral species endowed with reason and what we are currently experiencing in society or as a civilisation can be bridged. In his reflection, Kant was confronted with the work of Jean-Jacques Rousseau, both in political reflection (*The Social Contract* [1761]) and in the philosophy of education (*Emile: or, On Education* [1762]).

Certainly, a pedagogy of the human vocation (Château, 1980) is perhaps the expression which translates the educational thought of Jean-Jacques Rousseau. But one might wonder what kind of regime of truth this "collection of reflections and observations, without order, and almost without follow-up" can claim to be, to use the very words of the author of *Emile*. At the very least, the sincerity emanating "from a fiction that gives itself over to a discourse of truth, reminding us that institutional censorship grasped the ethical-political stakes of *Emile*

from the outset in 1762"[7] as a discourse on a process of self-construction and self-transformation. In stating that "education is the greatest and most difficult problem that can be proposed to man" (Churton, 2019), Kant was thinking of the need to develop an anthropology from a pragmatic point of view, a doctrine that makes it possible to know the human being in his nature and his condition. He proposed to explore what being free of his acts, he does or can and must do with and for himself (as an individual), others (as a citizen) and mankind (as a human being).

Fundamentally, education, like ethics, is immersed in the desire for self-realisation, "the desire not only to live, but to live well, that is to say, in a fulfilment in which I find satisfaction [...] For me, this is the ultimate basis of the moral problem, in the broadest sense of the word" (Ricoeur, 2017, p. 172). In the field of vocational orientation and education, we can seek to articulate such an ethical perspective with an anthropology which, as Ricoeur did, studies human destiny from the gift of life, handed over entirely to the freedom of a subject capable of accepting such a gift, but constantly confronted with his own fragility in the face of trials and crises of existence.

It is such a fruitful alliance between educational practice, philosophical anthropology and the human sciences that I have highlighted in my thesis, based on the structure of the educational act proposed by Avanzini. In such an Anthropo-position, one can imagine the subject in education with concern for oneself, concern for others and concern for the human race, which is love of justice (Rousseau, 1979). We can also pose the ethical constitution of the person from the ethical aim – "for a good life with and for others in just institutions" (Ricoeur, 1992) - after having encountered the idea of apprehending the human condition in terms of power and powerlessness, in other words, the mode of the "capable human being", *being with and for others*[8], that opens up to the conclusive questioning of oneself as another: "Towards what ontology?" or "what kind of being is the self?"

Without going further into the epistemological status of the "capable human being" in this anthropology, to be able to exist in this way on the mode of the being with and for others would be to respond to an uncontrolled voice. In Ricœur's anthropology, this word is more heard than pronounced and leaves intact the question of its origin, according to different figures of otherness who call upon me: "The flesh, as mediator between the self and a world" in acting and suffering; others, that of interpersonal relations and that of social relations mediated by institutions; in the inner self, the voice of conscience. "In this respect, it is already a matter of deciding a constitutive indeterminacy of the voice to say with Heidegger [*Being and Time*, §57] "In conscience, Dasein [being-in-the-world] calls itself"" [9] (Ricoeur, 2013, p. 393-413). Reflecting on such a philosophical anthropology, we can say that our task as human beings can find its measure in listening to a word spoken by a figure of educational otherness, for example a teacher or any other educator. If he speaks a word that resonates in the voice of the consciousness of the subject in education, he can mobilise the latter's power to be and to act with and for others: "you can be unique and put your unique existence at stake for others in all your choices" (Theobald, 2010). "You can ..." opens the subject to his or her most original freedom and can be heard in the form of radical benevolence. "To be unique..." means

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[7] Didier Moreau in his Pérez Valérie's book review about Education and Governance (Rousseau, 1762) according to Michel Foucault. See *Le Télémaque* 2018/1, n° 53, 153-162. "The self is the type of relationship that the human being as a subject has with himself [...]" (Foucault 2015[1980]).

[8] See Christopher Ryan Baquero Maboloc, "Paul Ricoeur's Philosophical Anthropology" (2020) at: https://www.researchgate.net/publication/344546541. See also Jérôme Eneau « De l'apprenant à la personne : contributions de Ricœur aux travaux sur la formation des adultes » in Kerlan & Simard (2011, p. 139).

