Vocational education revisited:

the potential value of cultural education in post-secondary schooling

A quantitative analysis of the perceived value of (cultural) education by students engaged in Dutch vocational education

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ABSTRACT

A substantial amount of studies have researched the value of culture or the potential value of cultural education within the social or educational environment. In general, these studies are focused on the more pedagogical and social implications of cultural education when implemented in primary and secondary education, and seem to neglect the relevance of cultural education in post-secondary schooling. As a result of future technological developments, our fast changing society will have a great influence on the future labour market, involving severe implications for the occupational future of students engaged in post-secondary vocational education. This is why the changes that will occur on the job market have reopened the educational debate on the content of the curriculum and on the way of measuring competencies in vocational education; over the past years, a whole new approach to vocational education is being considered by several agencies. This study extents previous research and the on-going educational and cultural dialogue by investigating the perception of students engaged in vocational education in Rotterdam.

The purpose in this study is to find out how students of vocational education assess the value of cultural education and how they perceive its meaning within their social and educational environment, taking their future job opportunities into account. A quantitative strategy was chosen to measure students' cultural self-awareness and examine the perception of their education, their future job opportunities and the potential value of cultural education. Data was gathered at the Port and Logistics department of the Shipping and Transportation School, where 74 students were asked to fill in a questionnaire.

Results show that the more culturally active students hold a more pessimistic view of their future job perspective, but also seem to be more satisfied with their education oriented on or set against future employment. Moreover, the more culturally active students perceive their educational environment as more supportive and think of their social environment as being more influential than students who are less culturally active. At the end of this study, the theoretical implications, as well as restrictions and directions for future research are offered.

Keywords: _cultural education, vocational education, perception, students,_
 future labour market

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1. Introduction

Within the educational system, vocational education represents a post-secondary educational training that provides practical experience and training in a particular occupational field such as welfare, agriculture, home economics, technique, or industry. In the Netherlands, more than half a million students spread across 65 overarching educational organizations are engaged in this type of post-secondary vocational education[1,2]. Over the last years, Dutch vocational education has been changing rapidly. Developments in light of globalization and modernization of future jobs and occupations demand a different approach to vocational education, and have led to the qualification framework of Dutch vocational education being subject to extensive reconstruction: the new framework is based on a more competency-based learning[3] to meet society's need for modern and flexible employees (Bussemaker, 2016a). Focusing on competency-based learning involves providing students with the required skills and attitudes that are needed in the workplace, and creates students who are equipped and competent for particular jobs and professions.

The Dutch students who engage in vocational education are around the age of 16 years old, thus apart from its educational (and occupational) responsibility, vocational education also has a crucial part to play in preparing students to become responsible citizens and assisting them in shaping their own identity in a rapidly changing society. The website of the Dutch vocational education council[4] specifies three main qualification requirements of vocational education: (1) students should be trained for a profession in a particular occupational field, (2) students should be prepared for further education and (3) students should be prepared for responsible citizenship in society (Mbo Raad, 2016).

Especially the first and last requirements make clear why vocational education focuses on serving as a practical training that prepares students for their future employment. At the same time, technological developments taking place over the next ten to twenty years can make several occupations (hence, particular educational trainings) superfluous through the computerization, or even robotization, of job tasks. In a speech delivered at the opening of the academic year of vocational education on September 8, 2015, Minister of Education, Culture and Science, Jet Bussemaker, pleaded for a more responsive vocational education.

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[1] In Dutch referred to as *Middelbaar Beroepsonderwijs (mbo),* but in this thesis I will refer to this type

[2] Information retrieved from the webpage "Middelbaar beroepsonderwijs (mbo)", of Dutch Centre of Expertise in Cultural Education and Amateur Art (Landelijk Kennisinstituut Cultuureducatie en Amateurkunst): http://www.lkca.nl/middelbaar-beroepsonderwijs.

[3] In Dutch referred to as *beroepspraktijkvorming (bpv).*

[4] In Dutch referred to as *Mbo Raad.*

Minister Bussemaker acknowledged technological developments as a threat to the occupations for which vocational education at levels 2 and 3[5] prepares the students.

When students are in a life stage in which identity building and finding their position in society are of great importance but, at the same time, their occupational future might be insecure because of contemporary (technological) developments, cultural education can provide for a fruitful and worthwhile addition to the existing curriculum. Cultural education is a multidisciplinary type of education and can be described as general education in the arts. This stretches from classical music or theatre courses to film classes, cultural philosophy to cultural heritage, and includes media education and training in 21st century skills (i.e. learning skills, literacy skills and life skills that are particularly relevant in our information-based economy). Therefore, cultural education has the ability to contribute to a student's personal development (i.e. in the form of identity building or the training of social skills) and can stimulate students to start thinking about their future labour market perspective and affect their attitude towards future employment.

The purpose in this study is to find out how students of vocational education assess the value of cultural education and how they perceive its meaning within their social and educational environment, taking their future job opportunities into account. The guiding research question throughout this research will be as follows: *How is the value of cultural education perceived by students engaged in vocational education, and how does this relate to their general assessment of their education and their future labour market opportunities?* During the study, the focus will be threefold: (1) what it means to engage in a practical training focused on preparing for a specific craftsmanship or occupation, considering an insecure and unpredictable future labour market, (2) what role 21st century skills play in this type of education and how these skills might be of importance for their future employment and (3) how (cultural) education influences the process of identity building and shaping students' social environment, considering the their future labour market perspective.

Dutch vocational education does not offer cultural education routinely, but there are definitely opportunities for this type of education. The Centre of Expertise for Cultural Education Rotterdam (KCR) aims to build bridges between culture and art organizations and educational institutions in Rotterdam. Their ambition is to get children and young adults living in Rotterdam in touch with cultural education. KCR is subsidized by the city council of Rotterdam, and has gained substantive and methodical expertise over the last twenty-five years. The Centre offers advice, guidance and professionalization and tries to inspire and

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[5] In the Netherlands, vocational education is divided into four levels: *mbo-1* (education on entry-level, meant for young people without any diploma or training), *mbo-2* (basic vocational training), *mbo-3* (elementary management training), *mbo-4* (specialized training that can be followed after finishing *mbo-3*).

motivate educational and cultural institutions as well as policy makers and directors. The purpose of this research is to contribute to the core values determined by KCR: the development of children, creative teamwork between artists and teachers and cultural education being sustainably anchored into the curriculum of schools. Furthermore, this scientific research on the opportunities for cultural education in vocational education in Rotterdam will contribute to the Centre's methodological expertise.

In the next chapter, a literature study will be conducted; existing theories will be connected and ideas on the value of cultural education will be interpreted. In chapter three, the research strategy and design will be explained and the data obtained from empirical research carried out in a vocational education school in Rotterdam will be analysed. The results of this analysis will be presented and interpreted in the fourth chapter. In the concluding chapter, the research questions will be answered, the theory and methodology used will be evaluated and a recapitulation of the study will be presented.

Since little research has been conducted on the potential value of cultural education in vocational schooling in Rotterdam, this research will be of an exploratory and pioneering nature. The aim of this study is to provide the Centre of Expertise for Cultural Education Rotterdam (and other relevant actors) with guidance on the prospects of cultural education in vocational education and to gain knowledge on what cultural education means to vocational education students. The outcomes of this research could subsequently be of value as policy recommendations.

2. Theory

In this thesis, I will partly rely on Theisje Van Dorsten's (2015) view on cultural education and her belief that cultural education "has the potential to make children aware of who they are, as individuals, as part of a social and cultural collective and as members of the human species" (p. 15). Where Van Dorsten's study focuses on the value of cultural education for the personal development of children in the age of 4 to 10 years old, in this study I would like to focus on the development that takes place in the early adulthood of students of vocational education. Van Dorsten's research on culture, education, and the development of metacognition in early and middle childhood was part of the project 'Cultuur in de Spiegel' (Culture in the Mirror); a four year research study led by Barend Van Heusden, the aim of which was to develop a theoretical and curriculum framework for a continuous learning curriculum for cultural education (Van Heusden, 2010, p. 8). In this study, cultural education was associated with research on culture as cognition, and in this research was assumed that cultural education concerns the cultural (self) awareness of students (Van Heusden, 2010, p. 17). Van Heusden's theory on cultural education will play a role in the definition of cultural education as will be presented this study, and will be employed further in this chapter.

To create a full understanding of the concepts studied in this research, this chapter will elaborate on several theories supporting different views on (cultural) education and learning abilities of young people between the ages of 16 and 24 years old. This will immediately show the empirical gap from which the research question for this study emerged: *How is the value of cultural education perceived by students engaged in vocational education, and how does this relate to their general assessment of their education and their future labour market opportunities?*

First, I will elaborate on the current state of Dutch policy concerning the curriculum of vocational education; limitations and restrictions of the curriculum will become apparent and current struggles with respect to future technological developments will be indicated. Then, I will expand on Rotterdam's social agenda for 2030, which will be useful to reflect upon educational theories within the scope of the city. Thirdly, I will elaborate on the meaning of cultural education and vocational education, followed by several theories on the importance of cultural education within the schooling system. While introducing these theories, I will also set forth why these particular theories on cultural education will be valuable for this study. Moreover, by discussing several theories on the subject of age, I will explain why the age period that vocational schooling students are in is significant in this study. I will conclude this chapter with a short introduction of this study's methodology, which I will elaborate upon further in the next chapter.

2.1 Dutch vocational education: cultural policy & curriculum

In 2015, the platform 'Onderwijs2032' (Education2032) conducted a public dialogue commissioned by Secretary of Education Sander Dekker. This dialogue was focused on the content of primary and secondary education, and the aim was to obtain insights about the general knowledge and skills that students should have considering the (future) developments in society. Various parties, such as students, teachers, principals, administrators, parents and business representatives of social and cultural institutions, participated in the dialogue.

The determined goals and vision of the platform 'Onderwijs2032' were presented in the final recommendation letter to the Ministry of Education, Culture and Science on January 23, 2016. Although these policy recommendations focus on primary and secondary education, they will play a guiding role throughout this research because the policy recommendations offer an encompassing and overarching view on important factors within the Dutch educational system. Later that year, on November 23, 2016, Minister Bussemaker published a letter directed to the House of Representatives. In this letter, she illustrated the current state of the national cultural education policy and stated that secondary vocational education should get more attention in the next period (Bussemaker, 2016b).

As stated in the recommendations, future accents in education should include language proficiency in Dutch and English, numeracy skills, digital literacy, citizenship, a broad knowledge of the world and other transcending skills (Platform Onderwijs2032, 2016). Surprisingly, accents on cultural awareness or cultural identity are not mentioned in these recommendations. In the remainder of the literature study presented in this chapter, I will assess if and why cultural education should be included from an educational policy recommendation such as the one presented by 'Onderwijs2032'.

2.2 Rotterdam's social agenda for 2030

Apart from the national-oriented policy recommendations of Platform 'Onderwijs2032', this study will also focus on the social agenda of the city of Rotterdam for 2030. A broad range of professionals, civil servants and civilians involved in the social future of the city of Rotterdam and its inhabitants worked together to develop the social agenda called 'Vol Vermogen' ('Full Capacity'). In this social agenda, trends in culture and education are identified and evaluated by means of a characterization of the city of Rotterdam. Multiple future scenarios regarding the social developments in Rotterdam over the upcoming years are sketched and in the end, ambitions and recommendations are expressed.

These recommendations are articulated by describing the contribution of cultural education to the development of children and young people into balanced adults and provide them with tools to find a place in a rapidly changing society. The many possible forms of

cultural education are described as visual arts, dance, drama, music, media, and literature. According to the social agenda, these are just a few of the many possibilities that cultural education offers. Moreover, the social agenda acknowledges cultural education as being beneficial for Rotterdam as a city because cultural education has the ability to facilitate and empower an engaged, inviting and appealing community. Because the empirical research of this study will take place in a vocational education school situated in Rotterdam, this social agenda is very helpful to reflect upon educational theories while taking the unique city of Rotterdam as study frame.

2.3 Cultural education

Although culture can be conceived as a concept with different meanings, Van Heusden (2012) states that culture always includes a form of behaviour. In his essay on cultural education, Van Heusden (2012) differentiates between four different levels (including 'level-zero' as the most general underlying definition of culture) within the meaning of culture:

(0)   culture as behaviour

(1)   culture as learned behaviour, including all behaviour that is not inherited

(2)   'culture-in-the-broadest-sense', meaning culture as intentional behaviour (includes everything people say and do)

(3)   'culture-in-limited-sense', meaning culture as reflection (including the news, art, history, religion, literature, philosophy)

(4)   culture as art (including music, theatre, literature, visual art, film)

In this thesis, the definition of cultural education will be structured as a combination of these different levels of meaning that Van Heusden uses to define the meaning of culture. *Cultural education can be seen as an interdisciplinary type of education in culture as a form of art (4) that creates reflective behaviour (3), and has the purpose to affect a student's learned and intentional behaviour (1 & 2).*

Just like any other type of research in the field of culture and arts, analysing cultural education encounters the problem of legitimacy. Van Heusden (2012) states that in the last couple of years, there is a strong need from the government for a legitimization of cultural policy and the financial effort that is made in support of arts and cultural education (p. 4). Van Heusden (2012) points out that: "Because the government is adopting an 'evidence-based' policy, more and more studies focused on the impact of arts and cultural education are conducted" (p. 4). The 'evidence-based' policy Van Heusden refers to the competency-based education system that Minister Bussemaker wrote about in her letter to the government

emphasizing the importance of a different approach to vocational education in a modernizing and globalizing occupational environment (Bussemaker, 2016a). Where Van Heusden emphasizes the fact that policy on education and culture is increasingly dependent on scientifically substantiated evidence to legitimize its implementation, Minister Bussemaker shows that this same system of legitimation is applied in vocational education, where students' competencies are assessed by virtue of their practical and factual knowledge, neglecting the importance of personal development.

When conducting research on the effects of cultural education, especially when investigating the more abstract and cognitive effects, it is important to take a closer look at what these cognitive effects entail. Van Heusden introduces the connection between culture and cognition by describing the four basic skills of culture as cognitive competencies: (1) observing, (2) imagining, (3) conceptualizing and (4) analysing. When using these abilities, we apply different sorts of media (Van Heusden calls these *carriers*), for example our body, language, symbols or objects. We use our memory to observe and imagine the world around us, but we need language and symbols to conceptualize the world. The ability to analyse the world is even more complicated, because it requires systematic knowledge on structures. When reflecting on culture, our cultural self-awareness is addressed and the four basic skills receive an added reflexive dimension: self-observing, self-imagining, self-conceptualising and self-analysing (Van Heusden, 2010, p. Appendix 3). When conducting cultural educational research, it is especially important to determine what knowledge and which skills students should have in order to develop this cultural self-awareness. In this research, the aim is to explore to what extent this cultural self-awareness is developed amongst students engaged in vocational education, and this is why I will investigate how vocational education students perceive their education, their future job opportunities and the potential value of cultural education.

