Education: Socialization Process or Entrepreneurial Opportunity?

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Pressure on effectiveness and performance changes the nature of education. New developments in the modern society demand a totally different approach to the production of new knowledge and skills. The nature of work is changing along with the skills and knowledge to produce new products and services. New education and training programs are more and more business oriented. Lack of intellectual, as opposed to professional curiosity, is the problem of modern classroom. The process of certification and accreditation substitutes the measurement of the knowledge that is tested in social and business environment. Our study shows that students' future vision is based on educational programs that teach good citizenship, personal goal achievement and complex problem solving, and personal risk tolerance and build the awareness of personal responsibility.

INTRODUCTION

Higher education has been in the process of constant change for a long time. Pressure that comes out of the effectiveness and performance expectations in the sphere of education is becoming more and more evident. Habermas describes it as a 'colonization' of all spheres of life, including education (White 1995, 8). Education is becoming a very profitable business, especially in the spheres that are economically interesting and have a potential for the entrepreneurial development. This process can be observed in the growing need for the education programs specialization and in the establishing of all kinds of credit systems. 'Expert mentality' strongly advocated in the works of Max Weber on rational bureaucratic organization, gains new power in the structure of many education programs (Weber 1968, 69). The system of values that grows out of a simple fact that man must follow his calling and his destiny, created by Luther, was based on the notion of hard and solid work and business

success, and caused a real social revolution. Calvin even rationalized the protestant view of life by stressing the importance of work and declaring that success in one's vocation was the definite sign of an individual's reception of grace and election to the ranks of the saved. His doctrine of strict asceticism, the rejection of virtually all forms of play and sensuous pleasures as sinful, reinforced the emphasis on work and economic success (Weber 1968, 292).

Weber was deeply impressed by the economic implications of Protestantism as it developed in Europe, England, and the United States. In the Protestant dominated countries, these religious doctrines became part of the general culture until, over time, their religious origins were lost. Instead, Weber says, the 'spirit of capitalism' developed into a secular culture in which work and profit were taken to be the primary virtues, tied together with an 'attitude, which seeks profit rationally and systematically.' Benjamin Franklin's numerous aphorisms, such as 'time is money' and 'honesty is the best policy' exemplify the entrepreneurial moral code necessary for establishing a capitalist economy and society. The world became 'disenchanted', preceeded by the development of empirical sciences that Weber called 'rational empirical knowledge'. Modern industrial capitalism, its bureaucracies and legal systems promoted 'rational economic conduct'. Education was an important part of this conduct and it was highly valued by all protestant communities. It became the value tool to promote capitalist relationships, based on the rational view toward life and towards the building of the modern society.

To deepen the understanding of the education proces in capitalism, we should ask ourselves how culture influences it. If we come to understand the culture that helps foster the kind of unbridled growth, we can imagine what cultural practices might serve as barriers to the development of the higher education system. In our article we show how the educational system is developing, and how the students of the Slovenian high school see the future role of education: on spiritual, personal and business level in the EU.

EDUCATION AS A PROCESS OF SPIRITUAL DEVELOPMENT

Moral and ethical values were emphasised in ancient and medieval education institutions. This was because formal education, although available to a restricted few, was organised around religious institutions. Education was thought to be a cultural good for individual moral development and was to have very little to do with economic well-being or ma-

terial progress (Sanyal 2003). Education had to provide principally the codes of behaviour, initiation to the value system and an understanding of the ultimate objective of life in terms of spirituality. From the end of the eighteenth century the rise of academies and polytechnics had expanded the traditional concept of educational institutions and universities as the place for mainly humanistic studies. They were aimed to cover provision for skills to explore resource potential, to produce goods and services, to negotiate terms of transaction and to manage material wealth. The value system also changed and became 'the criteria used by the members of the society to evaluate objects, ideas, acts, feelings or events as to their relative desirability, merit or correctness' (Eitzen and Zinn 1991). Individual achievement or success through one's own efforts started to be regarded as an important value, as was the spirit of competition, with its corollary on the 'survival of the fittest'. Hard work, deferred gratification and continual striving were another set of highly valued ways to succeed. Individual freedom and material progress also became important values in life. The school system started giving emphasis on these aspects in their content, method and structure. Material progress became the indicator for development of a society. Emphasis on moral education reduced significantly in most countries of the world.