[9] In German language, see Breuninger et al. (1999, p. 11-30).

in an elusive way in your life, as a whole, and also in a very singular and incomparable way. "Putting your unique existence at stake for others in all your choices" is a decision that involves the life received to pass it on, and to give it as a gift in order to fulfil what excess life promises. In the face of the ordinary of existence and, crucially, in moments of passage or crisis, to what extent can such an inaugural act of faith in humanity and in life help to meet the challenges of an education in the Anthropocene?

In this sense, for the last ten years, I have been proposing to think about innovation within the network of IFF Europe-type institutes with a very simple scheme for understanding lifelong education and vocational orientation: I defined the triptych of the three education movements - "being oneself, being with, being for". Each one of this three movements is supposed to deal with the contents to be learned or the abilities to be developed in relation to the state-of-the-art of sciences research. This triptych is rooted in the ethical aim – "for a good life with and for others in just institutions". For Ricoeur, the mediation of institutions is necessary for the conditions of actualization of each of the capacities of the self: the institution of language for the speaking subject; the great organizations that structure interaction (technical, monetary and fiscal, legal, pedagogical, scientific, cultural, etc.) for the acting subject; the history of human communities (associations and institutions, peoples, nations, etc.) in which each one's own is integrated; the respect for all kinds of pacts (law) that calls each one to be responsible. As for Aristotle in the *Nicomachean Ethics*, the aim of a fulfilled life does not end here in solitude or friendship, but in "the political", taken in the broadest sense, which thus constitutes "the architectonics of ethics" for Ricoeur (2000). At the time of the Anthropocene, politics has the colour of a humanist ecology, especially among the younger generations. So, the triptych could be formulated as "being-with-others-for a more human and just world on a Liveable Earth".

Re-reading this experience, it seems therefore that to make the assertion - being oneself, with others and for the world, in the time of the Anthropocene - in a dynamic of vocational orientation and human vocation, can be applied to the Open Program but also to other programs developed with the Faculty of Education Sciences of the UCO, such as an innovation initiated in 2012, a Bachelor's degree in Project Management with a focus on development and solidarity, which opens onto Masters programs or professional life. Such programs can always be described according to frames of reference, respecting academic requirements and objectives in terms of the acquisition of skills, but they are thought and can be interpreted on the basis of the hypothesis that I posed earlier: "being oneself, with others and for the world" can really shed light on a model of education for a subject immersed in the Anthropocene, and who orients his or her life on the basis of the question of meaning and makes his or her choices accordingly. Another example has been provided since 2019 by HEC Paris School of Management in its first-year program (B3) for the 400 students that the international business school welcomes after the Higher School Preparatory Classes. The triptych that I have developed previously has been taken up, based on the quest for meaning to be expressed in terms of authentic leadership ("Being oneself"), team spirit ("Being with") and the *raison d'être* of organisations ("Being for"), with a focus on the crucial social and environmental issues that young adults will increasingly face in their future professional responsibilities (Prouteau, 2019).

Here an epistemological positioning emerges which does not reduce education to instrumental provisions or to a specific disciplinary field as the education system usually considers it. It is a question of integrating educational guidance into a model of lifelong education around an anthropological perspective which I have expanded from the philosophy of Paul

Ricoeur. It is also to the general definition of Ricoeurian ethics that the *Manuel de la Grande Transition* (Cécile Renouard & al., 2020) refers to the need to shed light on the ways to guide human action in order to seek to live well with and for others within the Anthropocene - an ethical aim which is inseparable from political and ecological reflection. In taking into account the problematic impact that human beings have on the biosphere to the point of calling into question their survival in the relatively short term, shouldn't we also reconsider the entire education system? In truth, this impact calls for a rethinking of the entire knowledge and skills base in all fields of knowledge, but also very concretely of the issue of vocational orientation, far from the individualism in which this question has long been confined. Actually, the growing awareness of the Anthropocene sheds a new light upon the vocational orientation of young adults, by questioning each person on the mode of the being-with and for-others: "choose life!" Such an injunction opens up the search for a new alliance between means of living and reasons for living, that combines the ethical, political and ecological dimensions of the human condition in the Anthropocene.

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