The research project 'Cultuur in de Spiegel' is of an experimental nature; a framework for cultural education is designed and experimentally implemented in collaboration with schools for primary and secondary education in the Netherlands. Children and students' behaviour was observed during class and their development of cultural consciousness was analysed. In an interview with one of the researchers, Emiel Copini, Copini stated that:

> "When a cultural self-consciousness is established successfully, young adults in the age from 14 to 23 years old are able to develop an analytical ability that makes it possible for them to experience and look at situations and manifestations at a meta- level. Possessing analytical ability has the advantage of being able to put myths and beliefs in perspective and relativize on the basis of a general theory of the human being as a cultural creator"
> (E. Copini, personal communication, April 13, 2017).

Van Heusden's approach to cultural education's cognitive effects on the development of an analytical ability (referring to the fourth and most difficult ability to analyse the world around us) is especially relevant in the case of vocational education, where the emphasis in the educational curriculum is on 'making and doing'. In vocational education, education is focused on requiring the abilities to observe, imagine and conceptualize rather than the development of analytical ability. Cultural education could be a welcome addition to the existing curriculum of 'making and doing' in vocational education, because it would contribute to students' development of the ability to analyse the world, enabling them to analyse the world by recognizing its structures and, moreover, relativizing the world by putting myths and beliefs in perspective.

2.4 Vocational education

Vocational education implies an educational training that focuses on a student's vocation. According to Stephen Bigger, the term 'vocation' in vocational education originates from the religious term 'vocation', meaning a person's (religious) 'calling' (2000, p. 135). Bigger states that the term 'vocation' as a metaphor for "the inner drive to succeed in a field" can be helpful in the labour market if it encourages the view of a job as a "commitment, involving motivation, enjoyment, fulfilment and self-esteem" (2000, p. 135). Furthermore, 'vocations', as opposed to 'successful careers', have traditionally been paid with lower salaries, relying on job satisfaction to help to retain employees (Bigger & Brown, 1999). Bigger believes that the less the tension between the students' professional and personal life, the less these students will experience stress and the greater their motivation (2000, p.131). This is why Bigger investigates whether vocational education gives sufficient attention to values and moral behaviour in ways that support students' 'vocations' and establish "informed views on issues they are likely to meet in their working lives" (2000, p. 130). Bigger addresses the need to include a moral and societal dimension in vocational education and believes that when the gap between a student's personal life and professional life is bridged, job fulfilment will be one of the main positive effects on vocational education students (Bigger, 2000).

Although Bigger refers to the inclusion of a moral dimension in vocational education as a "complex and problematic" task to achieve, he mentions role-playing and simulation in vocational courses as possible ways to encourage employee empowerment amongst students (2000, p. 136). Even though Bigger does not explicitly refer to the potentiality of cultural education, he does seem to point out the value of providing creative and cultural courses; especially for students engaged in vocational education whose future employment in a rapidly and technologically evolving society is insecure.

As mentioned earlier, in the current research I will investigate students' cultural self-awareness, by examining the perception of their education, their future job opportunities and

the potential value of cultural education, which could, as Bigger mentions, "set up situations in which consultation and collaboration are valued, people are involved in decisions, individual potential is developed and a sense of belonging is promoted" (2000, p. 136). Furthermore, cultural education could help to raise questions about why people work in the first place, and inspire students to share their views on work and what it means to 'fit a job'. Supporting students to assess the meaning of employment also requires assisting students in perceiving their employment and private life as a whole instead of two separate entities. Moreover, the skills that students acquire during their education could even be less useful when the content of employment or the job tasks change due to technological developments. When this happens, these particular occupational skills might not be as valuable. This shows that cultural education could complement the existing curriculum, in that it contributes to new insights on how to give body to future employments that require different attitudes and skills.

2.5 Spiritual, Moral, Social and Cultural education

By exploring values in the curriculum of vocational education, Bigger's theory can be seen within the tradition of Spiritual, Moral, Social and Cultural Education (SMSC Education). This term first appeared in the United Kingdom, as a recognizable term following the addition of 'cultural development' in the British Education Act of 1988. It was used more often after the creation of Ofsted in 1992 gave the Chief Inspector of School the attendant duty to report on the 'spiritual, moral, social and cultural development of students' (Peterson, Lexmond, Hallgarten, & Kerr, 2014). Peterson et al. (2014) state that, considering new developments in technology and the globalization and modernization of the labour market, "The development of new national and state-level educational curricula highlights a current concern for pupils to develop personal and social qualities akin to SMSC in order to prepare them for living and working in the modern world" (p. 7). Peterson et al. (2014) mention the example of India, where the oldest and largest exam board is engaged in prioritizing Values Education and comprehensive development (p. 8). Furthermore, in Singapore, a new educational program for Character and Citizenship Education (CCE) has been published as the most crucial unit within education in 2014 (Peterson et al., 2014, p. 8).

The examples presented above demonstrate that theories on educational programs such as SMSC education have gained a lot of attention over the last few years. Not only is the future labour market for students engaged in vocational education subject to changes, but also the collaboration between the school and family has changed over the last decennium. Schools have not only been faced with the shift from pedagogical tasks from home to school, but also with changes in the role that parents fulfil (Van Der Hoeven-Van Doornum & Laemers, 2000, p. 121), resulting in an increased involvement and responsibilities of (educational, pedagogical and occupational) tasks towards schools. Furthermore, the growing

focus on the question whether educational programs can fulfil the task of preparing students to face the challenges of living in our rapidly changing, uncertain and hypermodern society has reopened debates about the purpose and nature of schooling (Peterson et al., 2014, p. 10). These on-going debates encourage a new thinking about the relationship between academic outcomes and other dimensions of development. In Dutch vocational education, the emphasis on academic outcomes is manifested in the "evidence-based policy" (Van Heusden, 2012, p. 4): the qualification framework is focused on assessing a student's 'making and doing' and subjects this to a 'competency-based learning' to meet the demand for adaptable employees (Bussemaker, 2016a). This way of testing students is focused on 'ticking the boxes' that matter for future employment; it merely examines students' practical knowledge and skills, rather than emphasizing students' personal development and social competencies; factors that will be of increasing importance in times of an insecure and unpredictable labour market.

Whereas a 'competency-based learning' focuses on teaching students the required set of skills to create equipped and competent employees, other dimensions of development involve the more spiritual, moral, social and cultural competencies that touch upon a student's personal experience and environment. Advocates of SMSC education and other researchers acknowledge the fact that schools are the most important communities in the lives of students because this is where they spend most of their time, where they engage in friendships and feel safe to create their own sense of identity (Cleaver et al., 2005; Peterson et al., 2014). The sense of belonging that is established at schools provides a crucial space for young people to acknowledge and explore their position in the world and to approach the guidance and support of committed teachers when necessary. Before elaborating on the 'sense of being' to be developed by vocational education students, in the next section I will concentrate on the meaning of the particular age of these students, and what this might say about their assessment of cultural education, education and social environment.

Although SMSC education is mainly associated with Free Schools, the view on moral values that SMSC education propagates will be very useful in investigating the value of cultural education in vocational education. In this study, my focus will be on students engaged in vocational education and on investigating their notion on the relevance of cultural education. Cultural education's power lies in its reflexive dimension, and this is why cultural education will be most effective when applied in students' social environment; this is where they feel safe to explore their possibilities and feel free to evaluate their capabilities. Self-awareness also contributes to students' ability to attain important social skills and will help them to become aware of the unsecure labour market and their erratic position in society. I will investigate the notion of self-awareness by questioning students about the importance of education that is focused on a particular craftsmanship, the relevance of education in 21st century skills and their social environment and sense of identity.

2.6 Emerging adulthood

Cultural education might not only prove important in creating an open, safe and 'belonging' environment for students; it could also help them to give direction to their ambitions. School-to-work transition concerns a socio-economic life-changing event that emerges between around 16 and 24 years of age. This is a time when young people develop skills based on their training and education. Those particular skills will help them to become effective, flexible and productive members of modern society. Furthermore, this period also counts as a time in which the development for employability, the need to search for a job, and reflections on one's position on the current labour market takes up an important part of students' lives.

Jeffrey Arnett (2000) argues that this period can be referred to as neither adolescence nor young adulthood, because it is theoretically and empirically distinct from both. According to Arnett, this period should be called *emerging adulthood*: "Emerging adulthood is a time of life when many different directions remain possible, when little about the future has been decided for certain, when the scope of independent exploration of life's possibilities is greater for most people than it will be at any other period of the life course" (2000, p. 469). This theory concerning emerging adulthood is valuable for this research, because Arnett acknowledges the importance of culture: "Like adolescence, emerging adulthood is a period of the life course that is culturally constructed, not universal and immutable" (2000, p. 470). Even though Arnett might refer to a more anthropological sense of culture here, cultural education could be a means to break through this often-inaccessible socially and culturally constructed private space of students of this age. Arnett (2000) also emphasizes the prominence of identity formation during the period of emerging adulthood, an aspect that might prove to be an important indicator when questioning these students.

2.7 Encouraging students to participate in cultural activities

Although it might be true in many situations, Arnett's notion that *emerging adulthood* can be considered the period in a person's life where possibilities seem endless might not hold in the situation of vocational education students. These students choose for an education that is focused on getting prepared for a particular craftsmanship at the age of 16. Apart from a student's occupational future, this transformative decision can also have a great influence on students' environment and social position in society. The Dutch government seeks to encourage students to broaden their culturally constructed environment by providing vocational education students with an MBO Culture Card. The MBO Culture Card is an

initiative of CJP (Cultural Youth Passport)[6], in collaboration with JOB (Youth Organization Vocational Education)[7] and is supported by the Ministry of Education, Culture and Science.

With this discount card, Minister Bussemaker's aim is not only to encourage young people engaged in vocational education to participate in arts and culture, but the Minister also expects cultural institutions to open their doors for this particular group of young people. According to the Minister, arts and culture are indispensable for the future of vocational education students: "Especially craftsmen and –women of tomorrow's future should get the opportunity to require innovative and creative skills alongside their expert knowledge. Because not everyone gets this spoon-fed, the MBO Culture Card creates the opportunity for thousands of young people to develop these skills by getting acquainted with art and culture" (CJP, 2015). When implementing cultural education into the existing curriculum, these innovative and creative skills and knowledge will not only be geared towards the general development of students engaged in vocational education, but it will also be possible to accommodate the development of these skills towards the insecure and fast changing labour market. Furthermore, when introducing cultural education in an educational environment, this type of education will most likely intertwine with students' private life as well, and this can be redirected to the on-going debates within the discourse of SMSC education where a relationship between academic outcomes and other dimensions of development is encouraged. Then, these skills and knowledge will be part of an overall cultural self-conscious attitude, which is referred to earlier by Van Heusden as the ability to self-analyse that enables students to put myths and beliefs in perspective and relativize the world around them. This ability will be of great importance when one's future employment or position in the labour market might be unsure.

The MBO Culture Card stimulates the embedment of art and culture in the curriculum of vocational education: students are encouraged to get acquainted with different forms of art and culture by offering discounts on special programs and art organizations are encouraged to develop special offers and programs for this particular target group. If students are really culturally activated by means of the MBO Culture Card remains unforeseen, as the card has only been available to students since March 2015 and thus far no research has been conducted on the use of the MBO Culture Card.

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[6] In Dutch referred to as *Cultureel Jongeren Paspoort.*
[7] In Dutch referred to as *Jongeren Organisatie Beroepsonderwijs.*

2.8 Learning as becoming: vocational habitus

The development of identity during the period of emerging adulthood involves developing a sense of being. This sense of being can be regarded as 'habitus', which is defined by Pierre Bourdieu (1977) as: "A system of lasting, transposable dispositions which, integrating past experiences, functions at every moment as a matrix of perceptions, appreciations, and actions and makes possible the achievement of infinitely diversified tasks […]" (p. 72). Colley, Jamer, Diment and Tedder (2003) based their theory on Bourdieu and argued that, during the process of emerging adulthood, there is a crucial role to be played by 'vocational habitus': "Vocational habitus involves developing not only a 'sense' of how to be, but also 'sensibility': requisite feelings and morals, and the capacity for emotion labour" (p. 471). Although the data in this study supports the view that "learning entails a process of becoming" (Colley et al., 2003, p. 493), in the end it is explained that the concept of vocational habitus merely allows us to think about the sense of one's proper place and "can remind us of 'sensibility', in helping us to think about emotional aspects of learning" (p. 493). This exposes the fact that empirical evidence to show this 'sensibility' amongst students is still lacking; something that I will elaborate on more extensively in the methodology chapter.

Although the notion of a 'sense of being' and 'sensibility' is lacking an empirical foundation, this does not mean the theory can be refuted completely. On the one hand, the theory on concepts such as 'sense' and 'sensibility' seems to be focused on a more emotional sensibility, and is opposed to the cognitive approach Van Heusden pursues when he defines possessing an analytical ability as important foundation for cultural self-awareness. But apart from a more emotional sensibility, Frykholm & Nitzler (1993) also argue that a 'sense of being' contributes to a student's general social skills and vocational habitus, as: "[…] it is more a question of transmitting dispositions and attitudes than of giving the knowledge and skills required for specific tasks" (p. 434). This view on 'sense' and 'sensibility' does agree with Van Heusden's notion on the ability to self-analyse. By focusing on students' perception and assessments, the aim is to get acquainted with students' view on their social and educational environment and the potential value of implementing cultural education in their curriculum. By doing this, this study simultaneously contributes to bridging the empirical gap concerning concepts such as 'sense' and 'sensibility', and seeks to relate these concepts to the potentiality of cultural education.

