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UNIVERSITY OF ALBERTA

**PERCEPTIONS OF WORK HELD BY SELECTED
BUSINESS EDUCATION TEACHERS AND STUDENTS**

by

GERALD W. McCONAGHY

A THESIS
SUBMITTED TO THE FACULTY OF GRADUATE STUDIES AND RESEARCH
IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF SECONDARY EDUCATION

EDMONTON, ALBERTA

SPRING, 1990



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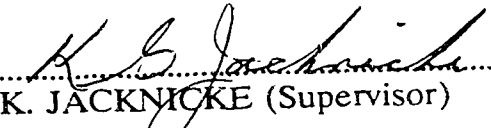

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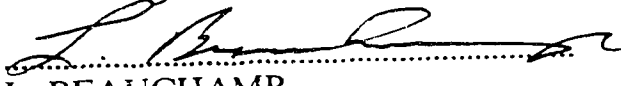
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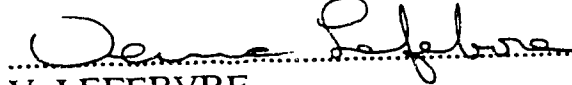
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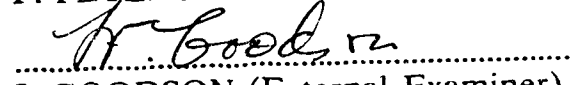
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ABSTRACT

For many years business education has attempted to provide students with skills for entry-level jobs and future advancement in business. In a learning environment which reinforces business procedures and practices, business education teachers endeavor to give students opportunities to make decisions and efficiently produce quality work. Students are expected to acquire skills and attitudes which will make them successful in the world of work. However, employers often claim that business education graduates have adequate skills but unsatisfactory attitudes toward work. Consequently, business education teachers are sometimes uncertain of the expectations of the business world and feel caught between these expectations and the hopes and feelings of students.

It has become increasingly evident that many people are dissatisfied with their jobs. Disgruntled employees say they receive limited gratification and recognition for what they do. They realize that there is more to work than the application of the skills they have acquired.

To come to an understanding of the notion of work presented in business education classrooms, this study looked at the perceptions of work held by two business education teachers and six students taking business education courses. According to Arendt (1958), Hegel (1977), Schumacher (1979), and Soelle and Cloyes (1984) there is more than one way to view work. Hegel declared that through work it is possible to achieve self-consciousness. In the process of making and shaping things for someone else, the worker becomes aware of work as a rational and distinctively human activity rather than an instinctual and animalistic act.

Hermeneutical analysis, informed mainly by Gadamer (1976) and Smith (1983), was used to move discussions with the participants beyond the boundaries of the taken-for-granted. In repeatedly going back to our discussions, attempts were made to reveal deeper meanings in perceptions of work. On one hand, the participants perceive work as an isolated, linear act lacking self-recognition. On the other hand they perceive work as more than a means of survival. In this instance work is an engaging action acknowledging some sense of self and other.

A synthesis of these perceptions recognized "active work" where workers are internally connected to the products of their work. Active work seeks to capture the humanness of life in the everyday world. Active work and curriculum about work should enable workers to become complete beings in the workplace.

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CHAPTER I

THE NATURE OF THE STUDY

INTRODUCTION

"The quality of working life: the idea and its application" (Canada, 1978) states that most people spend upwards of one half of their waking hours at work or in preparation for work. In *Working*, Terkel (1974) relates the powerlessness and frustration that workers often feel in their jobs. A common complaint is how impersonal and meaningless life has become because jobs do not fulfill personal needs and aspirations. "Jobs are not big enough for people" (Terkel, 1974, p. xxix). Life has little sense of purpose and workers often feel they are bought off by paycheques. They believe there is no way out of dead-end jobs. "A monkey can do what I do, says the receptionist" (Terkel, 1974, p. xiv). Consequently, feelings of alienation and isolation are present in the workplace. Workers often feel that they are regarded as mere extensions of the tools with which they work.

My stature
shrinks twenty years
when my bosses, two feet away,
discuss what tasks
I'll have time to do
without asking me -
(children are people
and so are workers!)

(Wayman, 1981, p. 114)

The disparity between the realities of the world of work and worker perceptions of work lie deeper than merely not liking one's job. When workers feel

that they are treated as objects in the workplace, they come to relate to themselves in this way as well.

The worker is treated as an object and thus easily experiences herself as the object of machinery, the product, the industrial process. Workers lose the sense of being subjects and agents of their own lives. (Solle & Cloyes, 1984, p. 90)

Consequently, workers do not fulfill themselves in work, rather they deny themselves and often have neither a personal definition nor understanding of what work means to them. In the western world, one contemporary definition of work is that workers are to perform assigned tasks with maximum efficiency and predictability and "we only come to a utilitarian idea of work: that work is *nothing but* a more or less unpleasant necessity, and the less of it the better" (Schumacher, 1979, p. 121). This type of definition often causes workers to feel that for the goals of the company or institution, individual freedom and creativity are ignored. "Many of us find our work dull, routine, and devoid of hope and interest" (Best, 1973, p. 15). The resulting feelings of alienation contain the sense of being cut off from one's identity. Feelings of meaninglessness and powerlessness override a sense of freedom and self-consciousness.

The formulation of a possible definition of work begins early in life as childhood activities are often identified as work or play. Some researchers have stated that children make distinctions between work and play early in their educational experiences (Apple & King, 1976; Polakow-Suransky, 1982). Apple and King (1976) stated children who have attended kindergarten for two weeks divide classroom materials into things with which to work and things with which to play.

Play was permitted only if assigned activities were completed. Children saw play as activity without expectations and time constraints. Materials used under the direction of the teacher were seen as being for work and materials chosen by the children themselves during free time were seen as being for play. "The meaning of classroom materials, then, is derived from the nature of the activity in which they are used" (Apple & King, 1976, p. 55). Polakow-Suransky (1982) found that in a Montessori toddler classroom, children were encouraged to find work to do immediately after taking off their coats. Work projects became individual possessions to be neither touched nor interfered with by the other children.

These and other similar instances may be the first childhood expressions of work beyond the home. However, the formative years for distinctions between work and play likely begin at home where children are often assigned tasks and household chores. Children also witness and are affected by adult reactions to work.

In the school environment children learn about work through seeing teachers at work and in courses that teach about work. Part of the program philosophy of business education is to prepare students to respond to the opportunities and expectations of the world of work.

The business education curriculum provides education ABOUT business for ALL students in order that they become better informed citizens, and education FOR business for SOME students in order that they become effective workers. (Alberta Education, 1984, p. 5)

Further, students are to be prepared for job entry and future advancement in business. Therefore, it has become the responsibility of business educators, especially in senior level courses, to prepare students for the world of work.

A concern for the mandate of business education to prepare students for the world of work vis-a-vis the dissatisfaction and frustration that some workers endure in the workplace led me to question the experiences of teachers and students in business education classrooms. Students accumulate knowledge and acquire skills for the workplace, but they learn little about a deeper sense of self. Questions such as "Why am I doing all this? What is it for? What is the point?" are not addressed.

To come to an understanding of how business education prepares students for the world of work the question "What perceptions of work are held by business education teachers and students?" was researched with two business education teachers and six students.

Through probing the world of meaning and purpose that shapes definitions of work and actions in everydayness, this research attempted to reveal the essence of the participant's perceptions of work. It was hoped that ongoing probing and pushing our thoughts would broaden our perceptions of work and extend these thoughts into the world and bring them to life.

PURPOSES OF WORK

It has long been recognized that we work to fulfill biological needs. We also work for what could be called inner or spiritual needs. "Work may be a mere source of livelihood, or the most significant part of one's inner life;" (Mills, 1973, p. 6). For most of us, whether biological or spiritual needs are being met, work contains some aspects of toil.

Biological work is satisfying survival needs, including obtaining food and securing shelter. "Throughout most of history the reason for work has been simple - men and women worked to survive" (Best, 1973, p. 2). The result or product of biological work is consumed almost as quickly as the work is completed. Gratification is received from overcoming and there is no change in thought of the worker in this endless consumption.

On the other hand, we work for reasons other than the fulfillment of survival needs. "Leonardo da Vinci and Marie Curie are graphic examples of those who have worked for purposes beyond their immediate survival" (Best, 1973, p. 2). Although it is not always possible to make hard and fast distinctions between biological and spiritual work, spiritual work could be addressed by asking the question identified by Schumacher, "What does work do to the worker?" rather than "What can the worker do for work?"

Spiritual work permits an expression of self where fulfilling survival needs is not of primary importance. "Work should be a joy in our lives and it is crucial for our attainment of full personhood" (Solle & Cloyes, 1984, p. 84). In performing the various aspects of the process of work, there is an opportunity to realize human essence; to fulfill the calling of who we are to become. "It is through our most humane activities, in work and in love, that we become co-creators of the new earth, the place where we may finally call home" (Solle & Cloyes, 1984, p. 103).

In spiritual work there is an inner relationship between the worker and the product of work. "The details of daily work are meaningful because they are not detached in the worker's mind from the product of work" (Mills, 1973, p. 10).

Through seeing oneself in the product, the worker develops personal connection with the product.

CONCEPTUAL FRAMEWORK

To address the questions of this research, it was necessary to look beyond contemporary definitions of work. This involved notions of work as more than the means for satisfying immediate wants and desires and that work is more than the efficient fulfillment of the goals of business. Considering work as an activity of human priorities and aspirations, nurtures and enriches inner fulfillment. Rather than being an isolated activity, work connected to the inner self provides an acknowledgement of who we are as human beings. Hegel, Arendt, Schumacher, and Solle and Cloyes provide notions of work beyond those common in everydayness and recognize human involvement in work.

Hegel's Discussion of Work

Hegel believed that work is a medium to overcome alienation and achieve self-consciousness. "Through work, however, the bondsman becomes conscious of what he truly is" (Hegel, 1977, p. 118). In this sense, work is a full range of self-activities and experiences which allow workers to transcend the notion of work as simply a means of satisfying wants.

Cullen (1979) supports Hegel's notion of the recognition of self-consciousness through work.

The development of self consciousness and mutual recognition is brought about through the medium of labour, a rational and distinctly human rather than an instinctual or merely animalistic activity.

Labour is not an instinct, but a function of reason which develops into a universal in the people; and as such it is contrary to the particularity of the individual, which must be overcome. (Cullen, 1979, p. 66)

This movement to self-consciousness is not achieved from external sources or influences. The necessary freedom must be achieved through work as a self-activity. "Through this rediscovery of himself by himself, the bondsman realizes that it is precisely in his work wherein he seemed to have only an alienated existence that he acquires a mind of his own" (Hegel, 1977, pp. 118-119). As a self-activity, the realization of self-consciousness and the realization of freedom are mutually dependent and interrelated. In this realization, world view does in fact change with the recognition of personal value and worth. There is no longer a separation between how a situation is perceived to be and how it actually is. In this instance work, self-consciousness, and the world are related. Oneness has been achieved.

Master-Servant Dialectic

Hegel said self-consciousness only comes to be in relation to another self-consciousness. The dialectic relation between two self-consciousnesses requires inherent recognition or acknowledgment. "Self-consciousness exists in and for itself when, and by the fact that, it exists for another; that is, it exists only in being acknowledged" (Hegel, 1977, p. 111).

In the process of becoming, through the recognition of self-consciousness, we are what Hegel calls master or servant.

Since to begin with they are unequal and opposed, and their reflection into a unity has not yet been achieved, they exist as two opposed shapes of consciousness; one is the independent consciousness whose essential nature is to be for itself, the other is the dependent consciousness whose essential nature is simply to live or to be for another. (Hegel, 1977, p. 115)

The former is known as the master (or lord) and the latter the servant (or bondsman). Although the master exists through recognition by the servant, essential nature is to exist only for oneself. "The lord is the consciousness that exists for *itself*," (Hegel, 1977, p. 115). As such, the master sees things upon which one depends as a means of satisfying desires and in satisfying desires one destroys or consumes things. The master has only to enjoy the things prepared by the servant. Consciousness comes to be for the master through mediation - the work of the servant. "Rather it is consciousness which, while existing on its own account, is mediated with itself through another consciousness" (Friedrich, 1954, p. 404).

The overcoming of the other by the master is neither mastery over existence nor successful negation of the servant. The master leaves life and consciousness untouched and destroys personal autonomy. "It is not an independent, but rather a dependent consciousness that he has achieved" (Friedrich, 1954, p. 406). The master has become dependent upon the servant and nature. In not working, self-consciousness for the master is at the level of not really knowing oneself. The master could be said to exist in a pre-self state.

But just as the position of the master shows its essential nature to be the reverse of what it wants to be, so, too, the position of the servant will, when completed, pass into the opposite of what it immediately is: being a consciousness repressed itself, it will enter into itself, and change around into real and true independence. (Friedrich, 1954, p. 406)

The servant does not consume things as does the master. Rather through work, the servant transforms things for consumption by the master. In shaping and making things, the servant finds self in the products of labor. The servant becomes a product of self-labor.

But again, shaping or forming the object has not only the positive significance that the servant becomes thereby aware of himself as factually and objectively self-existent; this type of consciousness has also a negative import, in contrast with its first aspect, the element of fear. (Friedrich, 1954, p. 408)

The servant is tied to nature through fear and beings to overcome this fear. In overcoming fear, the servant realizes there is nothing to lose but one's chains and realizes self through work. "Thus precisely in labor where there seemed to be merely some outsider's mind and ideas involved, the servant becomes aware, through this discovery of himself by himself, of having and being a 'mind of his own'" (Friedrich, 1954, p. 409).

Arendt's Discussion of Work

Arendt (1958) claimed every European language has two words for the activity we think of as work. For example, the French language has travailler and ouvrier; the German language has arbeiten and werken; and the English language has work and labor. Arendt proposed what she called an unusual distinction between the English words work, labor, and action. Although the meanings of these words overlap, Arendt said they are not the same. She stated that our definition of "what we do to make a living" is neither universal nor the only way to think about what we refer to as work. This definition has specific historical roots and

consequently restricted application. The concern we have about work may be reflected in our definition from the outset.

As a noun in the English language, labor never denotes a finished product. As a verb, labor is related to reproduction and inferentially to pain.

Arendt claimed labor is related to the cyclical and biological activities of humans. Labor is the lowest form of repetitive activity which produces objects essential to survival. The objects produced are either immediately consumed or what is left requires more labor.

Labor, to be sure, also produces the end of consumption, but since this end, the thing to be consumed, lacks the worldly permanence of a piece of work, the end of the process is not determined by the end product but rather by the exhaustion of the labor power, while the products themselves, on the other hand, immediately become means again, means of subsistence and labor power. (Arendt, 1958, p. 143)

According to Arendt labor is a private activity, leading to no increase in renown for the individual performing the labor. If labor is done in groups, it requires only part of each individual. Consequently, there is no change in world view in labor.

On the other hand, Arendt said the products of work are of lasting character and a source of satisfaction beyond fulfilling the biological needs of consumption. "Moreover, while usage is bound to use up these objects, this end is not their destiny in the same way as destruction is the inherent end of all things for consumption" (Arendt, 1958, p. 137).

Work activities involve imagination and leave a mark of some duration on the man-made world, such as the arts, crafts, or literature. The products of work are

long lasting and a source of individual satisfaction in themselves. The process to produce these products need not be repeated (unless their production becomes a means of subsistence). These possessions, with which we surround ourselves, make us feel at home in the world we create for ourselves. The end of the work process is clearly identifiable with the creation of the product.

Arendt defined action as the only unmediated activity that occurs between humans. Neither skills nor products are revealed in action. In action, we reveal who we are as humans.

In acting and speaking, men show who they are, reveal actively their unique personal identities and thus make their appearance in the human world, while their physical identities appear without any activity of their own in the unique shape of the body and the sound of the voice. (Arendt, 1958, p. 179)

Action, revealing itself through speech, is an expression of who we are, rather than what we do to earn a living. In action, humans are potential beings expressing a sharing of words and ideas.

Arendt stated we have become a society of laborers, where labor, work, and action have been reduced to labor. We define ourselves only in terms of labor and have no positive concept of what it means to be human in the activity of work or leisure. The Greeks defined work in terms of leisure, whereas we define leisure as "not work" and do not know how to relate to ourselves in work. With the progress we have made in easing the burden of labor through our use of tools, we have reduced human activity and individuality in the workplace.

The last stage of the laboring society, the society of jobholders, demands of its members a sheer automatic functioning, as though the

individual life had actually been submerged in the over-all life process of the species and the only active decision still required of the individual were to let go, so to speak, abandon his individuality, the still individually sensed pain and trouble of living, and acquiesce in a dazed "tranquilized," functional type of behavior. (Arendt, 1958, p. 322)

Schumacher's Discussion of Work

Schumacher (1979) asked "What is the purpose of human work?" and "What is the relationship between work and the purpose of being?" He recognized the centrality of work in human life and inner development and fulfillment. "A person's work is undoubtedly one of the most decisive formative influences on his character and personality" (Schumacher, 1979, p. 3). He said the issue of worker satisfaction might be to adapt work to the needs of the worker, rather than adapting the worker to work. In this sense, work should be adapted to human needs and social expectations. However, the tendency has been to adapt work and the worker to cost effectively meet the projected budget figures and rates of return.

Schumacher believed that the world of work leads to stifling, unattached, repetitive jobs.

Mechanical, artificial, divorced from nature, utilizing only the smallest part of man's potential capabilities, it sentences the great majority of workers to spending their working lives in a way which contains no worthy challenge, no stimulus to self-perfection, no chance of development, no element of Beauty, Truth, or Goodness. (Schumacher, 1979, p. 27)

Separation from nature, according to Schumacher, has inhibited human spirit and optimism towards recognition of inner self. Work fulfills only health and safety needs of the body. "We acknowledge, and understand the need for, the development

compensation and value work according to its financial rewards" (Soelle & Cloyes, 1984, p. 60).

Their notion of work as more than an activity completed for compensation has been influenced by Hegel and Schumacher. They used the philosophy of Hegel to discuss alienation and the master-servant relationship. They agreed with Hegel that alienation is a historical fact and not an inherent human characteristic. "Far from being an eternally valid attribute of human nature, alienation occurs within the arena of the historical human project, and it is here that it will endure or be overcome" (Soelle & Cloyes, 1984, p. 55). As such, it is possible to overcome alienation and become who we truly are to be.

Secondly, according to Hegel it is possible for the worker to overcome alienation in work. Soelle and Cloyes concurred with Hegel and stated in the master-servant relationship the master loses his self-realization through lack of productive activity. However, this is not the case for the servant. "By contrast, the laborer, who develops her capacities and loses herself in work, actually wins herself back and is therefore stronger than the master" (Soelle & Cloyes, 1984, p. 60). Therefore, it is through work that the servant becomes the master of self.

Soelle and Cloyes were greatly indebted to Schumacher's question "What does work do to the worker?" and stated "how work affects the worker is a most important question" (1984, p. 84). These questions move work from its biological stance to its spiritual possibilities. Not addressing these questions leads us to understand work only in terms of its exchange value and does not permit worker self-expression.

Soelle and Cloyes furthered Schumacher's definition of good work. They stated all good work enables us to become ourselves through the power of our imaginations and creativity. "Good work is a basic human need. We destroy the human being if work means functioning without joy, without fulfillment, without imagination" (Soelle & Cloyes, 1984, p. 85). In good work we achieve responsibility for ourselves and others.

An Interpretation of Work

The influence of work upon us has long been recognized. "Scholars as diverse as Adam Smith, Karl Marx, Emile Durkheim, Max Weber, William James, and Thorstein Veblen have discussed the profound influence of work on human personality" (Lortie, 1975, p. 55). They tell us how we are affected by what we do to make a living. Schumacher agreed and stated "A person's work is undoubtedly one of the most decisive formative influences on his character and personality" (1979, p. 3).

This calls for the identification of new meanings of work as the perceptions of work we have held for centuries have not alleviated alienation from self and others. Work is in fact something positive in itself, more than the opposite of play or fun. It is in everything that we do, not only the jobs that we go to.

Work has the essence of value and honor in itself, regardless of the pay received. Value and honor are contained in what is given, not what is received. "To see work as a day-to-day expression of value makes it of far more than economic significance" (Schumacher, 1979, p. 215). What we put into work gives it value and honor and from this activity self-consciousness will emerge.

As self-conscious individuals, we give value to the world through our thinking, speaking, and actions. Our world does in fact change with the recognition of value and honor in ourselves. "If we never experience the joy of life in our work, we never mature as full persons" (Solle & Cloyes, 1984, p. 88). Work invites us to become conscious of who we already are.

As discussed above, work does have honor and value in itself. It is more than a mere means for satisfying biological needs; it offers us the opportunity to change our world view. It offers us a full range of self-activities and experience. It is time for us to realize that work is part of the basis for the formation of our personality and self-consciousness. "It is in this way, therefore, that consciousness, qua worker, comes to see in the independent being (of the object) its own independence" (Hegel, 1977, p. 118).

The more work is recognized as something honorable in itself, the more we come to know ourselves. Through allowing what we have kept absent in work to come to presence, we will come to a broadened perspective of work. Adherence to such a perspective of work would foster realization of the degree to which we are shaped by work. "The human being actualizes herself, becomes the subject she is meant to be, become, truly herself through work" (Soelle & Cloyes, 1984, p. 89).

METHODOLOGICAL APPROACH TO THE STUDY

This research began with questions that were not clearly defined. Consequently, the uncertainty of the research questions brought together questions and for lack of a better term, answers. A close relationship developed between the

questions and answers, such that the answers became part of the formulation of deeper questions.

The hermeneutic process of going back and going beyond, recognizing that there is more to be uncovered, guided both the collection and the writing of the description of the data. Hermeneutics provided reassurance that human thoughts and actions are continuously recreating world views and an investigation of the taken-for-granted provides a deeper understanding of who we truly are.

To pursue the questions raised in what it is being looked at in this research, a great deal of the research orientation had to emerge and could not be predetermined in advance. This is not to say that it is possible to approach research atheoretically; structure is present in a general, undefined sense so that "this framework is not rigid, but evolving; not imposed on the research activities, but reciprocally dependent on the practical inquiry" (Rowell, 1983, p. 21). The aim of the methodology is to help us understand the research process in the broadest terms.

"Choice of methodology depends upon the purpose for conducting the study, the nature of the problem investigated, the type of information deemed relevant, of the amount of time available" (Werner & Rothe, 1978, p. 7). As the intent of this research was to look at questions which, in the traditional sense, are neither quantifiable nor measureable, the methodological approach to this research developed through an emergent framework.

To uncover the participant's perceptions of work, multiple research methodologies were used. Data were assembled through participant observations, informal interviews, discussions, and field notes. Pre-defined questions were not

used in the informal interviews. These interviews were taped and the tapes were usually transcribed within two days. Interview summaries were prepared and validated by the participants.

Guiding questions posed to the teachers during the informal interviews focused on a definition of work; what work means in business education; and what it means to work in business education. Guiding questions posed to the students focused on a definition of work and what business education teaches about work.

In light of the nature of the relationships that developed with the teachers, informal discussions frequently occurred before, during, or after class. At this time the teachers often related personal experiences, feelings, and concerns. These were committed to paper as soon as possible following the discussion. Notes were also made of lecture material presented and comments made during class. These anecdotal recordings were used to enhance the transcribed interviews. A detailed discussion of methodologies employed can be found in Chapter III.

SUMMARY

This research does not set out to prove something; rather it seeks to uncover perceptions of work held by two business education teachers and six secondary school students taking business education classes. "Individuals have interpretations based on their experience from the unique vantage point of their life and biography" (Werner & Rothe, 1978, p. 15). Whatever presented itself in this research became part of the attempt to achieve authentic interpretations of the perceptions of work held by the participants. Being in their everyday world with them encouraged

genuine dialogue as "the most powerful and parsimonious way to understand human beings is to watch, talk, listen, and participate with them in their own natural settings" (Rist, 1982, p. 440). This research allows a look at the total situation and the complete person. It is research with humans that does not necessarily provide solutions to problems, rather it brings forth concerns and asks questions.

Since the fifteenth century work has come to be an unhappy experience for many people. In the workplace, fragmentation of work resulting from mechanization and specialization cause worker dissatisfaction and alienation. However, as discussed by Hegel, Arendt, and others it is possible to make work a fulfilling experience. Work can be a medium through which we achieve understanding of the self and other.

In the chapters that follow, Chapter II presents Background Information and a Review of Related Literature. The background information presents a history of our biological and spiritual needs to work from the Middle Ages to the Industrial Revolution, with links to our Information Society. The review of related literature presents a history of business education in North America, recent studies completed in business education, and educational studies using multiple research methodologies.

Chapter III presents the Research Orientation and Methodologies of this study. The research orientation and methodologies emerged from the conceptual framework and the kinds of questions that could not be addressed by quantitative research. Data for this study were gathered through participant observation for

seven months in business education classes. Two teachers and six female students were participants in this study.

Chapter IV presents Descriptive Data of the perceptions of work held by the participants. The descriptive data were arrived at using a hermeneutic process. Phase I of the hermeneutic process incorporated speech and action of the participants into text. Phase II reconstructed the text, observations, journal notes, and preliminary interpretation to reveal ontological pointings.

Chapter V presents an Interpretation of the Data using Phase III of the hermeneutic process. Using the descriptions from Phase II in Chapter IV, attempts at interpretation and hermeneutic writing generated themes to reveal deeper levels of speaking and meaning. These thematic groupings were based upon similar individual experiences and organized into an interpretative summary of the participants' perceptions of work.

Chapter VI presents Possibilities, Recommendations, and Implications. The possibility of moving beyond our traditional concept of business education is considered. It is recommended that we expand our notions of work beyond previously taken-for-granted skill preparation. Self-consciousness is achieved when workers are internally connected to their jobs. A movement from dependency upon externals to a place of responsibility leads to active engagement in the workplace. In the business education curriculum, opportunities for work as a full range of self-activity and experience must be made present.

CHAPTER II

BACKGROUND INFORMATION AND REVIEW OF RELATED LITERATURE

BACKGROUND INFORMATION

Introduction

As discussed in Chapter I, work and work related activities occupy a great deal of our time and influence our world view to the extent that work can be the basis of our identity. "A person was identical with his role in society; he was a peasant, an artisan, a knight, and not an *individual* who *happened* to have this or that occupation" (Fromm, 1969, p. 41). In many instances this requires the absence of recognition of the self and others.

This chapter discusses a history of our biological and spiritual needs to work; a history of business education; recent studies completed in business education; and educational studies that have been conducted using multiple research methodologies. The history of our biological and spiritual needs to work presents changes, situations, controls, and ideologies that have influenced us from the Middle Ages to the Information Society. The history of business education presents the influences of private business colleges and secondary schools. The discussion of studies completed in business education points out that a traditional business education research methodology was not appropriate for this study. Therefore, studies using multiple research methodologies are also discussed.

THE MIDDLE AGES

The Middle Ages were characterized by a continuation of the class division between landlords and serfs which originated with the Greeks and Romans. The class system was not challenged and there was little opportunity to move from one class to another. "In the Middle Ages the worldly inequality of men was recognized and accepted without question" (Roll, 1945, p. 45). Workers were chained to their role in the social order and often spent their entire lives in the town where they were born. Life was influenced by religious beliefs and had little meaning in itself. "Nonetheless, it remains true that the cultural and social climate of the Middle Ages was marked by a clear allegiance to ecclesiastic rules and an orientation to the hereafter" (Goudzwaard, 1979, p. 11).

Lack of recognition of self also meant lack of recognition of the other. "In the Middle Ages both sides of human consciousness - that which was turned within as that which was turned without - lay dreaming or half awake beneath a common veil" (Burckhardt, 1921, p. 129). Workers were conscious of themselves and others in general categories such as race, family, and class.

In the late Middle Ages the structure of society and worker world view began to change. "A number of factors were operating to sweep away the medieval world" (Roll, 1945, p. 56). Individual initiative and competition increased in importance and a new capital based class developed. "A growing individualism was noticeable in all social classes and affected all spheres of human activity, taste, fashion, art, philosophy and theology" (Fromm, 1969, p. 44). This individualism resulted in general restlessness and greater concern for wealth and economic activity.

The concept of time in the modern sense developed, where minutes became valuable and were not to be wasted. Time became a commodity which was not to be spent on any purpose which was not useful. Time based work valued production and efficiency. "A new attitude toward work developed and was so strong that the middle class grew indignant against the economic unproductivity of the institutions of the Church" (Fromm, 1969, p. 58). Wealth and material success became desired goals.