Since educational policies can contribute to the development of understanding, solidarity and tolerance among individuals and among ethnic, social, cultural and religious groups, education can be the main instrument to promote knowledge, values, attitudes and skills conducive to respect for human rights, and to build a culture of peace and democracy. Education, it was emphasised, must develop the ability to value freedom and the skills to meet its challenges; it must develop the ability to recognise and accept the values which exist in the diversity of individuals, genders, peoples and cultures and develop the ability to communicate, share and co-operate with others; it must develop the ability of non-violent conflict resolution and promote the development of inner peace in the minds of students so that they can establish firmly the qualities of tolerance, compassion, sharing and caring. It must cultivate in citizens the ability to make informal choices, and it must teach citizens to respect the cultural heritage, protect the environment, adopt methods of production and consumption leading to sustainable development with harmony between individuals and collective values and between immediate basic needs and long-term interests. And finally it must cultivate feelings of solidarity and equity at the national and international levels.

With humankind, the development of language, culture, writing, and

today computers, has accelerated and enriched the evolutionary process enormously. Less than a century ago, education's function was to pass on the knowledge, skills and wisdom of the past on to the next generation. In the paraphrased words of the philosopher Whitehead, 'we are of the first generation in human history where the wisdom of our fathers will be of less practical value to our livelihoods than the knowledge produced during our lifetimes' (Whitehead 1929). While the basic values of seeking the truth, practising honesty and appreciating beauty, remain intact, secular values have become more important today. Values like tolerance, self-respect, human dignity, respect and compassion for others, individual freedom and human rights, the practice of non-violence and the culture of peace, prevail.

In the industrialised and commercialised society, values changed, with emphasis on material progress. Individual has become more goal-oriented and education became a means to survival, and a goal oriented process towards personal and business success. People became to see each other as trading goods. Martin Heidegger states that we as individuals have the tendency to alienate ourselves to the things of the world. This makes us forget the Being. Alienation leads us to value things in an excessive way and then to depreciate ourselves and deny the humanity of our peers. In this same direction, our need for transcendence is also depreciated. In societies as ours, in which people are seen as mere objects, such values tend to be excessively idealized, and this further increases the distance between them and ordinary people. As a result, we will do everything we can to preserve such values, which include an increased contempt for the lack of transcendentalism of our peers, and they will answer in the same way (Mariotti 1999).

To prepare today's child to cope with the 'learning society' of the 21st century, it is clearly essential to focus on the revival of the spiritual role of education. There is a strong likelihood that this role is now more rhetorical than practiced. But there is strong evidence that it will become a matter of social survival (Reich 1991).

EDUCATION AND A POSITIVE SELF-IMAGE

The problem of career specialization is exacerbated as would-be professions increasingly impose their wishes on career-oriented programs. The assurance of quality is behind this concept of measured skills and knowledge. The assurance of competent service too often appears to be self-

serving and narrowly goal-oriented activity. Serving the community is not important, or comes forth, when all business-oriented goals are satisfied.