Colley et al. (2000) state that, in order to teach social skills and attitudes, the learning process is constructed as a predominantly individual process and that teaching involves primarily individual and technical activities. Contradictorily, Colley et al. (2000) also claim that teaching and learning are predominantly social and cultural activities: "[teaching and learning] should therefore be studied in authentic settings; this in turn means addressing their complexity, through a cultural perspective on the interrelationships between individual

dispositions and agency, and institutional and structural contexts" (p. 472). The importance of the authentic setting will be recognized in this study, because the research will be conducted within the educational environment. In this study I will assess if students believe that interdisciplinary cultural education has the ability to create a safe and social setting for students to expose themselves to a type of education that goes beyond their regular curriculum.

I will also examine if students perceive cultural education, when implemented in the vocational education program, will have the ability to make them step out of their daily socially and culturally established environments to get introduced to other cultural, social and professional contexts. Inge Bates (1984) discussed the role of several vocational curricula and types of career trajectories in school as a form of 'anticipatory socialization' before students enter the labour market. Although Bates' research is over 30 years old, her theory on anticipatory socialization is still of relevance when researching the value of cultural education in vocational education settings. This process, which is facilitated by social interactions and concerns the learning and teaching of values and standards of groups that students aspire to join, can encourage students' ability to adjust to general demands in an occupational setting. For that reason, assessing students' perception of their future job and relating this to their notion of cultural education will be useful.

In the next chapter, I will elaborate on the methodology of this study, starting by introducing the three main concepts that will be investigated in this study. From these concepts, three subquestions arose that will accompany the main research question of this study: *How is the value of cultural education perceived by students engaged in vocational education, and how does this relate to their general assessment of their education and their future labour market opportunities?* Next, the research strategy and design, sample method, data collection method and measurement of concepts are explained, followed by several analyses to determine the study's reliability. The end of the methodology chapter will build up to the actual analyses of concepts presented and interpreted in the results chapter.

3. Methodology

In the previous chapter, a literature study was conducted on the (potential) value of cultural education and the variety of skills that are regarded as relevant for future employment after graduating from vocational education. This literature study thus offers a theoretical framework and subsequently contributes to the methodology presented in this chapter.

In this chapter, I will present the subquestions that emerged from the main concepts that will be studied. Furthermore, I will show how the research approach and method align with my overall research problem, and elaborate on why this approach is appropriate to study the problem at hand. Next, I will expand on the research design; the study type, questions and data collection will be discussed in this section. This will be followed by a detailed overview of the data collection, including a step-by-step process on the context, population, sampling, sample size, recruitment process and instruments. Next, I will discuss the data's legitimacy and trustworthiness (validity and reliability). Reliability tests and factor analyses will be presented, forming newly created scales that will be employed in correlation analyses, which will return in the results chapter.

3.1 Subquestions

In this thesis, I will investigate the value of cultural education, as perceived by students engaged in vocational education. The research question throughout this study will be as follows: *How is the value of cultural education perceived by students engaged in vocational education, and how does this relate to their general assessment of their education and their future labour market opportunities?*

As mentioned in the introduction, the focus in this study will be threefold: firstly, I will examine whether students engaged in vocational education experience their practical training as being (too) focused on preparing them for a specific craftsmanship or occupation, when keeping in mind the (technological) developments causing a fluctuating and insecure future labour market. Secondly, I will investigate how students perceive the role that training in 21st century skills plays in vocational education. Lastly, I will analyse how students perceive their social environment (i.e. surrounding community, common identity and social and professional network). Presumably, these three components will overlap and influence each other; they will interact at different levels and in the end they will be compared and related to the students' appraisal of cultural education and their view on their labour market perspective. In this way, all three elements will contribute to finding an answer on the leading research question.

3.1.1 Educational training for specific craftsmanship

Dutch vocational education at levels 2 and 3 is aimed at basic professional training. This means that being engaged in this type of vocational education should provide students with the schooling they need to gain basic practical skills to become successful in a specific craftsmanship (Bussemaker, 2016a). In this thesis, I investigate students' assessment of their education, and the potential added value of cultural education that can contribute to the basic skills they already acquire and that is mainly geared towards their future employment.

Lessons in cultural education will involve basic skills in perceiving culture and art, triggering imagination, conceptualizing abstract phenomena and analytical abilities; all in a reflexive way that requires cultural awareness (Van Heusden, 2010; 2012). Future jobs and employment of students engaged in vocational education are not the only part of the students' lives that determines their identity. Since vocational education is engaged in education and schooling that is focused on teaching students practical skills that will prepare them for their future employment, it seems utterly relevant to assess whether students recognize the fact that their educational training is geared towards a specific craftsmanship and, if so, how this is appreciated. This is why the first subquestion will be as follows: *Do students engaged in vocational education perceive their education as being directed to a very specific craftsmanship and how does this perception relate to their perception of cultural education?*

3.1.2 Critical skills in the digital era

Taking the swiftly developing digital era into account, students are compelled to acquire new skills and deploy and embody other talents than the traditional academic skills. Murnane and Levy (1996) propose a division between "hard skills" (reading and math), "soft skills" (social skills), and computer skills, while Gardner (2007) describes important skills through his "five minds for the future" (the creative, the disciplined, the synthesizing, the respectful, and the ethical mind) as ultimately relevant for finding a job in future society. Many other scientists introduce skill sets that are important for the near future, such as innovation skills, information and technology skills and life and career skills (Pink, 2005; Wagner, 2008; Partnership for 21st Century Skills, 2008). In this study, these skills will be referred to as 21st century skills, and this is why the second subquestion will be: *How do students engaged in vocational education assess the integrated training in 21st century skills when present in their regular curriculum, and how does this relate to the students' notion of cultural education?*

3.1.3 Community building, identity and social involvement

A changing society will not only demand a particular set of skills of vocational education students, but it will also influence the way in which they build social networks and are part of a community. Creating a social environment, being part of a community and building on their

individual identity will require the social skills Richard Murnane and Frank Levy (1996) refer to when they introduce "soft skills". Moreover, this type of skills can also be distilled from Howard Gardner's (2007) "minds for the future", where they would fit in the respectful and ethical mind. Although Gardner describes these skills as ultimately relevant for finding a job in future society, I will argue that this set of skills and these minds for the future contribute to the self-awareness of students' social environment, social involvement and identity as well.

Investing in a social environment and being part of a community where students feel safe and respected, creates involved citizens and contributes to a social sense of purpose that exists apart from an occupational sense of purpose (Bigger, 2000). In this thesis, I will analyse if students perceive cultural education as a relevant part of their schooling in providing them with these social skills and if it relates to social involvement with their surrounding community and environment. This brings me to the third, and last, subquestion: *How does students' assessment of their cultural education relate to their sense of purpose (including their job market perspective) and their social involvement in the community?*

3.2 Research strategy

The purpose of this study is to find out how students of vocational education perceive the meaning of cultural education within their social and educational environment, taking into account their perception of their future employment. For this research, a quantitative strategy was chosen because the particular aim of this study was to assess and classify features, count them, and construct statistical models in an attempt to explain what is observed. Thus, quantitative data is more efficient because it enables answering the research question in an insightful way, but then again it might miss contextual detail. Although this study does not entail a deductive approach to the relationship between theory and research since not a lot of research on cultural education for this particular group has been done yet (as the research problem is very specific), the quantitative research strategy was employed to gain better insight into the nature and intensity of the relationships between the concepts that will be presented.

3.3 Research design

After deciding on the research strategy, the research design was determined: a cross-sectional design was selected to satisfy the objectives of this study. Alan Bryman (2012, p. 58) describes the design as follows: "Cross-sectional design entails the collection of data on *more than one case* (usually quite a lot more than one) and at *a single point in time* in order to collect a body of *quantitative* or *quantifiable data* in connection with two or more variables (usually many more than two), which are then examined to detect *patterns of associations*".

Especially this last element (*patterns of associations*) was important for this study; to answer the research question, the aim in this research was to examine existing relationships between variables without manipulating them.

The research design of this study could also be determined as a case study, as Bryman (2012) explains: "[…] when an investigation is based exclusively upon quantitative research, it can be difficult to determine whether it is better described as a case study or as a cross-sectional design" (p. 68). This study could be considered as a case study of cultural education, but in light of this study it would not be very helpful to think of it as a case study because the unit of analysis in this study are individuals (students engaged in vocational education). Furthermore, the aim of this study is not to deal with this particular case alone; this school merely serves as an example of vocational education.

3.4 Sample selection

Initially, the purpose of this research was to distribute the questionnaire amongst 150 students of three different vocational schools and different departments within these schools. In fact, originally a mixed methods strategy was chosen to answer the research question: first, 150 students would be asked to fill out a web survey (which would have provided the quantitative data output) and then, several lecturers or education managers within the same schools would be interviewed (this would have yielded qualitative data to test whether the survey results resonated with the school's perceptions and intentions). Although KCR (The Centre of Expertise for Cultural Education Rotterdam) provided me with the contact details of the educational managers I could address to ask them to participate in my study, in practice it seemed more difficult to get into contact with these schools.

For this study, I initially chose to include students of the Theatre School, the Fashion and Business School and the Shipping and Transportation School, but only one of the education managers of these schools, namely the education manager of the Port Logistics department of the Shipping and Transportation School, responded to my requests. It took some time to explain my research and convince the manager that it was very important to me to let the students fill out the questionnaires in class and under my supervision, because otherwise the response obviously would have been very low and the outcomes less valid. Because of these circumstances, the data was obtained only a few days before the first thesis deadline so this meant that there was no time left to organize and conduct interviews with lecturers and education managers of the school. Consequently, these circumstances resulted in a forced and unfortunate reduction of the sample size: of the intended 150 respondents at three different schools, only 74 respondents of the Port Logistics department (Shipping and Transportation School) were reached.

3.5 Data collection method & tools

For the purpose of this research, surveys were used. Survey research is a type of research where data is collected through structured interview or, in the case of this study, by questionnaires. To be even more specific, in this study the research question will be answered by means of web surveys: "Web surveys operate by inviting prospective respondents to visit a website at which the questionnaire can be found and completed online" (Bryman, 2012, p. 671). The web survey has the advantage that it can be designed with filters, such as: 'if the answer on question 13 is X, the respondent will skip question 14 and will be redirected to question 15'.

The questionnaire was programmed with a software program called Qualtrics, which made it not only very simple to import the questions and embellish the questionnaire in terms of appearance, but it made it very easy to distribute the questionnaire amongst the students by means of a web link or QR-code. Furthermore, the main advantage of working with Qualtrics was the fact that downloading the respondents' answers into the SPSS database was just one click away. The collection process took place within the participating school and during class. The janitor picked out the classes that could participate in the study and made sure that there was variation in types of education and grade. The students were asked to fill out the questionnaire on their phones by using the web link or QR-code at the beginning or at the end of a class, so the research would not disturb the course of the class. Most of the time, this took around 15 to 20 minutes per class. The data collection took place on May 17th, 2017.

3.6 Measurement of concepts

In this study, four main concepts were measured through various sets of statements[8]. First, the questionnaire started off with two questions on the general assessment of the students' education. Then, the first concept was measured: students were asked to indicate to what extent they agreed or disagreed with 27 statements concerning their social environment, social involvement and sense of purpose (including career opportunities). The students were asked to do the same for 13 statements on the amount of training they received in 21st century skills, and they were also asked to indicate to what extent they agreed or disagreed with 11 statements on the way in which their education involves training students for a specific set of knowledge and skills, or craftsmanship.

Next, a couple of questions regarding the students' general evaluation of cultural education were posed, followed by 14 statements that asked them about their attitude towards cultural education. The questionnaire concluded with nine questions on general information

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[8] See Appendix I for the complete questionnaire as it was presented to the respondents.

(such as age, gender, and place of residence) about the students. All statements were measured through 5-point Likert Scale.

3.7 Validity and reliability

3.7.1 Validity

As stated before, a cross-sectional design was employed to analyse the relationship between variables without manipulating them. Unfortunately, this creates the problem of "ambiguity about the direction of causal influence" (Bryman, 2012, p. 53), as it is not possible to establish which variable affects the other; a direction of causality cannot be presupposed. This can be seen as a threat to the internal validity of this study. However, Bryman states that: "most researchers feel that the resulting causal findings rarely have the internal validity of those deriving from experimental designs" (2012, p. 61). Although this can be seen as a reassurance, it is utterly important to note that this study is of a pioneering nature and focuses only on the relationships identified during this study; thoughts on causal directions and other relationships will be limited to speculations.

Finally, this study's external validity is questionable. At first sight, the sample from which data is collected has not been randomly selected because the participating school in the research was chosen by the investigator (i.e. myself). Despite the fact that the department of Port Logistics (where the research eventually took place) was not particularly selected by me, and the students and classes that would serve as respondents of this research were appointed to me by the janitor, this study's external validity is still questionable. The intention of this study was to include a variety of three schools in the research so that more versatile data would have been presented, but unfortunately this was not achievable and the data exists of respondents from only one school.

3.7.2 Reliability

Since all information on the research design and research strategy, selecting respondents and administering research instruments can be found above, it is safe to argue that the replicability of this research is high. As stated earlier, 5-point Likert scales were employed to measure the respondents' answers to the statements posed in the questionnaire. Before proceeding to the reliability tests, it is important to note that the items were originally composed and employed in Dutch, since the questionnaire was distributed in a Dutch school amongst Dutch students. The items were carefully translated into English for the purpose of this study, but as some idioms have specific meaning, there still might be a chance that other translations could have fit better. To assess the internal reliability of a number of self-constructed scales, Cronbach's alpha was used. According to Bryman (2012), Cronbach's alpha "essentially calculates the average of all possible split-half reliability coefficients" (p. 170). Westergaard, Noble and

Walker (1989) state that a minimum value of 0.70 suffices as a satisfactory level of internal reliability (p. 93), and this is the minimum level which will be referred to as sufficient in this study as well.

3.7.2.1 Concept 1: 'Training towards a specific craftsmanship that is included in the educational curriculum'
In total, the Cronbach's alpha was determined for the following concepts: the first concept refers to the first subquestion, and can be defined as 'Training towards a specific craftsmanship that is included in the educational curriculum'. When assessing the internal reliability of the items using Cronbach's alpha, several items were subjected to reverse coding first and one of the items was deleted due to a very low Cronbach's alpha. However, these adjustments made no significant change; the test still showed that the Cronbach's alpha was .23. This can be interpreted as a very low internal reliability for this concept, so this is why a factor analysis was employed.