The development of a money economy affected all workers. "By the end of the Middle Ages, therefore, the money economy of the towns, as well as a degree of personal freedom, had spread to the rural area" (Rima, 1967, p. 7). The concept of gain and wealth became separated from the use value of items and focused upon money itself. Trades and occupations were desired to provide money. The lower class was fighting against the authority of the church and resented the new moneyed class. "In the late Middle Ages, in connection with the beginning of capitalism, bewilderment and insecurity arose; but at the same time tendencies that emphasized the role of will and human effort became increasingly stronger" (Fromm, 1969, p. 73).

THE EARLY MODERN PERIOD

The early modern period (1450-1750) is said to have been a humanistic recovery period. "European and American history since the end of the Middle Ages is the history of the full emergence of the individual" (Fromm, 1969, p. 37). Workers gained independence from external authorities and developed a sense of freedom

and individuality. "But at the same time these same people lost something: the security and feeling of belonging which the medieval social structure had offered" (Fromm, 1969, p. 47). Within the market system that developed during this time, workers were separated from the products of their labor and felt insignificant and powerless.

When the market system evolved it changed the social aspects of life. "For the market system is not just a means of exchanging goods, it is a mechanism for sustaining an entire society" (Heilbroner, 1980, p. 25). Prior to a market system, society ran by custom and tradition. The everyday world of serfs and apprentices had no concept of the effects of large scale production. Familiarity with money and markets, buying and selling as a way of life, and the ensuing power favored the rising merchant class over the nobility.

Mercantilism

Mercantilism was based on the principle that national wealth and power are best served by the accumulation of large reserves of bullion. Mercantilists believed a nation should have a national policy for a favorable balance of trade. "Since their primary concern was with the acquisition of treasure, they advocated policies that would insure the import of gold to compensate for a surplus in the balance of trade" (Rima, 1967, p. 20). There was little consideration for the value of goods for consumption or further production. Competition arose among nations for the relatively fixed world supply of gold.

The changes in the economic conditions resulting from the pursuit of money affected everyone. "The medieval social system was destroyed and with it the

stability and relative security it had offered the individual" (Fromm, 1969, p. 59). All classes were affected and the previously considered natural, unquestioned positions in society were altered. Taken-for-granted roles in the class system were eliminated and there was an increase in the importance of individual effort and responsibility.

The Renaissance

As discussed above, the medieval manor was broken down by the increased influences of the market system. "Labor, land, and capital became separate elements of production, each which could be bought or hired by means of money" (Goudzwaard, 1979, p. 15). Renaissance reformers of a powerful and wealthy upper class recognized that economic life did not require the constant mediation of the church, but they too emphasized the significance of God in economic affairs. "They were distinctly apprehensive of the dangers of addition to money and wealth which would accompany the expansion and autonomy of commerce and industry" (Goudzwaard, 1979, p. 11).

Rima discussed the changes of the Renaissance that took place in every aspect of human life as an intellectual revolution of reason and individual will.

Thus, he (man) challenged the uncompromising authority of the monarch who claimed to rule by divine right, for such authority was in conflict with the whole conception of an autonomous individual subject only to his own conscience and the dictates of "right reason". (Rima, 1967, p. 11)

With the revival of commerce and the emergence of new forms of wealth, a new awareness of self and other came into existence. "It must readily be admitted that there was indeed a real need for a changing view of the meaning and

perspective of human society" (Goudzwaard, 1979, p. 239). Art, economics, technology, and science began to unfold according to their own nature.

Changes in attitudes towards the church, nature, and self developed a new definition of work. "Labor is no longer regarded as a self-evident and inevitable necessity, bearing the curse ever since the Fall, but, instead, as the indispensable dynamic factor for either fulfilling man's vocation or for wresting human happiness from nature" (Goudzwaard, 1979, p. 240). This resulted in "the emergence of man from a preindividualistic existence to one in which he has full awareness of himself as a separate identity" (Fromm, 1969, p. 49).

However, with this new found freedom and individuality, workers felt a loss of security that had been provided by medieval society. "They were more free, but they were also more alone" (Fromm, 1969, p. 48). Human relationships were now dominated by competition and power. "In the course of time one type of closed society - the medieval - was replaced by another, equally closed societal type" (Goudzwaard, 1979, p. 239). Other individuals were viewed as objects to be used, manipulated, and possibly destroyed. "His own self became as much an object of manipulation to him as other persons had become" (Fromm, 1969, p. 48). Relations with the self and other were dominated by feelings of alienation and isolation.

The Reformation

The Renaissance was a period of commercial and industrial development controlled by the wealthy and powerful. "The Reformation, on the other hand, was essentially a religion of the urban middle and lower classes, and of the peasants" (Fromm, 1969, p. 50). There was an awareness of change in the meaning and

perspective of society. "Room was created for a new perspective on society" (Goudzwaard, 1979, p. 239). Changes were also made in individual identity. "A new concept of freedom developed then, which formed its most significant ideological expression in new religious doctrines, those of the Reformation" (Fromm, 1969, p. 37).

Religious teachings of Martin Luther and John Calvin offered solutions for individual insecurity and estrangement.

These principals became fundamental to the spiritual revolution which is the Protestant Reformation, for Martin Luther's attack against the misuse of indulgence, the worship of images and relics, and other practices which he regarded as pagan is an expression of his emphasis on the individual and of the power of the human mind to discover truth. (Rima, 1967, p. 9)

Luther's theology deprived the church of its authority and stressed individual expression. "Hence his conception of man's freedom was of a purely spiritual kind" (Schapiro, 1909, p. 88). God's kingdom on earth was represented in the reign of personal righteousness.

"While Luther's interpretation of Christian teachings was not particularly sympathetic to industry and trade, the reform movements of John Calvin, John Knox, and the Puritans were much more so" (Rima, 1967, p. 9). Luther believed everyone who was able to work should do so, as idleness was unnatural and an evil evasion. Luther's emphasis on individual enterprise, Biblical interpretation, and the importance of work was reinforced by Calvin, who advocated the doctrine of predestination, salvation for the select, justification by faith alone, and subservience of the state to the church. Calvin encouraged thrift, diligence, and sobriety. "Both

Luther and Calvin advocated labour as a universal duty, and abolished mendacism and mendicancy" (Green, 1959, p. 21). Similar to Luther, Calvin held that everyone must work and the results of work must be reinvested. Calvin said there was a place for economic activity in the whole of human life and this was not contrary to the will of God.

Not until the Reformation did the consciousness break through that nothing in natural life in and of itself is sinful, and that in every area, including the economic, man lives and works directly in the face of the living God - coram Deo - without requiring the mediation of the means of grace of the church to make life holy. (Goudzwaard, 1979, p. 6)

Unlike Luther, Calvin accepted the new spirit under which people felt free to pursue their own economic interests with a minimum of legal or ethical restraint on what they did to make money. He encouraged production of and trading of goods providing one did not take advantage of others and the making of money did not lead to self-indulgence. Focusing on the notion that worldly success and prosperity might be construed as signs of God's approval for some people, Calvin provided a religious incentive that effectively harmonized with the spread of the profit motive emphasizing frugality, thrift, and industry for the good of all. "The God of Calvinism demanded of his believers not single good works, but a life of good works combined into a unified system" (Weber, 1970, p. 117).

The Protestant Ethic

Weber (1970) emphasized that the strongly favorable attitude towards acquisition by useful labor adopted by Calvin and the Puritans has been described

as the Protestant ethic. Rima (1967) stated this was a change in attitude toward the purpose of work.

Their greater preoccupation with the material aspects of life resulted in attitudes towards work and the acquisition of wealth which were significantly different from those that prevailed when the primary purpose of life on earth was preparation for the life hereafter. (Rima, 1967, p. 9)

The church no longer dictated economic policy. "Religion became something apart from other branches of thought, in particular from those concerned with the mundane problems of wealth getting" (Roll, 1945, p. 55). The merchant class became more influential in affairs of the Church and community. The acquisition of wealth was no longer a sin, but a virtue.

"Calvinism stood, in short, not only for a new doctrine of theology and ecclesiastical government, but for a new scale of moral values and a new ideal of social conduct" (Green, 1959, p. 43). Major elements of Calvinism were strict personal responsibility; discipline; and asceticism; and Christian character in social institutions. "The virtues that it encouraged, hard work and thrift in particular, were precisely the characteristics needed for the new commercial undertakings" (Barbour, 1966, p. 49).

THE MODERN PERIOD

The Industrial Revolution

"Even well into the Renaissance and Reformation, the idea of an industrial technology hardly attracted serious thought" (Heilbroner, 1968, p. 73). Reasons for

this were that in premarket societies, the economic base for large scale manufacturing had not developed; the society of peasants, slaves, and serfs used money in small amounts; and society had been relatively changeless.

Weber (1970) described the Industrial Revolution as the transformation of an essentially commercial and agrarian society into one which industrial manufacturing affected economic life. Heilbroner (1968) stated the industrial system increased its influence on social and economic life.

After 1850, the factory was not the key economic institution of England, but it was the institution that shaped its politics, its social problems, the character of daily life, just as decisively as the manor or guild had done a few centuries earlier. (Heilbroner, 1968, p. 81)

Business corporations have developed into independent systems, separating ownership from management. "Gradually the business enterprise began, as it were, to have a life of its own" (Goudzwaard, 1979, p. 92). Business corporations required management and capital for their existence and the role of the individual entrepreneur declined. The organization of production was changing as cottage industry was being replaced by the factory system. "In mining and brewing, in the manufacture of pottery and hardware, the factory was already leading the way" (Roll, 1945, p. 97).

Goudzwaard (1979), discussed differences between production in manors and guilds and the factory system. In the manors and guilds, work was completed with simple tools and profit was insignificant. In the factory system, complex tools began to determine the character and pace of work and the profit motive had a decisive influence upon all decisions. Manors and guilds were rooted in social stability where

social, economic, and legal aspects of life were intertwined, giving life a vertical orientation. "But in a typical factory of the industrial revolution, labor is separated from social and moral obligations to a large extent "(Goudzwaard, 1979, p. 62). The dominant orientation of the factory is horizontal, founded on personal initiative based upon the accumulation of capital and competition.

The drive for increased capital and competition required the efficient use of labor. It was realized that the division of labor can result in increased productivity and capital. "Specialization becomes necessary since a given piece of work cannot wait for the worker (which it would have to do when men perform a multitude of tasks) for fear of deterioration" (Roll, 1945, p. 29). Consequently, work in factories was split into an increasing number of basic operations. "Division of labor was carried out to such an extreme that at times only atomized fragments of impersonal work remained" (Goudzwaard, 1979, p. 69). Shortly after 1900, Frederick W. Taylor introduced his scientific analysis of time and motion within a mass production system.

And the time is coming when all great things will be done by that type of cooperation in which each man performs the function for which he is best suited, each man preserves his own individuality and is supreme in his particular function, and each man at the same time loses none of his originality and proper personal initiative, and yet is controlled by and must work harmoniously with many other men. (Taylor, 1947, pp. 140-141)

SUMMARY OF BACKGROUND INFORMATION

Undoubtedly, these events have shaped our definition of work. For the Greeks and Romans workers were slaves who received little recognition as humans.

The Middle Ages continued the acceptance of inequality among people, with special privileges granted to the wealthy. However, in the late Middle Ages there was a recognition of individualism. "The structure of society and the personality of man changed in the late Middle Ages" (Fromm, 1969, p. 43). The development of the money economy gave rise to concepts of gain and wealth and the importance of time in production stressed efficiency.

During the Early Modern Period there was increased independence from external authorities such as the church and medieval landlords. This shift to a recognition of individualism resulted in a loss of security provided by the previous taken-for-granted of the medieval system. The market system separated workers from their products. Land, labor, and capital became separate items of production.

During the Renaissance the spiritual dimension of work was partially recognized. A different definition of work began to evolve where workers saw that work did have value in itself and could be a means of achieving happiness and inner satisfaction. "But there was another concept of work which evolved in the Renaissance; some men of that exuberant time saw work as a spur rather than a drag on man's development as man" (Mills, 1968, p. 27). A recognition of self and other as separate identities also emerged. Workers experienced more freedom, but they were also more alone as they became objects of manipulation and control.

The emergence of the Protestant ethic did contribute to a new understanding of work that contained such constructive components as concern for the common good and insistence on the individual's right to make use of communal resources, but the concept of work that it spawned (which until recently went unexamined) is that work is good regardless of its substance. (Soelle & Cloyes, 1984, p. 65)

The Industrial Revolution gave rise to factories where tools determined the pace of production. The skills of artisans and craftsmen were no longer required.

Within the transition from primitive society to the Machine Age, a sizable majority *did* retain their primitive skills and developed into a new group of craftsmen. For these individuals, although work was no longer related to the fulfillment of biological needs, it did lead to the fulfillment of new sets of needs still flowing directly from the activities of work itself. (Herzberg, 1959, p. 123)

Personal initiative was based upon the accumulation of capital and competition. The division of labor resulted in the separation of labor from social and moral obligations.

Attempts to fulfill our spiritual need to work have been unsuccessful. There is limited concern for the individual in the process of work. Consequently, workers have aligned themselves with one another in attempts to overcome aloneness and powerlessness.

This mechanism can be compared with the protective coloring that some animals assume. They look so similar to their surroundings that they are hardly distinguishable from them. The person who gives up his individual self and becomes an automaton, identical with millions of other automatons, around him, need not feel alone and anxious any more. But the price he pays, however, is high; it is the loss of his self. (Fromm, 1969, p. 186)

Although we continue to be influenced by the impacts of an industrial society, we are living in an information society. Naisbitt (1982) suggested that new information techniques will be applied to industrial tasks of the past. Gradually new job activities, products, and processes will develop. Participation in decision making in the workplace will increase involvement and responsibility.

REVIEW OF RELATED LITERATURE

Introduction

The evolution of a definition of work has been based upon accepted knowledge of each era and this accepted form of knowledge helps to establish curriculum. "The knowledge that gets into school - those 'legitimate principles, ideas, and categories' - grows out of a particular history and a particular economic and political reality" (Apple 1979, p. 157). In this process, we have developed a definition of work that is not concerned with our spiritual need to work, but is a response to biological needs. Based on societal demands and expectations, schools tend to purport only external and impersonal needs to work.

Alternative orientations to taken-for-granted were discussed by Habermas (1971). He suggested that knowledge and interests served and held are ultimately inseparable. He identified three forms of scientific activity as the empirical-analytic, the historical-hermeneutic, and the critical-social. Each of these is based upon particular interests and establishes world view. "Each orientation determines the type of activities to be pursued as well as the knowledge that is warranted" (Benson, 1984, p. 5).

Aoki (1978) applied Habermas's framework to curriculum and identified the empirical-analytic as the dominant orientation within educational research. "Of the three orientations, the empirical-analytic is without doubt the dominant one in education research communities throughout North America" (Aoki, 1979, p. 10). Within this orientation is interest in control, certainty, efficiency, and predictability. For Aoki, the root activity of the empirical-analytic orientation is productive and

technical work, where understanding and knowledge are based upon knowing facts and cause and effect relationships.

Layton (1972) approached accepted knowledge and curriculum through his three stage model of the evolution of a school subject. In the first stage, a subject becomes part of the course offerings through its relevance and utility to students. Students enroll in the subject because of its pertinence to their personal concerns. Teachers are frequently not teaching in their area of specialization and they develop curriculum for what they are teaching. "The dominating criterion for the selection of subject matter is relevance to the needs and interests of the learners" (Layton, 1972, p. 11).

In the second stage, a tradition of scholarly work and internal questioning of the subject evolves. This influences curriculum and teachers are trained specialists who are no longer solely responsible for curriculum. Along with meeting personal needs, students enroll in the subject because of its growing reputation and academic recognition.

In the third stage, curriculum is determined by subject specialists who lead inquires in the field. Teachers are members of a professional organization, which establishes rules and values. "Students are initiated into a tradition, their attitudes approaching passivity and resignation, a prelude to disenchantment" (Layton, 1972, p. 11).

Goodson noted "that subjects, far from being monolithic entities, are comprised of shifting sets of sub-groups, delicately held together under a common name at particular periods in history" (1987, p. 184). As sub-groups pursue different

objectives in different manners, school subjects begin with a variety of versions and groupings. Accordingly sub-groups align themselves with distinct versions of the subject and often gather support according to whether school or university groups are considered. Eventually one sub-group manages to dominate the accepted version of the subject. Goodson claimed this is not complete domination by one group, rather it is solicitous surrender by subordinate groups.

Goodson presented three traditions in school subjects. He said there were differences in the categories of subjects and in the kinds of knowledge within the subjects. This hierarchy of status for knowledge is based upon taken-for-granted assumptions that certain subjects are best suited to certain students.

Firstly, the academic tradition claims a place in educating the most able children in schools. The academic tradition, dedicated to the vocations of the upper and professional classes, renounces the practicality of industrial and technical skills. "High status in the secondary school curriculum is reserved for abstract theoretical knowledge divorced from the working world of industry and the everyday learner" (Goodson, 1987, p. 195).

Secondly, the utilitarian tradition, emphasizing basic skills is aimed at lower classes. "Utilitarian knowledge thus becomes that which is related to those non-professional vocations in which the majority of people work for most of their adult life" (Goodson, 1987, p. 27). He said utilitarian knowledge carries the low status which originated through its elementary school tradition.

Thirdly, the pedagogic tradition, emphasizing personal and commonsense knowledge, stresses child-centered education.

Child-centered or progressive education does not view the task of education as preparation for the 'ladder' to the professions and academia or as an apprenticeship to vocational work; rather education is seen as a way of aiding the child's own 'inquiries' or 'discoveries,' a process facilitated by 'activity' methods which move the pupil away from the role of passive recipient to one of active agent in the learning process. (Goodson, 1987, p. 28)

As Goodson stated this tripartite hierarchy of status has reproduced levels of differentiation in both categories of subjects and the kinds of knowledge within schools. "Curriculum reform needs to address both of these levels of differentiation" (Goodson, 1987, p. 194). He concludes that the predominance of the academic tradition has not recognized the needs of all students.

It is evident that business education is grounded in the empirical-analytic orientation. Further, business education is attempting to achieve academic status and recognition. This struggle for recognition includes the identification of business education as a separate entity, apart from vocational, distributive, and commercial education. Consequently, the presentation of a historical overview of business education is somewhat framed by the empirical-analytical orientation at the outset.

What is Business Education?

In 1961 a national committee of experienced business educators in the United States stated "that business education has a basic two-fold purpose: (1) vocational preparation and (2) general business information of value to all citizens and consumers" (Douglas, 1963, p. 1).

The initial purpose of business education (originally more commonly referred to as commercial education) was in fact vocational, preparing individuals for

employment in offices and stores. "Quite properly, this important vocational phase of business education is directed towards acquiring skills, knowledges, and abilities, and attitudes in securing and serving 'beginning' jobs in business" (Douglas, 1963, p. 2). At this time business educators were aware of the demands of business and often subordinated principles of education for employment preparation. This led to the image of business education as only skill preparation and this view persists in the minds of many people today.

A second purpose of business education is general education needed by all citizens and consumers. This is based upon the principle that everyone is a consumer of goods and services and as such an understanding of the business world is necessary. "Thus, business education has an important function to perform in the area of general education" (Douglas, 1963, p. 2).

The program rationale and philosophy of Alberta Education continues to provide for this two-fold purpose. "Within this program a student has the opportunity to learn more about the role of a future participant within a productive society and to build a framework for a successful career" (Alberta Education, 1987, p. 1). Most business education courses strive to achieve both purposes of education, providing competence in handling personal business affairs and pursuing business careers.

HISTORICAL BACKGROUND OF BUSINESS EDUCATION

"Business education had its beginnings in the need to prepare workers who could perform the job duties that accompanied employment in business offices"

(Crews & Dickerson, 1977, p. 1). The earliest form of business education in North America began in the United States in the 17th Century when young men left school early to prepare for business careers. They were apprentices in offices and stores, where they learned bookkeeping and business practices. Formal instruction in business education began in the 18th Century when vocational subjects such as bookkeeping, navigation, and surveying were offered in private business colleges.

Private Business Colleges

"Much of the history of the business education curriculum is found in the private business schools during the years 1850 to 1900" (Crews & Dickerson, 1977, p. 2). The purpose of these colleges was to fill a perceived lack of business training in most public school programs. These schools developed model programs of business education. In the early 19th Century, business education college curriculum included bookkeeping; commercial law; penmanship; business forms and correspondence; and office practice in an elaborate system of offices.

"The apparent financial success of early business education colleges attests to the great need and active demand for practical business education during these years" (Douglas, 1963, p. 8). This opportunity for profits likely caused the establishment of numerous business colleges to serve local needs. "Some of the more ambitious owner-teachers organized business colleges throughout the nation" (Douglas, 1963, p. 8). These teachers usually came from the business world and had little formal educational preparation as teachers. Initially they had neither published textbooks nor instructional materials and developed their own curriculum and

methods of teaching. Business education textbooks originated when some of these individuals published their materials.

With rapid national growth and development business colleges were no longer able to fill the demand for more highly qualified workers. The demand for office personnel exceeded the supply of workers and public schools accepted some measure of responsibility for business training. This was in part due to the fact that parents insisted that public schools provide business education to eliminate the cost of sending their children to private business colleges.

In fact, as public schools began to absorb the courses from the private business schools and to include more and more of these courses in their curriculums, the course offerings were almost exact replicas of those that had been offered for many years in the private business schools. (Crews & Dickerson, 1977, p. 2)

Secondary Schools

"Some business subjects-notably bookkeeping-were present in the curriculum of the very earliest American public high schools" (Douglas, 1963, p. 10). One of the initial aims of these schools was to prepare students who would not be going to college for business careers. Schools very quickly focused on subjects deemed necessary for college entrance, paying little attention to business education.

As with the private business colleges, it was necessary to recruit business education teachers who had little or no professional teacher preparation. Again, curriculum had to be developed and there were few instructional materials of quality. "It is little wonder that such courses were looked down upon by the professionally prepared teachers of the long-established academic subjects, and soon

became known as the dumping ground for the less able students" (Douglas, 1963, p. 11).

As a result of these low-status attitudes and the dumping ground philosophy, business educators have worked diligently to improve their professional preparation, professional activities, and curriculum materials. Many teachers now have more educational preparation than business experience. In well administered schools the low image of business education has all but disappeared.

Business education curriculum has paid particular attention to preparation for the business world. The personal aspect of business education was first discussed by Edmund James in 1893 in a report to the American Bankers Association and the Commissioner of Education. He outlined the status of commercial education in Western Europe and recommended changes in the program in the United States. In a 1900 report, he advocated the extension of the two-year high school program to a four-year program, combining general and business education.

The Struggle for Funding

The struggle of business education for recognition as an academic subject has been further hampered by a lack of funding specifically for business education. In the United States one of the provisions of the Smith-Hughes Act (1917), made federal funds available for business training for employed persons. This was the first time funds were available for the organization and maintenance of part-time classes and schools.

In the United States the George-Deen Act (1937), provided funds for distributive education (a special program in which students held part-time jobs and enrolled in courses related to their jobs). "Funds were limited to part-time and evening schools offering classes to workers employed in a distributive occupation" (NBEA, 1977, p. 14).

"The Vocational Education Act of 1963 had a profound impact on business education, especially in the secondary schools" (Crews & Dickerson, 1977, p. 8). Prior to this Act and its Amendments of 1968, funds were mainly available to vocational and distributive education. Business and office education was a title developed by these Acts and vocational education was expanded to include business and office occupations; distributive education; home economics; trade, industrial, and agricultural education. This was the first time business and office occupations were specifically included in a legislative bill in the United States.

In Canada, the past three decades have witnessed growth in government grants to raise standards in education. For example, the Technical and Vocational Training Agreement (1960-1966) and the Adult Occupational Training Agreement (1967) made funds available for non-academic programs. Under the Technical and Vocational Training Agreement, capital facilities were constructed for technical instruction of secondary and post-secondary students. Under the Adult Occupational Training Agreement, there were training grants available for unemployed or under-employed adults.

In Alberta, the Building Quality Restoration Program (BQRP) made approximately \$30,000,000 available to business education from 1984 to 1987

(Alberta Education, 1985, p. 55). These funds were used to purchase equipment and upgrade facilities.

STUDIES COMPLETED IN BUSINESS EDUCATION

Analysis of literature on research conducted in business education in the last 10 years indicates that there has continued to be a concentration of study in the areas of (1) status and trends of electronic technology and office automation (Burford 1981; Regan, 1984; Rudnitsky, 1984; Kizzier, 1987); (2) skill performance and the identification of competencies (Johnson, 1978; Olson, 1980; Kemp 1984; Sheets, 1987); (3) business communications (Shell & Schmidt 1984; Supnick & Rooney, 1985; Wunsch, 1986; Olney, 1987) and (4) aspects of the world of work (Vunderink, 1980). These studies were often based upon predefined objectives, clearly defined questions, and hypothesis testing. Hillestad (1977), a major business education researcher, stated that survey research provided the best results.

Data were gathered in these studies by the completion of hundreds of questionnaires, surveys of large numbers of respondents, and standardized testing procedures. Some tests used to collect and analyze data were Super's Work Inventory, Job Perception Inventory, and The Minnesota Computer Literacy and Awareness Assessment. Statistical analysis of the data was often used to calculate the mean, median, standard deviation, and rank order of scores and behaviors. The results of these studies often predicted indicators such as grade performance, competency achievement, and career success. Most of these studies have

concentrated on the search for measurable, outward certainties that pay little attention to what we do as human beings.

As this research is not quantitative and does not involve statistical analysis, the methodology employed by these studies was not helpful in selecting a methodology to determine perceptions of work. Therefore, it was necessary to pursue another research paradigm. It was found that Sapre (1981) was one of the first business educators to propose an alternative to previous methods of investigating educational concerns. He suggested that business education research should move beyond quantification, measurement, and objectivity to research that seeks to understand from the perspective of the participants. "In this pursuit of quantification and precision, the researcher often loses the essence of qualitative concepts, which in the ultimate analysis, are more powerful in explaining the 'human condition'" (Sapre, 1981, p. 26). Following this lead and investigating research methodologies (other than experimental) used in other disciplines, it was decided to utilize multiple research methodologies to address the questions of this research. Studies using combinations of participant observation; notes of observations and informal discussions; unstructured in-depth interviews; and open-ended questionnaires are discussed below.

STUDIES USING MULTIPLE RESEARCH METHODOLOGIES

Numerous studies have been completed using multiple research methodologies. Studies which used multiple research methodologies to discuss student preparation for the workplace and the experience of being a teacher are discussed below.

Cusick (1973)

Cusick was a participant observer in a high school of 1,100 students in the United States where student's perspectives were described by group membership, such as the athletic group, the popular group, or the music-drama group. Group memberships "give students a degree of independence and power over their activity, and give them the immediate pleasure of participating in human interaction" (Cusick, 1973, p. 214). To avoid interference from teachers and administrators, groups comply with routines and procedures. Within the groups students receive a degree of independence, power, and interaction.

Cusick concluded that school denies freedom to students, provides limited interaction, and is future orientated. Two prevalent expectations of students are attendance and compliance with teacher-initiated action.

LeCompte (1977)

LeCompte used nonparticipant observations and interviews to examine grade four classrooms as a workplace and the means by which students are taught how to work. "All four teachers stressed work norms by means of constant verbal and non-verbal requests for certain kinds of student behavior" (LeCompte, 1977, p. 28). The requests that were central to the activities of all teachers were termed the "management core" of teacher behavior. "We suggested that the special function of schooling in socialization was preparation for the work world through a 'hidden curriculum' stressing authority, time, work, achievement, and order" (LeCompte, 1977, p. 22).

Through the hidden curriculum the primary function of schools is to provide cognitive and noncognitive skills necessary for the performance of gainful tasks in adult work. Students learn that schedules dictate appropriate and inappropriate activities and hard work is a measure of one's virtue.

Willis (1977)

Willis was a participant observer of working class males in a small-town British secondary school. He attempted to explain how non-conformist working class "lads" get working class jobs and why they reproduce themselves as a working class. Willis identified a paradox that working class students experience their future in jobs that have limited opportunity for advancement not as oppressive, but as granting freedom and independence. "The difficult thing to explain about how working class kids get working class jobs is why they let themselves" (Willis, 1977, p. 1). The "lads" feel a sense of superiority in having control over individual interest and achievement and affirm their identity by rejecting school values of work. At the same time, the acceptance of subordinate positions permits the successful reproduction of taken-for-granted definitions of work.

On the other hand, the conformist "ear'oles" are middle class students who have internalized the roles and rules of society defined for them by schools.

The conformists, for their own reasons, basically accept the presentation of school and work as being on a continuum. It is worthwhile exerting yourself to attain the official aims of the school. It is the best preparation for work. (Willis, 1977, p. 99)

The conformists present little resistance to educational institutions and the processes of occupational selection. They experience what they refer to as success in school and the workplace.