Accreditation and certification are two concepts that could serve as a self-serving example. The certification of the skills and knowledge could be explained by the role of the social structures in a social network and in the life of an individual. Whether we look at corporations, schools, non-profit organizations, the media, the markets, we find that networking has become an important social phenomenon and a critical source of power. Accreditation and certification are the products of the structuration of society that operates like a bureaucratic machine. There are two very important reasons why accreditation and certification of knowledge is not very useful for the open learning society, and for the community as a whole:

- One of the purposes of accreditation and certification is to keep others out. That is clear in the efforts to get employers to make certification a requirement for employment. Higher, measurable and visible standards of effectiveness and efficiency are behind the certification and accreditation formula. This point of view is not often discussed in the public and is not usually committed to the paper, at least not by proponents of accreditation and certification (Dustin and Goodale 1999, 481). One of the reasons is the marketing of the profession in an organization in opposition to other organizations;

- For the people that own a certificate or are accredited, the impact of competition is highly reduced. The self-interest of the profession's practitioners is evident. The 'certified' skills and knowledge give them an advantage in the competition for better jobs when the certificate is needed. There is no reason for the doubt in certified knowledge, because the measurable standards are behind the certificate. That is why the certified knowledge is often accepted and not tested in the real life situation. Many people possess skills and knowledge which is more qualified from that that is certified or accredited.

Strategic goal for 2010 set for Europe at the Lisbon European Council (March 2000) is '*to become the most competitive and dynamic knowledge-based economy in the world, capable of sustainable economic growth with more and better jobs and greater social cohesion*'. This strategic goal is based on the notion that new developments in the modern society de-

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mand totally different approach to the production of new knowledge and skills. The nature of work is changing every day along with the skills and knowledge to produce new products and services. More and more knowledge is implemented in new products and services. Corporations are becoming the organizers of new education and training programs. Learning is becoming a project for the whole life.

There was a wide spread of notion that education prepared one to govern or to be governed and in the final instance to be self-governed. The root of the problem nowadays is the overspecialisation into many narrow professions. The result of this differentiation is a passive absorption of lifeless techniques, taught in too many courses and too many programs, which become too disjointed.

Narrow career specialization has consequences for students and for the society. It reflects the job and work orientations of the students and parents, and of the culture as a whole. If education is aimed to set us free, it is to do so not through knowing the truth but by helping you get a well-payed job (Dustin and Goodale 1999, 481). The problem in a modern classroom is the lack of intellectual, as opposed to professional curiosity. Ideas have value only insofar as they could be put to use. The future university appeals to those who understand that higher education is a passport to a better life. Students don't want to buy something that is not worth to them.

There is a danger that we are building an apprentice system that has a fate to be a very inefficient one. It is true that the traditional professions have always set the requirements for entry into their respective fields such as law and medicine and engineering. The idea of education is nowadays reduced to learning current practices in some career field. Social reality differs from these considerations. Educational programs are more and more differentiated. 'The real world' is emphasised, based on practical experience, internships, practicum, teams and cohorts, case studies and problem solving. Broad and highly integrative is sacrificed for narrow and highly technical thinking. Market forces shape curricular offerings. Teachers and courses are evaluated with regard to how immediately practical applications of the material can be made. Practicality reflects on teaching the skills and knowledge that brings success immediately not regarding the long-term consequences. For example, the Internet is considered as the medium that will solve all educational problems in real time. But we are all aware of the fact that the Internet is a communication tool that can rarely be used to solve complex educational problems.

While the targeted students' reactions to the use of technology are generally positive, they report no higher levels of overall feedback and no greater satisfaction with their courses (Devlin and James 2003).

It is very important that the emerging knowledge society keeps removing social obstacles, not creating new ones. Bureaucratic rules, credits, certificates and other symbols of social status and social capital produced in the past cannot hinder open and dynamic flow of new knowledge. To remove obstacles to life long learning, open learning society should produce new knowledge that is:

- of spiritual nature and fulfils the demands of the modern society and quality of life and

- of practical nature and fulfils the demands of new products and services that are competitive on the market.

New knowledge should be first recognized by the society and by the profit and non-profit organizations, and then certified and accredited. With such a concept:

- new entrepreneurial approaches would be empowered and implemented,
- social inclusion of all social actors would increase the creative base of new ideas and innovations,
- new knowledge would be tested from social and business aspects and implemented according to the results,
- a building of the integrative approach to generation and implementation of new knowledge is secured.