A factor analysis can be used to identify the dimensions of a test, and to detect whether groups of indicators tend to bundle up and form clusters (Bryman, 2012; Tate, 2003). Instead of focusing on the reliability of all the items of the concept together (as is the case when testing the Cronbach's alpha), a factor analysis tests whether distinct groups of items within the concept are likely to cluster. In the factor analysis, no items were reverse coded. Since it is presumed that the items indicating the concepts would not be highly related due to a very low Cronbach's alpha, a Varimax rotation was used for this concept. To create the most coherent analysis possible, item 10 ('The kind of job I will occupy in the future will mainly be determined by chance'[9]) was deleted from the factor analysis.

In table 1[10], the factor solution is depicted. The procedure described above generated four dimensions (in table 1 referred to as 'Components') for the items of the concept 'Training towards one specific craftsmanship that is included in the educational curriculum', so this means that four bundles of items grouped together into separate dimensions. In table 1, the factors can be identified step-by-step on the 'descending stairs'; the items that bundle together in the first dimension are at the top, and from then the clustered items walk down to the right.

Next, the components can be labelled to designate their main elements in a clear matter. The four dimensions emerged from the factor analysis will be labelled as follows: the first dimension consists of items indicating a 'pessimistic future job perspective', the second dimension can be defined as 'apathy towards having a job', 'satisfaction with education set against future employment' covers the third dimension and the last dimension can be

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[9] Dutch translation: 'Wat voor baan ik heb, zal vooral door het toeval bepaald worden.'
[10] See Appendix II for the Dutch translation of items shown in table 1.

indicated as 'perception of education as too specific'. In the next chapter, these four separate dimensions will be employed in a correlation analysis to estimate the relationships with other concepts.

Table 1: Factor analysis 'Training for specific craftsmanship'

	Component			
	1	2	3	4
There is a chance that the job for which I am trained will no longer exist within the scope of 20 years.	.843	.039	-.060	.129
I am afraid to be unemployed in the future.	.818	.377	-.106	-.036
In the future, it will be very likely that I will occupy several part-time jobs simultaneously instead of working one full time job.	.573	.371	.273	-.152
I do not think that having a job is important.	.165	.770	.108	.192
My education provides me with a variety of opportunities concerning my future occupation.	-.189	-.690	.106	.191
My education provides me with all the knowledge I will possibly need in my future job.	-.085	-.247	.765	.103
My education challenges me to look beyond my future job.	.094	.146	.719	.166
I do not mind having a job in the future that has nothing to do with my current education.	.168	-.269	-.500	.440
In my opinion, my general development is more important than being prepared for my future job.	.133	-.080	.155	.816
My education is only occupied with preparing me for a specific craftsmanship.	-.464	.222	.113	.673

3.7.2.2 Concept 2: 'Training in 21ˢᵗ century skills that is included in the educational curriculum'

The items of the next concept, corresponding to the second subquestion and described as 'Training in 21st century skills that is included in the educational curriculum' was also assessed using Cronbach's alpha, and showed a Cronbach's alpha of .853. This suggests that the measure was internally reliable, so a factor analysis would not have been necessary due to a high internal reliability of the concept as a whole. However, a factor analysis might prove to be useful here too because it enables testing for relationships between distinct underlying dimensions at a later stage of the data analysis and will eventually contribute to a more extensive interpretation of the data. Hence, a factor analysis was employed to test if particular items would bundle together and indicates the existence of underlying dimensions. Again, no items were reverse coded and a Varimax rotation was used for the analysis. This time, item 3

('In my education, I learn to further develop my computer skills'[11]) and item 11 ('In my education, I develop debate skills'[12]) were deleted from the factor analysis to make sure a comprehensible factor solution emerged.

Table 2: Factor analysis 'Training in 21st century skills'

	Component		
	1	2	3
My education devotes sufficient attention to language proficiency.	.804	.107	.040
My education devotes sufficient attention to numeracy skills.	.793	.159	-.080
In my education I learn to be innovative.	.659	.275	.406
In my education, I learn to develop my creativity.	.592	.059	.518
In addition to the attention that is devoted on the practical implementation of my future job, my education also devotes attention to the more technical aspects of my future job.	.519	.253	.315
In my education, I learn how to present myself.	.114	.842	.077
In my education, I learn how to stand in front of a group of people.	-.020	.805	.362
In my education, I learn how to formulate my opinion in a clear matter.	.377	.720	-.087
In my education, I learn to develop my social skills.	.400	.584	.306
In my education, a lot of time is spent on subjects that are not directly related to my future job.	-.118	.289	.803
In my education, I learn what my future job will look like in 20 years.	.427	-.002	.642

In table 2[13], three dimensions for the items of the concept 'Training in 21st century skills that is included in the educational curriculum' can be identified. The three dimensions were given the following labels: the first dimension received the label 'sufficient education in generic skills', the second dimension was defined as 'adequate education in 21st century social skills' and the last one was labelled 'sufficient education focused on the orientation of future employment'. These dimensions will serve as separate variables in the correlation analysis that will take place in the next chapter.

3.7.2.3 Concept 3: 'Social environment and involvement, social purpose and career opportunities'

The third concept, operationalized for answering the third subquestion, is defined as 'Social environment and involvement, social purpose and career opportunities'. After the reversed coding of several items, the reliability test for this concept showed Cronbach's alpha to be .762. As with the second concept, the items used to indicate this concept showed a

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[11] Dutch translation: 'Op mijn opleiding leer ik mijn computervaardigheden verder te ontwikkelen.'
[12] Dutch translation: 'Op mijn opleiding leer ik debatteren.'
[13] See Appendix III for the Dutch translation of items shown in table 2.

satisfactory internal reliability, but to test if several items would bundle up into separate underlying dimensions, this concept was subjected to a factor analysis too.

However, in the case of this concept, the factor analysis proved to be inconvenient for the reason that no less than nine components emerged, some of which were hard to make sense of. It was therefore decided to create subscales manually. This meant that several manually established dimensions of items were tested for Cronbach's alpha, and that, when a resulting scale showed a sufficient internal reliability, it could be accepted and utilized for further correlation analyses. Earlier, it was stated that a sufficient internal reliability should be Cronbach's alpha > 0.70 (Westergaard, Noble and Walker, 1989, p. 93), but since not a lot of clustered items proved to be useful, in this particular case was chosen to regard Cronbach's alpha > 0.60 as an acceptable level of internal reliability.

This strategy proved to be useful, and in the end three dimensions could be determined. On the next page, table 3 shows the total list of items of the concept 'Social environment and involvement, social purpose and career opportunities', and indicates which items together produced new subscales. The first subscale, consisting of items 4, 5, 6, 7 and 9, showed a Cronbach's alpha of .732. Hence, this dimension of items is accepted as a new scale and is labelled as 'satisfaction with social environment'. The second manually determined dimension, as depicted in table 3[14], consists of items 20, 21 and 22. Although testing these three items for reliability showed Cronbach's alpha to be .622, decided was to still use this concept, since it proved to be one of the few useful scales. This second scale was labelled 'influence of social environment'. The third, and last scale that was manually created consisted of items 23, 24, 25, 26, and 27. These five items together showed Cronbach's alpha of .635, and this scale was labelled 'supportive educational environment'.

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[14] See Appendix IV for the Dutch translation of items shown in table 3.

Table 3: Manually constructed scales: 'Social environment and involvement'

1.	Since I am engaged in my current education, my social life has changed.
2.	I expect my current circle of friends to remain the same for the next 10 years.
3.	I know most of my friends because they go to the same school or are engaged in the same education as I do.
4.	I feel very comfortable around my friends.
5.	I like to approach new people.
6.	I am a sociable person.
7.	I feel involved with my fellow students.
8.	I feel involved with the people in my living environment.
9.	I believe that I belong to a social group.
10.	I believe that I have to prove myself with my friends.
11.	I believe that I am contributing something to my social environment.
12.	I would like to start my own business in the future.
13.	I like to engage myself in politics.
14.	I feel involved in what is happening in the world.
15.	I have strong views.
16.	Within a group, I mostly act as the leader.
17.	I like to speak for a group.
18.	I strongly value other people's opinion.
19.	I can easily place myself in someone else's shoes.
20.	The people around me have a great influence on how I behave.
21.	The people around me have a great influence on my future.
22.	The people around me have had a great influence on my choice for the education I am currently involved in.
23.	In my education I feel safe.
24.	In my education I feel respected.
25.	My education affects how I get around with people around me.
26.	My education has influence on how I perceive the world.
27.	My education supports me in improving my social skills.

3.7.2.4 Concept 4: 'Assessment of cultural education'

The last concept is the 'Assessment of cultural education', and the items of this concept showed, after the reversed coding of several of them, a Cronbach's alpha of .762. Although the sufficient level of internal reliability, for this concept too, a factor analysis was conducted to test if meaningful groupings of items would emerge. A Varimax rotation was used for the concept and no items were reverse coded. Item 9 ('Cultural education courses are a good way to blow off steam'[15]) was deleted from the factor analysis, since it did not fit well into the factor structure. As was the case with the factor analysis of the first concept ('Training towards one specific craftsmanship that is included in the educational curriculum'), again four

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[15] Dutch translation: 'Cultuur-educatieve lessen zijn een goede manier om stoom af te blazen.'

dimensions emerged from the factor analysis. The first dimension is labelled 'relevance of cultural education', the second dimension is named 'experience with culture', the third one is labelled 'involvement in cultural activities' and the last dimension is referred to as 'pointlessness of cultural education'.

Table 4: Factor analysis 'Assessment of cultural education'[16]

	Component			
	1	2	3	4
I can easily name a few courses that can be replaced by cultural educational courses.	.826	.030	.124	.201
Cultural educational courses are important for your general development.	.779	.314	-.157	-.089
By taking cultural educational courses, I get to know my fellow students in a different matter.	.774	.295	.146	-.047
Cultural educational courses are important for your social development.	.712	.450	.077	-.024
Cultural educational courses bring people together.	.697	.209	.389	-.118
Within my friends and family circle, I get in touch with culture a lot.	.126	.781	-.018	.011
I find culture interesting.	.213	.731	-.033	-.223
I would love to see if there were more opportunities for me to study cultural education classes.	.199	.661	.260	-.026
I am more aware of culture than my fellow students.	.389	.633	.098	.063
Besides my studies, I have my own cultural hobbies.	.196	-.110	.800	-.148
My education offers a sufficient amount of cultural educational courses.	-.002	.270	.743	.147
I think that cultural educational courses should not be tested.	.269	.053	.081	.817
Cultural educational courses are a waste of time.	-.337	-.221	-.133	.714

In table 5, all the concepts that emerged from the factor analyses or those that were manually created, are listed. All these concepts will be used in the correlation analyses that will be conducted in the next chapter, and will serve as variables to determine the nature of a relationship between two concepts.

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[16] See Appendix V for the Dutch translation of items shown in table 4.

Table 5: List of concepts and subscales

I. Training towards one specific craftsmanship that is included in the educational curriculum
1. Pessimistic future job perspective
2. Apathy towards having a job
3. Satisfaction with education set against future employment
4. Perception of education as too specific
II. Training in 21st century skills that is included in the educational curriculum
1. Sufficient education in generic skills
2. Adequate education in 21st century social skills
3. Sufficient education focused on the orientation of future employment
III. Social environment and involvement, social purpose and career opportunities
1. Satisfaction with social environment
2. Influence of social environment
3. Supportive educational environment
IV. Assessment of cultural education
1. Relevance of cultural education
2. Experience with culture
3. Involvement in cultural activities
4. Pointlessness of cultural education

4. Results

In this chapter, the results of the research are analysed and presented in several sections. First, the descriptive statistics of all four concepts are presented. In the second section, the relevant correlations are presented, in order to answer the subquestions. At the end of this chapter, findings will be summarized and linked to the overall research question of this study. The conclusion of this research will be presented in the next, and last, chapter of this study.

4.1 Descriptive statistics

4.1.1 Perceived training towards specific craftsmanship

Table 6 shows the scores on the items concerning the concept 'Training towards one specific craftsmanship that is included in the educational curriculum', varying between 1 (= strongly disagree) being the lowest possible score and 5 (= strongly agree) being the highest possible score[17]. Students score highest on item 5: 'My education provides me with a variety of opportunities concerning my future occupation' ($M = 3.62$, $SD = .887$), and lowest on item 8: 'I do not think that having a job is important' ($M = 2.05$, $SD = 1.157$).

Although the standard deviations of both items are relatively high, meaning that the amount of variation around the mean is high, students seem to agree the most with the fact that their education provides them with a variety of opportunities concerning their future occupation, and they agree that having a job is important. Furthermore, looking at the low scores on items 4 ($M = 2.49$, $SD = 1.024$), 6 ($M = 2.36$, $SD = 1.041$) and 9 ($M = 2.31$, $SD = 1.019$), students seem to be quite optimistic about their future job perspective. However, the enthusiasm and optimism is never excessively high.

By presenting the descriptive statistics, the first part of the first subquestion can be answered: *Do students engaged in vocational education perceive their education as being directed to a very specific craftsmanship and how does this perception relate to their perception of cultural education?* The scores on item 1: 'My education is only occupied with preparing me for a specific craftsmanship' ($M = 3.14$, $SD = .998$), item 2: 'My education challenges me to look beyond my future job' ($M = 3.16$, $SD = .777$) and item 5: 'My education provides me with a variety of opportunities concerning my future occupation' ($M = 3.62$, $SD = .887$) show that students take a neutral stance towards their education. That is why one could conclude that they do not perceive their education as being directed to a specific craftsmanship; resulting in a negative answer on the first part of the first subquestion.

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[17] 2 = disagree, 3 = neutral, 4 = agree

Table 6: Descriptive statistics 'Training for specific craftsmanship'

	Mean	Std. Deviation
1. My education is only occupied with preparing me for a specific craftsmanship.	3.14	.998
2. My education challenges me to look beyond my future job.	3.16	.777
3. My education provides me with all the knowledge I will possibly need in my future job.	3.15	.932
4. There is a chance that the job for which I am trained will no longer exist within the scope of 20 years.	2.49	1.024
5. My education provides me with a variety of opportunities concerning my future occupation.	3.62	.887
6. I am afraid to be unemployed in the future.	2.36	1.041
7. I do not mind having a job in the future that has nothing to do with my current education.	3.30	1.144
8. I do not think that having a job is important.	2.05	1.157
9. In the future, it will be very likely that I will occupy several part-time jobs simultaneously instead of working one full time job.	2.31	1.019
10. The kind of job I will occupy in the future will mainly be determined by chance.	2.85	.932
11. In my opinion, my general development is more important than being prepared for my future job.	3.16	.844

4.1.2 Perceived training in 21st century skills

The scores on the items concerning the concept 'Training in 21st century skills that is included in the educational curriculum', again varying between 1 (= strongly disagree) being the lowest possible score and 5 (= strongly agree) being the highest possible score, are shown in table 7[18]. Students score highest on item 9: 'In my education, I learn how to present myself' ($M = 3.43$, $SD = .966$), and item 12: 'In my education, I learn how to stand in front of a group of people' ($M = 3.35$, $SD = .898$); both referring to students' perception of training in presentation skills. Students score lowest on item 11: 'In my education, I develop debate skills' ($M = 2.64$, $SD = .869$) where the highest score was noted at 4, indicating that none of the respondents strongly agreed with this statement.