Gitlin (1980)

Gitlin investigated the relationship between school structure and teacher's work at the level of classroom practice in one Individually Guided Education (IGE) school. "The primary source of collecting data for this study was observation notes on the everyday activities and interactions of the work of teachers in Units III and IV" (Gitlin, 1980, p. 70). Other sources of data were taped interviews with individual teachers; notes on the teachers' work outside teaching; school documents of meetings and evaluations; and interviews with administrators, other teachers, volunteers, aides, and parents.

Gitlin concluded that school structure constrains the work of teachers. The sequential objectives of the IGE curriculum were inflexible and encouraged teachers not to combine theory and practice and there was limited interaction with students. The staff organization of team teaching put certain constraints on teachers' work, so that there was increased need for standardization of rules, decisions, and time allocations. "The physical design of the building was shown to limit the type of activities a teacher could attempt" (Gitlin, 1980, p. iv). He suggested that these constraints effect the work of teachers beyond the theoretical justification for the schools structure and in turn effect our understanding of schools.

Blase (1980)

Blase used unstructured in-depth interviews and open-ended questionnaires to investigate the subjective meaning of being a teacher. "In sum, it was the aim of this study to uncover and report the central meanings and definitions commonly held by the teachers in one school" (Blase, 1980, p. 21). Eighteen full-time teachers were interviewed and an additional 17 teachers completed a validation questionnaire which was based on categories and themes that emerged from the interviews. Interviews, observations, and informal discussions were conducted several days each week during one school year.

Blase found changes in what it means to be a teacher over time.

This research suggests that a shift from the beginning view occurs which is characterized by feelings of incompetence, to a more experienced perspective which includes moral and personal help orientations toward the student which is characterized by feelings of competence. (Blase, 1980, pp. 315-316).

Classroom management becomes less problematic and few new job demands are encountered. Teachers then suffer from job repetition, stagnation, and loss of motivation and enthusiasm.

More central meanings of being a teacher may result from interaction with students than previously recognized and the interaction and influence of students affects teachers throughout their careers. Teachers provide more guidance and personal help to students, thereby receiving rewards and satisfaction.

Gaskell (1986)

"The uncertainty of business teachers about their curriculum and its relation to the workplace makes it an interesting time to examine the social processes that influence their curriculum decisions" (Gaskell, 1986, p. 418). She explored the nature of business education through the way eight teachers understand and shape the relationship between vocational education and the workplace.

The initial stages of the research consisted of two to six systematic observations of all classes. "Course outlines were obtained, texts and materials were examined, and evaluation procedures were discussed" (Gaskell, 1986, p. 419). Interviews of about one hour were taped and transcribed for each teacher and notes recorded informal exchanges with teachers, teacher discussions, and department meetings. At the completion of the data collection, several sessions were held to report the findings to the teachers.

Gaskell found that preparing students for work is one of the prominent goals in business education. The assumption is often made that skills can be taught in business education classes that enable business education students to be hired over other high school graduates. However, this is not the reality of the situation. "There is a good deal of evidence that most vocational courses do not provide an advantage for students in the labor market (Little, 1971; Grasso & Shea, 1979; Barryman, 1980), whether one looks at wages or unemployment rates" (Gaskell, 1986, p. 422). This results from students being shown how to perform business tasks, as opposed to making personal decisions and experiencing the world for themselves.

This research concludes "that business courses in the high school are less likely to give students the entry level skills they need for 'good' office jobs" (Gaskell, 1986, p. 431). Based on this, she makes the following recommendations for business education curriculum:

1. reproduce the electronic office in the classroom.
2. teach more general and academic skills rather than specific skills.
3. teach "life skills" rather than vocational skills.

A new curriculum would have to satisfy the teachers' sense of what is "needed" in a vocational course, and their account of needs is based in the structure of school and the workplace as well as in a well developed ideology that links school and the workplace. (Gaskell, 1986, p. 435)

SUMMARY OF RELATED LITERATURE

"The expansion of the business education curriculum began in the 1920's, continued into the 1930's and 1940's, was halted briefly in the 1950's and had its greatest growth in the 1960's and 1970's" (Crews & Dickerson, 1977, p. 5). The brief halt in the 1950's was due to the launching of Sputnik, when business education was again hard pressed to justify itself against the push to fill the secondary curriculum with subjects that would compete with academic subjects. The Vocational Education Acts alleviated some of the financial concerns for business education and with increased funding for the purchase of word processors, electronic typewriters, and computers, business education has received more attention and consideration as a legitimate subject in the secondary school program.

As discussed by Goodson (1987), the process of becoming an accepted school subject has not been fully achieved by business education. This struggle continues and in Alberta, not being part of the approved core of high school subjects, business education receives little recognition beyond vocational preparation.

Viewed in this way the notion of vocational training is not seen to refer to the pervasive underlying objective of all education as preparation for vocations but to the low status concern of preparing the majority for their work. (Goodson, 1987, p. 9)

Academic subjects are also vocational, but they are viewed as preparation for high status professions.

Business education has made some advances into the third stage of Layton's three stage model of the evolution of a school subject in the secondary curriculum. Teachers are becoming trained professionals and are responsible for scholarly work establishing rules and values. In addition to meeting their own needs, students enroll in courses because of the increase in academic status and recognition. However, as discussed in the Review of Related Literature, there is limited internal questioning and critical reflection. The continued acceptance of taken-for-granted knowledge leaves business education struggling for complete academic acceptance.

CHAPTER III

RESEARCH ORIENTATION AND METHODOLOGIES

INTRODUCTION

Agar (1980) said one chooses a research methodology which will help to achieve the intents of the research. Therefore, as discussed in Chapter I, the emergent research methodology of this study is a direct outflow of the theoretical framework and the kinds of questions that could not be addressed by quantitative research. Craig (1984) discussed using an emergent research methodology.

The structure emerges because of the inductive quality of the work which is situated in character and calls for the structure to be flexible, sensitive to the contextual clues, and ready to change as the needs of the study or signs in the data call for modification or new direction. (Craig, 1984, p. 7)

HERMENEUTICS

Hermeneutics originated with the Greek god Hermes who was concerned with the life force which was said to reside under the earth. Hermes became the messenger god, seeking communication between the world above and below the surface of the earth. "Significantly, Hermes is associated with the function of transmuting what is beyond human understanding into a form that human intelligence can grasp" (Palmer, 1969, p. 13). The oldest and probably the most widespread use of hermeneutics is in connection with theology and jurisprudence, where meanings were not immediately understood but required interpretation. In

this, hermeneutics is concerned with the communication of what is above (or visible) and what is below (or concealed).

Hermeneutics has become an attempt to make interpretation and language live in everydayness by going beyond what is said. "Hermeneutics is the system by which the deeper significance is revealed beneath the manifest content" (Palmer, 1969, p. 44). Attempts are made to reveal the essence of what is said that lies latent in conversation and is not immediately apparent. "For from a hermeneutic standpoint, the true nature of speech is always to speak beyond itself; that is, speech always points to that which is spoken through it" (Smith, 1983, p. 95).

Accordingly, hermeneutics has become a self-reflective counteraction to the dominant scientific paradigm. "It is concerned to seek that experience of truth that transcends the sphere of the control of scientific method wherever it is found, and to inquire into its legitimacy" (Gadamer, 1986, p. xii). Hermeneutics seeks to improve communication and understanding in deeper levels of intersubjectivity.

The aims and intentions, beliefs and values, reasons and motives that pervade human life are not simple 'hypostasized' causes of behavior, but 'possibilities of life' that can be understood, discussed, and perhaps realized in our own lives. (Dallmayr & McCarthy, 1977, p. 287)

Hermeneutics attempts to bridge the gap between what is familiar to us and that which is outside our realm of understanding.

Fundamental insights of modern hermeneutics that guided this attempt to uncover the perceptions of work held by business education teachers and students are presented below. Schleiermacher, Dilthey, Heidegger, Gadamer, and Ricoeur

provided the conceptual framework of hermeneutics for this research. The hermeneutic endeavor attempts to be ontological rather than methodological.

Schleiermacher

In his search for a general condition of reliable understanding, Schleiermacher (the Father of Modern Hermeneutics) sought to grasp the thinking that underlies a given statement. He identified two aspects of interpretation: grammatical and psychological. Grammatical hermeneutics dealt with objective and general interpretation based upon language. It attempted to make intelligible what was said in speech and text. Focussing on language and neglecting the author, grammatical interpretation limited understanding as it confines itself to formal and material elements of language.

On the other hand, psychological hermeneutics was subjective, dealing with the individuality of an author. "Hence the proper task of hermeneutics, for Schleiermacher, was to be captured by the second interpretation through which one can understand the subjectivity of an author who speaks" (Oh, 1986, p. 5). There is a desire to recover the essence of the expression of an author. "It is ultimately a divinatory process, a placing of oneself within the mind of the author, an apprehension of the 'inner origin' of the composition of a work, a recreation of the creative act" (Gadamer, 1986, p. 164). In this process, understanding becomes a reproduction related to an original production. With this, Schleiermacher unfolded the connectedness of text and the expression of everydayness.

Schleiermacher said interpretation is a community event, understood in the context of the community in which it occurs. The intent is to understand someone better than he or she understands oneself.

But above all, Schleiermacher explicitly distinguishes between a looser hermeneutical praxis, in which way understanding follows automatically, and a stricter one, which starts from the view that what follows automatically is misunderstanding. (Gadamer, 1986, p. 163)

Schleiermacher acknowledged an initial difference or distance between people. This is not an absolute difference; it is mitigated by a shared language and human concern. He said hermeneutics is necessary when there is a possibility for misunderstanding. He said misunderstandings are not occasional happenings, but are integral components of the hermeneutical process which must be recognized and dealt with. "Misunderstandings arise naturally because of the changes in word meanings, world views, and so on that have taken place in the time separating the author from the interpreter" (Linge, 1977, p. xiii).

For Schleiermacher the meaning within the text can be recovered by a reconstruction of a historical situation. He said the problem of a correct reconstruction could be overcome by a methodologically controlled interpretation.

The customary way of defining the meaning of a text has been to identify it with the subjective act of intending of its author. The task of understanding is then construed as recapturing or repetition of this original intention. (Linge, 1977, p. xxiv)

Dilthey

Dilthey, influenced by Kant and British empiricists, adopted a dichotomy between natural and historical sciences. He stated natural science seeks explanation and historical science seeks understanding. "Explaining is for the sciences, but the approach to phenomena which unites the inner and outer is understanding" (Palmer, 1969, p. 105). For Dilthey the hermeneutic task was to objectify the contents of life without destroying the connectedness with everydayness. "Like Schleiermacher, Dilthey identified the meaning of the text or action with the subjective intention of its author" (Linge, 1977, p. xiii). He took the general hermeneutics proposed by Schleiermacher and pursued it in the context that meaning is historical. To understand the other as he or she understood him or herself, the contents of the historical world are examined.

Dilthey was concerned with the creation of a philosophy of life based upon the examination of human interactions. He was especially interested in lived experience, expression, and understanding. Dilthey described lived experience as the starting point and focal point of human understanding; a unit held together by a common meaning. Palmer (1969), said this unit of meaning or experience has the following characteristics: (1) it is the act itself; (2) it is something that we live through; (3) it is the attitude that guides us through the experiences of life; (4) it is prereflexive, that is it is the object of another experience beyond the immediate; and (5) it is an act of consciousness. "Thus experience exists before the subject-object separation, which separation is itself a model used by reflexive thought" (Palmer, 1969, p. 108).

Dilthey saw expression primarily as a historical expression of life, rather than a symbolic representation of feeling based on introspection. He asserted that it is through history not introspection that we come to self-understanding. "Dilthey follows Hegel in asserting that life is a 'historical' reality; history for Dilthey however is not an absolute goal or a manifestation of absolute spirit but an expression of life" (Palmer, 1969, p. 103). Dilthey said we understand the present as an expression of the past and future. History is temporally built into the structure of expression itself and shapes understanding.

For Dilthey, understanding occurs the moment life understands itself. "Understanding' is reserved to designate the operation in which the mind grasps the 'mind' (Geist) of the other person" (Palmer, 1969, p. 114). Through opening oneself to the world of understanding of the other, one is able to see the possibilities for individual experience and expression.

Linge (1977), stated Dilthey's hermeneutics began a new sense of lived experience that opened up a diversity of prereflective experience, expression, and understanding.

Indeed, Dilthey contended that all efforts of reflection to systemize or unify the worldviews that issue from lived experience can only lead to onesidedness of yet another world-orientation, thus compounding the problem of the relativism rather than solving it. (Linge, 1977, p. xiii)

With Dilthey, hermeneutics began to move away from being as a theory of natural science, and it was Heidegger who initiated the ontological significance of being.

Heidegger

Heidegger saw hermeneutics more as a theory of understanding than as a methodology as did Schleiermacher and Dilthey. Schleiermacher searched for a foundation in the conditions of all dialogue and said understanding was grounded in the identity of inner reality where one would vibrate in unison with the speaker as understanding occurred. Dilthey said understanding was a deeper level of comprehension, where understanding was an expression of inner realities and ultimately an expression of life itself. Moving beyond this, Heidegger said hermeneutic understanding was not aimed at re-experiencing the experience of the other. Hermeneutic understanding provides the ability to achieve one's own potential as a historical being in the world. Heidegger was concerned with the problem of being and the loss of a sense of being in the Western world.

He regarded his own work not so much as the fulfillment of a long prepared development as, rather, a return to the beginnings of Western philosophy and the revival of the long-forgotten Greek argument about being. (Gadamer, 1986. p. 227)

Heidegger said the fundamental human project was to see what we already are. As Lovitt (1977) pointed out, Heidegger sought a method that would disclose being in terms of itself.

He is not concerned centrally with man. Rather he is concerned with the relation between man and Being, with man as the *openness* to which and in which Being presences and is known. (Lovitt, 1977, p. xiii)

Heidegger stated ontology or theory of being would render visible the presuppositions of being. "Being was the concealed prisoner, almost forgotten, of Western static categories, that Heidegger hoped to release" (Palmer, 1969, p. 125). Heidegger held that being was not separate from existence and being can never truly become an independent entity or object for us as we are already present in it. "The fact that we live already in an understanding of Being and that the meaning of Being is at the same time shrouded in darkness proves the fundamental necessity of recapitulating the question of the meaning of 'Being'" (Krell, 1977, p. 44). Heidegger said that hermeneutics was a means to disclose an understanding of being and life in terms of themselves.

The hermeneutic interest is not merely in the one who speaks, but also in the thing that is said. As such, hermeneutics becomes interpretation of being of the self and other. "It lays open what was hidden; it constitutes not an interpretation of an interpretation (which textual explication is) but the primary act of interpretation which brings a thing from unconcealment" (Palmer, 1969, p. 129). This enables us to recognize our potential for being in the everydayness where we exist.

In interpretation, understanding does not become something different. It becomes itself. Such interpretation is grounded existentially in understanding; the latter does not arise from the former. Nor is interpretation the inquiry of information about what is understood; it is rather the working-out of possibilities projected in understanding. (Heidegger, 1962, pp. 188-189)

Gadamer

Using Heidegger's pre-structure of understanding of the way humans belong in the world, Gadamer moved hermeneutics beyond both natural and human science.

He stated that in human or historical science there is no isolated point from which we can examine the world. "Hence the human sciences are joined with modes of experience which lie outside science: with the experiences of philosophy, of art, and of history itself" (Gadamer, 1986, p. xii). The previous conception of a methodology of hermeneutics as the recapturing or repetition of the original situation advocated by Schleiermacher and Dilthey was left behind.

The hermeneutics developed here is not, therefore, a methodology of the human sciences, but an attempt to understand what the human sciences truly are, beyond their methodological self-consciousness, and what connects them with the totality of our experience of world. (Gadamer, 1986, p. xiii)

Gadamer declared truth was not reached methodologically, but dialectically. He criticized the methodological approach to discovering truth for alienating the knowing subject from personal historicity. "Thus Gadamer takes the knower's boundness to his present horizons and the temporal gulf separating him from his object to be the productive ground of all understanding rather than negative factors or impediments to be overcome" (Linge, 1977, p. xiv).

Although he affiliated his discussion of dialectical hermeneutic with the Hegelian dialectic, Gadamer did not proceed from subjectivism. According to Hegel, experience is the objectification of self-consciousness achieved through the process of thesis, antithesis, and synthesis. Hegel said self-consciousness results from the encounter of one self-consciousness with another. "Self-consciousness is at the core of Hegelian thought, but Gadamer's dialectical hermeneutics does not follow the Hegelian concept of *Geist* to its ultimate grounding of subjectivity" (Palmer,

1969, p. 165). In the *Phenomenology of Spirit* (1977), Hegel demonstrated that every experience of self-consciousness passed over into another experience.

However, Gadamer based his dialectical hermeneutic upon being as did Heidegger. Similar to the Greeks, both Heidegger and Gadamer said through immersion in the situation, we are participants in the acquisition of knowledge.

The interpretative situation is no longer that of a questioner and an object, with the questioner having to construct 'methods' to bring the object within his grasp; on the contrary, the questioner suddenly finds himself the being who is interrogated by the 'subject matter' (Sache). (Palmer, 1969, p. 165)

The nature of questioning then is such that the responsiveness of the subject leads to his/her becoming the object of the situation. In the give and take conversation, the subject is then opened up to questioning and understanding by the being of the situation. "For what leads us to understanding must be something that has already asserted itself in its own separate validity. Understanding begins, as we have already said above, when something addresses us" (Gadamer, 1986, p. 266). To be involved in conversation means to allow oneself to become part of the question or notion of the conversation. Therefore, the conversation comes to have its own essence.

Gadamer said language is the medium of the hermeneutical experience and in interpreting a text we cannot separate ourselves from the meaning of the text. "From language we learn that the topic is not some random self-contained object of discussion, independent of which the process of mutual understanding proceeds, but rather is the path and goal of mutual understanding itself" (Gadamer, 1986, p. 158).

Language cannot be divorced from thought and the task of hermeneutics is essentially to understand the text.

Such is the saying power of language that it creates the world within which everything may be disclosed: such is its comprehensiveness that we can understand the most diverse worlds that have come to expression in language; such is its disclosing power that even a relatively short text can lay open a world different from our own yet one which we are able to understand. (Palmer, 1969, p. 207)

Gadamer used the image of a horizon to represent the hermeneutic character of conversation. "To acquire a horizon means that one learns to see beyond what is close at hand - not in order to look away from it, but to see it better within a larger whole and in truer proportion " (Gadamer, 1986, p. 272). He represented effective hermeneutic conversation as the "fusion of horizons," bringing *oneself* into the situation of the other. This required simultaneous regard for the self and other, so that understanding occurs in the meeting point or fusion of horizons. What is received in conversation with another passes into consciousness, is interpreted, and in the activity of understanding it is appropriated back into the conversation. "It is the formulation of a comprehensive horizon in which the limited view of text and interpreter are fused into a common view of the subject matter - the meaning - with which both are concerned" (Linge, 1977, p. xix).

Within this hermeneutical conversation the interpreter genuinely listens to the text and allows it to exert its own viewpoint.

It is precisely in confronting the otherness of the text - in hearing its challenging viewpoint - and not in preliminary methodological self-purgations, that the reader's own prejudices (i.e. his present horizons) are thrown into relief and thus come to a critical self-consciousness. (Linge, 1977, p. xxi)

Gadamer (1986) asserted this challenging calls up the taken-for-granted assumptions that ordinarily remain unnoticed and unquestioned. Consequently, genuine understanding is then possible as one is now open to be questioned by the text. Both the reader and the text are then engaged by the emerging subject matter.

According to Gadamer we do not approach situations as *tabula rasa*, but we bring a horizon of life-world experiences and expectations with us. Therefore, to capture the essence of the emerging situation, it is necessary to bring forth a conceptual framework of thought different from the one which was originally construed as meaningful. The emergent framework presents changes in meaning and understanding.

"From this point of view it becomes clear that there is no such thing as *the* correct interpretation, 'in itself' as it were" (Dallmayr & McCarthy, 1977, p. 288). As meaning and understanding are temporally based, a situation is without a final, once-and-for-all valid interpretation. A situation emerges with its own meaning in its own changing way each time it re-presents itself. "Fundamentally, understanding is always a movement in this kind of circle, which is why the repeated return from the whole to the parts, and vice versa, is essential" (Gadamer, 1986, p. 167). This circular character of interpretation is called the "hermeneutic circle." "The anticipation or projection of meaning that guides the interpreter's work is in this case, itself a product of the tradition he is trying to understand" (Dallmayr & McCarthy, 1977, p. 289).

As expressed above, Gadamer stated that interpretation is an activity of mediation rather than a methodological reconstruction. He said the text and the

interpreter are partners in a linguistic process seeking truth and understanding. The interest lies in what is beyond our thinking and doing, encompassing what is familiar to us and what needs to be brought from concealment.

Ricoeur

Ricoeur (1978) expressed concerns for validation of interpretation. Based upon Dilthey's notion of interpretation of written signs and documents that entail a fixation similar to writing, Ricoeur said to interpret a social situation is to treat the situation as text and then look for the metaphor that may speak to the text. In this context, understanding is more than the explanation of scientifically proven facts. However, as expressed by Heidegger, we are always present in what we are examining. Therefore, a question that Ricoeur asked was "How do we distance ourselves from the situation of our interpretation?"

Attempting to deal with this question, Ricoeur emphasized the need to put our own wants and beliefs at a distance from the situation and submit them to a concrete dialectic with opposite points of view. "This way of putting my own action at a distance in order to make sense of my own motives paves the way for a kind of distancing" (Dallmayr & McCarthy, 1977, p. 332). This does not suggest separation from the situation "for it is by virtue of the distancing that the reader can participate in the world unfolded in front of the text instead of limiting one's understanding to a particular person's subjectivity" (Oh, 1986, p. 19). What could be called the consequent "objectivity" is derived from within the situation and provides new meaning and understanding.

Therefore there is no transfer from one region of reality to another--let us say, from the sphere of facts to the sphere of signs. It is within the same sphere of signs that the process of objectification takes place and gives rise to explanatory procedures. And it is within the same sphere of signs that explanation and comprehension are confronted. (Dallmayr & McCarthy, 1977, p. 328)

Ricoeur said to understand a text is at the same time to light up our own situation. What we come to understand is not strictly ourselves or the other, but the essence or identity of a new being in the world. "Only writing, in freeing itself, not only from the author, but from the narrowness of the dialogical situation, reveals this destination of discourse as projecting a world" (Dallmayr & McCarthy, 1977, p. 321). A newness "opens up" and we receive increased relevance and understanding.

Summary

It was necessary not to definitively categorize hermeneutics used in this research. The hermeneutic framework emerged from the writings of Schleiermacher, Dilthey, Heidegger, Gadamer, and Ricoeur. Schleiermacher established structured interpretation through authentic reconstruction of text and everydayness. Dilthey said opening oneself to understanding of the other leads to the possibility of self-recognition. Heidegger stated that disclosing being in terms of itself as an expression of everydayness reveals our connectedness to being. Gadamer saw hermeneutics as mediation rather than methodology so that text begins speaking as its own entity. This involves bringing taken-for-granted to understanding. Ricoeur said distancing permits researcher participation in the emerging world of text and self-consciousness. The framework that guided the research orientation and the interpretation of the data is discussed in Chapter V.

THE EMERGENCE OF THE STUDY

Pilot Study Discussions

As this study began without clearly defined questions and an established research methodology, it was decided to conduct pilot interviews with two business education teachers who would not be participants in the research. This gave me an opportunity to express the intents of my research, practice interview techniques, and receive comments from business education teachers prior to beginning the actual study. The pilot study was conducted in a rural secondary school of approximately 400 students.

Teacher A attended a post-secondary business college, worked as a legal secretary, and has four years teaching experience. Teacher B has retail experience and has seven years teaching experience. Both have taken courses towards a master's degree in Educational Administration.

The discussions lasted about one hour with each teacher and followed a somewhat structured format, focussing on:

1. Do you teach students about work?
2. If yes, what curriculum do you use?
3. How or where did you get this curriculum?
4. Does our work as teachers have any impact upon the curriculum that we present to students?

Both teachers said they do limited direct teaching about work. Teacher A said that curriculum materials on the workplace were presented in three or four classes in Office Procedures 30 and references were made to work in other

curriculum materials such as typewriting timed writings and word processing assignments. Teacher B said students learn about work mainly by taking Work Experience 25/35.

Both teachers said they learned about work from their experiences in the business world. Teacher A did not directly respond to the question regarding the influences of the work of teachers upon student perceptions of work. She related an experience of what standards must be achieved in a legal office. Teacher B said his work as a teacher had relatively no impact upon student perceptions of work.

Near the end of the discussions, I asked what they thought it might be like to be part of a study such as this. Both expressed some reservations about talking to me and Teacher A said "When you began talking to me I almost became inhibited. I'm probably not as up-to-date as I should be. I'm used to talking to 16 year olds and it is different to seriously think about what you are doing." They both stated they would prefer discussions such as this with someone that they knew.

These interviews were taped and anecdotal notes made. Although the tapes were not transcribed, listening to the tapes indicated the complexity of the research, the interview process, and the need for a more clearly defined question.

The pilot study familiarized me with the complexities of the research process. Strategic focussing of the research occurred in Semester I prior to completing the research in Semester II.

Strategic Focussing Pre-Entry

As this study looked at the perceptions of work in business education, a decision was made to observe senior classes where curriculum would likely be

directed towards job entry in the business world. In consultation with a business education department head, these courses were identified as Business Calculation 20, Dicta Typing 20, Marketing 20, Office Procedures 20/30, Shorthand 20/30, Typewriting 20/30, and Word Processing 30.

An urban secondary school with a student population of more than 2,000 students and eight business education teachers was the first choice for the location of this study. In late September, once the school year had settled in, the department head of the school was approached and informal permission to conduct the research was requested. It was indicated that the remainder of the current semester would be used for strategic focussing and the second semester would be the research period. The department head stated Business Calculations 20 was not taught in this school and named the teachers of the other subjects. He invited me to attend a department meeting the following week to discuss my proposed study with all of the business education teachers.

I obtained a copy of the timetable and selected possible classes for the strategic focussing and research study. Attention was paid to which teachers taught courses that I wanted to observe in both semesters. A Cooperative Activities Program form was then submitted to Field Experiences at The University of Alberta and forwarded to the School Board.

At the department meeting the teachers were receiving an in-service on new typewriters that had been purchased. I joined the in-service, also learning how to operate the new machines. The in-service took longer than expected and I was given five minutes to present my research proposal. I briefly outlined the intents of

my research and said I would conduct detailed discussions with the teachers of the identified courses if approval was received from the school board.

When this approval was received, the principal of the school was contacted by telephone and permission to proceed was granted. Arrangements for individual interviews were then made with three teachers to ascertain if they would agree to be participants in this study. The interviews revealed their uncertainties of this type of research methodology and going beyond the taken-for-granted. Assurance was given to them that this was in no way an evaluation of their teaching. It was made clear that they could withdraw from the research at any time and that we would negotiate the release of research material. They were assured that all efforts would be made to ensure anonymity and confidentiality. All three teachers agreed to be participants in this study and October 10 was to be the first day of the strategic focussing.

Strategic Focussing Entry

"Access is not simply a matter of physical presence or absence. It is far more than a matter of the granting or withholding of permission for research to be conducted" (Hammersley & Atkinson, 1983, p. 56). The relationship between the participants and researcher is based upon acceptance and trust. It is necessary that the participants trust the researcher enough to overlook his presence in the classroom and be willing to pursue the uncertainties of this research. "He aims to establish himself as a friend who can be trusted" (McCall & Simmons, 1969, p. 20).

Guided by these notions of entry, strategic focussing began in Marketing 20 and Typing 20 on October 10. I knew both of these teachers from business

education summer courses and was introduced to the students in the marketing class as someone from the University who was here to see what was going on. In the typing class I was asked to give a brief description of my research. The teachers proceeded to teach their lessons with little apparent regard for my presence in the classroom. Within approximately one week, the teachers and students paid minimal attention to me.

Strategic focussing did not begin in Office Procedures 20 until October 21. I did not know this teacher prior to my research and she felt that production activities and quizzes would not be of interest to my research. During the first class that was observed, she brought me the textbook that the students were using and a binder of course materials and outlines. She related her experiences in student teaching, working in an office, and concerns about teaching to me.

Strategic Focussing

"The initial phase of fieldwork is a period of general observation: specific problems and foci have not yet been determined" (McCall & Simmons, 1969, p. 25). In the beginning days of the research, attempts were made to record all discussions, comments, and activities. During production exercises and non-lecture sections of the classes, the layout, characteristics, and seating plan were recorded. For ease of note taking, student names were quickly learned.