But there are two important obstacles to open learning society that are embedded in the structuration of society that is based on all kinds of certified knowledge. First is the global capitalism and the second is the capability to create sustainable communities based on ecological literacy and the practice of eco design. The first one operates with the electronic networks of financial and information flows and is concerned with maximizing the wealth and power of its elites; the other is concerned with sustainable development based on the networks of energy and material flows (Capra 2003, 228).

Both scenarios are at the moment on collision course. Global capitalism is ecologically and socially unsustainable. Economic global reason is not far from the Weber ideal type of bureaucratic organization, where people are only the cogs in the big business machine. We can see the same

pattern in the 'global market'. It is really a network of machines that produce money. Money earning is the fundamental principle beyond the human rights, democracy or any other value.

SOCIALLY RESPONSIBLE AND INNOVATIVE EDUCATIONAL PROGRAMS

The vast majority of educational programs are housed in public colleges and universities. But the word public is less and less descriptive in this matter. Many times it is heard in school administrations that schools were once state supported, then state assisted, and are now merely state located (Dustin and Goodale 1999, 480). Public colleges and universities are beginning to resemble private institutions, which are more and more like public enterprises. Fees coupled with greatly reduced state-funding, have a number of far-ranging consequences. The most important in that view is the increasing concern for economic efficiency. College and university managers will in the future do little but lobby and fund-raise. Everyone, students, professors, deans becomes salespersons. University administrators will devote more and more time to those who gave and who can give large sums of money. Students will be treated according to the ability of their parents to pay for the education (Orwell 1935).

Trends that make education a business can be best recognized when we observe the growth of business schools in the last decades. Business degrees are becoming more and more common and more and more students are drawn to private and commercial institutions. This is especially evident in the recreation, tourism, and leisure service fields as well in other services. What was once recognized as public service orientation to the field has evidently shifted. Downsizing of governments at all levels means no jobs in public services (Ovsenik and Ambrož 1999, 25). The mission and tradition of public service is fading as private interests are ascending. Privatisation takes many new forms. Universities become privatised in the real sense of the word as public funds shrink. The present situation in universities could be characterised the following:

- rapidly growing number of students,
- recent dramatic changes of economic environment,
- vague development goals,
- normal understanding of quality issues in running quality procedures,

- barriers among university institutions weaken interdisciplinary research.

The design principles of our future social institutions and our values must be consistent with the principles of education and organization that nature has evolved to sustain the web of life. A unified conceptual framework for the understanding of material and social structures supported by the efficient education system will be essential for this task. Within an individual's working life there are a number of levels against which accountability may be measured, whether organisational, professional, social, legal or ethical. As Boud and Walker (1998) point out, it is important to consider in more detail the 'culture, social-political context in which reflection takes place', as reflection in itself is shaped by a variety of factors.

Educational programs and educational institutions are measured by the success of their graduates and by the added value they perform. All these programs lack the knowledge that is based on the seeking of the truth how our society works and what are the behaviour patterns for our survival in the future. It is very true that educational programs that promote only personal and business success do not promote personal responsibility for the common good and for the society. Advances in teaching technology should bring students and professors closer together. It is also true that they are merely reflecting the power of economic efficiency as the paramount planning principle.

RESEARCH DATA ANALYSIS

Method

For the factor analysis presented in this study, survey questions were designed to incorporate the attitudes about future education in the field of tourism. The nature of the research itself is exploratory, so the data ultimately suggests the factor structure. The principal component analysis was used to analyse the survey data. This is simply a linear transformation of the variables that assumes the factors will explain all of the variance in each variable. To get more interpretable factor structure, factors were Varimax normalized.

Sample

We conducted a survey among the full time students of Turistica – College of Tourism of the first, second, and the third year in the year 2002.