Although the average scores all seem fairly close to 3, meaning that students seem to be quite neutral in scoring the items on this subject, students seem to agree the most with the fact that, in their education, they learn how to present themselves. Students disagree with the fact that, in their education, attention is devoted to developing debate skills.

As was the case with the first subquestion, here too, the descriptive statistics provide an answer on the first part of the subquestion: *How do students engaged in vocational*

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[18] See Appendix VII for the Dutch translation of items shown in table 7.

education assess the integrated training in 21ˢᵗ century skills when present in their regular
curriculum, and how does this relate to the students' notion of cultural education? As stated
above, students score the highest on the items (9 and 12) regarding presentation skills. Apart
from these scores, the scores on item 4: 'In addition to the attention that is devoted on the
practical implementation of my future job, my education also devotes attention to the more
technical aspects of my future job' ($M = 2.92$, $SD = .947$), item 6: 'In my education, I learn to
develop my creativity' ($M = 2.80$, $SD = .965$), item 7: 'In my education I learn to be
innovative' ($M = 2.91$, $SD = .953$), item 8: 'In my education, I learn to develop my social
skills' ($M = 2.99$, $SD = .914$) and, as icing on the cake, item 13 'In my education, a lot of time
is spent on subjects that are not directly related to my future job' ($M = 3.07$, $SD = .956$) show
that students take a neutral stance towards the training in 21ˢᵗ century skills. Hence, the
outcomes show that students assess the integrated training in 21ˢᵗ century skills present in
their regular curriculum in a rather neutral way.

Table 7: Descriptive statistics 'Training in 21ˢᵗ century skills'

	Mean	Std. Deviation
1. My education devotes sufficient attention to numeracy skills.	2.97	.950
2. My education devotes sufficient attention to language proficiency.	2.97	.860
3. In my education, I learn to further develop my computer skills	3.19	.975
4. In addition to the attention that is devoted on the practical implementation of my future job, my education also devotes attention to the more technical aspects of my future job.	2.92	.947
5. In my education, I learn what my future job will look like in 20 years.	3.18	1.038
6. In my education, I learn to develop my creativity.	2.80	.965
7. In my education I learn to be innovative.	2.91	.953
8. In my education, I learn to develop my social skills.	2.99	.914
9. In my education, I learn how to present myself.	3.43	.966
10. In my education, I learn how to formulate my opinion in a clear matter.	2.93	.728
11. In my education, I develop debate skills.	2.64	.869
12. In my education, I learn how to stand in front of a group of people.	3.35	.898
13. In my education, a lot of time is spent on subjects that are not directly related to my future job.	3.07	.956

4.1.3 Social environment and involvement, social purpose and career opportunities

The scores on the items concerning the concept 'Social environment and involvement, social
purpose and career opportunities' are shown in table 8[19]. Students score highest on item 4: 'I
feel very comfortable around my friends' ($M = 4.04$, $SD = .957$), and lowest on item 11: 'I
believe that I have to prove myself with my friends' ($M = 2.04$, $SD = .913$). Moreover, the

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[19] See Appendix VIII for the Dutch translation of items shown in table 8.

descriptive statistics show that students score relatively high on item 6: 'I am a sociable person' (M = 3.77, SD = .869), item 23: 'In my education I feel safe' (M = 3.54, SD = .797) and item 24: 'In my education I feel respected' (M = 3.34, SD = .880). Besides these scores, the high score on item 12: 'I would like to start my own business in the future' (M = 3.70, SD = 1.131) and the low score on item 13: 'I like to engage myself in politics' (M = 2.32, SD = .981) stand out.

Table 8: Descriptive statistics 'Social environment and involvement'

	Mean	Std. Deviation
1. Since I am engaged in my current education, my social life has changed.	2.70	.989
2. I expect my current circle of friends to remain the same for the next 10 years.	3.32	1.160
3. I know most of my friends because they go to the same school or are engaged in the same education as I do.	2.41	.964
4. I feel very comfortable around my friends.	4.04	.957
5. I like to approach new people.	3.20	.844
6. I am a sociable person.	3.77	.869
7. I feel involved with my fellow students.	3.20	.906
8. I feel involved with the people in my living environment.	3.41	1.019
9. I believe that I belong to a social group.	3.30	.918
10. I believe that I have to prove myself with my friends.	2.04	.913
11. I believe that I am contributing something to my social environment.	3.20	.844
12. I would like to start my own business in the future.	3.70	1.131
13. I like to engage myself in politics.	2.32	.981
14. I feel involved in what is happening in the world.	3.04	.928
15. I have strong views.	3.53	.831
16. Within a group, I mostly act as the leader.	3.16	.844
17. I like to speak for a group.	2.84	.777
18. I strongly value other people's opinion.	3.15	.771
19. I can easily place myself in someone else's shoes.	3.46	.924
20. The people around me have a great influence on how I behave.	2.62	.932
21. The people around me have a great influence on my future.	2.65	.985
22. The people around me have had a great influence on my choice for the education I am currently involved in.	2.51	1.010
23. In my education I feel safe.	3.54	.797
24. In my education I feel respected.	3.34	.880
25. My education affects how I get around with people around me.	2.78	.926
26. My education has influence on how I perceive the world.	2.68	862
27. My education supports me in improving my social skills.	2.91	.909

4.1.4 Assessment of cultural education

In table 9[20], the scores on the items concerning the concept 'Assessment of cultural education' are shown. The mean scores vary between 2.70 on item 4: 'I would love to see if there were more opportunities for me to study cultural education' ($M = 2.70$, $SD = .918$) and 3.16 on item 2: 'Within my friends and family circle, I get in touch with culture a lot' ($M = 3.16$, $SD = 1.171$). Students on average tend to disagree (= 2) or take a neutral stance (= 3) towards the statements on cultural education, even when the items concern negative statements such as item 8: 'Cultural educational courses are a waste of time' ($M = 2.89$, $SD = 1.117$) and item 13: 'I think that cultural educational courses should not be tested' ($M = 3.08$, $SD = 1.082$).

Table 9: Descriptive statistics 'Assessment cultural education'

	Mean	Std. Deviation
1. I find culture interesting.	3.07	1.139
2. Within my friends and family circle, I get in touch with culture a lot.	3.16	1.171
3. I am more aware of culture than my fellow students.	2.91	.924
4. I would love to see if there were more opportunities for me to study cultural education classes.	2.70	.918
5. My education offers a sufficient amount of cultural educational courses.	2.72	1.092
6. Cultural educational courses are important for your general development.	3.03	.979
7. Cultural educational courses are important for your social development.	3.12	.950
8. Cultural educational courses are a waste of time.	2.89	1.117
9. Cultural education courses are a good way to blow off steam.	2.73	1.064
10. Cultural educational courses bring people together.	2.88	.992
11. By taking cultural educational courses, I get to know my fellow students in a different matter.	2.86	.926
12. Besides my studies, I have my own cultural hobbies.	2.86	1.051
13. I think that cultural educational courses should not be tested.	3.08	1.082
14. I can easily name a few courses that can be replaced by cultural educational courses.	2.99	.986

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[20] See Appendix IX for the Dutch translation of items shown in table 9.

4.2 Presenting and interpreting relations

In this section, correlations are presented. The first section will show the correlation analysis that has been employed to formulate an answer on the first subquestion, about students' perception of training concerning a specific craftsmanship in relation to their attitude towards cultural education. In the second section, a correlation matrix of the concepts concerning students' perception of training in 21st century skills and their attitude towards cultural education will be presented, and formulating an answer to the last subquestion will be supported by a correlation analysis in the third section, which is focused on the relation between students' sense of purpose and social involvement in relation to their attitude towards cultural education.

4.2.1 Perception of training concerning a specific craftsmanship in relation to the attitude towards cultural education

First, the correlation analysis of the concepts regarding the first concept 'Training towards one specific craftsmanship that is included in the educational curriculum' and the last concept 'Assessment of cultural education' will be presented in a matrix to answer the first subquestion of this study: *Do students engaged in vocational education perceive their education as being directed to a very specific craftsmanship and how does this perception relate to their perception of cultural education?*

Table 10 shows a correlation matrix of the concepts involved (serving as variables in this analysis) and displays the correlation coefficient Pearson's *r*[21] and the statistical significance[22]. The upper row displays the variables regarding the concept 'Training towards one specific craftsmanship that is included in the educational curriculum' and the variables concerning the concept 'Assessment of cultural education' are shown in the left column. Correlation coefficient Pearson's *r* indicates the direction of a relationship between two variables as being either positive or negative. Furthermore, the correlation coefficient displays the strength of the relationship: the closer the coefficient is to 1 or -1, the stronger the relationship; the closer it is to 0, the weaker the relationship (Bryman, 2012).

In addition to the correlation coefficient, the correlation matrix shows the statistical significance. To know how confident we can be that the findings of this study can be generalized to the population from which the sample was selected, the test of statistical significance is employed (Bryman, 2012). Firstly, the same null hypothesis was determined for all three analyses; stipulating that there is no relationship between the two variables concerned. For the first correlation analysis, the null hypothesis designates that there is no

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[21] In table 10 referred to as 'Pearson Correlation'.
[22] In table 10 referred to as 'Sig. (2-tailed)'.

relation between 'Training towards one specific craftsmanship that is included in the educational curriculum' and the last concept 'Assessment of cultural education'. Then, the level of statistical significance that will be regarded as acceptable was established. The lower the p-value[23] is, the less likely it is that the results found are simply a result of lack. Byrnes states that: "The convention among most social researchers is that the maximum level of statistical significance that is acceptable is $p < 0.05$, which implies that there are fewer than five chances in 100 that you could have a sample that shows a relationship when there is not one in the population" (2012, p. 348). Because of the small size of our sample, in this study the maximum level of statistical significance that is acceptable will be established as $p < 0.10$, meaning that when $p < 0.10$, the null hypothesis (that there is no relationship between the variables) can be rejected. The lower the p-value is, the stronger the evidence of the relationship between variables. In the correlation matrices shown in the rest of this chapter, significant correlations when $p < 0.10$ are indicated with ~, significant correlations when $p < 0.05$ are marked with *, significant correlations when $p < 0.01$ are indicated with ** and *** points out significant correlations when $p < 0.001$.

Table 10: Correlation matrix 'Training for one specific craftsmanship' and 'Assessment of cultural education'

		Pessimistic future job perspective	Apathy towards having a job	Satisfaction with education set against future employment	Perception of education as too specific
Relevance of cultural education	Pearson Correlation	.265*	-.174	.047	.237*
	Sig. (2-tailed)	.022	.139	.692	.042
Experience with culture	Pearson Correlation	.183	-.051	.337**	-.099
	Sig. (2-tailed)	.118	.664	.003	.402
Involvement in cultural activities	Pearson Correlation	.185	.018	.188	.066
	Sig. (2-tailed)	.114	.880	.109	.576
Pointlessness of cultural education	Pearson Correlation	-.049	.079	-.037	-.032
	Sig. (2-tailed)	.677	.502	.755	.790

~. Correlation is significant at the 0.10 level.
*. Correlation is significant at the 0.05 level.
**. Correlation is significant at the 0.01 level.
***. Correlation is significant at the 0.001 level.

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[23] p means $p$robability; the p-value implies the level of statistical significance.

The descriptive statistics of 'perceived training towards specific craftsmanship'[24] showed that the answer to the first part of the subquestion is negative; the average student finds that his or her education provides them with a variety of opportunities concerning their future occupation. Table 10 shows that there is a significant, weak positive correlation between 'perception of education as too specific' and 'relevance of cultural education': the more a student recognizes cultural education as being relevant, the more a student perceives his or her education as being too specific, $r = .237$, $p = .042$. These students might recognize the importance of cultural education within their educational curriculum, which they perceive as too specific, when taking into account our fast changing society, and endorse Minister Bussemaker's notion that, in the current modernizing and globalizing occupational environment, a different approach to vocational education is needed (Bussemaker, 2016a).

Next, the correlation matrix shows that there is a significant, weak positive correlation between 'pessimistic future job perspective' and 'relevance of cultural education'; the more a student perceives cultural education as relevant, the more this student displays a pessimistic view on his or her future job perspective, $r = .265$, $p = .022$. Both the views on students' education and future job perspective are positively related to their assessment of cultural education. One might conclude that cultural education contributes to cultivating or widening students' perspective and a better-informed worldview. In the interview with researcher Copini, he stated that when students establish cultural self-consciousness, they are able to develop an analytical ability: this makes it possible for them to experience and look at situations at a meta-level (E. Copini, personal communication, April 13, 2017). This explains why students who seem to regard cultural education as relevant and in that sense are culturally self-conscious, can look at their education or future job opportunities at another, more critical, level. Moreover, these students might perceive cultural education as being able to serve as a safety net to arm them for their insecure future.

In addition to the weak positive correlation, a significant, moderate positive correlation is shown between 'satisfaction with education set against future employment' and 'experience with culture', $r = .337$, $p = .003$. This shows that the more a student thinks of him- or herself as being experienced with culture, the greater a student's satisfaction with education when set against his or her future employment. Although the correlations found in this matrix are only weak or moderately positive, the relationships found are significant. The evidence for the relationship between 'satisfaction with education set against future employment' and 'experience with culture' is stronger than the evidence for the other relationships, because the statistical significance of this correlation ($p = .003$) is higher than the statistical significance shown with the other relationships. Although this relationship

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[24] As was stated in: '4.1.1 Perceived training towards specific craftsmanship'.

might not answer (parts of) the subquestion, it is important to note that it is found that students who feel more experienced with culture, are more satisfied with their education regarding their future employment. This relation seems to be at odds with the relation that shows that students who perceive cultural education as relevant take a more critical stance on their education (as being too specific) and demonstrates that being conscious of the importance of cultural education is considerably different from actually feeling experienced with cultural education.