The marketing and typing classes met six times per week for 64 minutes and I usually attended four or five classes per week. The teachers informed me of the activity of the upcoming classes and I attended those where instruction occurred. I did not often attend the second class of double periods as both teachers usually had

these organized as work periods. As both of these classes were at the 20 level, it was anticipated about half of the students would be in the 30 level classes that would be in the research study in the second semester.

The office procedures class met for 64 minutes per day three times a week. The course was structured so that the 20 level was covered in the first semester and the 30 level in the second semester. It was anticipated that most of the 20 level students would complete both levels and there would be three of four students who had taken Office Procedures 20 last year in the 30 level this year.

The strategic focussing was to establish participant and researcher rapport and when it was felt that sufficient rapport and trust had been achieved, informal interviews were conducted with each of the teachers. As the courses of the strategic focussing were not senior level courses directly preparing students for the world of work, the informal interviews focused on general notions of work and curriculum in use. Two informal interviews of approximately one hour were carried out with each teacher. All interviews were taped and transcribed within two days.

In late November, after two months of observation, the transcribed interviews, general notes of informal conversations, and classroom observation notes were used to come to some sense of the meaning of work in these business education classes. McCall and Simmons (1969) recommended that the construction of categories be deferred until some sense of the situation has been achieved. According to them, categories should be developed after at least eight observations and several interviews. Based on this, it was felt that sufficient time had elapsed to begin initial analysis of the strategic focussing data.

Strategic Focussing Validity

From the strategic focussing, initial interpretations of the meaning of work in business education were discussed with another business educator also conducting qualitative research. Summary statements were then prepared and discussed with the teachers. Together we discussed the validity of the interpretations, clarifying and making modifications wherever necessary. "This validity resides in the fact that the representations of what researchers saw and heard had been taken back to the situation to see whether people's understandings match those of the ethnographer's" (Werner & Rothe, 1978, p. 27).

THE RESEARCH STUDY

The intent of this research was to reveal the meaning of work held by business education teachers. However, being in the everyday world of teachers and students, I realized the contribution of student participation in this research. Student participation would add fullness and another dimension to the discussions of notions of work in business education. Also, the question of the meaning of work was elusive and seemed to involve notions of "the meaning of life." The research question then became "What perceptions of work are held by business education teachers and students?"

Near the end of the strategic focussing it was learned that one of the teachers would be on maternity leave in the second semester. It was decided not to include the replacement teacher, so the participants became two business education teachers

and students. The classes observed were Typewriting 30 with 20 students and Office Procedures 30 with four students.

During the second week of observation, a request was made for students to volunteer to discuss their perceptions of work with me. Six students volunteered and completed a Consent Form (Appendix A). Two students were in both classes. Two informal interviews were conducted with each student on an individual basis during a spare period or class time granted by the typewriting teacher.

As in the strategic focussing, sufficient time was allowed to pass before student interviews were conducted. The interviews began the third week in April and on the average, lasted 30 to 45 minutes. They were open-ended, guided by questions similar to those in Appendix B. Two student interviews were conducted and validated with five students. Due to personal reasons, one student had only one interview conducted and validated.

Data Collection

The data collection period in both classes was from January 30 to June 13. I was a participant observer in the Typewriting 30 class. This class met 6 times per week for 64 minutes per class. I attended an average of four classes per week as in at least two classes students worked entirely on production assignments. The teacher, Susan, always advised me of the intents of future classes.

The usual research format in the Typewriting 30 class was to observe the warmup and drill activities; record the lecture portion of the class, paying close attention to the content to be able to assist students; and then become a participant in the class. As much as possible, comments made by the teacher about work to

individual students were recorded in my field notes. Having spent the strategic focussing with Susan and approximately half of the students, students asked questions and accepted answers from me if Susan was assisting another student or out of the room.

I was an observer in the Office Procedures 30 class. This class met three times a week for 64 minutes per class. I attended most of the classes as Laura usually did some teaching each day even if students were working on production assignments.

The usual research format in the Office Procedures 30 class was to record the lecture portion of the class and comments made while students worked on classroom assignments. I recorded class discussions and observed the nature of the course material. Laura supplied me with copies of all materials used by the students. Students spent a considerable amount of time on production activities and during this time Laura and I often had professional and personal discussions.

In addition to the almost daily discussions with Susan and Laura, four informal interviews of approximately one hour were taped and transcribed with each of them.

Participant Observation

Gadamer (1986) stated the method of investigation must be faithful to what is being investigated. When a research study is looking at perceptions of the participants, the research methodology must not stand in the way of the perceptions. This implies that entry or access must be gained to the essence of what is being investigated. Therefore, it is necessary to use a research methodology which allows

perceptions and experiences to reveal themselves. Lortie (1975) stated data gathered through discussions encouraged participants to talk at length in their own terms. It is the responsibility of the researcher to find a research methodology which meets these criteria. There is no correct methodology to be used. "One of the important ideas behind participant observation is that there is no one right method: the method should match the study" (Wilson, 1977, p. 261). The methodology of this study was emergent.

In participant observation, the participants and the researcher build the research situation together. There is respect for the world view of the other, realizing that one's own perspective is only one possibility. It is necessary to remember that all thoughts and statements are self-referenced. "Participant observation enables the research worker to secure his data within the mediums, symbols and experiential worlds which have meaning to his respondents" (McCall & Simmel, 1969, p. 79). Participant observation lets one's innermost feelings, perhaps the hidden taken-for-granted things in being, be brought to discussion. "The research methodology which enables the researcher to get closest to the social situation from the actor's point of view is participant observation" (Cusick, 1973, p. 229).

The approach to the research question of this study was one of problematizing, opposed to problem solving. Through asking questions and probing deeper into both questions and answers, attempts to achieve some notions of a total perception of what work means in business education was sought.

Analysis of the Data

Most studies completed in business education have analyzed data to achieve the mean, standard deviation, significant difference, etc. This type of information was of no value to my research, so I did not use traditional methods to analyze my data. To allow the data to speak for itself, an emergent process of data analysis was used in this research.

Using Palmer's (1969) discussion of three directions of meaning, the analysis of the data took place in three phases.

These three directions, using the verb form (*hermeneuein*) for purposes of example are (1) *to express* aloud in words, that is, "to say"; (2) *to explain*, as in explaining a situation; and (3) *to translate*, as in the translation of a foreign tongue. (Palmer, 1969, p. 13)

Phase I asked "What speech and actions describe the world of the participants?" Speech and action were incorporated into text. Phase II constructed a more condensed narrative of the text from Phase I. From a synthesis of text, observations, and interpretations, a sense of mood and direction of the data was achieved. Phase III generated themes which attempted to get beneath ground structures to deeper levels of speaking and meaning.

Phase I reduced the data to text, hopefully without doing violence to authentic speech and actions. Attempts were made to distill perceptions of the participants in the form of a narrative as deeper speaking.

Phase II was a closer examination of the narrative to reveal ontological pointings. There was movement towards revealing intersubjective and usually taken-for-granted perceptions and meanings. This thinking the material through

tried to get to deeper meanings, attempting to be faithful to landscape, nuances, context, and integrity.

Werner and Rothe (1978) said analyzing and interpreting data collected involved frameworks or categories which emerge from the data. Data analysis involves breaking up or sorting data according to a conceptual scheme by categories. "The trick is to try and develop categories from the way the informants talked, rather than imposing a set from outside" (Agar, 1980, p. 104). In this research, categories and analysis schemes were deliberately left undefined until the commencement of the analysis of the data. "This decision was taken because a preconceived analysis scheme predetermines which data are considered important thus providing direction to the interpretations" (Benson, 1984, p. 21).

Phase II interpretations of the data were validated with the teachers and students. We went over the categories that emerged and the process that evolved in the interpretation. Clarification was achieved and changes made as required.

From these emergent categories in Phase III, themes and deeper meanings were generated through attempts to get beneath the ground structures to deep structures. In essence, this was critical reflection upon the previous two phases; a deeper exploration of the context in which world view is influenced.

Initial Phase III themes were validated only with the teachers as it was not possible to arrange interviews with the students. Clarification was achieved and changes were made as required. This was the final validation by the teachers. Hermeneutics was used to carry out this deeper exploration of the perceptions of work held by the participants. Interpretation was influenced by the work of

Schleiermacher (1977) and as exemplified by Gadamer (1976), Smith (1983), and Carson (1984). A continuous going back to the data revealed a movement of part-whole-part, unfolding being-in-the-world.

SUMMARY

Agar (1980) said a research orientation helps achieve the intents of research. As such, a research orientation assists understanding, even in the broadest terms. The research orientation of this study was not based upon historical methods of research, but emerged from the conceptual framework and questions asked. Categorization of the research orientation was avoided, permitting movement to deeper levels underlying research.

The research orientation and methodologies of this study emerged during the research process. "Understanding the actual processes involved in this kind of research is as important as understanding the rationale" (Wilson, 1977, p. 253). Opening oneself to possibilities in the research process permits the emergence of orientations and methodologies that allow us to be free of taken-for-granted.

CHAPTER IV

DESCRIPTIVE DATA

INTRODUCTION

The transcripts and fieldnotes were not a complete presentation of the participant's perceptions of work. Meaning and expression are often limited to utterances in the immediate and it has been recognized that there is more to meaning and understanding than representations of the immediate. In the description of the data, going beyond the immediate, attempts were made to uncover deeper meanings which are the true expression of self. "For from a hermeneutic standpoint, the true nature of speech is always beyond itself; that is speech always points to that which is spoken through it" (Smith, 1983, p. 95).

Attempts to uncover this deeper speaking began with reconstructions of the transcripts and the fieldnotes in a more condensed way. The intent was to present these reconstructions with original ambience and mood. This is what Smith (1983) identified as an intermediary form of interpretation. "It stands intermediate between the naked speech of the transcripts . . . and the highest form of hermeneutic endeavor, which is hermeneutic writing" (Smith, 1983, p. 95). The reconstructions are coupled with reflections of ontological pointings that opened themselves. From this analysis, deeper themes emerged and guided the hermeneutic writing of Chapter V. "The reconstructions presented here, then, can be understood as a form of interpretative editing of the complete conversations" (Smith, 1983, p. 97). The themes focussed the getting back to what is original in speaking and understanding.

This getting back involved more than a mere exchange of words and the imposition of understanding. Rather, it is an exchange of world view and being.

From listening to the taped interviews and reading the fieldnotes, "First Reflections" were recorded. These reflections attempted to include some preliminary interpretation and the interpreted reflections then served as a basis for ontological pointings.

Each reconstruction is preceded by a brief historical sketch of the educational and employment background of the participant. As Schleiermacher (1977) stated, the interpreter should learn about the author's life in order to better understand what is meant. It is by understanding a person's statements that we come to learn about the person who makes them. To assist my entry into the data, the reconstructions of the teacher's data were organized around the following general categories:

1. A description of work.
2. What work means in business education.
3. What it means to work in business education.

This background gives the reader a point of entry into the reconstruction. Sample transcripts of interviews and the initial reconstruction are given in Appendix C. From this it can be seen how the reconstruction, first reflections, and ontological pointings may be derived from natural conversations.

The reconstructions of the student's data were organized around a description of work. These reconstructions were the focal points of discussions to determine the perceptions of work held by business education teachers and students.

SUSAN AND LAURA

Susan and Laura (not their actual names) have taught together since Susan transferred to this school three years ago. Prior to that they were professional acquaintances. Laura has taught in this school for five years. They were the only teachers using two adjoining business education classrooms containing typewriters and micro-computers. They arranged to cover each other's classes between themselves. Students asked questions of either teacher if both Laura and Susan were in a room at the same time. When necessary, they allowed students from each other's classes to complete assignments in their room. With the principal of the school, they selected the replacement business education department head for next year.

SUSAN

Reflecting upon her selection of a teaching career, Susan said that in her day there were four things she could do. She could become a nurse, a teacher, a secretary, or a housewife.

For me teaching was the thing. Why I chose it probably had a lot to do with my dad. When I think about why did I go into teaching I don't think I ever thought of it other than my dad was a teacher.

She added that she knew for a long time that she wanted to be a teacher. When she was in junior and senior high school her teachers would take her out of her classes to read to elementary students and to help them with other activities. She had her father for her teacher in grade one and grades six to twelve.

Susan and I met five years ago in a business education summer school course. Since that time I had talked to her on several occasions during my faculty representative visitations to student teachers in the school where she was teaching.

Susan has taught business education in five different schools for 17 years where she has mainly taught secretarial subjects. She went directly from high school to university, working summers in a municipal government office. She taught for 12 years with a Professional Teaching Certificate and recently received a Bachelor of Education Degree during a sabbatical leave.

Susan found that most of the courses she took during the sabbatical leave were directly related to her teaching. In an independent study course she visited several offices to observe their routines and procedures, and to determine their expectations of job entry employees. She often used these findings as the basis of her teaching and expectations of students. Another source of her information of the workplace is the public utility company where her husband is employed.

During the research period Susan's father-in-law passed away. She felt it took her family considerable time to deal with this event and it changed her teaching. She said she was not as enthusiastic and did not put humor into her classes. She did not feel so close to her students as she usually does. She felt she was only going through the paces without much personal involvement.

Susan is the mother of two children and her oldest daughter, Melissa, is a student in the school where this research was conducted. Susan and Melissa spent about one hour each day driving to and from school. Melissa often spent a spare period in the Typing 30 class. She would help Susan with such things as marking

Typing 10 and 20 drill lines or preparing booklets of typing drill materials. Whenever she wanted to talk to Susan she would say "Mom." About twice a week Melissa's boyfriend Kurt also came to the class, usually helping Melissa with whatever she was doing for Susan. Other times, he visited the class by himself. He too called Susan "Mom."

Some of the Typing 30 students also called Susan "Mom." They placed a HAPPY MOTHER'S DAY MOM! greeting on the blackboard. A "World's Best Mom" medallion was among the gifts that Susan received at the class end-of-semester luncheon. Susan responded by giving out hugs and saying "Mom's hugging today."

Susan views senior business education students as "sort of different than the majority of the rest of the school."

I think we end up with a group of students that is more mature. They know this is it.

In her opinion senior business education students are more grown up because following graduation, they go to work and assume responsibility. On the other hand, students who are going to post secondary institutions may not have made a choice for themselves and are doing what someone else told them to do.

They say "I haven't really made my plans. I really don't know what I want to do yet. I'm still at the choices." The kid routine.

She contends that business education students are not of the calibre they were 15 to 20 years ago. At that time more academic students took business education

courses. Today students have more courses to choose from and are not encouraged to take business education courses. She is afraid to think that business education students are not interested in learning about work and the workplace.

Maybe it is the calibre of student we are getting and sending out - just not interested. I don't know. I don't think so. I hate to think that.

Susan spent many noon hours working on extra-curricular activities. She used a word processor to prepare programs, team rosters, invitations, thank you notes, and personal information for events such as team tournaments, the awards ceremony, the yearbook, and graduation. One day she stated she was not feeling well but she came to school to finish the program for a tournament. After completing the awards project, "Thanks for the many hours you put in Mrs. Jenson (not her real name). We love you. Awards Committee." was written on the blackboard in her room.

Susan's Description of Work

Susan recalled the process through which she learned her description of work. She remembered doing little childhood "errands" for her mom. At the age of 10 or 12 she was assigned actual "duties" that had to be "performed." These duties included Saturday morning tasks such as cleaning the living room, bathroom, and her bedroom. When she was about 15 she kept a basic set of books for a friend of her dad's and worked after school in the local grocery store. From these experiences Susan has formed the following description of work.

Working is a Task

When discussing a description of work, Susan said

Work; a job; a profession. (Pause) I guess that's what I think. Given a task, you do a task. Working is a task. That would be it.

I think of work as something that has to be done; a task that has to be done.

She stated that within this broad definition she gives students tasks and for herself work is more professional. Further, she acknowledged that she has two major roles, housewife and teacher. When I asked her to discuss similarities and differences between these two roles, she said in both something has to be done and she does it. As a housewife, she decides what has to be done and how it will be done. As a teacher, she has outside forces telling her what to do and how to do it.

Work is Other Directed

Susan stated that as a teacher she requires some general direction and guidance, but that is all. She will provide the means to the end. She does not need outside forces telling her what to do.

In the school situation some of the things that we have to do are sent down from the powers that be, saying that we have to get this particular form done. Or we can even go further with the Department of Ed. and curriculum, saying OK, this is what you have to do. Then we go ahead and do it to the best of our ability.

I do have outside forces coming in and telling me that this is how I should attack my particular position. Whereas at home I don't have that. It's strictly what I think I have to do and I do it.

I asked how she felt about these two instances.

I know I'm happier with my classes when I don't have all these outside forces telling me what to do. I would be the happiest little girl alive if they would just leave me in my classroom with my kids.

She feels little connection with other directed work. She is not always able to relate to the purpose of somethings she is told to do. Not receiving feedback on such things causes her to feel frustrated.

You know, things like forms. So often I feel it is just paperwork, shuffling paperwork for some character downtown to keep his little job. I never get any feedback on how it's changing "my" teaching position. You know, what is happening to the school or how it is helping the kids in any way. I don't see any of that. So I guess I get frustrated in that aspect.

Work Requires Accepting Power Relationships

Susan remarked that most of the time we accept external direction as a fact of life. The experience of someone having more power than oneself begins in the home and continues in schools and the workplace.

I guess it's something you put up with all of your life in all sorts of relationships. There is always someone who's got a little more "power" than you do. And it is, it's a power thing isn't it? As a kid you put up with your parents saying "No, you're not to do this." But, parents will do it! (Laughs) You come to school and teachers say "No, you're not to do this." But, the teachers will do it! I think it is something that everybody sort of accepts. They should, because that's the way life is. You always have someone to overpower you and tell you things like "Do as I say, not as I do!"

Susan said that it is very obvious to students who work that management has a different set of rules than workers. To illustrate this in the classroom, she sometimes assumes the position of a business manager and establishes certain

privileges to go along with that position. As management she can do things students cannot. For example, it is not necessary for her to always be on time for class. At these times she tells students that she pays them with the credits in the course.

She feels we accept these power relationships most of the time, but there are times when we assert our identity and challenge these taken-for-granted.

Every now and then you say "Hold on here, that's not right!" And you dig in your heels and say "Just a minute. What about me?" We do, every now and then. I think most of the time we just accept it because from day one there's always been someone that's been able to tell you what to do. Someone has always had a little bit more power, more strength than you have. It's something that you accept.

I asked if she felt that this acceptance of hierarchical relationships might lead to job dissatisfaction and boredom. She said it does, especially when you see something that could be done a lot easier, but "the powers that be" say it is to be done as it always has been done. Again, one is to do exactly as one is told.

Work is Meeting Production Standards

During her sabbatical leave she talked with employers about meeting production standards and to prepare students for meeting production standards in the workplace, Susan started counting lines of output during warmup in typing classes. She feels this will give students an idea of what is going to happen to them when they get into the workplace. I asked how students felt about having their work monitored and she said so far they have not reacted. She talked about meeting production standards with her acquaintances who work in offices and relayed this information to her students. She felt that students hear their parents discussing meeting production standards.

Supper table, you tend to talk about this big thing production, production. production. It doesn't matter where you are working. So much is involved in production and parents are talking about it so kids I guess have got to think Big Deal. It's something they've heard before.

I asked, if in general, production standards were attainable and she said for most people they were. She said that with so many people wanting jobs, employers should hire those best able to meet production standards.

This is the thing I keep trying to tell the kids. In this secretarial field there are a lot of jobs that are available, but there are a lot of people out there too. And that's what employers will do - they will keep looking until they find who they want.

Work Involves a Lack of Recognition

Susan believes that people become so involved in meeting production standards that they forget about recognizing success and achievement of oneself and others. She is very pleased when students who have been trying and trying to achieve a certain goal are finally successful. She thinks it is important for everyone to be able to say "I have done it for myself! I have done it!" Looking at something and knowing it is correct should instill a sense of pride. Susan said she attempts to have students take pride in everything that they do.

In whatever it is that you are doing, do it right. If it's something worth doing then do it right and take some pride in it.

Susan stated that so often people get so wound up in meeting production standards that they forget to say to someone else "You did a good job." With everything having to be done right now, there is no time for "warm fuzzies." They

are just little things, but it is important to know that somebody noticed. She feels that teachers do give positive reinforcement and individual recognition but this does not often happen in the workplace.

You've "got" to give warm fuzzies to the kids. That's teaching. You give back a timing and you say "You did really well on this one." A little note. The warm fuzzies are really important. But when you actually get out and work, they get few and far between. They are important because they make you feel that you are doing something right. It's a little thing, but it is special. Somebody noticed that I did something.

Work is Not Pleasurable

During our first interview Susan said that she realized her description of work was narrow and likely needed to change. She never considered babysitting to be work, yet it has the characteristics she uses to describe work. At the beginning of our second interview she declared that since our first interview she had realized work was often not pleasurable.

I was thinking that when you talk about work, it does not necessarily mean something pleasurable. Not necessarily; it can be, but quite often we think of it as being a drag. So that's why I kept thinking of babysitting; it wasn't a drag.

She describes being with students as fun, not work. She calls it fun because it is always different and she never knows what is going to happen. She does not go to work; she goes to school.

I don't think of it as work. I don't say that I'm going to work. I'm going to school! I guess I better get to work means I'm going to mark some papers. (Laughs) So there I am going back to the idea that the term work for me is often something that is not necessarily pleasurable. I have to get to work means things that are not necessarily pleasurable.

She concluded that work is "weird" term and that she really does not like the context in which we use the term work.

Intents of Typewriting 30

Susan realizes that although many of her intents of business education courses extend beyond the curriculum, her mandate is to fulfill the curriculum objectives. In Typewriting 30 she presents the following objectives.

To Provide Job Entry Skills

When talking about work to students in classes Susan said she was talking about a secretarial or clerical position. She talks about the types of jobs they can expect "out there." She discusses jobs using word processing, dicta-typing, and shorthand. Most of the timed writings used during the research period presented information on careers such as legal secretary, word processing operator, and administrative assistant. She tells students they are in business education classes to acquire job entry skills.

A great deal of the material that Susan presents to students is skill oriented. She tells students that employers look for employees with good skills. From reading professional journals, talking to colleagues, and talking to employers during a sabbatical leave Susan concluded that in addition to keyboarding skills it was very important that entry level employees have good grammar and spelling skills and be able to get along with people.

Employers say they have problems finding entry level employees with good grammar, spelling, and proofreading skills. Susan feels employers are satisfied with

the keyboarding skills that students acquire in the business education program. She believes employers have the right to hire employees with skills that best meet their needs.

To Present Business Expectations

When describing the standards she places on production work completed by students Susan defines herself as "a little bit of a perfectionist." She expects the best of herself and others. Her philosophy is "If you are going to do a job, do it right." She emphasizes that is also what business expects.

She tells students there are many people looking for jobs and employers strive to hire employees who always want to do their best. She says that in the workplace tasks must be accurately completed. Anything less than perfect is not accepted and must be redone. To prepare students for this in the future, she strictly enforces standards of perfect copy in her senior classes.

You have to be good or you won't last. There are too many other people out there who are willing to try and are willing to do a good job. Employers do not fool around with slackers.

Susan said employers expect employees to do things the way things have always been done. The steps which employees must follow to complete tasks are clearly outlined and documented. In most cases employee ideas and suggestions for change are neither invited nor accepted.

We want you to do just exactly what we say. These are the steps you are going to take.

To illustrate that change will be instigated by management, Susan handles changes in classroom routine, such as handing in timed writings only on Friday, as a "policy change." She tells students they will have to remember to follow the new procedure resulting from the policy change.

Although students have to follow established rules and policies in the workplace, they are also expected to make decisions on their own. Susan encourages them to make decisions by giving a few general directions and saying "The rest is up to you." She stresses that they will not have a friend to ask and will have to make decisions on their own.

"You have to correct all errors. The idea is to make it look good."

To Change Student Attitudes

Susan is concerned that employers who hire business education graduates say they are not getting what they are looking for in job entry employees. This common complaint makes Susan want to change student attitudes. She said she guesses school is the place to combat the poor attitudes that students are said to have.

That has been a common complaint from office personnel about the students they are getting. The attendance is the pits; attitudes are bad; being late; and not caring about anything. I guess we should be doing something about it here. Trying to change attitudes at this-time.

Susan commented that she should change student attitudes toward punctuality, attaining standards, attendance, and caring about what they do. She feels that it is important that students take pride in and do a good job on whatever they are doing. I asked what she does as a teacher to present this to her students.

Do it with marking! (Pounds on the desk twice.) I guess the big thing is the marking.

She remarked that attitudes toward work have not recently changed. The problems being vocalized by employers are on-going. Workers have always been late, absent from work, and not caring how they do their jobs. Employers are now attempting to deal with these problems with programs such as management by objective.

I don't think it is any different than it has been for a while. Absentness has been going on everywhere. I don't really know if it is any worse than it has been in the past.

Although Susan is well aware of the attitudes that employers would like students to have for job entry positions, she is troubled by feeling that she does not always present these attitudes in class. She said she felt guilty because to her school should not be work and competition; it should be social and enjoyable.

Experience of Being a Business Education Teacher

Susan believes some of her attitudes toward work are the same as those of employers. She tends to be a perfectionist, demanding the best from her students and this seems to be what employers want from entry level employees. However, she is troubled by what she has identified as changes she should make in student attitudes. For her school should not be strictly formal education. Susan realizes that students learn a great deal more than measurable skills in their school experiences.

It is the social thing. I think that students learn a lot more in that context, about how to get along with each other than perhaps the skill level that we'd like to build up. They have learned skills to do the production jobs, but individually they have grown up a lot. I think that is the way it should be.

It's Not the Curriculum; It's the Kids

Susan cannot see teaching as ever getting boring, even if one has to repeatedly teach the same courses. Students provide her with ample incentive and positive feedback. She views teaching as more than the prescribed curriculum and she is concerned with some of the objectives of education. For her teaching is more than simply transmitting information and marking production.

I think there is more to teaching than just giving students information and having them do jobs. To me, teaching has to be with the kid as a whole.

It's not so much the curriculum, I think it is the kids. It's getting to learn who these kids are and where they are at.

She likes smaller size classes so she can get to know students. She strives to take an interest in each student by finding out things such as "Are they playing baseball? What kind of music do they like?" In three credit classes with 35 students she hardly gets to know more than names. In these large size classes the focus is limited to skill acquisition. On the other hand, the Typing 30 class with 20 students refers to itself as a family. In the smaller size classes she discusses issues beyond the curriculum.

In small classes someone will come up with something once in a while and "Hold it. Discussion time." Some of the girls are out working now and we'll talk about what they do. What is it they hate about their jobs? Why do they hate their jobs?

Susan appreciates receiving positive feedback, especially from students.

The positive strokes I get from the kids are probably more important than those I get from the staff.

When I get cards like the one I did, that chokes me up. I got tears in my eyes and I start crying and hugging.

Positive strokes are really important to me. Those are the things as far as teaching is concerned. The important things are when I get them from the kids.

It's Being Torn by the Intents of Education

Susan is torn by the push in education toward academic achievement that neglects socialization. She wants students to enjoy learning and to have fun at school. She is troubled by the fact that everyone wants to change student attitudes toward school and work.

I really have trouble with that because we should not be presenting all this information to students and having them spout off whatever we've been teaching them. I get really concerned with the fact that we really push the academics on these kids, to the point where so many of them aren't enjoying high school. This should be a fun time. We've got times in our lives where we do have to get cracking.

I want them to be responsible adults and to be able to handle work. I want to instill in them that they shouldn't get fired for being late and missing work. But, I don't want to be so strict about it that they don't have any fun.

Susan sees this push for academic achievement resulting in increased competition among students. She stated students have enough competition on them in other areas and they do not need it at school. She is deeply concerned with competition at the post-secondary level.

At the university level, when it gets to the point where kids are cheating and hurting each other, that's the part that really scares me. The striving to the point where we do push the kids to cheat, to lie. That bothers me.

Susan remarked that in business education the competition is not as great as it is in the academic subjects. For example, in typewriting students are encouraged to strive to reach personal goals rather than competing with someone else. She hopes that competition becomes an internal activity rather than an external force.

This concern for preparing students for not having a good time and not liking the connotations of the term work led Susan to consider changing the name of some of the intents of business education. She thinks a better name for the intents related to preparation for work would be preparation for job entry skills.

We are preparing you for work doesn't sound so good. We will now prepare you for job entry skills sounds better. No work involved here.

It's Preparing Students for Not Having a Good Time

When talking to students about work, Susan emphasizes that work should be something that they enjoy. However, she realizes that this is not what most people experience in the workplace. Consequently she feels guilty about preparing students for what she calls "not a good time."

I keep talking about work not being a good time. That's what we're preparing them for--not a good time. Somehow that doesn't sound right. And yet it should be.

This is really terrible for me to do. Why should I do that? I am trying to prepare them for work that is not going to be fun.