One hundred full time students participated in the study. Only 63 students returned the questionnaire: first year 40 students, second year 13 students, and third year 10 students. They represent 15% percent of one – year student population.

Instruments

A questionnaire was designed for the purpose of our study. The opinions about the socialization, developmental, and social creativity roles of higher education were measured on the 5 point Likert type scale grading form not acceptable = 1 to highly acceptable = 5.

INTERPRETATION OF RESULTS

Principal components factor analysis yielded three factors about the role of the education in the post-modern society that explain 54% of the common variance. The first factor explains 30% of the common variance and consists of the opinions about the socialization role of higher education.

Table 1 shows for each variable the factor loadings that are greater than 0.30, except one. Alpha value that is greater than 0.60 indicates a coherent and robust category. More than a half of the categories documented below have alpha values that are greater than 0.60, which indicates a good coherent category in the minds of the respondents. The first factor deals with the respondents' perception of the impact of the higher education on the socialization process of the students and explains the 30% of common variance. The respondents' perception of the role of the education in the process of solving complex problems has the highest loading (0.87). Next comes the role of the higher education in the spiritual development of the students (0.83), and the third is the opinion that education is the opportunity to know our heritage, material, economic and social means for survival (0.81). The lowest loading in the factor has the opinion that higher education should follow individual needs and goals.

In the second factor, which explains 9% of common variance, opinions about the role of leisure time in the personal development are considered. Leisure time is a great opportunity to learn. The strongest loading in the second factor is represented by the opinion that leisure time is the activity that helps students to gain new strength for efficient work (0.80). Next is the opinion that leisure time are free, independent and autonomous activities aimed at personal development of students and

their relaxation (0.78). The third is the opinion that leisure time is an organized activity that maintains students' connections with nature (0.76). The lowest loading in the factor is attached to the opinion that leisure time is the opportunity to work when students feel good and when they have a lot of creative energy (0.56).

In the last factor, which explains 11% of the common variance, the opinion that leisure time is an activity with an uncertain issue, has the highest loading (0.71). Next is the opinion that leisure time is the time when we do not work for our survival (0.59). The lowest loading corresponds with the opinion that education is a very good business (0.47).

We can conclude from the data that formal education is the most important factor in the future for the students of Turistica. It emphasises the need of students for human connections with others:

1. their need to learn how to cope with complex problems,
2. their need to develop spiritually,
3. their need to understand heritage, material, economic and social means for survival, and their need to find their own road to success with the need to harmonize with the society and nature.

In the second factor a need of students to develop and maintain positive self-image is emphasised:

1. to gain and maintain spiritual strength,
2. to develop personally in the process of independent and autonomous activities,
3. to organize activities that maintain their connections with nature,
4. to have work they are satisfied with.

The third factor is about risk and adventure and expresses:

1. the life, leisure time as an activity with an uncertain issue,
2. work that is beyond the struggle for survival;
3. the need to be a good citizen and to work for the public good, to learn how to risk and be successful in business.

DISCUSSION

Empirical evidence of our study shows that students expect the education that addresses the spiritual side of knowledge, its cultural and heritage role in the survival process, development of the capability to set