Finally, the 'borderline significant' correlations, meaning that the p-value is just over 0.10, show a notable trend. In table 10, 'pessimistic future job perspective' shows a borderline significant relation with 'experience with culture' ($r = .183$, $p = .118$), as well as with 'involvement with cultural activities', $r = .185$, $p = .114$. Furthermore, 'satisfaction with education set against future employment' shows a borderline significant relation with 'involvement in cultural activities', $r = .188$, $p = .109$. One might say that the students who score high on 'experience with culture' and 'involvement in cultural activities' can be regarded as the more culturally active students. The more culturally active students seem, the higher they score on 'pessimistic future job perspective', meaning that these students are probably more aware of their precarious future job opportunities. In addition, students who are more culturally active, score higher on 'satisfaction with education set against future employment'. This shows that the more culturally active a student is, the more the student seems to be satisfied with education that is set against his or her future employment. So these correlations interestingly illustrate that culturally active students seem to be more pessimistic about their future job perspective, but they are satisfied with the education with regards to their future employment. This again confirms Copini's notion that students who are culturally conscious, are able to look at situations and manifestations on a meta-level; in this case illustrating that the more culturally active students are able to view their future job opportunities and education regarding their future employment in a broader, more well-informed perspective (E. Copini, personal communication, April 13, 2017). In addition can be implied that these students are 'mature' enough to understand that their occupational future will be insecure and at the same time acknowledge that the school cannot completely eliminate this insecurity for them.

Concluding, one could determine that students who are more culturally active (as in being more involved in cultural activities and more experienced in culture) seem to be more satisfied with their education when set against their future employment, but maintain a realistic and relatively pessimistic view on their future job perspective, which could be caused by a more developed and better-informed worldview. Of course, the above analysis of the outcomes is just an interpretation of the results; a clear causal relationship cannot be established. However, since cultural experience is built up over time and originated earlier

than the students' current assessment of their education, one might determine that becoming culturally experienced can therefore be seen as a more causal variable than the assessment of their current education. It also seems more reasonable to conclude that cultural experience leads to a more realistic view of the future, than that a pessimistic view of the future causes students to, for example, visit a museum or go see a theatre performance.

4.2.2 Perception of training in 21st century skills in relation to the attitude towards cultural education

In this next section, the concepts 'Training in 21st century skills that is included in the educational curriculum' and 'Assessment of cultural education' will be examined in a correlation analysis. Found correlations will be used to pose an answer to the second subquestion: *How do students engaged in vocational education assess the integrated training in 21st century skills when present in their regular curriculum, and how does this relate to the students' notion of cultural education?*

Table 11 shows a correlation matrix of the concepts, and again the correlation coefficient Pearson's *r* and the statistical significance are displayed. This time, the upper row describes the variables concerning the concept 'Training in 21st century skills that is included in the educational curriculum' and the variables regarding the concept 'Assessment of cultural education' are again shown in the left column. When $p < 0.10$, the null hypothesis stipulating that there is no relationship between the dimensions of 'Training in 21st century skills that is included in the educational curriculum' and 'Assessment of cultural education' can be rejected. Naturally, the lower the *p*-value, the stronger the evidence of the relationship between these variables.

The descriptive statistics of 'perceived training in 21st century skills'[25] provided an answer on the first part of the subquestion: *How do students engaged in vocational education assess the integrated training in 21st century skills when present in their regular curriculum, and how does this relate to the students' notion of cultural education?* Results show that students take a neutral stance on the presence of integrated training in 21st century skills in their regular curriculum. However, it should be noted that students might not perceive the skills mentioned in the items as 21st century skills; the term '21st century skills' is not mentioned in the questionnaire to prevent biased results.

Again, although the correlations established in table 11 are only weakly positive, the two relationships mentioned above are significant. In table 11 is shown that there is a significant, positive correlation between 'sufficient education in generic skills' and 'relevance

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[25] As was stated in: '4.1.2 Perceived training in 21st century skills'.

of cultural education', meaning that the more students perceive cultural education as relevant, the higher they score on 'sufficient education in generic skills', $r = .210$, $p = .072$.

The correlation matrix in table 11 also shows an even more significant (because $p < 0.05$), weak positive correlation between 'sufficient education focused on the orientation of future employment' and 'involvement in cultural activities', $r = .274$, $p = .018$. This outcome indicates that the more students think of themselves as being involved in cultural activities; the more they perceive the education focused on the orientation of future employment as sufficient. Both relationships show that students seem to have a more positive view on the educational training focused on generic skills and skills concerning their future employment when they are more involved in cultural activities. Moreover, the interpretation of the correlation between 'sufficient education focused on the orientation of future employment' and 'involvement in cultural activities' is reinforced by the borderline significant correlation shown in table 10, between 'satisfaction with education set against future employment' and 'involvement in cultural activities' ($M = .188$, $SD = .109$). Because the variables 'sufficient education focused on the orientation of future employment' and 'satisfaction with the education set against future employment' are quite similar, the correlations reinforce each other when interpreting the relationship: the more culturally active students are more satisfied with the education that is focused on (the orientation of) their future employment. Peterson et al. (2014) state that social, moral, spiritual and cultural (SMSC) education enables students to obtain the required personal and social qualities in order to be prepared "for living and working in the modern world" (p.7). The correlation emphasizes that cultural education could be a welcome addition to the existing education that is focused on future employment, and shows the concern for students to become culturally active.

In conclusion, one can determine that the more culturally active students are more likely to perceive their training in 21st century skills as sufficient than the less culturally active students. Moreover, students who perceive the training in generic skills included in their educational curriculum as sufficient, find cultural education more relevant than students who do not regard the training in generic skills as sufficient. One could conclude that students who argue that sufficient attention in the general curriculum is devoted to generic skills, might believe that there is room left in the curriculum to invest in cultural education.

Table 11: Correlation matrix 'Training in 21st century skills' and 'Assessment of cultural education'

		Sufficient education in generic skills	Adequate education in 21st century social skills	Sufficient education focused on the orientation of future employment
Relevance of cultural education	Pearson Correlation	.210~	.097	-.001
	Sig. (2-tailed)	.072	.413	.993
Experience with culture	Pearson Correlation	.040	.036	.169
	Sig. (2-tailed)	.736	.764	.150
Involvement in cultural activities	Pearson Correlation	-.103	.170	.274[*]
	Sig. (2-tailed)	.380	.149	.018
Pointlessness of cultural education	Pearson Correlation	-.085	-.020	.163
	Sig. (2-tailed)	.473	.868	.164

~. Correlation is significant at the 0.10 level.
*. Correlation is significant at the 0.05 level.
**. Correlation is significant at the 0.01 level.
***. Correlation is significant at the 0.001 level.

4.2.3 Sense of purpose and social involvement in relation to attitude towards cultural education

In this third and last section, a correlation analysis is presented to analyse the correlations between 'Social environment and involvement, social purpose and career opportunities' and 'Assessment of cultural education', which in turn will contribute to the answer to the following subquestion: *How does students' assessment of their cultural education relate to their sense of purpose (including their job market perspective) and their social involvement in the community?*

In the correlation analysis shown in table 12, the correlation coefficient Pearson's *r* and the statistical significance are indicated. The upper row contains the variables regarding the concept 'Social environment and involvement, social purpose and career opportunities' and the left column shows, as we have seen in previous correlation matrices, the variables concerning the concept 'Assessment of cultural education'. The null hypothesis will be rejected when $p < 0.10$.

Table 12 shows that there is only one significant, weak positive correlation, that is to say the correlation between 'influence of social environment' and 'relevance of cultural education'. This correlation illustrates that the more students find cultural education relevant, the higher they score on 'influence of social environment', $r = .245$, $p = .036$. This

relationship illustrates that the more students perceive cultural education to be relevant, the more they seem to be influenced by their social environment. One could conclude that due to cultural education, students seem to be more sensitive to the influence of others, as a result of increased insecurity. Another interpretation could be that, as a result of cultural education, students become more flexible and more open to the influence of their environment. This interpretation corresponds with Bates' (1984) 'anticipatory socialization', which is explained as the process that is facilitated by social interplay and relates to the learning and teaching of morals and values of groups that students aim to join; in the analysis described as 'influence of social environment'. Bates (1984) argues that this process encourages students to conform to general demands in an occupational environment.

Apart from this significant correlation, two 'borderline significant' correlations were found, since the p-value is just over the arbitrary threshold for the significance of $p < 0.10$. These borderline significant correlations are noteworthy, because they might reveal a trend or tendency throughout this study. The first one contains a positive weak correlation between 'supportive educational environment' and 'experience with culture', $r = .185$, $p = .115$. This correlation indicates that the more students believe themselves to be experienced with culture, the more students experience a supportive educational environment. Of course the educational environment can be seen as an important source for students to get acquainted with culture; when their educational environment takes on an encouraging and supportive attitude towards cultural education, students are likely to feel more experienced with culture, which in turn contributes to a more positive stance towards cultural education in general. Still, being experienced with culture can be seen as the more causal variable, because students' experience with culture has been developing for a much longer time than their current thoughts on a supportive educational environment are. When students are culturally experienced, they acquire cultural and social skills that enable them to take on a more flexible and responsive attitude. This reactive attitude has a positive effect on the way they perceive and experience their close environment, such as their educational environment. Therefore, being cultural experienced is seen as the more causal variable in this correlation.

The second borderline significant correlation is the weak positive relation between 'influence of social environment' and 'involvement in cultural activities', $r = .188$, $p = .109$. This correlation indicates that the more students believe to be involved in cultural activities, the higher they score on 'influence of social environment'. This relationship demonstrates that the more students think of themselves as being involved in cultural activities, the more they feel influenced by their social environment. As was the case with the first significant correlation, one could conclude that, on the one hand, students who are influenced by their social environment are supported to get involved in cultural activities, while at the other hand, students could become more responsive and more open to the influence of their environment

because of their involvement in cultural activities. In the extension of the latter interpretation of this relation, one could conclude that cultural education facilitates a mutually influential environment amongst students. This corresponds to Bigger's (2000) view on a sense of belonging, when he argues that cultural education has the power to "set up situations in which consultation and collaboration are valued, people are involved in decisions, individual potential is developed and a sense of belonging is promoted" (p. 136).

Summing up, one could say that the more students are involved in cultural activities and the more they acknowledge the relevance of cultural education, the more they are influenced by their social environment. In this sense, being involved in cultural activities or recognizing the relevance of cultural education has a positive relation with students' responsiveness and sensibility to their social environment. Moreover, according to another borderline significant correlation found in the matrix in table 12, the degree to which students feel experienced with culture is also positively related to their assessment of the supportiveness of their educational environment. This could have something to do with the fact that students that are experienced with culture find it easier to make friends and are likely to navigate or maneuver through social networks and regulations more flexibly than students who are less acquainted with culture. Of course, this is just one interpretation of the more culturally experienced students; there are many other ways to understand the relationships between students' social environment and involvement and their assessment of cultural education.

Table 12: Correlation matrix 'Social environment and involvement' and 'Assessment of cultural education'

		Satisfaction with social environment	Influence of social environment	Supportive educational environment
Relevance of cultural education	Pearson Correlation	.151	.245[*]	.177
	Sig. (2-tailed)	.199	.036	.131
Experience with culture	Pearson Correlation	.119	.134	.185
	Sig. (2-tailed)	.312	.254	.115
Involvement in cultural activities	Pearson Correlation	.026	.188	.110
	Sig. (2-tailed)	.826	.109	.353
Pointlessness of cultural education	Pearson Correlation	-.062	.092	.068
	Sig. (2-tailed)	.601	.438	.565

~. Correlation is significant at the 0.10 level.
*. Correlation is significant at the 0.05 level.
**. Correlation is significant at the 0.01 level.
***. Correlation is significant at the 0.001 level.

5. Conclusion

A considerable amount of studies have researched the value of culture, or the potential value of cultural education within the social or educational environment. Researchers try to explain why cultural education should be implemented in the general curriculum, and why it plays an important role in the development of children and young adults. In general, these studies are focused on the more pedagogical and social implications of cultural education when implemented in primary and secondary education, and seem to neglect the relevance of cultural education in post-secondary schooling.

Current and future technological developments will have a great influence on our fast changing society and future labour market, involving severe implications for the occupational future of students engaged in vocational education. The changes that will occur on the job market have reopened the educational debate on the content of the curriculum and on the way of measuring competencies in vocational education; over the past years, a whole new approach to vocational education is being considered by several agencies. This study added to the on-going educational and cultural dialogue by investigating the perception of students engaged in vocational education in Rotterdam, instead of fixating on the general value of cultural education. In this study, the perception of students' education in general and their assessment of cultural education were measured, and the research was guided by the following research question: *How is the value of cultural education perceived by students engaged in vocational education, and how does this relate to their general assessment of their education and their future labour market opportunities?*

Dutch educational policy and the Rotterdam social agenda served as starting points for this study: not only are the determined goals and vision of the platform 'Onderwijs2032' (Education2032) focused on primary and secondary education only, neglecting post-secondary students that are still in the age where they are obliged to receive education; it is also important to note that cultural education was essentially disregarded in the recommendations presented to the Ministry of Education, Culture and Science in the beginning of 2016. Later that year, Minister Bussemaker called attention to the current state of Dutch cultural education policy and also emphasized that secondary vocational education should get more attention (Bussemaker, 2016b). Meanwhile, in that same year, the social agenda for Rotterdam 'Vol Vermogen' ('Full Capacity') argued that cultural education's contribution is not only highly important for the development of children and young people to become prepared for a rapidly changing society, but also acknowledges the value of cultural education for the city of Rotterdam, creating an engaged and inviting community.

In this study, the notion of cultural education is based on Van Heusden's (2012) cognitive approach of the effects of cultural education, and is defined as an interdisciplinary

type of education as a form of art that creates reflective behaviour and has the purpose to affect a student's learned and intentional behaviour. This approach proved to be suitable in the course of this study: although students took a very neutral stance in their assessment of cultural education, the more culturally active students (students who scored higher on 'experience with culture' or 'involvement in cultural activities'), as well as students who perceived cultural education to be relevant, had a more pessimistic future job perspective than students who were less culturally active. At the same time, these more culturally active students were satisfied with the education that was set against their future employment. Corresponding with Van Heusden's (2012) cognitive approach to cultural education, both results suggest that cultural education creates reflective behaviour and affects a student's intentional behaviour. Moreover, the results showed similarities with the belief of Copini, who works as researcher in Van Heusden's four year project 'Cultuur in de Spiegel' ('Culture in the Mirror'), that students who are more culturally self-conscious are able to develop an analytical ability that enables them to experience and look at situations on a meta-level and put myths and beliefs in perspective (E. Copini, personal communication, April 13, 2017).