She senses that she is not being fair to students when she tells them that work should be a good time and she is not sure they will work at something that they enjoy.

I guess I have to change my attitude toward telling kids to have a good time.

Susan believes that it is possible to make any activity fun. If working with a group of people, she said one should get to know the other people and use humor when dealing with them. If working alone, one would likely have a wide variety of tasks to complete and this diversification should provide enjoyment. If all else fails, she suggests daydreaming to provide enjoyment.

It's Feeling Guilty

Realizing that she does not do as good a job as she would like to do presenting business attitudes and expectations to students causes Susan to feel guilty. She believes she is not a good example for students.

Some of the things that I do are not necessarily what the kids should be learning. I guess my biggest problem is that I tend to get lazy every-now-and-then and then I think that might carry on to the kids. That's something I don't want to do.

She is troubled when she is late for class, yet she demands that students are on time. I mentioned that at times she assumes the position of the business manager and certain privileges. She agreed and said she does this to show them what happens "out there."

LAURA

Laura worked in an office for 10 years before receiving a Bachelor of Education. She went into teaching because she was dissatisfied with one important aspect of her job; there was no advancement for her within the organization. She loved this job, but decided to leave it.

Yes, I know before I was always bored. I wasn't bored in that job. I loved it, but I couldn't get anywhere because I wasn't a man and I was frustrated with that. And I was told that was the reason. I went into teaching.

I did not know Laura prior to her participation in this research. Following her agreement to be a participant, I attempted to meet with her on several occasions, but she was busy marking or had to prepare for a class. Most of our initial interactions were in the hallway as I accompanied her to a classroom or the staff room. I began my observations in her class a week later than the other class as she felt I would not be interested in the production activities that the students were completing at that time.

Laura has taught business education in two different schools for a total of eight years. She has taught most courses in the business education curriculum and was teaching computer processing courses for the first time.

She enjoys socializing with teachers from all subject areas and usually has coffee with them for about an hour after school each day. She has been on the social committee in both schools where she has taught and she is presently in charge of the annual golf tournament and sometimes helps organize a bonspiel. She finds it very, very difficult to get staff to participate in social activities.

Teachers with all their work and if they have families too, they don't have time to socialize with other teachers; or they don't make time to socialize with other teachers.

Laura often volunteers to be a Cooperating Teacher for student teachers and during the research period she had three student teachers. One student teacher spent four half days in the classroom, mainly observing and marking. The other two student teachers were in their professional terms. I knew the student teacher whose practicum was at the beginning of the semester and I did not attend the five classes he taught on business mathematics. Laura felt that the student teacher on a practicum toward the end of the semester did not have adequate preparation for teaching so he did teach the office procedures class.

During the research period Laura talked to me a considerable amount. As office procedures was the last class of the day, we often talked before she went to the staff room for her after school coffee break. We discussed topics such as course content, curriculum changes, timetabling, and the interests of school administrators. One day she mentioned that she felt that she was unloading her problems on me.

Laura's Description of Work

Laura stated she initially learned about work from her very first job. She explained she had had limited knowledge about work before that as she had taken what was then the Senior Matriculation Program in high school. There was little mention of work in matriculation subjects other than work in relation to getting marks.

I think matric students learn about work as far as to get marks in their courses and that sort of thing.

She did acquire some understanding of work from typing rough draft material in Typewriting 30. From these experiences Laura has formulated the following description of work.

Work is an Occupation; a Job; a Career

When discussing a description of work, Laura said

For me work is an occupation that you have.

It's a job that you're employed in; something that you enjoy; a responsibility and a commitment.

I have a job. I work at my job.

She stated that within this broad definition there is the work that students are doing in the courses she teaches and the work they will go to in the future. The work students do in their courses relates to the future and the emphasis of the courses is future oriented.

On the first day of each course she teaches, she discusses career opportunities related to the course. She explains how this career knowledge can be an immediate benefit in setting and reaching future goals.

I explain the different careers they could do and how that could help them right now.

There's Easy Work

Explaining that work can mean different things, Laura stated that some of her work is not difficult and does not seem like work. She calls this "easy work."

If I'm doing something that I'm really into and involved in, I don't even think of it as work. I don't get tired. I find I get high; exhilarated.

She said she was able to sit for hours and do something that she liked to do without getting tired. She is able to spend four hours making a poster without feeling tired.

Reminiscing about an office job that she enjoyed, Laura said it wasn't really like work for her. She called it a fun time and everyday seemed like a holiday.

"I'd just as soon be there as sitting at home. It was fun."

There's Hard Work

On the other hand, hard work is something that has to be done. As with easy work, it feels good to get it done. Hard work makes Laura feel that she has worked.

If I'm sitting and I'm marking papers or sitting for five hours in front of the computer, that is hard work.

Hard work causes Laura physical problems such as a twitching eye or a sore back. She feels the consequences of hard work for several days.

Work is Self-fulfilling

For work to be easy and fun Laura believes that individuals have to explore things and determine what brings them fulfillment. She realizes fulfillment is different for everyone and this prevents us from seeking the same type of work. To experience fulfillment at work it is necessary to work at something that we feel is

worthwhile. If we want work satisfaction, it is up to us to be enthusiastic, caring, reliable, and dependable. For her, it is hard not to give up everything for her job.

She stressed that it is up to the individual to make the most of a job, even if it is not fulfilling. With a positive attitude it is possible to make a job positive even if the job is not exactly what one wants.

I think it has to come from the individual. I can't help but think back to some pretty meaningless jobs that I've had in my life and they were still fun in some way.

She made these jobs challenging and fun by helping other people who encountered problems or were very busy. This made her feel better about herself and her job. Further, she commented it was possible to use an unfulfilling job to one's advantage.

You can try to get as much experience as you can, in any area that's offered to you in that job. Then with that extra experience, hopefully you can go up the ladder and find a job that is a little more fulfilling.

Laura commented that fulfillment could be achieved by realizing that each person's individual part was necessary for the completion of the whole.

We may feel that we are doing just a small bit, but it is part of something that all comes together. Each job, even though it is minor, is very, very necessary.

However, she realizes there are some jobs that are not fulfilling. In this case, it is up to the individual to take a good look at the job and determine why one stays at the job.

What is really making them unsatisfied or dissatisfied to start with? Is it really the job or is it something else they're lacking? They might be blaming all their troubles on their job.

Work is a Scapegoat

Laura remarked that many people have a tendency to put the blame for bad feelings upon their jobs. Further, jobs get blamed for many personal things that happen. All kinds of personal things happen to employees and they blame their jobs. Laura believes we need to sort out our personal matters before we go to work. Then, we will not take negative feelings to our jobs.

Intents of Office Procedures 30

Laura sees a very important place for Office Procedures 30 in the business education curriculum. She emphasized that office procedures is useful and it is an application of the skills students acquire in other courses. However, students have told her that they are counselled to take Typewriting 30 rather than Office Procedures 30. They are told to get good typing skills and that is enough to get them a good job. This causes her to feel she is the only one who understands the intents of the course.

I feel that I am alone. Sometimes I wonder if anyone but me knows what is going on in this course.

Laura said she provides most her own curriculum for getting skills ready for work. In Office Procedures 30 she focuses on exploring different careers and

developing business attitudes. She keeps objectives from the curriculum guide in mind, but most of the time she tailors the course to student areas of interest.

Lots of times I just let things happen. I have sort of a direction, but I don't have a strict plan. If I find the students are questioning in one area and I think it's a good area, I'll encourage it. I never let that sort of thing sit.

Laura stressed that office procedures should only be taught at the grade 12 level. She finds that before grade 12 students are not ready for the course content.

I had an office procedures for grade 11 and they're not ready. They could have cared less about doing a resume or application letter. My kids, you saw how they reacted. They were asking me, "When do we do that?" They wanted it; they saw the need for it.

To Get Skills Ready for Work

Laura said "In Office Procedures 30, as in all senior business education classes, we teach a lot about getting their skills ready for work." Students come to office procedures with skills they have acquired in other courses and then she only touches on those skills.

I try to take it a step beyond. "How does this relate to you in the office? What does it mean to you?"

She stated that most of the material she presented to students is future oriented and dealt with work habits.

I try to give them the things that are out there. I tend to go to the future--getting out of here. That's my prime function.

She attempts to relate the content of the course to the world of work, in a general sense, not just in relation to office careers.

How will this affect you in the work world? Most of it can be generalized, not just to an office, but the work world regardless of what career they choose. The focus of the course is on office preparation, but it can be generalized to whatever you choose to do.

To Explore Different Careers

Laura declared "I go on a lot to students about finding an enjoyable career." She tries to prepare students for work beyond school; work as a career. She tells them that work should not be drudgery; it should be enjoyable. She stated she starts making students think about what they enjoy in their spare time and to look for a career that revolves around that. She feels that students have to explore career options as they do not know what they might enjoy as a career. She presents career options through work study, the computer program Choices, guest lectures by the guidance counsellor, and class assignments.

It gets them thinking, maybe about a career that they didn't even think about. It's very difficult to say you're going to find a job that you enjoy. I hope that I trigger a thought that when they go out there, they don't get a job that they hate.

Laura realizes the job market has changed and that it may be necessary for students to take whatever job they can. She still hopes they will at least think about the job in relation to what makes them happy. This might help them achieve some kind of fulfillment from the job.

To Develop Business Attitudes

Laura stated that she had always taught attitudes in office procedures because she felt that she had to. Students are enthused about working, but do not have professional attitudes because they are immature. She said a lot of students want jobs to have money and get out of home. Because of this, they do not care what job they have.

She knows skills get people jobs, but it is attitude that keeps jobs. She usually discusses business attitudes in office procedures when student attitudes are not professional toward the course and they need reminding of what is expected of them in class. She discusses tardiness, absenteeism, and caring about what they do. She asks,

"What kind of a person are you projecting? If you're always late or you don't care if you attend or not; whether it's school or a job, it reflects an attitude."

She hopes this discussion of attitude will lead students to be good employees who are hard working, enthusiastic, and who enjoy what they are doing.

I "hope" they'll take a little of that with them even if the atmosphere in the office is really a downer. I hope they don't let it squash their enthusiasm.

In Laura's opinion employers look for employees who are reliable and dependable. She thinks it is very important that employees are able to work on their own while following directions.

Management wants things done the way they have always been done and they don't want any waves. Middle management are hired to get new ideas and be creative. Clerks are to do as they are told.

She feels these are also the qualities of a student and it is a plus if there is a little personality and spunk included. She does not see this as a mould, just someone who is able to do things with as little hassle as possible.

If I wanted somebody to help me out here with my marking and that, I would want them to leave me alone and leave my time free for other things. That's why I would hire them.

Experience of Being a Business Education Teacher

Laura enjoys teaching and finds it very fulfilling. She realizes it is very easy for teaching to become the centre of all activities that one undertakes. She said the human element in teaching makes it worthwhile.

In any job where you have the human element you can feel like you're actually helping in somebody's life or making their life better in some way. I think it's worthwhile to give them the education to go on to provide for themselves.

It's Working with Students

She strives to work with students and is not in the classroom "to be their big power leader." Working together is an integral part of the business office simulation Lester Hill where she is the employer and students are the employees. Students occupy management and worker positions.

I'm the Vice-President so I am the employer. I try to get the manager to direct most of the things, but I am there to sort of guide and learn on.

I like to give them the feeling that we're working together to get the job done. And I ask their opinion on a lot of things; very honestly. We do work together. I do expect them to do things for me, but I want them to feel like we're all working together to accomplish one goal.

From feedback that she gets from students, especially following Lester Hill, she is more of a friend than a teacher. Students say they worked with her, not for her.

Not that I care to be their friend, but to me it says that they didn't think of me as this huge authority figure coming down, even though I had to at times.

It's Touching Some Kids

Laura knows if she has "touched" some students in a lesson. She knows this not by what these students say, but through their eyes.

It's not what they say, because usually the people that you're affecting are quiet about it. It's in their eyes. You have their total attention.

She watches the students while she is talking to them and through their eyes and nods she knows they are putting something together in their own lives from what she is saying. She commented that students did not always express opinions and feelings, but they were affected by what she said. When she relates events from her experiences she feels students sometimes share their experiences with her.

"Sometimes not verbally, but you can see them. They look at you more."

At the end of the semester she found out she had "saved one student." Michelle did not have classes in the morning and in the card that Laura received from the students, Michelle wrote that if it was not for Laura she would not have finished the school year.

That's all I need for five years. At least you know you've touched and saved one student.

It's Not Changing Attitudes

Although she touches some students, Laura recognizes students have deep rooted attitudes toward work that cannot be changed by the school system. Further, the school system should not be blamed for attitudes that students bring to school. She wonders if society in general has a poor attitude toward work.

I don't think it can be blamed on the school system. I think it goes much deeper than that. It goes further--into the home with their parents attitudes toward work. All those things and no teacher can change that. No school system can change those deep, deep attitudes that somebody has.

Laura is concerned that when she discusses work attitudes students supply her with the right answers, but when they are in their work study placement they sometimes behave inappropriately. For example, Jackie a participant in this research, volunteered numerous answers when Laura discussed attitude and professionalism at work, yet did not perform well in her work study placement.

It's not transferring. "I'll give you what you want to hear, but I'm not going to live like that." And you can't force a person to have a certain kind of attitude no matter what you do.

It's Being Isolated From the Business World

She remarked that business education teachers become isolated from the business world if they do not maintain contact with individuals who work in the business world. She socializes more with individuals who work in offices than other teachers and she believes this prevents her from feeling isolated.

I don't really feel all that isolated because I socialize weekly with people that work in offices. I feel like I sort of know what's happening out there. It must be hard if you're teaching and you think you're on the right track and you don't have anybody to bounce ideas off of that's really there. Most of my friends are office workers.

STUDENT DESCRIPTIONS OF WORK

Introduction

All of the students in the Typewriting 30 and Office Procedures 30 classes were female. The six students who volunteered to be participants in this research were in their final semester of grade 12. Three were in the Advanced Diploma program and three were in the General Diploma program. All six were in Typing 30 and two were also in Office Procedures 30. Typing was the only business education subject two of the Advanced Diploma students took, but the other Advanced Diploma student also took Accounting. Two of the General Diploma students had approximately 50 credits in business education subjects.

The reconstructed summary of the interviews to determine student descriptions of work begins with a brief profile of each student, school history, employment experience, and plans following graduation.

Carrie

Carrie, an Advanced Diploma student, took two business education courses, typing and accounting. She is Jamaican and frequently used terms and phrases unique to her heritage without noticeable reaction from her classmates. She previously had a part-time job housecleaning and completing general jobs in a home. She quit this job and was not employed during the research period. Carrie plans to work for one year and then enter a Faculty of Education. She is going into teaching because she sees it as enjoyable and she will have a positive influence on someone.

When I asked if she knew where she got her description of work she replied:

Probably. My mom and dad are both really hard workers. They both really enjoy their work. So I guess from that I've kind of learned that it's better to be able to enjoy your work and find something enjoyable in your work.

She added that she also got some notion of work from her experiences at school.

More so now in Typing 30 than I did in the other typing courses. I think I'm getting more of an idea of how the business world runs. Like things that are important in the business world. You have to, you learn more about accuracy and how important it is that things are done just right.

She does not really consider typing to be work because it is not something she plans on using in the future. For this reason she does not apply herself in typing as much as she feels she should.

From her parents and experiences at school, mainly in Typing 30, she has the following description of work. She identified the work you enjoy and the work you have to do.

The Work You Enjoy

Carrie said the most important thing about work is that it is something that one enjoys or has a good attitude about doing. She loves to cook and is happy to cook whenever she can, whether it be everyday or for a special event.

"I enjoy doing it. I'm relaxed when I do it and it's fun."

She looks forward to work that she enjoys and it does not make her tense. It often seems that she does not have to do this type of work. Rather, she does it because she likes to.

The Work You Have to Do

On the other hand, for Carrie there is the work in which she feels she must apply herself to complete what has to be done. She does not enjoy this work, especially when she is uncertain of what is expected of her.

"If it turns out to be a bad experience, it will be work."

She referred to the work she has to do as "what she will have to do to support herself and make a living." She said it would be nice to have the work we do to support ourselves also be enjoyable. She felt the work you enjoy and the work you have to do should be balanced.

We should have a balanced view of work and not just do things we enjoy. Like, being balanced.

Work in School

From what she sees at school, Carrie said that some teachers work and some teachers do not work. Teachers who do not work do not put what she expects they should into teaching. She does not know if this is because they do not enjoy teaching or if they are not comfortable in the classroom. On the other hand, teachers who seem to enjoy their work put forth an effort.

It seems that you can tell by the commitment that they put to their students whether they really are enjoying their work or not.

Carrie stated that school experiences increase the awareness of one's abilities in strong and weak areas. In classes that she enjoys, she feels more in control of her situation.

I feel like I can accomplish something, really accomplish something. You know it's worth an effort and that you're going to do well.

In classes that she does not do well in, she stated she has to work. She is more serious and puts forth more of an effort to concentrate and learn. She sometimes doubts if she is going to be able "to pull it off," and feels her efforts do not get her very far.

She stated school work is much like the work on a job outside of school.

I think that the work we do here is just as important, just as stressful and you can get the same satisfaction out of it that a person in "any" other job would feel.

Enjoyable work is doing what you want to do. It's something that you don't really have to do, but you're supposed to do.

Enjoyable work involves getting along with other people and satisfying them. To avoid being depressed, satisfying others should be equal with satisfying oneself and should occur at the same time.

Work

On the other hand, Denise sees work as being told what to do. It is doing what you are supposed to do properly and on time. She does not like being told what to do all of the time as it puts her down. She said people don't like being bossed around.

She calls her supervisors in the restaurant where she works "the important or big people." They are supposed to tell others what to do and make sure things run smoothly. Supervisors check things over and do not do hard or physical work. Rather, they do what she calls "mental work" and employees do "hard work." If she were a supervisor, she would probably have to tell people what to do once in awhile because not everybody does what they are supposed to do.

Work in School

Denise does not really call school work. She was expecting a difficult semester, but is finding it quite easy.

"You have to do some work to get good grades and pass."

She finds school somewhat enjoyable as one needs an education and it gives her something to do with her day. She does not want to get out of school and be free of it.

Karen

Karen, an Advanced Diploma student, took one business education subject, typing. She graduated last year and has returned to school to raise her marks for university entrance. She is overweight and did not often associate with the other students in the class.

This semester Karen spent numerous hours helping with costumes and stage management for a school drama production. Recently she quit her part-time job as a clerk in a nut and candy shop. At the end of the semester she has a full-time summer job as a playground supervisor.

Karen has been a volunteer for Senior Citizens Operation Wheelchair, a Brownie group, and a Pathfinders group. She enjoys volunteering and finds it rewarding. She plans to enter a two year Library Technician program at a post-secondary institution, work for two years as a Library Technician, and then enter a Faculty of Education.

Attempting to clarify her description of work in our second discussion, Karen realized the difficulty of expressing her thoughts and definitions. At one point, she laughed and exclaimed, "Talking in circles here!" She continued the struggle of articulation. She felt that she learned her description of work from her own experience with her employers, her parents, and her friends. Her father likes his job and her mother enjoys being a volunteer teacher's aide and does not call that work.

However, her mother does not like cleaning the house and calls that work. With her friends Karen has discussed what they like and do not like about their jobs. These sources became the basis for her categories of work and not work.

There's Work

She described work as something that has to be done. Her parents have told her work is inevitable and sometimes one gets paid for what they do and sometimes not.

It is something that has to be done, whether you do it or not. That's work; that's a job.

When she has to do something that she does not like, Karen approaches it as work. She does these things only because she has to and grudgingly does them. She feels she has no choice in what has to be done and does only what she has to do.

If it is something that I don't like, then it takes a lot of effort; extra effort to get it done. You do what has to be done and that's it. That's where it stops.

There's Not Work

On the other hand, Karen sees things that she likes to do as not work and does them willingly. She puts a special effort into these things.

You do them because you want to and you put a special effort into them. It's not work as such.

She enjoys things that are not work because of the after effects they have. They provide her with pleasure and satisfaction. Volunteering makes Karen feel

good about herself and she does not call it work. She volunteers for her own enjoyment and to help others.

It gives you a good feeling. It makes you happy that you can actually do something which helps someone else.

She is able to put herself into volunteering and describes it as all enclosing. She does not have to worry about what she is going to do next. There is little concern for what has to be done. The events simply happen without being planned.

"You don't 'have to' do anything when you volunteer."

Work in School

For Karen school is work because things have to be done. She is at school because she has to be.

I'm not basically here willingly, and things still have to be done whether I like it or not. Whether I enjoy it or not, it 'has' to be done.

She is more willing to work on subjects that she finds easy. She does not have to force herself to sit down and do what has to be done. She does not have to tell herself "This is what I have to do." However, in subjects like mathematics that she finds difficult and calls work, she has to do things over and over before she is able to learn.

Terri

Terri, a General Diploma student, estimates she has taken close to 50 business education credits. She was in both classes of this research, Typing 30 and

She continued that to her work means getting things organized with purpose.

Work is fulfilling something, in whatever one is doing.

Work is something that you do and you're fulfilling something. You want to get it done and finished.

Terri is very active in sports and loves sports, especially football. Most of the time sports are not work, but they do become work when they are competitive.

If you start for competition then it's really work because there are pressures on you. It is working when you are competing.

There's Fun

When sports are not competitive Terri calls them fun or entertainment. She identified the same element in her job when the intent was just to do whatever and not be concerned with finishing.

"You can just do it. You care less about if it gets finished or not."

Work in School

Terri said in school she learned the most about work in business education courses. In these classes she has learned that work is a job. It is getting things done and helping people.

When discussing what one might do in the event of having a boring, repetitive job, Terri referred to what they had talked about in office procedures.

If you spice it up, then your work becomes more enjoyable. You have to do something to make it "fun" or there is no point in doing it at all.

Jackie

Jackie, a General Diploma student, has taken 51 business education credits. She was in both Typing 30 and Office Procedures 30. She was the youngest child in her family and having elderly parents led her to spend a great deal of time with an older sister. As her parents were on vacation during most of the research period, she lived with her sister and family. She anxiously awaited the return of her parents as she did not like her sister telling her what to do.

Jackie appeared to encounter difficulty in discussing the interview topics. She replied "I don't know" to many questions. When attempting to clarify and verify her thoughts, she often replied "Yup" or "Nope" to my statements.

Jackie has had three part-time jobs and has worked in two offices in the work study program. She was fired from a fast food restaurant and was looking for a job during the research period. After completing high school she plans to attend a post-secondary institution, enrolling in an Administrative Secretarial Arts program.

When the office procedures class worked on the business office simulation, Lester Hill, Jackie spent a considerable amount of extra time in the classroom. She placed posters on the walls, set up the area for the board room, and arranged her work area. One day while she and I were the only ones in the room, she said she wished it were time for the class to begin.

Dressing appropriately and personal appearance were very important to Jackie. Most days she wore a skirt or dress and high heels to school.

If I dress like a slob that means that I don't care. But if I dress nice, then I care and I'm proud of myself.

In school she learned she had to wear shorts in physical education classes and in office procedures she learned what to wear in an office. Specifically, marks were given for appropriate dress when students were switchboard operators in the school office. Her parents always stressed she should keep her room clean and dress appropriately. On her job in a fast food restaurant it was necessary to wear a clean uniform. She has more respect for teachers who do not wear jeans.

Jackie stated she got her description of work from school, her parents and her three jobs. She said in school she learned about work in all classes, not just business education classes. However, many of the comments she made about work came from discussions that had occurred in office procedures.

I think school would be the most predominant. It gives you examples, like we watch movies and do stuff in school.

For Jackie work is taking on a responsibility and doing what has to be done. It is being prompt and on time and wearing the right clothes. She described work as easy work and hard work.

There's Easy Work

Work is easy if Jackie enjoys it. She said it gives her a chance to use her brain. The time goes by quickly, she gets good pay, and feels happy.

You might work through your coffee break and not mind. It wouldn't bother me if I got home late if everything at work was good.

There's Hard Work

If work is something that Jackie does not like, it is hard work. She does these things slowly and sometimes does not complete what she has begun.

I give up and I don't want to do it and that's it. If I don't like it, it's hard work.

She said she would be in trouble if she had a job that was hard work. As was discussed in office procedures, Jackie said she could spice a job up by learning more and helping other people.

Work in School

Jackie sees school as both easy and hard work. She hates studying and writing essays so they are hard work. She loves typing, operating the switchboard, and using word processors. These are fun for her and she calls this easy work.

Kelly

Kelly, an Advanced Diploma student, took one business education subject, typing. She was a confident, out-going student who loved to talk to people; joking and asking questions. She was usually aware of what was happening around her and often helped her classmates. She quit her first job in a fast food restaurant and was employed as a clerk in a drug store during the research period.

Kelly has been a volunteer camp counselor for more than one year. She plans to enroll in a Law Enforcement and Security program in a post-secondary institution and then apply to a police force. She was also considering taking Criminology at a university.

She said her description of work is kind of her own philosophy that she thought up by herself. However, she realizes her philosophy is based upon outside influences, especially her father.

My dad used to be a social worker and I suppose the way his attitude was to his job influenced me.

From this she described working for monetary reasons and working for self-betterment. She believes that most people do not think the same way that she does about work.

Working for Monetary Reasons

Kelly identified one category of work as working for monetary reasons or for a wage. It is working for someone else and is done by most people, especially adolescents in their part-time jobs. For adolescents it is not really helping others or society as a whole. Working for monetary reasons meets basic needs but is not a well-rounded job. It is not really what most people want to do with their lives and does not require personal involvement.

"I think basically it's more like routine."

Working for Self-betterment

On the other hand there is what she calls working for self-betterment. Working for self-betterment is seeking fulfillment in doing what one wants in life. Kelly believes most people seek fulfillment for an empty hole within themselves. This hole can be filled through the self-betterment of oneself through work.

Self-betterment involves working with the mind and emotions. It is working for oneself and someone else at the same time. Kelly finds self-betterment and fulfillment in helping others. She then feels that she has accomplished something.

I look at this as being what I want to do and what I want to do to help people.

"Fulfilled fun" lies within working for self-betterment. Fulfilled fun has a personal impact upon Kelly as it is remembered for a long time. She feels she had a good time with someone and perhaps helped them in some way. When volunteering at camp, she has fun and feels she has accomplished something when she gives someone advice and helps them. Fulfilled fun gives her a fresh perspective on life from someone's point of view.

You can look back and remember clearly, rather than forget about it five minutes later.

Work in School

She stated some sort of schooling is necessary for people to do what they want with their lives. It provides the opportunity to go to post-secondary institutions or to get a job. She feels students have to be mature enough to realize schooling provides these opportunities. Teachers have a definite influence upon the attitude that Kelly has toward what she does in each class. She does not like to be around teachers who are too strict.

It's like they're forcing you to do something and I think basic human nature is to repel people like that.

Her attitude toward school is very different in classes where the teacher is understanding and approachable. She believes most teachers enjoy their jobs and want to be in teaching. These teachers want to work with people and they continue to learn different things. She is able to talk to these teachers and feels that she is working with them.

You're not just doing that work for yourself, but also to please that teacher.

For herself, she sees school as a combination of working for monetary reasons and working for self-betterment. It is helping her acquire needed skills and knowledge for her career and she is learning about herself and others.

Our conversation concluded with Kelly asking me questions such as what I thought of her comments; was she saying the same things as other participants in this research; and what was my description of work.

CHAPTER V

INTERPRETATION OF THE DATA

INTRODUCTION

The reconstructed descriptions of the data in Chapter IV established a grounded text, giving new voice to the participant's perceptions of work. The reconstructions became the beginnings of ontological disclosure that guided the attempts at hermeneutic writing of this chapter. The reconstructions and attempts at hermeneutic writing struggled to retain the original intent and meaning of all speech and actions, and at the same time move beyond immediate expression. The hermeneutic writing is not intended to be a definitive interpretation of the data, but it is an attending to existential possibilities that have heretofore remained silent. Smith (1983) stated it is possible to raise to a more prominent voice that which is latent in all conversation. He said what has been expressed can be made to speak again within the broader context of the human community in which we live. "This new form speaks again, not because it speaks in a necessarily fuller or more complete way, but rather in a new way" (Smith, 1983, p. 220).

The attempt to uncover newness, a pursuit of lived meanings of the participants, was based upon Heidegger's (1962) ontological discussion of understanding what it means for us to be human and what it means for us to live as humans. In this sense, understanding is what holds us together in and connected to our lived situations. Understanding emerges through the conversations that we have

with one another, revealing new possibilities of that which lies in the heart of human experience in the world.

The search for understanding, talking about taken-for-granted and what we traditionally hold in common in a deeper way, revealed differences and questions. As the differences and questions emerged, this research looked at what was both present and absent in our thinking.