Table 1: Factor structure of the opinions

Factor loadings (varimax normalized) extraction: principal components	I.	II.	III.
A1	Education should enable the spiritual development of human beings.	0.833299*		
A2	Education should give us the knowledge and skills for solving complex problems.	0.873714*		
A3	Education is the road to success.	0.800198*		
A4	Education should give us knowledge to understand the connection between society and nature.	0.698937*		
A6	Education is the bridge between different cultures.	0.602287*		
A9	Education is the opportunity to know our heritage, material, economic and social means for survival.	0.818946*		
A10	Education should follow individual needs and goals.	0.564320*		
B2	Leisure time is the time when I do not have to work.		0.171225	
B3	Leisure time are free, independent and autonomous activities aimed at my personal development		0.779340*	
B4	Leisure time is the activity that helps me to gain new strength for the efficient work.		0.803338*	
B5	Leisure time is an organized activity that maintains our connections with the nature.		0.762971*	
B6	Leisure time is a challenge of the nature (high mountains, dangerous sports).		0.718404*	
B9	Leisure time is the opportunity to work when I feel good and when I have a lot of creative energy.		0.535075*	
B10	Leisure time is the work I am satisfied with.		0.750824*	
A7	Education is a very good business.			0.472014*
A8	Education creates good citizens.			0.529413*
B1	Leisure time is the opportunity for seeking deliberate risk and adventure.			0.468207*
B7	Leisure time is the activity with an uncertain issue.			0.717627*
B8	Leisure time is the time when we do not work for our survival.			0.592475*
Explained Variance		4.940681	3.625282	2.210333
Total		0.247034	0.181264	0.110517

* Loadings > 300000   I. factor: Future education programs   II. factor: Personal development   III. factor: Entrepreneurship

Table 2: Eigenvalues of the factors

Eigenvalues extraction: principal components				
Factors	Eigenvalues	Total	Cumulative	Cumulative
Future education	6.044152	30.22076%	6.04415	30.22076
Personal development	3.100074	15.50037%	9.14423	45.72113
Entrepreneurship	1.632069	8.16035%	10.77629	53.88147

personal goals and to solve complex problems. Open learning without social obstacles is the condition for their personal development and active networking between the nature and society. Active leisure time that is not constrained by formal education rules is a source of learning how to risk and build new knowledge and how to experiment with new ideas. Students emphasize the triple nature of the knowledge needed in the future society: social knowledge to build the good citizen role in the society, a creative knowledge to build the successful business role, and an active role of leisure time. We can summarize our findings with the statement made by Josef Pieper: 'if knowing is work, then the one who knows, knows only the fruit of his own, subjective activity, and nothing else. There is nothing in his knowing that is not the fruit of his own efforts; there is nothing "received" in it' (Pieper 1948, 14). Human knowing is according to the Pieper's argument – the assumption that human knowing is accomplished in an exclusively active/discursive operation of the ratio. Rauschning (1940) supports the idea of active social actor in the process of gaining of the new knowledge that is free of all constraints: 'Every action makes sense, even criminal acts … all passivity is sense-less'.

CONCLUSIONS

The laws in the society are based on social values and can be changed because they are not natural laws. This is true for the education network in the modern society. We can change the values that are built in these networks and in their information flows. The value system that is taught in the family, in the social networks and in schools should be changed to make it compatible with the needs and demands of human in a modern society. Fullan (2003, 2) is convinced that the power of context is seen as a forceful constraint – as a given that we cannot do much about. When power is based on social status, supported by all kinds of passive social recognitions like certificates and credites, there is no positive change.

The key to change is new experience, not past knowledge and skills. According to our experience people do not change through the rational process of analyse-think-change. Context is always social not individual. It is made of social networks. If we change the value system of the social network we can change the behaviour of people that could influence our attitude to nature and to the way we live.

The field of education as one of the most important producers of the value system is the valuable source for change within the social networks. Our educational programs are without doubt built on two core values, the money value and the success value. When students accept these values as a means of survival in the modern society, the social context for the rational behaviour pattern is established. Larry P. Arnn, the director of the Hillsdale College said that nearly 75% of 2002 graduates say their professors taught them: 'what is right and wrong depends on differences in individual values and cultural diversity'.

We strongly believe that this is not the future of the European society. Educational system should develop a strong awareness of social boundaries and constraints to new knowledge generation. It is very important that students know what they want and are satisfied with their personal and social role. Excellent knowledge is based on social awareness, active role of the individual and the implementation of creative ideas in the concrete social reality. We suggest that the future European educational programs consist of:

- The programs that build good European citizens.
- The programs that are personal oriented and complex problem solving oriented.
- The programs that build personal risk tolerance and personal responsibility.

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