When focusing on the relation between students' perception of being engaged in a practical training that prepares them for one specific craftsmanship and their assessment of cultural education, the study shows that the more students acknowledge the relevance of cultural education, the more these students perceive their education as being too specific. Nowadays, schools are expected to provide their students with a broader set of skills then just the required occupational training they need in their future employment. This corresponds with the 'shift from home to school' that is mentioned by Van Der Hoeven et al. (2000), when they state that schools will have to become more involved and responsible in pedagogical tasks. In my understanding, these pedagogical tasks include moral, social and cultural education as well. In that sense, the question whether schools can fulfil their duty of preparing students to face the challenges of living in our fast-paced, modernizing and globalizing society can be hardly regarded as a 'reopened debate about the purpose and nature of schooling' (Peterson et al., 2014, p. 10), but seems to be a discussion that was never suspended in the first place.

This study reveals that students are aware that technological developments and the modernizing and globalizing of today's society might threaten their position on the job market. Although students agree that having a job is important, they do not seem to be afraid to be unemployed in the future; they also welcome the idea of having a job that has nothing to do with their current education. This quite pessimistic view of the future contradicts the way in which Arnett (2000) defines the optimistic and promising age period of these students. Although it might be accurate to conclude that *emerging adulthood* indicates the time of life when all options are open, where very little about the future is decided and where exploring

life's opportunities will be more possible than in any other life course (Arnett, 2000), it might be too easy to assume that these circumstances are only experienced positively and beneficially. Even though the more culturally experienced students perceive their educational surroundings as a supportive environment; this does not take away the challenges and insecurity they face in the future job market where more and more job tasks are replaced by computers, robotics and artificial intelligence.

Our contemporary and modern society demands another approach to education: although the extensive reconstruction of vocational education towards a more competency-based learning might be a good starting point to meet society's need for flexible employees (Bussemaker, 2016a), cultural education, including education in 21st century skills, might be a powerful tool to contribute to students' development of a broad and well-informed perspective on the world around them. Overall, the statistics show that students are fairly satisfied with the training in 21st century skills, with the satisfaction on amount of training in presentation skills standing out. Whereas a lot of scientists introduce different skill sets and propose different divisions within skill sets (Murnane and Levy, 1996; Pink, 2005; Gardner, 2007; Wagner, 2008; Partnership for 21st Century Skills, 2008), they overlook to mention the opportunity of embedding the training in 21st century skills in cultural education.

Furthermore, this study shows that students who recognize the relevance of cultural education and/or are involved in cultural activities more, perceive their education in generic skills and their education focused on (the orientation of) future employment as more sufficient than students who perceive the relevance of cultural education as less relevant. This validates the theory of Bigger (2000) in which he argues that vocational education should include a moral and societal dimension, in this study interpreted as cultural education, to bridge the gap between students' personal life and professional life. Students who perceive themselves to be more culturally active, demonstrate to be more satisfied with the training in generic skills and future job skills; showing that educational fulfilment is one of the positive effects of being culturally active.

Finally, this study was focused on the relation between students' perception of their social environment and social involvement in their community. Bigger (2000) states that investing in a social environment where students feel respected creates involved students and contributes to students' sense of purpose that exists in addition to their occupational sense of purpose. The results of this study demonstrate that, again, the more culturally involved students perceive their educational environment as more supportive and experience their social environment as more influential than the less culturally active students. Unfortunately, the scope of this study turned out to be too limited to examine students' sense of belonging or sense of purpose: the results merely stated how students perceived their social environment, it being supportive or influential, instead of revealing one's individual sense of being. A

qualitative approach would be more appropriate to study theories on 'sense of being' and 'sensibility', and to overcome an empirical gap such as the one encountered in Frykholm & Nitzler's theory on the 'vocational habitus' (1993). When converting 'sense' and 'sensibility' into the more cognitive notion of the ability to self-analyse, Van Heusden's (2012) theory on the connection between culture and cognition proves to be more suitable to study the effects of cultural education.

Considering the pioneering and exploratory nature of this research, it is difficult to determine whether the results found validate the theories used. There is a substantial amount of theories on (the potential value of) cultural education and often these theories are focused on how cultural education can contribute to the general development of children and young adults. Unfortunately, these theories are usually very difficult to test empirically because it is a complex task to isolate effects of cultural education from all kinds of other influences, such as parents' income and educational levels. The on-going debate on educational and cultural policy is a sensitive one, and bearing in mind the fast-changing and high-demanding society, it makes it a more urgent one too. This does not invalidate the existing theories, but merely identifies their incompleteness and usability in existing cultural and educational policy. By focusing on the perspective of students, this study aimed to contribute to the current debate by proposing another point of view: how do students perceive their (cultural) education, and how do they anticipate their future job opportunities?

In general, there are many ways to improve this study. Firstly, a mixed methods approach could contribute to a more elaborate account of Dutch vocational education: conducting in-depth interviews with students, as well as professionals and policy advisors in the educational and cultural field, could provide a more expanded understanding of the current state of vocational education and the potential value of implementing cultural education in the curriculum. Another restriction of this study concerns its sample size. Due to an unforeseen lack of responses, the sample size turned out to be very small. Future research should not only be based on a larger sample to increase its external validity but, when exploring the landscape of vocational education, it should also consider conducting research in various schools (including various educational trainings and levels) and in different parts of the Netherlands. Only then, the research can serve as an effective foundation that can make a difference at the level of national policy as well. Therefore, this study can be considered as a fruitful first attempt and lays a foundation for further research on students' perception of (cultural) education in vocational education, ultimately contributing to theories on the potential value of cultural education and providing empirical evidence in this field of studies.

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Appendix

Appendix I: Questionnaire

1. Hoe zou jij je studie in het algemeen beoordelen? Geef hieronder aan hoe tevreden je bent over je studie in het algemeen:
- ◯ Zeer ontevreden
- ◯ Ontevreden
- ◯ Neutraal
- ◯ Tevreden
- ◯ Zeer tevreden

2. De volgende 6 stellingen gaan over jouw algemene oordeel ten aanzien van een aantal deelaspecten van je studie. Geef aan hoe tevreden je over het geheel genomen bent over de volgende aspecten van je studie:
- ◯ Zeer ontevreden
- ◯ Ontevreden
- ◯ Neutraal
- ◯ Tevreden
- ◯ Zeer tevreden

1. De inhoud van de opleiding.
2. De algemene vaardigheden die je leert binnen je opleiding.
3. De voorbereiding op je beroepsloopbaan.
4. De docenten van je opleiding.
5. De algemene sfeer op je opleiding.
6. De mate waarin je betrokken wordt bij de verbetering van je opleiding.

3. De volgende 11 stellingen gaan over je opleiding in relatie tot het beroep waar je voor wordt opgeleid. Geef aan in welke mate je het eens bent met de volgende stellingen:

- ○ Zeer ontevreden
- ○ Ontevreden
- ○ Neutraal
- ○ Tevreden
- ○ Zeer tevreden

1. Mijn opleiding houdt zich alleen maar bezig met het opleiden tot een bepaald beroep.
2. Mijn opleiding daagt me uit verder te kijken dan alleen mijn toekomstige beroep.
3. Op mijn opleiding leer ik alles wat ik nodig zal hebben in mijn toekomstige beroep.
4. Er bestaat een kans dat het beroep waarvoor ik opgeleid wordt over 20 jaar niet meer bestaat.
5. Ik kan later meerdere kanten op met deze opleiding.
6. Ik ben bang dat ik later zonder werk kom te zitten.
7. Ik zou het niet erg vinden om later een baan te hebben die niets te maken heeft met de opleiding die ik nu volg.
8. Ik vind het hebben van een baan niet belangrijk.
9. Er bestaat een grote kans dat ik in de toekomst meerdere parttime banen tegelijk heb in plaats van één full time baan.
10. Wat voor baan ik heb, zal vooral door het toeval bepaald worden.
11. Ik vind mijn algemene ontwikkeling belangrijker dan de voorbereiding op mijn toekomstige baan.

4. De volgende 13 stellingen gaan over de manier waarop je opleiding aandacht besteedt aan de ontwikkeling van specifieke vaardigheden. Geef aan in welke mate je het eens bent met de volgende stellingen:

○ Zeer ontevreden
○ Ontevreden
○ Neutraal
○ Tevreden
○ Zeer tevreden

1. Mijn opleiding besteedt voldoende aandacht aan rekenvaardigheid.
2. Mijn opleiding besteedt voldoende aandacht aan taalvaardigheid.
3. Op mijn opleiding leer ik mijn computervaardigheden verder te ontwikkelen.
4. Op mijn opleiding is er, naast aandacht voor de praktische uitvoering, ook aandacht voor de meer technische aspecten van mijn toekomstige beroep.
5. Op mijn opleiding leer ik hoe mijn toekomstige beroep er over 20 jaar uit kan zien.
6. Op mijn opleiding leer ik mijn creativiteit te ontwikkelen.
7. Op mijn opleiding leer ik innovatief te zijn.
8. Op mijn opleiding leer ik mijn sociale vaardigheden verder te ontwikkelen.
9. Op mijn opleiding leer mijzelf te presenteren.
10. Op mijn opleiding leer ik hoe ik mijn mening goed kan formuleren.
11. Op mijn opleiding leer ik debatteren.
12. Op mijn opleiding leer ik hoe voor een groep staan.
13. Op mijn opleiding wordt veel tijd besteed aan onderwerpen die niet direct met mijn toekomstige beroep te maken hebben.

5. De volgende 27 stellingen gaan over je sociale omgeving en vriendenkring. Geef aan in welke mate je het eens bent met de volgende stellingen:

- ○ Zeer ontevreden
- ○ Ontevreden
- ○ Neutraal
- ○ Tevreden
- ○ Zeer tevreden

1. Sinds ik mijn huidige opleiding volg, is mijn sociale leven veranderd.
2. Ik verwacht dat mijn huidige vriendenkring de komende 10 jaar ongeveer hetzelfde zal blijven.
3. De meeste van mijn vrienden ken ik omdat ze dezelfde school of opleiding volgen als ik.
4. Ik voel me erg op mijn gemak bij mijn vrienden.
5. Ik stap graag op mensen af.
6. Ik ben sociaal ingesteld.
7. Ik voel me betrokken bij mijn medestudenten.
8. Ik voel me betrokken bij de mensen in mijn woonomgeving.
9. Ik heb het gevoel bij een sociale groep te horen.
10. Ik heb het gevoel dat ik me moet bewijzen bij mijn vrienden.
11. Ik heb het gevoel dat ik iets bijdraag aan mijn sociale omgeving.
12. Ik zou graag een eigen bedrijf beginnen in de toekomst.
13. Ik hou me graag bezig met politiek.
14. Ik voel me betrokken bij wat er in de wereld gebeurt.
15. Ik heb een uitgesproken mening.
16. Binnen een groep stel ik me graag op als leider.
17. Ik vind het leuk om voor een groep te spreken.
18. Ik hecht veel waarde aan andermans mening.
19. Ik kan me gemakkelijk verplaatsen in een ander.
20. De mensen om mij heen hebben een grote invloed op hoe ik me gedraag.
21. De mensen om mij heen hebben een grote invloed op mijn toekomst.
22. De mensen om mij heen hebben een grote invloed op de keuze voor deze opleiding gehad.
23. Op mijn opleiding voel ik me veilig.
24. Op mijn opleiding voel ik me gerespecteerd.
25. Mijn opleiding heeft invloed op hoe ik omga met mensen om mij heen.
26. Mijn opleiding heeft invloed op hoe ik de wereld zie.
27. Mijn opleiding helpt mij mijn sociale vaardigheden te verbeteren.

De volgende 2 vragen gaan over de hoeveelheid cultuur-educatieve lessen die je wekelijks volgt op je opleiding. Met cultuureducatie wordt onderwijs in cultuur bedoeld. Dit kunnen muzieklessen, dramalessen of danslessen zijn, maar kunstgeschiedenislessen, maatschappijlessen en mediatrainingen vallen hier ook onder.

6. Hoeveel uur per week worden er cultuur-educatieve lessen gegeven op je school?
- ❍ 0 uur (1)
- ❍ 1-2 uur (2)
- ❍ 3-5 uur (3)
- ❍ 6-8 uur (4)
- ❍ Meer dan 8 uur per week (5)

7. Is het op je opleiding verplicht om cultuur-educatieve lessen te volgen?
- ❍ Ja (1)
- ❍ Nee (2)

8. Nu volgen er 14 stellingen die gaan over je houding tegenover cultuureducatie. Geef aan in welke mate je het eens bent met de volgende stellingen:
- ❍ Zeer ontevreden
- ❍ Ontevreden
- ❍ Neutraal
- ❍ Tevreden
- ❍ Zeer tevreden

1. Ik vind cultuur interessant.
2. Binnen mijn vrienden- en familiekring kom ik veel in aanraking met cultuur.
3. Ik ben meer op de hoogte van cultuur dan mijn medestudenten.
4. Ik zou het erg leuk vinden als er op mijn opleiding meer mogelijkheden zouden zijn om cultuur-educatieve lessen te volgen.
5. Op mijn opleiding worden voldoende cultuur-educatieve lessen aangeboden.
6. Cultuur-educatieve lessen zijn belangrijk voor je algemene ontwikkeling.
7. Cultuur-educatieve lessen zijn belangrijk voor je sociale ontwikkeling.
8. Cultuur-educatieve lessen zijn een verspilling van de tijd.
9. Cultuur-educatieve lessen zijn een goede manier om stoom af te blazen.
10. Cultuur-educatieve lessen brengen mensen samen.
11. Door cultuur-educatieve lessen te volgen, leer ik mijn medestudenten op een andere manier kennen.
12. Naast mijn opleiding heb ik mijn eigen culturele hobby's.
13. Ik vind dat cultuur-educatieve lessen niet getoetst zouden moeten worden.
14. Ik kan zo een paar lessen aanwijzen die makkelijk vervangen kunnen worden door cultuur-educatieve lessen.

Tot slot volgen nog enkele algemene vragen over je achtergrond. Deze vragen zijn nodig om de gegevens goed te kunnen verwerken.