Many possible themes emerged from the ontological pointings of Chapter IV. Initially many of these themes were based upon non-qualitative thinking which did not look for meaning beyond given facts and laws. It was found that thinking which did not consider empirical thinking differently than empiricism did not satisfactorily represent the life world of the participants. But, empirical thinking provided useful inroads into the emergence of the themes presented below. As Smith (1983) has said, themes that emerge must be capable of sustaining deeper interpretation.

In repeatedly going back to the interviews and observations it became evident that meaning is related to something outside itself, and to come to deeper understanding it is necessary to go beyond immediate expression. The hermeneutic writing that follows attempts to present the deeper speaking of our discussions.

DIALECTICAL MOVEMENT

What is essential in everything real is spirit or reason. The "truth" does not hold abstractly, but is realized in the world in a continual process of rational self-development. For Hegel (1977) thought is reality and what exists in thought also exists in reality. He said in thought and reality every concept about which we think

begins to show its limitations on its own terms and passes into its opposite. In this progression, the concept eventually becomes the very negative of itself. The concept as posited (thesis) proves to be inadequate on its own terms; thus the alternative is posited (antithesis), yet it too proves to be inadequate. The resolution (synthesis) is a movement of thought, not an analytical truth, that preserves what is essential in the thesis and antithesis. Therein, the synthesis of characteristics of opposites becomes the construction of reality. Hegel said this "logical" pattern, which all thought must follow, is reality. This logical pattern provides the bridge in the process of becoming and progresses through a movement from sense certainty to perception; and from perception to force and understanding. The dialectical process of development is the progressive realization that truth as spirit both presupposes and overrides what is non-spirit. The dialectical process of development shows that everything essential in it is found in spirit or reason. This is not subjective idealism; rather it is the progress of the self-realization or self-actualization spirit as reality.

Sense Certainty

Hegel said it belongs to the nature of consciousness to undertake the search for understanding. The progression to understanding begins with what is most immediate. "The knowledge or knowing which is at the start or is immediately our object cannot be anything else but immediate knowledge itself, a knowledge of the immediate or of what simply is" (Hegel, 1977, p. 58). Hegel called this knowledge sense certainty.

Sense certainty is pure immediacy and what endures is not the longevity of the object of understanding, but here and now. "Our approach to the object must also

be immediate or receptive; we must alter nothing in the object as it presents itself" (Hegel, 1977, p. 58). This involves an "I" that presumes to involve no mediation. Therefore, sense certainty is the concrete relation of the I to what it knows.

Because of its concrete content, sense certainty appears to be the truest form of knowledge. It is said to have the object before it in its entirety and has not omitted anything from the object. The I sees the object as pure relating to itself. "But, in the event, this very certainty proves to be the most abstract and poorest truth" (Hegel, 1977, p. 58). Hegel stated this pure immediacy is something in which negation and mediation are essential.

Sense certainty thus comes to know by experience that its essence is neither in the object nor in the 'I', and that its immediacy is neither the immediacy of the one nor of the other; for in both, what I mean is rather something unessential, and the object and the 'I' are universals in which that 'Now' and 'Here' and 'I' which I mean do not have a continuing being, or are not. (Hegel, 1977, p. 62).

Perception

Perception involves more than a new way of looking at the I/object relation in sense certainty. It is the truth of sense certainty. As an action of understanding, perception is a shift away from a kind of "I am sure" attitude. It is a pointing towards the properties of the object itself. "That principle has arisen for us, and therefore the way we take in perception is no longer something that just happens to us like sense certainty; on the contrary, it is logically necessitated" (Hegel, 1977, p. 67).

The relation between the two moments in perception are inseparable. The moment of the pointing out (the act of perceiving) and the moment as a simple

event (object perceived) are essential. "In essence the object is the same as the movement: the movement is the unfolding and differentiation of the two moments, and the object is the apprehended togetherness of the moments" (Hegel, 1977, p. 67). As both moments are the universal or the essence, they are related to each other as opposites. The object is a thing with many properties: a positive universal and a negative universal.

In perception, examination of the object gives us what we take to be one, but the object has properties that transcend singularity. "The object which I apprehend presents itself purely as a One; but I also perceive in it a property which is universal, and which thereby transcends the singularity (of the object)" (Hegel, 1977, p. 70). The issue becomes how to understand the object as one and a collection of properties.

Force and Understanding

Perception shows that the concept of understanding includes the properties of the one and the many. The movement from perception to force and understanding proceeds beyond things to the level of concepts. The movement is from "to be is to be perceived" to "to be is to be understood." The intent of the movement is to understand what lies behind that which appears and is perceived. The on-going movement is from appearance (sense certainty) to what is internal (perception), and then to what Hegel (1977) called logical or absolute understanding.

In general, it is clear that this movement is nothing else than the movement of perceiving, in which both sides, the percipient and what is perceived, are indistinguishably one in the apprehension of the True,

and yet each side is at the same time equally reflected into itself, or has a being of its own. (Hegel, 1977, p. 82)

Hegel said force is the medium to reach understanding. Force is the movement beyond consciousness to self-consciousness. Within force the movement to understanding involves unity and diversity; being for self and being for other.

In other words, the 'matters' posited as independent directly pass over into their unity, and their unity directly unfolds its diversity, and this once again reduces itself to unity. But this movement is what is called Force. (Hegel, 1977, p. 81)

The movement to understanding exists prior to the relation of the self and other. It is not a separate entity arising from interaction between self and other.

In point of fact, however, Force is the unconditioned universal which is equally in its own self what it is for an other; or which contains the difference in its own self - for difference is nothing else than being-for-another. (Hegel, 1977, p. 82)

SUMMARY

The beliefs we hold underlie our knowledge and understanding. As these beliefs emerge in discussion, they move closer to becoming the truth. Anything less than the truth turns out to be self-contradictory. Truth progresses through the emergence of its opposites and only in absolute truth are contradictions reconciled. As Hegel said, the highest level of knowledge and understanding is reached with the overcoming sharply defined opposites.

The dialectical movement discussed in this study is not a representation of truth. Neither moral, aesthetic, and religious beliefs nor trusts of self-consciousness

are included. The dialectical movement is an example of how beliefs about truth (in this case, about the world of work) are not static. The beliefs have a triadic movement from sense certainty to perception to force and understanding. In this process each later stage of the dialectic includes all the earlier stages.

DIALECTIC IN WORK

All of the participants in this study expressed the notion of a dialectic in their description of work. As they talked, they came to identify the opposite of their initial description of work. For some this opposite emerged early in the discussion and for others it emerged later. The discussion of the opposites in work emerged naturally without my suggestion. Once the opposite was identified, we discussed it at length. The dialectic in work became the basis for the identification of the themes of this study.

When discussing what might be called the initial or biological perceptions of work, the participants often began statements which they did not complete. In their struggle for articulation, they would enter the dialectical process and begin the discussion of the opposite of what they had been saying. Frequently they then became excited about the new direction of the conversation and completed all statements in vivid detail.

The process of the discussion of opposites was most clearly evident in student discussions as they had more to say about the opposite of the biological aspect of work. They frequently discussed work as a social activity rather than an individual activity. Wanting to help others is an important aspect of work for students. They

expect to be able to offer themselves in work. Therefore, the perceptions of work held by the students centered around the notion that work should be enjoyable and be something that they liked to do. This notion could be interpreted that students have not fully recognized the definition of work identified by Arendt.

We live in a laborers' society because only laboring, with its inherent fertility, is likely to bring about abundance; and we have changed work into laboring, broken it up into its minute particles until it has lent itself to division where the common denominator of the simplest performance is reached in order to eliminate from the path of human labor power-which is part of nature and perhaps even the most powerful of all natural forces-the obstacle of the "unnatural" and purely worldly stability of the human artifice. (Arendt, 1958, p. 126)

The dialectic in work was also evident with students as they see neither their present nor past employment as representative of what lies ahead of them in the workplace. They believe that when they get into the job or career of their choice, then work will be what they feel it should be for them. Kelly commented on this early in our first interview.

Of course, once you get the job you want you'll be doing what you want. A police officer would be different than being a teller, because that's not what I want to do with my life.

The dialectic in work was also evident with the teachers being in the middle position between the business world and the students. As discussed by Apple (1982), the class location of the teachers is contradictory as they are simultaneously between management and labor. This was evident as the perception of work identified by Susan and Laura was not always consistent with what they present to students in

class. They know what they would like work to be for students, and they know this is not always the reality of the workplace. On one hand, they encourage students to be themselves and enjoy what they do at work. On the other hand, they know this is contrary to what business wants from employees. Business requires traditional values of hard work, thrift, discipline, and delayed gratification.

Both Susan and Laura were aware of the fact that students do not have business attitudes. Consequently, a great deal of their time and effort in teaching was dedicated to attempting to change student attitudes. Laura stated that on exams and in discussions, students state what teachers want to hear and not what they really feel. She knows that "the real you comes out on the job."

Susan and Laura experienced difficulty identifying with the expectations of business. Susan stated she is uncertain of what business expects of business education graduates.

We are trying to get the kids going in the direction of what we think business wants. (Laughs) What we 'think' business wants. We're not sure these days are we? Is what business tells us they want really what they want?

THE EMERGENCE OF THEMES

One begins to look for themes with "qualitative eyes and ears." Themes emerged from on-going conversations and interpretation. The emergence of themes proceeded slowly, until certain statements and ideas were consistently present. Sometimes the themes were directly expressed and other times not stated, but they were ever present. Once possible themes were identified, the data were re-read with

the eyes and ears of the themes. These re-readings pulled out what supported or did not support the themes.

This process requires that themes be capable of sustaining deeper interpretation. Within deeper interpretation, there is the opportunity for the emergence of new themes. As Favaro (1982) stated, the identification of thematic groupings did not preclude the possibility of considering new themes. The new themes sometimes replaced former themes and other times were incorporated into existing themes.

An emergent dialectic in the perceptions of work of the participants was interpreted as "The act of work" and "The action in work." The movement of work as an act of survival to work as action in everydayness was also representative of part of the shift in my interpretation of work. For the participants and myself work was a "going to" and a "doing," and at the same time a "moving" that required internal commitment and involvement. It was further recognized that the essence of work lies beyond the act of work and the action in work.

THE ACT OF WORK

According to *The Oxford English Dictionary and Webster's Third New International Dictionary of the English Language*, act has its roots in the Latin "actus" meaning a doing and "actum" a thing done. As a verb referring to a doing, act frequently applies to a single effort in a single instant. That is, to act in the process of completing something. It is the doing of what is required, such as discharging the specific duties of an office or post. As a verb, act is usually modified by an adverb.

It does not stand by itself; it is dependent upon something else for its completion and meaning.

The development of act as a verb has been influenced by act as a noun. As a noun, an act is a performance of short duration. It is one of the successive parts of a larger whole. An act is a state of an accomplished fact or reality, as distinguished from subjective existence and experience as a possibility of intention. It is an external manifestation with a practical outcome. As a noun an act can also be a decree passed by a legislative body or a recorded document used as the basis of fact. It becomes a record of transactions and procedures, containing certainty, accountability, and verification.

THEMES IN THE ACT OF WORK

The interpretation of the perceptions of the act of work held by business education teachers and students is organized around three basic themes. These themes have been thought through as ways in which the act of work is grasped, apprehended, and understood in everyday experience. The first theme presents the act of work as an isolated activity which separates the worker from the process of one's labor, and the self and others. This theme shows that one feels little or no connection between what they perceive as their small part in the work process and the larger whole. Both the act of work and the worker are always subordinate to something outside of themselves.

The second theme presents the act of work as a linear act utilizing a single dimension of the worker. Only the part of the worker for which remuneration is

provided is required at work. The worker is expected to follow rules and directions from someone "higher up" with maximum efficiency.

The third theme presents the act of work as an activity of a dependent consciousness, alienated from self. That is, the consciousness of one who engages in the act of work is dependent upon the consciousness of another. In this state, consciousness is merely implicit; it is consciousness in-itself.

Theme I - An Isolated Act

The division of labor and the expansion of needs are ancient phenomena. Following the Industrial Revolution, the division of labour and wants and needs expanded. Individuals were no longer able to simply satisfy wants and needs. Labor was not only divided according to jobs, jobs themselves were divided into smaller stages.

It has been said that the division of labor has resulted in work no longer providing self-satisfaction of individual wants and needs. The system of satisfying wants and needs is an alien process over which one has little influence. Arendt (1958) said the division of labor has imposed an unnatural rhythm upon workers.

What dominates the labor process and all work processes which are performed in the mode of laboring is neither man's purposeful effort nor the product he may desire, but the motion of the process itself and the rhythm it imposes upon the laborers. (Arendt, 1958, p. 146)

This rhythm has not been set to the worker's pace, but to the pace of machines used to fulfill increased wants and needs. The nature of work has had to adjust to this imposed pace and in the process of adjustment workers have become isolated from the act of work.

Separation from Process

Arendt (1958) stated that the division of labor has separated workers from work. She asserted that the division of labor has changed what she called "labor as a natural process," so that the demand for the satisfaction of increased wants and needs has spread through society. "In other words, the process of wealth accumulation, as we know it, stimulated by the life process and in turn stimulating human life is possible only if the world and the very worldliness of man are sacrificed" (Arendt, 1958, p. 256). In this condition, individual life and labor become alienated activities. She said alienation was very powerful.

The fact that modern world alienation was radical enough to extend even to the most worldly of human activities, to work and reification, the making of things and the building of a world, distinguishes modern attitudes and evaluations even more sharply from those of tradition than a mere reversal of contemplation and action, of thinking and doing, would indicate. (Arendt, 1958, p. 301)

A shift of emphasis from the "what" to the "how" in the workplace has changed the importance of the worker in the process. "It deprived man as a maker and builder of those fixed and permanent standards and measurements which, prior to the modern age, have always served him as guides for his doing and criteria for his judgment" (Arendt, 1958, p. 307). Consequently, workers are deprived of the permanent measures that precede and outlast the process and do not form authentic connections with their fabricating activities.

Isolation

Arendt (1958) discussed the impact of the division of labor upon isolation in the workplace. She said the division of labor is based upon two workers working together and behaving as one. "This one-ness is the exact opposite of co-operation; it indicates the unity of the species with regard to which every single member is the same and exchangeable" (Arendt, 1958, p. 123). Consequently, the work process is not interrupted by individual absences and workers are interchangeable. The process continues regardless of the absence or presence of individual workers.

Karen realized that if she does not do a particular job, it can be done by anyone else. She is not a necessary part of the completion of any task. She does not feel connected to this work and stated "it takes a lot of effort; extra effort to get it done."

Susan and Laura mentioned another aspect of isolation by Peterat (1983). Peterat claimed female teachers align themselves more with workers than business. "Women, prevented by family commitments, are less likely to aspire to the petit bourgeois positions in education and are thus more commonly identified as proletariat in the educational system" (Peterat, 1983, p. 159). She also stated that female teachers have limited time for interaction with other teachers and professional organizations. She concluded that this causes isolation and individualistic ideology.

Laura mentioned for her isolation in teaching would be not having contact with the business world. She does not feel isolated as she associates with people from the business world on a regular basis. She believes this enables her to present

up-to-date business practices and procedures to students. As discussed in Chapter IV, Laura finds it difficult to get teachers, especially female teachers, to participate in social activities.

Not Working to Capacity

Another factor contributing to the separation from the process of the act of work that the participants discussed was "not working to capacity." This happens when they feel they are not challenged by what is expected of them. Susan said that not working to one's capacity in a job leads to boredom. She recognized there is no feeling of responsibility when one is not working to capacity. She does not know how jobs can be extended to include responsibility.

Laura stated that when people do not work to capacity it affects how they feel about themselves at the end of the day. They know they have not made a worthwhile contribution.

And I think we can do that for awhile, but if we have a job where we go everyday and think "If I wasn't here, nobody would notice. I haven't made any kind of dent or contribution."

Laura continued that she has seen people who have been doing the same job for 30 years who are very bored. They could do the job in their sleep and actually are asleep at their jobs. She said doing the same thing over and over without recognizing the importance of each part to the whole causes people to be this way.

The students mentioned that they do not work to capacity in subjects that they feel they will not use in the future. They do not readily apply themselves in these subjects and they have to exert more effort to achieve passing grades. They do not

look forward to attending these classes and find that time passes slowly until the classes are over.

Separation from Self and Others

Separation from the process of work leads workers to develop a sense of fragmentation in the work process. They become little more than the imprint of their specialized part in the work process. Marcuse (1964) stated individuals identify themselves with the existence imposed on them. This imposition is such that individuals become completely objective and ". . . the subject which is alienated is swallowed up by its alienated existence" (Marcuse, 1964, p. 11).

It may appear that workers have acquired increased freedom in the opportunity to make more choices in the satisfaction of increased wants and needs, but in fact the reverse is true. "Free choice among a wide variety of goods and services does not signify freedom if these goods and services sustain social control over a life of toil and fear - that is, if they sustain a domination" (Marcuse, 1964, p. 7). In these production oriented activities, workers become separate from themselves and others. Workers are recognized for the skills they possess.

School administrators, counsellors, and teachers encourage business education students to "get good skills." Both Susan and Laura stated their prime purpose as business educators was to provide students with skills needed for "out there." In senior classes students are told that skills will get them a job and what attitudes will keep the job for them. The impression is given that if one takes pride in one's work, one will experience fulfillment and be able to get along with everyone.

However, the people who meet on the exchange market are primarily not persons but producers of products, and what they show is never themselves, not even their skills and qualities as in the 'conspicuous production' of the Middle Ages, but their products. (Arendt, 1958, p. 209)

The opposition between worker expectations and the reality of the workplace causes separation from self and others. Workers do not feel connected to daily life and as Laura discussed, this "dissatisfaction has been around for a long time." In the act of work, work is not self-fulfilling. Work is a means to satisfy survival needs and workers exist in a pre-self condition. There is neither a concern for others nor a sense of personal destiny.

Other

Other areas of concern discussed by the teachers that were interpreted to contribute to the separation from process of work were lack of job security; no feedback; and having personal views different from those of the business world.

The workplace is directly affected by all themes in the act of work. Susan feels that the impacts of worker dissatisfaction are not pleasant and cause workers to be paranoid. Unfortunately, most people do not change jobs when they are dissatisfied. Consequently, people are working in jobs they no longer enjoy and find other ways to satisfy themselves and release tension.

I'm sure that's why we have so many health spas. We've got to get rid of tension somewhere and exercise is one of the best ways to do it.

Laura also discussed that difficulty in changing jobs leads to worker dissatisfaction and increased bitterness in the workplace. She said some employees

feel their employers are taking advantage of them and constantly telling them exactly what to do.

You do what we want or you go somewhere else and good luck because there is nothing else.

Theme II - A Linear Act

As an isolated act, work becomes a formal, universal, linear act. It follows a direct course towards predefined goals. The predetermined course is uniform, straight and narrow, allowing few variations. The linear act of work is a single dimensional activity where decisions are made only at the upper levels. Change in the upper levels of the work process results in change in lower levels. In this taken-for-granted hierarchy responsibility and involvement are proportional to one's location in the hierarchy.

Hierarchical Structure

Thoreau (1965) claimed that workers "serve" their jobs as machines not humans, and have no opportunity to exercise judgment or moral sense. "Workers put themselves on a level with wood, earth, and stones" (Thoreau, 1965, p. 253). Consequently, the workplace becomes full of unattached workers who are required to fulfill established purposes. One main reason they complete this type of work is because they are told to do so. Consequently, at times they feel separate from the process of work.

Susan stated at work she did things she is told to do to the best of her ability. Some of the things she referred to as "sent down from the powers that be," took up

a lot of her time. When talking about numerous forms she had to complete, she said she had had no input into these matters and had never received feedback. For example, she would like to know how research projects from Central Office affect her everyday teaching. She is happiest when she is alone with her students without outside forces telling her what to do.

There are a lot of things that we end up doing that I see no value in. I never get any feedback on how it's changing "my" teaching position. You know, what is happening to the school or how it's helping the kids in any way.

Laura recognized that the business world has its way of doing things and things are always to be done that way. She did not express concern with this and it was interpreted that she in most cases she is comfortable following the directions she is given. She believes this is the way the business world functions best.

They want their job done the way it has always been done and they don't want any waves. Middle management are hired to get new ideas and creativity. But the clerks, they do as they are told.

Students also experienced one aspect of work as being told what to do when they already know what to do. Denise gets angry when she is on her way to do something and one of her supervisor's tells her she should be doing that particular thing. Karen sees the act of work as "doing what has to be done and that is about all there is." She does not feel involved in work in any manner.

When you go to work, you have no choice. You have to go and that's the way it is. You do your job and that's where it stops.

Jackie stated that when she was in her work study placement, she was to do as she was told by everyone else in the organization. She described the directors of one of the offices where she worked as "top of the heap types who were the heart of the organization" who handled all incoming and outgoing documents. They then passed the work to others for appropriate action.

Naisbitt (1982), furthered this notion and said employees have few rights vis-a-vis employers. Employees are denied opportunities to make substantive decisions about the jobs they will do. "Furthermore, traditional American management has adopted an insulting top-down approach to a worker's knowledge in his or her job" (Naisbitt, 1982, p. 181). As was discussed in Susan's description of work, she stated most of the time we accept hierarchical relationships. She said our first experiences of this are with our families and they continue in school and the workplace.

Powerlessness

As previously discussed, most workers are not self-sufficient in satisfying their needs and feel they have little or no say in decisions affecting themselves in the workplace. For them work is an act over which they have no power. "People whose lives are affected by a decision must be part of the process of arriving at that decision" (Naisbitt, 1982, p. 175). When workers are not part of decisions which affect them, work is an act of powerlessness.

Susan knows that powerlessness is present in the workplace and that people learn more when they are able to make suggestions and try new ways of doing things. But, this is not what is expected in the workplace.

If you're in a position where you know something can be done a lot easier, but the powers that be say "No, no, no! We've been doing it like this for 20 years and we're going to keep doing it. These are the steps you are going to take and we don't want any backlash from you. We want you to do exactly what we say."

When discussing the future of business education programs, Laura remarked that she can only do what she is allowed to do. She feels many changes made to the program are not for the better, but she cannot do anything about what is happening.

You can't fight it. I mean, you're not up there. You can make your comments, but what's going to happen is up to somebody else.

Theme III - Dependent Consciousness

In the workplace there is a predominant belief that there is only one way to view work. One aspect of this view is that work is to be done under the direction of someone else. Workers are frequently told what to do and how to do it.

Apple (1979) stated that schools were structured to reproduce the ideology of the business world. He claimed the dominant curriculum paradigm had become increasingly coupled with economic ideologies and purposes such that schools existed through their relations to powerful economic institutions. Consequently, teachers were expected to present business goals and expectations to students. In particular, business education teachers were to prepare students for work with proper attitudes. Both Susan and Laura realized this was expected of them and were gravely concerned with being responsible for changing student attitudes towards work. In this intermediary position, Susan and Laura experienced conflict. They wanted students to fulfill business expectations and at the same time enjoy what they did.

Business keeps telling business education teachers that students have adequate skills, but unsatisfactory attitudes.

Hegel (1977) said that humans desire to overcome the other and negate nature as a whole. As it is not possible to negate nature as a whole, desire seeks to overcome the desire or self-consciousness of the other. "Self-consciousness achieves its satisfaction only in another self-consciousness" (Hegel, 1977, p. 110). The two self-conscious individuals confront each other in the Battle for Prestige, struggling to overcome the other, risking one's life. "They must engage in this struggle, for they must raise their certainty of being for themselves to truth, both in the case of the other and their own case" (Hegel, 1977, p. 114).

The Battle for Prestige resolves itself into the Master-Servant dialectic. If the struggle to overcome the other were pursued to its end, one individual would be eliminated and the winner would not achieve the desired recognition. Therefore, the possible victor realizes the true benefit lies in keeping the other alive. "The master is the man who went all the way in a Fight for prestige, who risked his life in order to be recognized in his absolute superiority by another man" (Kojève, 1969, p. 45). In the master/servant dialectic the slave fears the master and works upon objects of nature for the master.

The master may appear to be an independent consciousness, but is in fact a dependent consciousness. The master comes to be through recognition by the servant and depends on things prepared by the servant to satisfy his desires. "The Master, who was able to force the Slave to recognize him as Master, can also force the Slave to work for him, to yield the result of his Action to him" (Kojève, 1969,

p. 46). All activities of the servant are carried out for the master. As masters do not work they are said to exist only for themselves and for them the servant is nothing. In not recognizing the servant, the master does not recognize self.

Neither the teachers nor students in this study have accepted that there is only one way to view work. They envision work as an activity requiring their full presence. They want to be actively engaged in work. This perception of work does not have the essence of desire. It does not draw its essence from somewhere or someone else. It provides its own self-consciousness.

With this attitude, students have not accepted what is expected of themselves in the workplace. Non-acceptance of the prescribed view of work causes the other to remain as dependent consciousness. Decision makers in positions of authority in business neither involve nor risk themselves in the workplace. They involve and risk others, resources, and capital. The essence of self is desire. They strive to overcome the other (the servant). As master, they exist in a condition of separateness from self and other.

THE ACTION IN WORK

According to *The Oxford English Dictionary and Webster's Third New International Dictionary of the English Language*, action has its roots in the Latin "action-em" meaning a doing or performance. As a noun or verb in the English language, action is a process of acting or doing in the broadest sense. It is not always easily distinguished from the noun act (a thing done or deed), and it is usually involves the exertion of energy or influence.

Action is frequently associated with an event or series of events extended over a period of time, as in a story or play. It is a working together, but not always in harmony. Action is a voluntary event that may be completed internally.

THEMES IN THE ACTION IN WORK

The interpretation of the perceptions of the action in work held by business education teachers and students is organized around three basic themes or clusters. These have been thought through as inherent opposites of the themes of the act of work. The first theme presents the action in work as an engaging activity with which the participants feel connected. They like to do things that they decide to do without someone else telling them what to do. They experience a sense of involvement in these activities.

The second theme presents the action in work as a surface action involving the working together of self and others. Workers envision a sense of community with working together and interdependence. Work is a series of voluntary actions, with some internal recognition. In the surface action of work the worker frequently engages in continued or repeated action over a period of time.

The third theme presents the action in work as an activity of an independent consciousness. That is, the consciousness of one who engages in the action in work has the potential to be independent of the consciousness of the other. In this state, consciousness exists in-itself. In the broad sense, independent consciousness is the beginning of self-consciousness.

Theme I - An Engaging Action

The participants view what was interpreted in this study as the action in work as an engaging activity. They feel connected to what they do and work has personal meaning for them. In this sense, work is an internal activity providing the opportunity for involvement with the world. It is possible for one to express personal value and worth. There is an inner relationship with work, as a craftsman and the thing one makes. A spontaneous will-to-work is present from the notion of work first formed to the completed product.

The action in work no longer relates the worker to the fulfillment of biological needs. There is a new set of needs flowing from the action in work itself. The need for work comes from within itself, engaging the worker in the process.

Internal Activity

Soelle and Cloyes (1984) stated that workers have the need for self-expression, responsibility, and creativity. They said these needs cannot be taken away and despite conditions in the workplace, the worker always remains a subject and never totally becomes an object. "Responsibility and self-realization are of greater value and importance than the commodities produced" (Soelle & Cloyes, 1984, p. 90). If we do not experience fulfillment in our work, we do not reach our human potential.

Schumacher (1979) summarized what young people said about freedom and their hopes for meaningful work. Some of the comments were: "I don't want to be a fragment of a person. I want to deal with people, not masks. People matter. I

want to be able to care." (Schumacher, 1979, p. 50). He called their comments a longing for freedom.

The participants in this research also expressed needs for self-expression and freedom. These needs were expressed as internal activities of liking work, having some lasting effect, and requiring personal involvement. As an internal activity, the action in work is based upon a sense of wholeness and completeness. It was very important for all of the participants that work be something that they like to do.

Susan enjoys spontaneity in work. She does not like routine and feels that she stays young because she meets new students each semester. Meeting the students is just the first step for her as one of her greatest joys in teaching is getting to know each student and "working with the complete person."

Another important aspect of liking what one does in work is being relaxed rather than being under stress. Carrie said anything she does is enjoyable when she is relaxed.

Then I love to do it and anytime I'm doing it, it doesn't matter if it's something special or just something everyday. I enjoy doing it. I'm relaxed when I do it and it's fun.

For the participants, internal activities have some lasting effect. This effect is more meaningful when it affects someone else. Both Susan and Laura encourage students to set goals for themselves and are happy when students achieve these goals. They also feel better about themselves when they know they have touched students in ways beyond the curriculum. Susan said she thinks it is great when students have grown as individuals during the school year. Laura said teaching is worthwhile for her because she helps make someone's life better.

In any job where you have the human element, you can feel like you're actually helping in somebody's life or making their life better. I think it's worthwhile.

The students declared that they want to experience some lasting internal effect when they are engaged in the action in work. Kelly said she wants to work more with her emotions and the emotions of others. She believes this will provide her with something she can remember in the years to come.

I helped that person and I had a good time with that person. You can look back and remember that clearly.

The lasting effect one experiences from the action in work comes from complete involvement. Susan knows that things that happen in one's personal life affect work. Ideally, one should be able to leave whatever is happening at home at home and not take it to work, but she stated that was not possible. The reverse situation also applies to Susan. She takes problems that students are having home with her.

It drives Doug (her husband) absolutely nuts. He keeps saying 'I don't know why you're in this. Why don't you just go into counselling?'

Carrie and Kelly said they put more into work that they enjoy. When they do not have to worry about meeting deadlines and what they have to do next, they are able to "put themselves into what they do." Kelly said she is delighted when kids at camp come to her for advice.

When engaging in work as an internal activity and being completely involved, the participants were not concerned about finishing what they were doing. Terri

said she could care less about finishing something that she enjoys. Laura stated when she is working on something she enjoys, the time flies by and she is exhilarated when she completes what she was doing.

Acknowledgment of Self and Other

When the participant's work is an engaging internal activity, the participants acknowledge a sense of self and other. They view work as togetherness based upon helping others. They feel connected to themselves and others when they are helping and working together with someone else.

In the classes of this research, Susan and Laura expressed an inherent sense of helping students prepare for "out there." They feel they are responsible for helping students acquire job-entry skills and business attitudes. It is important to them that students feel that they are working together to achieve desired goals. In the Lester Hill office simulation Laura likes to give students the feeling they are working together to get things done.

We're all working together to get this done, so we work together. You're important. Your little cog made the big cog. And I ask their opinion on a lot of things, very, very honestly.

For both Susan and Laura, helping students extends beyond the curriculum.

Susan summarized helping students in the following statement.

It makes me feel good when I've helped a kid through something. I feel pride in my students when I see they understand what we've been talking about. Or helping Debbie when her boyfriend Larry was dying. When I can get her to smile and say 'OK, that's a nice way of handling it.' That makes me feel good.

Laura acknowledged her influence upon students and related a comment on a card she received at the end of the year.

Like Jodi, she wrote in my card if it wasn't for me she wouldn't have finished school this year. That's all I need for five years. At least you know you've saved one student.

All of the students stated helping others is an important aspect of their jobs. Each of them felt they were "a people person" and sense a connection between helping others and being themselves. They want to be employed in jobs where they work with people in a meaningful way. The part-time jobs they have in the service industry do not provide them with the satisfaction of helping others. In these jobs they are to do as they are told by someone else. They are rarely part of the decision making process, even for things affecting themselves. Whenever they are allowed to do something they really like, they experience a sense of value and worth.

Karen said she would rather be talking to a person, communicating with them, or doing something for them than doing something by herself. In her last part-time job as a clerk in nut and candy shop, she had to spend considerable time working alone and this was a major factor for her quitting the job. On the other hand, she enjoyed her volunteer work where she was able to work with people and teach them things.

It makes you happy that you can actually do something which helps someone else.

Carrie felt being a teacher will provide her with a good situation to meet people and learn about them.

I think it will also be an area where I can perhaps make a difference in someone else's life, being able to influence them positively. I think that it will also give me satisfaction if I am able to be successful at it.

Kelly also expressed wanting to work with the public and help people with their problems. She stated she was not able to help people in her part-time job as a clerk in a drug store.

I can't do that when I'm working at strictly a monetary job like I have now. The customers would think I was kind of strange.

Theme II - A Surface Action

The descriptions of work presented thus far have been further interpreted as surface actions. Surface actions are the outermost boundary of one or more faces of a multi-dimensional thing. Surface actions are two dimensional, without depth.

The surface action interpretations have been based upon statements related to the exterior, that which lies outside the essence of work. The process of interpreting the data revealed that what is frequently taken for "deeper meaning" is really a casual or slight view, without serious examination of the deeper meaning of what is said.

When we move from the act of work to the action in work, we may feel we have reached the essence of what work means to us. However, what we have done is only touch upon something that represents the true nature of work. In fact, all that we have done is become exposed to the surface of the dialectic of work. The surface of the dialectic of work is without depth, distinct from the deeper meanings of work.

The action in work does provide limited opportunity for workers to become engaged with the world. Arendt (1958) said that it was through work that we produced things which left a mark of some duration of the world. Contrary to the act of work, products of the action in work are neither completely destroyed nor consumed in everydayness.

It would appear that the participants of this study feel that they have the opportunity to fulfill inner needs in the action of work. They believe they have the ability to escape from being a means in the endless process of consumption. However, they are still part of the ends/means process. "The process of making is itself entirely determined by the categories of means and ends" (Arendt, 1958, p. 143). The process of the action in work does not freed workers from endless production and consumption. At this level work remains an act with a definite beginning and a predictable end.

As production is based upon preparation for consumption, there is no distinction between ends and means. The participants hope that if they make a personal contribution in the workplace they will receive recognition for this. However, this is another misconception held by many workers. "During the work process, everything is judged in terms of suitability and usefulness for the desired end, and for nothing else" (Arendt, 1958, p. 153). The same standards of means and end that apply to the product also apply to the worker. Everything must have utility value in the production of something else.

Arendt said the products of work belong to the man-made world of things with which we surround ourselves to make us feel at home. This is a false sense of

belonging as meaning can only appear as an end and as such loses its capability to promote the means. The ends becomes one of many objects, with no intrinsic value.

Homo faber, in so far as he is nothing but a fabricator and thinks in no terms but those of means and ends which arise directly out of his work activity, is just as incapable of understanding meaning as the animal laborans is incapable of understanding instrumentality. (Arendt, 1958, p. 155)

Theme III - Independent Consciousness

As stated in the discussion of Dependent Consciousness, the dialectic relationship between two self-consciousnesses comes to be in relation to each other. As Hegel (1977) claimed, self-consciousness only exists in terms of being acknowledged by another self-consciousness. For there to be self-consciousness, there has to be desire directed towards the desire of another. The fight between the desire of the master and the servant is the Battle for Prestige. Rather than being a fight to death for recognition, the Battle for Prestige resolves itself into the master-servant dialectic.

In the master-servant dialectic it initially appears that the master is the independent consciousness. However, it is in fact the servant who is the independent consciousness. A one-sided recognition exists between the master and servant as the master recognizes the servant as an animal or thing. Therefore, the master is not recognized by another man and does not achieve the goal of recognition by another in the Battle of Prestige.

And since - in the beginning - man is either Master or Slave, the satisfied man will necessarily be a Slave; or more exactly, the man who has been a Slave, who passed through Slavery, who has 'dialectically overcome.' (Kojève, 1969, p. 20)

This is the end of the process of self-consciousness for the master and the beginning of the process of development of self-consciousness for the servant. In the Battle of Prestige, the servant does not fight; he is reduced to work. "To begin with, servitude has the lord for its essential reality; hence the truth for it is the independent consciousness that is for itself. However, servitude is not yet aware that this truth is implicit in it" (Hegel, 1977, p. 117).

The servant accepts the life granted to him by the master and behaves accordingly. In refusing to risk his life in the Battle for Prestige, he completely links himself to the things upon which he works.

Through his Work, therefore, the Slave comes to the same result to which the Master comes by risking his life in the Fight; he no longer depends on the given, natural conditions of existence; he modifies them, starting from the idea he has of himself. (Kojève, 1969, p. 49)

For the servant, the real Battle for Prestige is fought for the recognition of self through work. The servant does not consume things as does the master, but transforms things in preparing them for consumption by the master. In work, the making and shaping things, the servant is able to find himself in the products of his labor. Further, he becomes the product of his own labor.

The fear of death in the Battle of Prestige is overcome for the servant and he comes to know what it is to be free and not free. "He caught a glimpse of himself as nothingness, he understood that his whole existence was but a 'surpassed,' 'overcome' (aufgehoben) death - a Nothingness maintained in Being" (Kojève, 1969, p. 47). In wanting to transcend this state of nothingness and through the negation of the state of his slavery, the servant recognizes reason as a self-activity.

Through this rediscovery of himself by himself, the bondsman realizes that it is precisely in his work wherein he seemed to have only an alienated existence that he acquires a mind of his own. (Hegel, 1977, p. 119)

Thus in work, carried out for the master, the servant concludes that he is neither a thing nor a slave. "Through work, however, the bondsman becomes conscious of what he truly is" (Hegel, 1977, p. 118). The servant has succeeded in transforming himself from object to a self-conscious being. "Now, however, he destroys this alien negative moment, posits himself as a negative in the permanent order of things, and thereby becomes for himself, someone existing on his own account" (Hegel, 1977, p. 118).

The students in this study have not accepted the workplace ideology presented to them by business. Susan and Laura realize that students do not have the attitudes towards work desired by business. They struggle to change these attitudes, but as Laura stated, schools can do very little to change attitudes that students develop at home. Susan wondered if the calibre of students who take business education courses has changed. She said it could be that academic students do not take as many business education courses as they did in the past.

As discussed by Willis (1977) and Gaskell (1986), students who take non-academic courses frequently do not meet traditional expectations of the business world such as following directions and doing as they are told. Willis found that nonconformist students also reject the official achievement ideology of schools. These students experience dead-end jobs not as failure, but as acts of freedom and

independence. As Hegel (1977) would claim, the students have acknowledged themselves in what they do and are becoming self-conscious individuals.

On the other hand, Willis stated that middle class students internalize the roles and expectations defined for them by schools. They offer little resistance to official institutions and are prepared to fit into the workplace through the influence of external agencies rather than their own internal drives. For these students considerable status comes from being employed. The motivation to work does not come from economic need, rather it comes from increased luxurious tastes.

Gaskell concluded that teachers actively reproduce workplace experiences in their classrooms. However, she found, as has past research (Little 1971; Grasso and Shea 1979; Barryman 1980), that in the workplace most vocational courses do not provide employment advantages for students.

In this study, two of the students had taken mainly business education subjects. Their perceptions of work were different than the students who took mainly academic subjects. The two business education students frequently discussed their perceptions of work based upon what was presented to them in business education classes. For example, when discussing making a job more meaningful, Terri repeated what Laura had presented. In the Office Procedures 30 class Jackie and Terri answered most of the questions and their answers were usually summaries of what was presented in textbooks, films, or handouts.

The participants in this study have developed various perceptions of work. They see work in more than one way and want to enjoy what they do. They are expected not to be themselves in the workplace. However, they want to feel that

what they do at work is worthwhile. Feeling worthwhile is achieved by an independent consciousness which recognizes that it is in fact through work that one becomes self-conscious.

SYNTHESIS OF THE ACT OF WORK AND THE ACTION IN WORK

In earlier times, people worked mainly to fulfill survival needs. As consciousness developed and needs multiplied, it became impossible to satisfy increased wants and needs. As discussed above, this has caused workers to experience tension and separation in the workplace as for most workers work seems to serve something other than themselves.

As expressed by the participants in this study, they want to be productive and make a contribution to the overall good of society. They look at the events that occur at work and increasingly ask "What about me? Why can't I be free at work?" For many people to go to work is to go back in time to where one is not free. Naisbitt (1982) said the lack of general employee rights is increasingly out of touch with contemporary values. Work has become central to daily life and it should help achieve fulfillment and a sense of belonging. However, workers are denied the opportunity to be involved in substantive decisions about how jobs are to be done. Therefore, there is tension between the opposites of what one has to do and what one wants to do at work.

We habitually regard opposites as mutually exclusive, looking at things separately rather than simultaneously. However, anything viewed only from one side is incomplete and partially false as it does not contain all elements of the whole.

"The True is the whole" (Hegel, 1977, p. 11). As Hegel said, it is through a process of synthesis, cancelling out and preserving, that the whole is revealed.

We need perceptions in which work and play are not separate activities. Rather than thinking of work and play as opposites, we need to bridge the gap between the two. Then we can do our work with the attitude of play. We would put what is most important about play, namely that it is done for its own sake and not to meet outside goals and accomplish a particular purpose, into our work. Play does not aim for any particular purpose outside itself.

In this study, the students had a "balanced" notion of work. Perhaps they do not make the same distinctions in their perceptions of work as adults who have spent more time in the workplace. The students said it would be nice if the work we do to support ourselves could be enjoyable too. This makes the end product have more meaning for them. They realize there will likely be some aspects of what they have to do in the workplace that will not be enjoyable all of the time and they can accept that. They believe it is an individual responsibility to choose a career that meets monetary needs and provides enjoyment.

Active Work

A synthesis of the interpretations of the dialectic in work identified by the participants revealed what in this study is called "active work." According to *The Oxford English Dictionary and Webster's Third New International Dictionary of the English Language*, active has its roots in the Latin "activus, actus" (past participle of agere, to act) and "ivus" (ive). Active may be a direct adoption of the Latin phrase

"vita activa." Vita activa is literally translated "active life." It is a way or mode of everyday life, opposed to fantasy or fiction.

In the English language, active reflects the nature of the dialectic in its usage. Active inherently contains opposition and synthesis. The active voice in grammar is an operation, transaction, or movement from where it was issued. This is opposed to the passive voice, which is an attribute of the thing toward which it is directed.

Active is given to both outward movement and inward contemplation or speculation. The opposition and synthesis is also shown in active being both practical and theoretical. Active is applied to the practical results emanating from existence or the state of being.

Terkel (1974) claimed it is time to redefine work and reclaim its idea from those who invoke it as an external event. Work is not just the jobs that we are paid to do, it is a meaningful activity in everything that we do. "Learning is work. Caring for children is work" (Terkel, 1974, p. xxviii). With restricted perceptions of work, our inner being is not been challenged.

Active work requires recognizing work as something honorable in itself and for itself. Work is honorable and its value is in what we give, not the remuneration we receive. What we put into work gives it meaning and reveals personal value. We give value to our surroundings through our thinking, speaking, and action. Consequently, the more opportunity we have to work, the more we are able to give. Work is an opportunity to express our value; value in ourselves through the nature of our spirit or inner being.

As we work we perform various actions and in addition to their objective goals, these actions must also serve to fulfill the calling of who we are to become by reason of being human. Through active work we not only transform nature, but we achieve fulfillment as human beings. Work is a fundamental influence upon shaping and making the world. In this way, we share in the creation of our surroundings.

However, most of the time work is a goal directed activity with a specific purpose. When the purpose is achieved, the work ceases. On the other hand, active work does not aim at any particular purpose. As the participants in this study declared, they enjoy work that occurs in the moment. When discussing volunteering, Karen and Kelly said they do "whatever happens." This could be listening to a senior citizen tell a story or an adolescent discuss a problem. There is internal involvement and connection with self and other.

Self-consciousness emerges with the expression of value in work. The positive center in being becomes meaningful as we allow it to emerge in practical expression within the range of our connection in active work. As we work, we not only alter external things, we develop ourselves as well. The process is one of going outside ourselves, back to ourselves, and then beyond ourselves. Hegel (1977) stated it is through this movement that the world does in fact change. There no longer is separation between thought and reality and there is a genuine recognition of our own value.

SUMMARY

As discussed above, frequently workers are merely part of the work process and are not connected to the products of their work. "The worker is alienated from

the use value of his product when he does not know what he produces" (Soelle & Cloyes, 1984, p. 62). They stated this relationship destroyed self-expression, relatedness with others, and reconciliation with nature. Even when performing a variety of tasks on the job, the experiences of workers remains the same. Neither vision nor responsibility are entrusted to or expected from workers. There is no recognition of self-consciousness of the self or other.

In his discussion of Hegel, Gadamer (1976) stated the reciprocal recognition of self-consciousness is the essence of work. Gadamer furthers Hegel's thought that the dialectic of self-consciousness is the beginning of the movement towards recognition of one's being in otherness.

Besides that there is the duplication of self-consciousness within itself, for as self-consciousness which in itself is split and united, it itself says "I" to itself; and in this way it is the inner difference or infinitude which, as self-consciousness, it shares with life. (Gadamer, 1976, p. 63)

In viewing work this way, our thoughts are part of everyday active work. Work becomes life, and life becomes work, occurring in the everyday world. What were previously opposites are connected and true. To become part of the everyday world, this must be individually recognized. The participants of the study expressed a longing for connection. In particular, the students discussed the recognition of the self and other. They see helping others as the same thing as helping oneself. This connects them to the products of their work, and the human element is then present in the action in work.

The students hope for a balance between the two aspects of work, notion and act, that they identified. They relate more to the action in work than the need for

the act of work. They definitely see work as more than a mere means of fulfilling survival needs. They envision the adaptation of work to the worker, rather than adjusting the worker to work.

The students would like to have the work they do to support themselves be enjoyable, but sense a balanced view of work is the best they can hope for. They want their jobs to be more than simply something they are paid to do. However, from the jobs they have had and listening to business education teachers they realize there will be parts of most jobs that are repetitive and boring and they appear to have accepted that as a fact of work. They also stated workers should have to do more than things that they find pleasant and enjoyable.

Financial compensation for work is not a major concern for students. Several of them mentioned it is more important to work at something that they enjoy, rather than receiving a high rate of pay for something they do not like to do. The results of a questionnaire that Laura administered in her Office Procedures 30 classes also indicated that financial compensation is not a high priority for students.

To overcome boredom in jobs workers must consider the possibility that one has sufficient internal value that can be given to the situation and cause it to be meaningful. Arranging the conditions of work so they become intrinsically valuable and interesting stops work from being a mere means for living. A return to craftsmanship type perceptions of work will make it a more humane activity.

The teachers in this research appear to present the ideology of the act of work to students. This ideology never advances beyond what Hegel (1977) called the situation of the master. In considering work as an activity of the production of

things with little sense of permanence or duration, there is no call for personal involvement.

The act of work advances what Hegel (1977) called desire. As Gadamer (1976) wrote, initially desire has for its object the structure of life which allows power over the other.

Plainly, the point is that it is not this or that specific thing, but rather something relatively indifferent, which on any given occasion, in being the object of desire and by providing satisfaction of the latter, gives one certainty oneself. (Gadamer, 1976, p. 60)

At this level desire is interested in controlling the other. This was evidenced by the powerlessness and hierarchical relationships discussed by the teachers. Desire is little interested in individual differences and recognition, rather it seeks the negation of the other.

Contrary to what Schumacher (1979) said about adapting work to the worker, the teachers see adapting workers to work. Both Susan and Laura remarked that their primary function was to provide students with skills for "out there." They feel they are somewhat successful in meeting that goal, but they are not successful in changing student attitudes towards work. They know the student attitudes are not consistent with their perception of the attitudes required in the workplace. This causes them deep concern as they want to meet the needs of business and they want students to enjoy their jobs.

CHAPTER VI

POSSIBILITIES, RECOMMENDATIONS, AND IMPLICATIONS

INTRODUCTION

The intent of this study has been to uncover deeper meanings of work held by selected business education teachers and students. This study emerged from concerns of the experiences of people who feel their jobs are not meaningful (Terkel, 1974; Wayman, 1981). They say the workplace has become impersonal and skill oriented, undercutting personal involvement and connection. Evidence of worker dissatisfaction--absenteeism, changing jobs, drug and alcohol addiction, and poor quality work--is increasing. Jobs have become routine, repetitive, other-directed activities. Workers resent jobs which provide limited involvement, no variety, and little challenge. Rather than experiencing work as something meaningful in itself, for them the tendency is to value work only in terms of its monetary gains and marketable value.

Marketable value (Arendt, 1958) is primarily achieved through recognition by others. "Value is the quality a thing can never possess in privacy but acquires automatically the moment it appears in public" (Arendt, 1958, p. 164). Marketable value has little connection with intrinsic value and is not a product of personal activity and involvement.

The perceptions of work of the participants were used to present three ways of looking at work: the act of work, the action in work, and active work. Firstly, in "the act of work" one assumes a status similar to what Hegel (1977) would call the

master. Through a lack of personal involvement in productive activities, work is an act carried out such that goals, norms, and ends have little personal relevance. Workers do not feel part of the work process or product. They have little control over their time and are not part of the decision making process. Their need for meaningful work is overlooked and they sense they are merely part of an endless process. In the act of work, workers exist not as a pre-self, but a non-self. The act of work possesses the notion of what Arendt (1958) called labour. It is production for immediate consumption, not future use. The act of work does not provide a lasting durable addition to the world. It is an endless process necessary for sustaining life.

Secondly, in the "action in work" one experiences the beginnings of a status similar to what Hegel (1977) would call the servant. Work is recognized as something more than the way to make a living. Work is an elaboration beyond repetitive economic necessity. Further, there is limited recognition of self and other. Workers want to be part of the productive process, but are not allowed to do so. In the action in work, there appears to be increased autonomy in the workplace, but in fact there are still many controls. For most workers, both the pace of work and interactions with other workers are externally controlled. The action in work possesses the notion of what Arendt (1958) called work. It is not endless and continuous, but is concerned with production for future use and for some lasting effect.

Thirdly, "active work" is the condition where workers are able to be themselves. It could be said that they both lose and find themselves in their work. Hegel (1977) said this is winning back of self and realizing self-consciousness. With

personal commitment and intention, work no longer is an empty act. Active work is a human activity which encompasses the power to become engaged with the world. In active work, workers are beings for themselves. Active work possesses the notion of action identified by Arendt (1958). It is how we reveal personal identity and make our true appearance in the world.

POSSIBILITIES

Frequently the place where we are most familiar is the place where we are most lost. In that situation, we assume that because an ideology is accepted and popular, it is the only way to think about things. Taken-for-granted ways of looking at the world become accepted knowledge and thinking is locked into a particular way and time. This prevents the expression of self-consciousness and work is an activity administered by external forces.

The participants in this research discussed uncertainties of accepting taken-for-granted perceptions and expectations of work. Susan finds it difficult accepting things she is told to do without first being consulted. Laura left a job that she loved because she was told advancement within the organization was limited to males. The students do not like having to do things only because someone "higher up" says that they should. All participants feel little or no connection with most decisions that are made by someone else. They do not appreciate having little or no say in what happens to them at work.

However, possibilities exist for us to change our perceptions and expectations of work. We need to recognize all possibilities of work. Susan recognized contradictions in our notions of work presented to students and said we should

eliminate the word "work" from curriculum materials. She does not like the connotations we associate with work. A challenge for us is to overcome the taken-for-granted political and economic structures that inhibit work from being an existential event.

All of the participants expressed a desire for more personal involvement in their jobs. They recognize a dichotomy in their perceptions of work and would like to have at least a "balanced" experience in their perceptions of work. They realize there is design and control in the workplace and want to be active participants in all levels of things that affect themselves.

In the traditional instrumental world view, structures and situations are governed by others. This is most dominant in business education classrooms where students are to be prepared for "out there." Consequently, the importance of history and the moment are overlooked. Perceptions of work should be based upon a dynamic process of the moment in transformation and emergence. It would then be evident that structures and situations do not simply exist external to us, in fact they are part of everything that we do.

In society there appears to be an accepted belief that action can exist separate from thought. However, the participants of this study revealed themselves as both thinking and acting subjects. As Hegel (1977) stated, it was not possible to separate action from thought. Everyday action is grounded in the knowledge and understanding we bring to each moment.

Most taken-for-granted perceptions and definitions were formulated prior to any notion of the possibility of the emergence of self-consciousness. The evolution of this thinking has been based upon the form of knowledge demanded in society.

Consequently, much of the ideology presented in schools is out of date and does not lead students to a realistic understanding of the workplace. Individual thinking has been blocked by hierarchical structures and a lack of recognition. There has been a tendency to react to externals and let them become the basis of our experience.

RECOMMENDATIONS

Within human development children learn that repeating what they hear and read usually elicits favorable responses from others. This continues in schools which also value the ability to memorize. Consequently, for many students educational experiences are largely a measurement of the ability to memorize. Possibilities for change are implicit in forms of self-consciousness and each form has its "logical" fulfillment or resolution. Change in consciousness to self-consciousness does not follow a natural process of necessity. The accumulation of memorized facts or banking education (Friere, 1973) passes for education and results in students not being adequately prepared for the workplace. Both Susan and Laura stated students did not know how to apply the knowledge they had accumulated from books and listening to others.

A major goal of schools is to prepare students for the workplace. LeCompte (1977) stated schools reinforced the management core norms of acceptance of authority, orderliness, task orientation, and time orientation. "In modern society, the pace, periodicity, and regularity of the workday must be learned; time is divided into discrete segments for which there are appropriate and inappropriate activities" (LeCompte, 1977, p. 35). He said the hidden curriculum was that students should

do what the teacher said, behave properly, keep busy, keep quiet and not move too much, and stick to schedules.

Part of the Alberta Education program philosophy for business education is to prepare students to respond to the opportunities and expectations of the world of work. Business education courses have attempted to provide students with skills that will ensure them entry-level jobs. "The entire enterprise is based upon the notion that there are correct procedures that students must learn. Such work is not ambiguous, subject to individual variation, or difficult conceptually" (Gaskell, 1986, p. 423).

Business educators claim that students must gain skills which are transferable into the workplace. Skills are to be acquired over a period of time through practice and experience. Practice and experience often encourage students to assume that they have acquired complete knowledge and do not have to ask questions. Students must also gain problem solving and decision making skills. A common belief is that meaning can be found in problem solving and decision making. However, this is not the case if decisions are to be made using only accepted knowledge.

For many years the business world has complained that students lack the skills necessary for the workplace. Perhaps this is due to the fact that the practice of developing skills simply to achieve imposed goals does not recognize the individual. Greene (1978) said developing competencies and mastery learning assumed non-action rather than action. Mastering skills is devoid of personal involvement and commitment. The recognition of self-consciousness in the world of work occurs with involvement of self, not just the skill one has acquired. Skill should include self-awareness in the world, just as awareness in the world includes skill.

The perceptions of work of business education teachers and students in this research urge us to expand our notions of work. The teachers and students see beyond the traditional workplace hierarchy with its roots in the late 18th or 19th Century. They are not content to serve merely as extensions of the machines with which they work, but want to be involved in the action in work in a meaningful manner.

As discussed by Susan and Laura, business education teachers are uncertain of the curriculum they use and its relationship to the expectations of business. A fundamental issue to be addressed in business education curriculum is the inability of many jobs to meet the needs of workers. Business education curriculum should promote what is described in this study as active work. Students should understand what it is like for them to go to work. They should distinguish between the imposed external demands and their world view, and actively participate in the fusion of the two.

One of the prominent goals in business education is preparing students for work. "Preparation for work comes to involve a general appreciation of management's point of view and the social skills involved in conforming to it" (Gaskell, 1986, p. 425). Correct procedures and skills are established by the business world and business education curriculum becomes a reaction to demands of business. Curriculum which conveys this ideology presents management issues of the workplace and neglects human issues.

In Alberta the business education programs are changing. Firstly, the requirement of compulsory credits that students need in the core subjects has changed the student population in business education subjects. Fewer Advanced

Diploma students are able to enroll in business education subjects. Secondly, business education programs themselves are changing. *Directions for change: a vision for practical arts programs in secondary schools in Alberta* (Alberta Education, 1989) no longer views preparation for work entirely as skill preparation. Skill preparation is de-emphasized and business education is becoming preparation for awareness of the workplace. The philosophy of the Practical Arts Program (1988, p. 17) is to help students develop skills, knowledge, and attitudes to meet the challenges of daily living and the world of work.

In the Practical Arts Program business education is once again attempting to achieve recognition as an academic subject and become one of the core courses identified by the Secondary Education Review. As discussed by Goodson (1987), those subjects identified as utilitarian have repeatedly pushed for status improvement and academic recognition. "Within school subjects there is a clear hierarchy of status which is based partly upon assumptions that certain subjects, the so-called 'academic' subjects, are suitable for 'able' students whilst other subjects are not" (Goodson, 1987, p. 31). However, only the low status image of a few subjects has changed. This is not to say that change should not be pursued, but that change must be initiated in the appropriate manner.

When we initiate change in the immediate with small groups, transformation will reveal the truth which exists between people who understand each other. Both Susan and Laura recognized the importance of individual contributions to the whole and they stress this in their classes. They want students to find their own place in the workplace and make a worthwhile contribution. However, the reality of the workplace rarely seems to fulfill this expectation.

Business education curriculum needs to be more than reactive to the demands of the business world. Curriculum change should reflect the teachers' views of what is needed in schools and the workplace. Changes which begin in the immediate, at the micro-level of the classroom, through language and thinking will make concrete changes in the workplace.

Students should not be placed in business education courses because there is nothing else to do with them. For example, students with learning disabilities and second language deficiencies cannot be expected to be any more successful in business education subjects than other subjects. With students who are capable and interested in business education subjects teachers can begin to achieve realistic intents. The intent of business education should be to encourage the emergence of self-consciousness through linking thought and action. Students should explore how and why established practices and procedures have arisen and how they might be implemented differently.

Business education curriculum developers need to question assumptions of claiming to know what is best for others. Specific interests of outside groups should not dominate curriculum. What is present in the moment can then be given the opportunity to reveal itself. Curriculum based upon human caring will result in a fundamentally different world view, and will give workers a feeling of connection with their work. Developing a new order in the workplace, focusing more on the worker while maintaining some of the traditional characteristics of the workplace, will help overcome the problem of the one and the many identified by Hegel (1977). A better understanding of the existential possibilities in the workplace will link workers more with their work.

To begin to change the image of business education from the training ground for the acquisition of skills for the workplace, future directions for research are suggested. Research using a variety of methodologies will reflect the situations and stories of the participants in their own language. Research is needed to elucidate how the participants view and experience the world and research should emerge from interactions among the researcher and the participants. Research should be grounded in the local immediate situation and be capable of moving beyond itself.

There are no solutions in research; there is posing problems and asking additional questions. Research should illuminate important and suggestive differences. Engaging in genuine dialogue fosters the beginnings of individual transformation and the recognition of self-consciousness.

Research which will broaden our understanding of the relationship between business education curriculum and the ideology of the past can provide insights into what has influenced curriculum change. Curriculum should not be strongly influenced by external interest groups. Curriculum based upon situations in society and schools permits the realization of self-consciousness and the real value of work. Becoming a human "being" is the intent of the process of education.

IMPLICATIONS

According to Hegel (1977), a central and enduring dilemma for humans was receiving recognition from others. In everydayness we struggle to surmount this otherness. Hegel advanced that we could in fact overcome otherness through work.

He said that in working it was possible for us to become who we were destined to become.

For this Hegel has been subjected to criticism that his master/servant discussion is abstract, related only to thought. Gadamer (1976) stated that Hegel did not envision work as only the work of thought. "Thus the work of which Hegel speaks is material work too, and the experience of consciousness has is that all handwork is a matter of the spirit" (Gadamer, 1976 p. 127).

Also, there is the criticism that Hegel's master/servant discussion is not a direct description of the condition of the contemporary wage earner. It has been said that Hegel's discussion related principally to the context of the slave and serf. However, workers continue to experience alienation and lack of self-consciousness whatever the form of work. The structure of work experiences remains the same. "In point of fact, for self-consciousness the actual purpose of work is fulfilled in the non-alienated work world" (Gadamer, 1976, p. 73). When work occurs as a non-alienated activity, then workers will no longer feel separate from their jobs. Hegel's description should be recognized as an "ideal type," not as a specific historical circumstance. It shows us that the plight of contemporary workers is not insignificant.

Hermeneutics is available to help achieve new possibilities and deal with challenges in work. Hermeneutics is the refusal to accept taken-for-granted and it strives to push beyond what presents itself in the immediate. It allows continual reflection upon our perceptions so that work becomes what it is capable of becoming. Hermeneutics looks at what stands behind the visible manifestations of work with which we surround ourselves.

Looking behind taken-for-granted uncovers the internal world. As Hegel (1977) stated, until the internal world of self-consciousness is present, meaningful change does not occur. When the internal world is first in our experience, then we will find new meanings in work and work will become what it is intended to be for each of us. The structures for new meanings of work are present in the moment. What is required is an openness to acknowledge that which already exists.

As discussed by the participants in this research, there are other ways for us to think about work. New meanings in work can emerge through asking questions and going beyond the taken-for-granted. New meanings in work are opposed to a mode of thinking which accepts things without asking questions. Asking questions brings about change, as Hegel (1977) said, in both thought and reality. Transformation is inherent in the asking of a question. Further, when we ask "Why"? we use a kind of thinking which addresses the essence of that which we question.

Despite that fact that Susan and Laura believe that it is impossible to change student attitudes towards work, these attitudes can be changed. As Hegel (1977) said, when change is at a self-conscious level, it is possible that there may be change in action. Internal change becomes part of the external world when self-consciousness comes into expression. There must be an embracing of identity which goes beyond involvement with only the productive activities in the workplace. When workers are given the opportunity to share in the emergence of each moment, change will occur. In business education classrooms, change cannot emerge from instruction based upon established practices and procedures.

As with everything else, the workplace is a whole not disparate parts with neither relatedness nor meaning. Looking beyond immediate predefined goals of the workplace reveals possibilities beyond work as an isolated act. Wholeness in the workplace requires complete participation to reveal the richness and variety which make up oneness. Workers will naturally be encompassed into a workplace which does not demand that they conform to preset structures and designs.

The social consciousness of workers can be linked to the mode of production and lead to the emergence of self-consciousness. To come to the experience of being ourselves, it is necessary to release our dependency on external structures and situations. When previous perceptions are replaced with new meaningful experiences, a movement from the dependency upon externals to a place of change brings newness in work.

With the realization that through work we are able to become self-conscious individuals, we are able to go beyond taken-for-granted. There are no solutions to the questions that we ask. There is no grand design for goals and achievement, but there is a process of discussion and asking more questions. From that process, necessary transformation will emerge among individuals who understand each other. The development of self-consciousness fosters a new sense of being that focuses on the individual and brings with it the characteristics of society.

This new relationship between individuals generates connective substance between the act of work, the action in work, and active work. Work includes all activities in which we engage ourselves, both manual and intellectual. Whatever the circumstance, work is any activity which occupies our time. Life emerges everyday from active work and from active work life derives personal meaning and value.

The perceptions of work of the participants in this study indicated the notion of work presented in business education classes narrows the development of self-consciousness. The participants want to be actively involved in the workplace. They do not like being told when and how to do things. In the controlled workplace, the absence of the inner being of workers misses the essential ingredients of worker satisfaction and blocks the emergence of self-consciousness.

It is possible to change the taken-for-granted hierarchical structure of the workplace. The dichotomy in perceptions of work offer a possible beginning for alternative ways of presenting work in business education curriculum. Play or fun (the activity separated from work) can be recognized as a legitimate human activity. It is not necessary to teach a business ethic that separates work from play or fun.

The efforts of a study such as this are a way of recovering and retaining a more distinctively pedagogical form of practice in business education classrooms. With curriculum that does not diminish self-consciousness, students become more than marketable products for "out there." Therefore, it is the responsibility of business education curriculum and teachers to develop programs that provide for the emergence and continual development of self-consciousness.

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APPENDICES

APPENDIX A
STUDENT CONSENT FORMS

THE UNIVERSITY OF ALBERTA
BUSINESS EDUCATION RESEARCH PROJECT

March 12, 1986

Dear Parent or Guardian:

I am a graduate student at the University of Alberta and I am conducting research for my Doctor of Philosophy degree at Riverview Composite High School. I am searching for a definition of work in business education classrooms, from the perspective of students and teachers.

During this time I will interview two business education teachers and hopefully eight students to determine their definitions of work. The interviews will be tape recorded to provide an accurate statement of what is said. The tapes will not be accessible to anyone other than myself. Please be assured that the anonymity of the participants and the confidentiality of statements made will be maintained. Any published reports will not name the school or the participants. This study is in no way an evaluation of the students, teachers, or school.

Being a participant in this study is completely voluntary and students may withdraw at any time. Two or three interviews will be conducted with each student, likely during a spare period. Interviews will last from 15 to 30 minutes. Student academic progress and achievement should not be affected by this study.

Thank you very much for your time and consideration. If you agree with your child's participation in this study, please sign the attached consent form and have it returned to me. My receipt of your approval is necessary before I begin the student interviews. If you have any further questions, please contact me at 432-5769 during the day or 437-5537 in the evening.

Sincerely yours,

Gerald McConaghy

THE UNIVERSITY OF ALBERTA
BUSINESS EDUCATION RESEARCH PROJECT

I have read the summary statement of the research to be conducted by Gerald McConaghy and understand interviews to determine a definition of work will be conducted and tape recorded. Involvement in this research is strictly voluntary and participants may withdraw at any time. Anonymity and confidentiality will be maintained and participation will not impair academic progress and achievement during the research or in any subsequent published reports.

I hereby grant permission for _____ to
participate in this research.

_____ Date

APPENDIX B
SAMPLE QUESTIONS DISCUSSED WITH STUDENTS

APPENDIX B

1. What does the word "work" mean to you?
2. Where would you say you got these ideas about work?
3. What kinds of things would you call work?
4. What makes something work?
5. Do you have a job?
6. Are there differences between your job outside of school and what you do in the classroom?
7. How would you describe job dissatisfaction?
8. Where did you learn about job dissatisfaction?

APPENDIX C
SAMPLE RECONSTRUCTED CONVERSATION
WITH SUSAN

Note: The First Reflections served as a basis for ontological pointings.

APPENDIX C

DISCUSSION WITH SUSAN

The following is an excerpt discussion with Susan which took place in the last month of the research period. This was our third of four taped interviews. The initial "G" indicates my comments and the initial "S" indicates Susan's comments.

First Reflection

G: Susan, from our previous discussion we have gained a sense of understanding of your perceptions of work.

S: Oh! (Laughs). What work is in business education.

G: Could you say what work in business education means to you?

S: If I'm talking about work to students I'm talking about secretarial type positions or clerical positions. I guess I usually talk about the types of jobs they would be doing, what they can expect out there. Ideas about the word processing, dicta, and shorthand usage. I guess it's a little of everything that we talk about.

*Work in senior classes?
preparation for "exit there"
- importance of the material
- isolation*

G: In our earlier conversations you mentioned that work is something not necessarily pleasureable. You used the example that you do not come to work, you come to school. What impact do you think this has upon what you say to students about work?

S: It does influence what I say because when we get into our little gab sessions every-now-and-then, I do stress the fact that it is important that you enjoy what you're doing, whether it's the work aspect. The term "work" again. Like I said, I always think of it after our several discussions that work is not necessarily fun. So when I talk about work with the kids, I "want" to get across to them

*Personal perceptions of work influence what is presented to students.
Questioning taken for granted.
- involvement in process of change*

too, that it should be something that you enjoy doing. Trying to get away from "This is a drag!"

*Importance of enjoying work
Avoid unpleasant work and attitudes*

G: We also discussed that in business education we are to present business attitudes and standards. Would you say that these attitudes and standards are comparable to your expectations of students?

S: I think so. As far as expecting the kids to do well on their jobs, I tend to be a little bit of a perfectionist. I think that is what business expects too. That's what they say. 'There's so many kids or people that are out there looking for jobs, we're going to take the best we can get.' So this is what I keep telling the kids too. 'You have to be good or you won't last.' There are too many people who ware out there that are willing to try and are willing to do a good job. Business is not going to fool around.

Personal expectations similar to business

*Business takes "the best."
(What is "the best?")*

G: Do you base your standards and expectations on what you think business wants?

S: My own standards are quite high. What I expect of myself, I expect of someone else. When I'm doing something, I want to take pride in it, whatever little job I've given myself. Sometimes I get to the point where I say 'Forget it!' But most of the time if it is a job worth doing, then it is worth doing well. I tell my kids at home that. I tell my kids at school that. I try to get across to them if you're going to do something, why not do it well? Why not do it right?

*Take pride in everything you do.
- personal, more involvement*

Protestant ethic

G: What happens if you do not like what you have to do?

S: Well, if it is something that I have to do, then it has to be done. I guess with these things I procrastinate. I will leave it until such time that I finally say 'Well I guess I better do it.' Then sometimes it will be the other way around. My mother always said do the rotten job first and then everything else is easy after that. Every now and then this little bird comes and says 'Think about what Mom said.'

Importance of parental attitudes

G: You see school as a social process and see no value in rote learning. Do you have any difficulty presenting business expectations in your classes?

S: Definitely. We've talking about this before. I know the kids should have the attitude of being on time and everything else. Yet sometimes I get really lazy about it personally. And then I feel guilty about it. That's an attitude I would like the kids to have, but if I start slacking off, I'm not the role model I should be. Then they do it too, and I feel guilty about it. Every-now-and-then it's read the riot act. (Laughs). Yes, I do. Do as I ask you to do, don't necessarily do as I do.

*Internal conflict = guilt
- internal conflict is deep
Does not always present business model.
Double standard*

G: You mentioned that you feel guilty. Can you describe what you mean by that?

S: Sometimes I don't feel I do as good a job as I can. I know quite often I'll do something and I'll think I could have done a better job. I tend to slack off. I start taking the kids for granted, assuming that they know things and giving them jobs to do and realizing this isn't the group that I taught this to. They don't know what I'm talking about.

G: You call that being lazy?

S: Yes. If I were better prepared, had really gone through and thought about it thoroughly, that probably wouldn't have happened. (Pause). It might not have happened. I think it is my fault, and I guilt trip every-now-and-then. (Laughs). Hey, I'm a mother! I'm used to these guilt trips. Being a mother you guilt trip. I get it from my mom. She always guilt trips. You learn a lot of things like that from your mother. And you tend to do the same things that she does.

Importance of parents

G: I see. How much do you think our attitudes and actions affect students in our classes?

S: (Pause). Well, on some kids I don't think we'll have much impact at all as we don't see them enough. If I look at my Typing 10 that I have for three credits, I see them three times a week.

Limited impact on students in large classes.

Where you have 35 kids in a class, you don't get to know them. I think there is more to teaching than just giving them information and having them do jobs. I really do. To me teaching has to be with the kid as a whole. You know, take interest in what they're doing. Are they playing baseball? What kind of music do they like? I find that with the smaller class, I can do that. With Typing 30, we are family! It gets to that point. We can't get that rapport with large classes. And then with a lot of kids, this is my second or third year that they have taken something from me. So it is like we are a little family. It is the social thing. I think we learn a lot more in that context about how to get along with each other than perhaps the skill level that we'd like to build up. They have gained skills as there is no way that they could have done these jobs at the beginning of the year. They have learned something, but individually they have grown a lot. That is great. I think that is the way it should be.

Teaching is multi-dimensional.

Importance of recognizing the complete person.

Smaller classes have family atmosphere.

G: In our last interview and today, you mentioned that with so many people looking for jobs, employers hire the best person for the job. What do you tell students employers will be looking for?

S: Once again, someone that is good at skills. Business keeps telling us over and over again, give them grammar skills and spelling skills. That's the thing students have problems with. And just someone who cares about what they do. As far as the grammar skills and spelling, I don't know how we're ever going to get around that. Whether that's just a complaint as business feels they have to complain about something and that's a good thing to look at. Maybe the kids really have gone down hill that much. I think they have in that. I don't know if I mentioned it before, but 15-20 years ago when girls were in school, they either became a teacher, a nurse, a secretary, or you got married. Worked as a waitress or something like that. It was the nurse, the secretary, the teacher that were the top academic group. Those were the ones that were really interested in things like that. So 15-20 years ago,

Employers want skills - spelling, grammar

*"Right" attitude
Skills = success*

Maybe business has to complain about something.

Gender dictated career choices.

business was getting the top academic kids. And now that is no longer true. The kids have got so many choices that we are no longer getting the calibre of student that we were getting then.

Change in level and ability of students -

G: Business continually states that students do not meet their needs. Do you know what it is that business wants?

S: Specifically I don't know. I can't see how they can talk about spelling and grammar in that they aren't giving students the material to work with. So often when material is given to them in rough draft they will go ahead and type words. They will not look at content. They'll just type whatever is there. The words are spelled correctly, but if you read the context of the sentence, forget it. You is a common one. The word should have been your. So those are the type of things I think they are talking about. I can't see how they can talk about grammar and spelling in that they aren't giving the students the material to work with.

Uncertain of business expectations.

Students do not think and make decisions - accept what is presented to them. - separation of self and what is being worked with.

G: Do you think the problem might lie deeper than that? Might it be that jobs don't give people anything so they don't put much of themselves into their jobs?

S: It could be. (Dubious). I hate to think that is really happening. I would think that the kids are going into something that is a little bit challenging, allowing them to think. I don't know. Maybe it is like I say. Maybe it is the calibre of students that we're getting and sending out. I don't know. I don't think so. I hate to think that.

Problems in business due to calibre of student - lower achievers do not readily accept business goals and expectations (learning to labour)

Serial

G: Are students criticized for not having business attitudes?

S: I don't think it is any different than it has been for awhile. Absenteeism is absenteeism and it has been going on everywhere. Everybody needs a mental health break or something. I don't know if attitudes are any different that they have been in the past. If we were like Japan, everybody

Attitudes towards work have not changed.

wants to work on their day off. The attitude is completely different. Ours, forget it.

G: Another thing we talked about was the different rules for workers and management.

S: Yes. I guess most of the time we accept that. There is always someone up there that has got a little more power than you. Every-now-and-then you say 'Hold on here, That's not right.' And you dig in your heels and say 'Just a minute. What about me?' We do, every-now-and-then. I think most of the time we just accept it because from day one there's always been someone that's been able to tell you what to do, has always had a little bit more power, more strength than you have. It's something that you accept.

Acceptance of hierarchical structure.

Sometimes exert own influence and being.

APPENDIX D
PARTICIPANTS' REFLECTIONS ON
THE RESEARCH

APPENDIX D

When I asked Susan what it like to be a participant in qualitative research she replied:

Well we have talked about this before. I think it is really neat because a lot of those things that we have gone through, I never sat down and really thought about until this time. You'd ask me these silly little questions and then we'd talk about it. All of a sudden these little lights would go on. "Hey! Wow! That's what it is." It's made me think a lot about different things. Some things I probably knew all along, but never bothered to think really think about. But with us talking about work and what we're doing, and socializing generally made me stop and think. I think that is excellent. It has helped me as well.

For her, the uncertainty of clearly defined research questions was a concern.

I thought, Gerry what have you gotten yourself into. It seemed like it was sooo brooaad. I didn't know exactly where you were heading. You didn't know where you were heading either. [Laughs]. I was the guinea pig.

She commented that we narrowed our discussions as the research evolved.

We have narrowed it down considerably from what we had thought originally. I can see it going that way, being a lot more specific.

She thought that my presence as a participant-observer in her class was beneficial to herself and the students.

That was great that you felt comfortable enough that you could help the girls. They thought that was great. And the other thing was them inviting you out for dinner. I think that was nice. I know they felt uncomfortable with you being here.

I asked how she felt about answering so many questions and sometimes pushing for deeper understanding.

All of a sudden it made me think. Now that's threatening. [Laughs]. Somedays that's very threatening. Nowhere did I feel uncomfortable about it or feel that the questions were such that they were making me uncomfortable.

My presence did have some impact upon her teaching.

I was a little bit more conscious of what I said. I think maybe it make me think of the things you were looking at. But other than that, as far as my teaching style is concerned, I'm used to have people around.

When I asked Laura what it was like to be a participant in qualitative research she replied,

I didn't even notice that you were here, so it wasn't any different. Really, except the odd time it was nice to get your opinion of what I was doing. I appreciated that because we're all alone. We never know for sure how we are doing.

I asked how she felt about answering so many questions and sometimes pushing for deeper understanding.

Well, some questions were difficult to answer. You think about three things when you say something and you're not sure what to zero in on.

Laura remarked that it was non-threatening to be observed and interviewed. She was uncertain of the purpose of my research.

I'm not all that sure what you were here for. You were here to do research, I realize that. You were doing it on what we're teaching about work in the classroom. I try to prepare them for the real world. Are you trying to support that we do teach realistic things in school?

From my preliminary interpretation of the data I explained it appeared that students have certain perceptions of work, business has specific expectations of students and teachers are somewhere in between the two. She replied,

I think we have to be in the middle in trying to take students and make them realize what the business world wants from them. I don't know if we always succeed.

APPENDIX E
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My employment career began with "exact" involvement in the business world where I was comfortable with the certainty of balancing ledgers, journals, and accounts. At the same time, I had a knowing feeling that something within me was not being challenged, but thought "So what?" As this knowing increased, I thought more education would fill the void I was experiencing, so I received a diploma in Business Administration. In my next two jobs I saw people who seemed to be satisfied with their jobs and I believed that if I worked hard I could achieve what I admired in them. By working hard I advanced to the position of Assistant Supervisor where I ironically found I had to do as I was told more than I expected.

To further my advancement within the organization I enrolled in a professional accounting program. However, I was dissatisfied with having to complete this correspondence type program and arranged with my employer to substitute a university program in business. At university my interests and inner being were challenged by an English course, not business courses. Therefore, I decided to combine my interests, teach business education, and transferred to the Faculty of Education.

I began my teaching career in a school with five other "rookie" teachers and numerous experienced teachers. I was able to discuss my concerns about teaching with beginning teachers and with experienced teachers who had many stories to tell. I was an active member of the business education specialist council and found the highlight of my day was talking to an adult on the telephone, usually about something other than the classroom.

During the five years I was a classroom teacher, I knew there was something more going on in classrooms than was addressed by the curriculum. I was searching for truth beyond facts and rules and I realized I was attempting to provide students with self-recognition beyond the curriculum. With these uncertainties, I decided to return to university.

Upon entering the Master of Education program, one of the first courses I took was with Dr. Aoki. I experienced new ways of looking at my thoughts and challenged many taken-for-granted. There was continual personal involvement in asking many questions and attempting to understand that answers mean asking more questions. In a thesis one way of addressing these questions is through qualitative research. However, I was not ready to attempt qualitative research as I felt it was necessary to make a clearly identifiable, practical contribution to business education. When analyzing the responses to my questionnaire, I frequently reached a certain point where I found it difficult to continue the quantitative analysis. Again, I knew there was more to curriculum than facts and laws.

During the process of completing my Master's program, being a full-time sessional lecturer and co-authoring a typewriting textbook, I became ill. I had a problem with deficiency of neutrophil cells in my blood. I was continually tired and had little energy. Consequently, I learned the importance of listening to the internal speaking of my body.

In the Doctor of Philosophy program I enrolled in courses that encouraged exciting things such as reflection, asking deeper questions, and qualitative research. My thoughts were continually being pushed and there were even more challenges to what I had previously taken-for-granted. I realized the importance of "letting go" to permit things to reveal themselves. Through the writings of people such as Terkel (1974) and Weizenbaum (1976), I saw the impact of technology upon the workplace and education. I took a "new" look at business education and asked "What are we really doing in business education classrooms"? With these new-found questions, I was still searching for answers and I was unable to clearly articulate my thesis topic. I seemed to be grasping for the meaning of life.

Initially thoughts concerning my dissertation were not written in my personal journal. It seemed that I had two distinct parts in my life and I felt a need to keep personal thoughts separate from my dissertation. In my new journal I recorded ideas and concepts related to my dissertation. I attempted to organize this journal according to headings such as curriculum, work, and interpretation.

I was intrigued by qualitative research and I was uncertain of what questions to ask to determine the perceptions of the participants towards work. Questions I asked focused on what business education teachers teach about work and what knowledge about work actually gets into the classroom. With these questions I sensed emergence of connection with my dissertation which I did not have in my previous quantitative research. I wanted the participant's perceptions of work to provide a description of what work was to them in their own words. Then I wanted to go beyond description to interpret a deeper context of meaning. From these perceptions, generalizations or themes could be extracted and deeper interpretation developed.

I began to see a closer relationship between the theory in my dissertation and practice. I sensed two aspects of work - ontological and epistemological. The ontological aspect considered "being at work" and the epistemological aspect considered "teaching about work." Perhaps considerations of a "working being" are not present in business education programs and classrooms. I began to perceive work as discussed by Hegel (1977). For him, work is a human activity through which we are able to become both in and for self. Through work we become conscious of who we are and conscious of the possibility of our freedom and from freedom comes the possibility of self-consciousness.

Ongoing questioning and looking at what is within the questions asked was part of the process of looking for truth behind the taken-for-granted and accepted facts. Questions such as "What is it that I am attempting to do"? "What determines

what is accepted as knowledge"?; and "How is accepted knowledge presented to students"? were repeatedly asked. I was searching for an ontological grounding for curriculum which would be more than a linear approach.

I had not yet connected my dissertation with itself. Parts remained separate from the whole. I knew there was more to do than simply place things in an orderly, enforced structure. Rather, it was having things within each other, moving towards connection and liberation. Ongoing questions at this level asked "How do I change?"; Can I move my study out of itself and have it return to itself in self-consciousness?"; and "How is connection made between Hegel and the participants?" I realized that the bridge between Hegel and the participants was in fact in place and it was up to me to attempt to reveal the connection.

On one hand, I seemed to be wanting to push things to an end. I sought something concrete with which I could identify. On the other hand, I saw that things would evolve as I deepened myself in my dissertation. A spiral effect broadened and increased my awareness of moving beyond and going deeper. A movement beyond self to increased awareness of the other was centered in Heidegger's (1977) "Dasein" or what it is to be in-the-world.

Recognition of the importance of the language used helped me express what I was attempting to say, that is really say with responsibility. For example, using "my" is limiting and possessive. "My" does not require responsibility for self and others. The intent is to write with an invitation for reader involvement and interpretation.

Within the hermeneutical process, my attempts at writing could not clearly present the split in perceptions of work between Hegel and the participants. Things did not fit into established categories and it became increasingly evident that categories were not appropriate. However, patterns that encouraged open-endedness seemed to be developing. I found myself seeking fewer answers to my questions. I was finally accepting the research process, the writing process, and all things as parts of a building process. Writing and language became the building of my dissertation from related parts.

Further, I was beginning to see that self and other are essential moments of the same process. This overcoming otherness is part of a dialectical relationship where reality and experience are the same. I was coming to understand work as being rather than doing. Understanding for Ricoeur (1977) is not concerned with grasping facts, but with apprehending possibilities. Ongoing growth and questioning encouraged ideas as possibilities of connection with wholeness. Contradictions and opposites became part of the building process of my study.

Recognition of the moment as something which extends beyond itself helped me to show the connection between self and other. The moment is part of the greater whole and this is the basis of life and history. For Heidegger (1977), unconcealment occurs in the moment. Unconcealment of self contains

unconcealment of other and results in what Hegel identified as change. He said change is an internal activity.

Internal change, as change in thought, necessitates an action of bringing self to a place of new direction. From this place of new direction I recognized ends as beginnings and from these beginnings, where I am, the whole takes form. For example, in my dissertation the completion of data gathering was the beginning of interpretation. Beginnings are a time for going back and forward at the same time, moving towards the native place of truth and oneness.

I found that I could no longer clearly identify which journal I should be writing in - personal or dissertation. As both journals were now telling the same story, I stopped writing in my dissertation journal. In my personal journal I was committed to the inner speaking expressed through writing. I was engaged in the struggle of trying to present the truth of self in its own being.

Writing in one journal exemplified there is only one which applies to everything. Everything is known within the one. Knowing does not make the journey to the one easy or natural. It is equally difficult for everyone. Being one is knowing, at least at times, that we have the responsibility to bring the moment into action. It is a giving action, not merely reacting. For me, it was a move from acting to action. Action with oneness is finite, without boundaries or edges where the parts and the whole are the same.

The search for the speaking of the inner self, the voice of the one, was guided by hermeneutics of Gadamer (1976), Smith (1983), and Carson (1984). The difficulty of expression through language continually led me to look deeper to reveal what was really being expressed. Deeper speaking is the expression and realization of who we are. Gadamer wrote of language as more than uncovering; language is bringing newness to truth.

I had come to see truth as passing beyond understanding to self-conscious thought and action. In self-conscious thought we realize we are present in everything that we do and everything has meaning for us. This is a moment which contains the essence of everything and goals of efficiency and productivity become less important and trust is generated out of itself.

With this theoretical background I continued to see work as an expression of being. Being is present in the workplace and needs to be expressed through everyday action, of which work as employment happens to be an integral part, we are able to express our being. As Mills (1973) stated, work must develop self as well as skills. We can reduce fragmentation in our lives by not being detached from our products of work. Work must fulfill spiritual and economic needs.

As Hegel (1977) tells us, there are in fact two moments in work - the conscious and self-conscious. Consciousness and self-consciousness are neither

opposites nor do they exist in isolation of each other. Each is present in the other and being aware of both at the same time allows true emergence of oneness.

My writing still does not seem enriched enough to present the essence of presence of what I am attempting to say. My dissertation is not a clear illustration of the dialectic, but it is an attempt to show it is part of a process. I returned to the beginning of the dialectical process, but not with the same beginning. Having been to the end and going back to the beginning, I am able to converse with my dissertation in a new way. With each new beginning, it is possible to overcome some of the difficulties encountered in the process. Going back is difficult, but the dialectic is given new form. I am becoming more settled with accepting that which presents itself is incomplete and evolving to its oneness and fullness. A dialectic is present and it gives a better understanding of all aspects of a situation.

I have come to a progressive realization that truth as spirit or reason is present in everything. Our world is a continual process of self-development. Each stage of self-development dialectically includes earlier stages - none is wholly superseded, but has its proper place as a meaningful moment in the wholeness of life.