9. Wat is je geslacht?
- ○ Man
- ○ Vrouw

10. Wat is je leeftijd?
- ○ 14-16 jaar
- ○ 17-19 jaar
- ○ 20-22 jaar
- ○ 23-25 jaar
- ○ 25+

11. Waar woon je?
- ○ Rotterdam
- ○ Den Haag
- ○ Dordrecht
- ○ Delft
- ○ Anders, namelijk: _____

12. Op welke school zit je?
- ❑ Mbo Mode Business & Fashion (Zadkine)
- ❑ Mbo Theaterschool
- ❑ Mbo Scheepvaart en Transport College
- ❑ Anders, namelijk: _____

Display This Question:
    If Op welke school zit je? Mbo Scheepvaart en Transport College Is Selected

13. Welke opleiding volg je?
- ○ Havens
- ○ Logistiek
- ○ Luchtvaart
- ○ Offshore
- ○ Procesindustrie
- ○ Rail
- ○ Rijn- en binnenvaart
- ○ Waterbouw/Baggerbedrijf
- ○ Wegtransport
- ○ Zeevaart
- ○ Zeevisvaart
- ○ Scheeps- en jachtbouw
- ○ Anders, namelijk: _____

14. In welk opleidingsjaar zit je nu?
- ○ 1
- ○ 2
- ○ 3
- ○ 4

15. In welke taal volg je je opleiding?
- ○ Nederlands
- ○ Engels
- ○ Combinatie Nederlands/Engels

16. Volg je je opleiding in voltijd, deeltijd of als BOL of BBL?
- ○ Voltijd
- ○ Deeltijd
- ○ Beroeps Begeleidende Leerweg - BBL (leren en werken gecombineerd)
- ○ Beroeps Opleidende Leerweg - BOL (leren en stage lopen gecombineerd)
- ○ Anders, namelijk: _____

17. Wanneer ben je je opleiding begonnen?
- ○ September 2013
- ○ September 2014
- ○ September 2015
- ○ September 2016
- ○ Anders, namelijk: _____

18. Op welke manier kreeg je toegang tot deze opleiding?
- ○ Vmbo-diploma (BB/KB/GL/TL)
- ○ Havo-diploma
- ○ Vwo-diploma
- ○ Overgangsbewijs van havo/vwo 3 naar havo/vwo 4
- ○ Mbo-diploma (niveau 1 of 2)
- ○ Anders, namelijk: _____

Appendix II: Dutch translation of Table 1

Table 1: Factor analyse 'Onderwijs gericht op een specifiek beroep'

	Component			
	1	2	3	4
Er bestaat een kans dat het beroep waarvoor ik opgeleid word over 20 jaar niet meer bestaat.	,843	,039	-,060	,129
Ik ben bang dat ik later zonder werk kom te zitten.	,818	,377	-,106	-,036
Er bestaat een grote kans dat ik in de toekomst meerdere parttime banen tegelijk heb in plaats van één full time baan.	,573	,371	,273	-,152
Ik vind het hebben van een baan niet belangrijk.	,165	,770	,108	,192
Ik kan later meerdere kanten op met deze opleiding.	-,189	-,690	,106	,191
Op mijn opleiding leer ik alles wat ik nodig zal hebben in mijn toekomstige beroep.	-,085	-,247	,765	,103
Mijn opleiding daagt me uit verder te kijken dan alleen mijn toekomstige beroep.	,094	,146	,719	,166
Ik zou het niet erg vinden om later een baan te hebben die niets te maken heeft met de opleiding die ik nu volg.	,168	-,269	-,500	,440
Ik vind mijn algemene ontwikkeling belangrijker dan de voorbereiding op mijn toekomstige baan.	,133	-,080	,155	,816
Mijn opleiding houdt zich alleen maar bezig met het opleiden tot een bepaald beroep.	-,464	,222	,113	,673

Appendix III: Dutch translation of Table 2

Table 2: Factor analyse 'Onderwijs in 21^e eeuwse vaardigheden'

	Component		
	1	2	3
Mijn opleiding besteedt voldoende aandacht aan taalvaardigheid.	,804	,107	,040
Mijn opleiding besteedt voldoende aandacht aan rekenvaardigheid.	,793	,159	-,080
Op mijn opleiding leer ik innovatief te zijn.	,659	,275	,406
Op mijn opleiding leer ik mijn creativiteit te ontwikkelen.	,592	,059	,518
Op mijn opleiding is er, naast aandacht voor de praktische uitvoering, ook aandacht voor de meer technische aspecten van mijn toekomstige beroep.	,519	,253	,315
Op mijn opleiding leer mijzelf te presenteren.	,114	,842	,077
Op mijn opleiding leer ik hoe voor een groep staan.	-,020	,805	,362
Op mijn opleiding leer ik hoe ik mijn mening goed kan formuleren.	,377	,720	-,087
Op mijn opleiding leer ik mijn sociale vaardigheden verder te ontwikkelen.	,400	,584	,306
Op mijn opleiding wordt veel tijd besteed aan onderwerpen die niet direct met mijn toekomstige beroep te maken hebben.	-,118	,289	,803
Op mijn opleiding leer ik hoe mijn toekomstige beroep er over 20 jaar uit kan zien.	,427	-,002	,642

Appendix IV: Dutch translation of Table 3

Lijst met handmatig geconstrueerde subschalen voor concept 3: 'Sociale omgeving en betrokkenheid, sociale doelen en carrière-mogelijkheden'

1.	Sinds ik mijn huidige opleiding volg, is mijn sociale leven veranderd.
2.	Ik verwacht dat mijn huidige vriendenkring de komende 10 jaar ongeveer hetzelfde zal blijven.
3.	De meeste van mijn vrienden ken ik omdat ze dezelfde school of opleiding volgen als ik.
4.	Ik voel me erg op mijn gemak bij mijn vrienden.
5.	Ik stap graag op mensen af.
6.	Ik ben sociaal ingesteld.
7.	Ik voel me betrokken bij mijn medestudenten.
8.	Ik voel me betrokken bij de mensen in mijn woonomgeving.
9.	Ik heb het gevoel bij een sociale groep te horen.
10.	Ik heb het gevoel dat ik me moet bewijzen bij mijn vrienden.
11.	Ik heb het gevoel dat ik iets bijdraag aan mijn sociale omgeving.
12.	Ik zou graag een eigen bedrijf beginnen in de toekomst.
13.	Ik hou me graag bezig met politiek.
14.	Ik voel me betrokken bij wat er in de wereld gebeurt.
15.	Ik heb een uitgesproken mening.
16.	Binnen een groep stel ik me graag op als leider.
17.	Ik vind het leuk om voor een groep te spreken.
18.	Ik hecht veel waarde aan andermans mening.
19.	Ik kan me gemakkelijk verplaatsen in een ander.
20.	De mensen om mij heen hebben een grote invloed op hoe ik me gedraag.
21.	De mensen om mij heen hebben een grote invloed op mijn toekomst.
22.	De mensen om mij heen hebben een grote invloed op de keuze voor deze opleiding gehad.
23.	Op mijn opleiding voel ik me veilig.
24.	Op mijn opleiding voel ik me gerespecteerd.
25.	Mijn opleiding heeft invloed op hoe ik omga met mensen om mij heen.
26.	Mijn opleiding heeft invloed op hoe ik de wereld zie.
27.	Mijn opleiding helpt mij mijn sociale vaardigheden te verbeteren.

Appendix V: Dutch translation of Table 4

Table 4: Factor analyse 'Beoordeling culturele educatie'

	Component			
	1	2	3	4
Ik kan zo een paar lessen aanwijzen die makkelijk vervangen kunnen worden door cultuur-educatieve lessen.	,826	,030	,124	,201
Cultuur-educatieve lessen zijn belangrijk voor je algemene ontwikkeling.	,779	,314	-,157	-,089
Door cultuur-educatieve lessen te volgen, leer ik mijn medestudenten op een andere manier kennen.	,774	,295	,146	-,047
Cultuur-educatieve lessen zijn belangrijk voor je sociale ontwikkeling.	,712	,450	,077	-,024
Cultuur-educatieve lessen brengen mensen samen.	,697	,209	,389	-,118
Binnen mijn vrienden- en familiekring kom ik veel in aanraking met cultuur.	,126	,781	-,018	,011
Ik vind cultuur interessant.	,213	,731	-,033	-,223
Ik zou het erg leuk vinden als er op mijn opleiding meer mogelijkheden zouden zijn om cultuur-educatieve lessen te volgen.	,199	,661	,260	-,026
Ik ben meer op de hoogte van cultuur dan mijn medestudenten.	,389	,633	,098	,063
Naast mijn opleiding heb ik mijn eigen culturele hobby's.	,196	-,110	,800	-,148
Op mijn opleiding worden voldoende cultuur-educatieve lessen aangeboden.	-,002	,270	,743	,147
Ik vind dat cultuur-educatieve lessen niet getoetst zouden moeten worden.	,269	,053	,081	,817
Cultuur-educatieve lessen zijn een verspilling van de tijd.	-,337	-,221	-,133	,714

Appendix VI: Dutch translation of Table 6

Table 6: Beschrijvende statistiek voor 'Onderwijs gericht op een specifiek beroep'

	N	Min.	Max.	Mean	Std. Deviation
Mijn opleiding houdt zich alleen maar bezig met het opleiden tot een bepaald beroep.	74	1	5	3,14	,998
Mijn opleiding daagt me uit verder te kijken dan alleen mijn toekomstige beroep.	74	1	5	3,16	,777
Op mijn opleiding leer ik alles wat ik nodig zal hebben in mijn toekomstige beroep.	74	1	5	3,15	,932
Er bestaat een kans dat het beroep waarvoor ik opgeleid wordt over 20 jaar niet meer bestaat.	74	1	5	2,49	1,024
Ik kan later meerdere kanten op met deze opleiding.	74	1	5	3,62	,887
Ik ben bang dat ik later zonder werk kom te zitten.	74	1	5	2,36	1,041
Ik zou het niet erg vinden om later een baan te hebben die niets te maken heeft met de opleiding die ik nu volg.	74	1	5	3,30	1,144
Ik vind het hebben van een baan niet belangrijk.	74	1	5	2,05	1,157
Er bestaat een grote kans dat ik in de toekomst meerdere parttime banen tegelijk heb in plaats van één full time baan.	74	1	5	2,31	1,019
Wat voor baan ik heb, zal vooral door het toeval bepaald worden.	74	1	5	2,85	,932
Ik vind mijn algemene ontwikkeling belangrijker dan de voorbereiding op mijn toekomstige baan.	74	1	5	3,16	,844

Appendix VII: Dutch translation of Table 7

Table 7: Beschrijvende statistiek voor 'Onderwijs in 21^e eeuwse vaardigheden'

	N	Min.	Max.	Mean	Std. Deviation
Mijn opleiding besteedt voldoende aandacht aan rekenvaardigheid.	74	1	5	2,97	,950
Mijn opleiding besteedt voldoende aandacht aan taalvaardigheid.	74	1	5	2,97	,860
Op mijn opleiding leer ik mijn computervaardigheden verder te ontwikkelen.	74	1	5	3,19	,975
Op mijn opleiding is er, naast aandacht voor de praktische uitvoering, ook aandacht voor de meer technische aspecten van mijn toekomstige beroep.	74	1	5	2,92	,947
Op mijn opleiding leer ik hoe mijn toekomstige beroep er over 20 jaar uit kan zien.	74	1	5	3,18	1,038
Op mijn opleiding leer ik mijn creativiteit te ontwikkelen.	74	1	5	2,80	,965
Op mijn opleiding leer ik innovatief te zijn.	74	1	5	2,91	,953
Op mijn opleiding leer ik mijn sociale vaardigheden verder te ontwikkelen.	74	1	5	2,99	,914
Op mijn opleiding leer mijzelf te presenteren.	74	1	5	3,43	,966
Op mijn opleiding leer ik hoe ik mijn mening goed kan formuleren.	74	1	5	2,93	,728
Op mijn opleiding leer ik debatteren.	74	1	4	2,64	,869
Op mijn opleiding leer ik hoe voor een groep staan.	74	1	5	3,35	,898
Op mijn opleiding wordt veel tijd besteed aan onderwerpen die niet direct met mijn toekomstige beroep te maken hebben.	74	1	5	3,07	,956

Appendix VIII: Dutch translation of Table 8

Table 8: Beschrijvende statistiek voor 'Sociale omgeving'

	N	Min.	Max.	Mean	Std. Deviation
Sinds ik mijn huidige opleiding volg, is mijn sociale leven veranderd.	74	1	5	2,70	,989
Ik verwacht dat mijn huidige vriendenkring de komende 10 jaar ongeveer hetzelfde zal blijven.	74	1	5	3,32	1,160
De meeste van mijn vrienden ken ik omdat ze dezelfde school of opleiding volgen als ik.	74	1	5	2,41	,964
Ik voel me erg op mijn gemak bij mijn vrienden.	74	1	5	4,04	,957
Ik stap graag op mensen af.	74	1	5	3,20	,844
Ik ben sociaal ingesteld.	74	1	5	3,77	,869
Ik voel me betrokken bij mijn medestudenten.	74	1	5	3,20	,906
Ik voel me betrokken bij de mensen in mijn woonomgeving.	74	1	5	3,41	1,019
Ik heb het gevoel bij een sociale groep te horen.	74	1	5	3,30	,918
Ik heb het gevoel dat ik me moet bewijzen bij mijn vrienden.	74	1	5	2,04	,913
Ik heb het gevoel dat ik iets bijdraag aan mijn sociale omgeving.	74	1	5	3,20	,844
Ik zou graag een eigen bedrijf beginnen in de toekomst.	74	1	5	3,70	1,131
Ik hou me graag bezig met politiek.	74	1	4	2,32	,981
Ik voel me betrokken bij wat er in de wereld gebeurt.	74	1	5	3,04	,928
Ik heb een uitgesproken mening.	74	1	5	3,53	,831
Binnen een groep stel ik me graag op als leider.	74	1	5	3,16	,844
Ik vind het leuk om voor een groep te spreken.	74	1	4	2,84	,777
Ik hecht veel waarde aan andermans mening.	74	1	5	3,15	,771
Ik kan me gemakkelijk verplaatsen in een ander.	74	1	5	3,46	,924
De mensen om mij heen hebben een grote invloed op hoe ik me gedraag.	74	1	5	2,62	,932
De mensen om mij heen hebben een grote invloed op mijn toekomst.	74	1	5	2,65	,985
De mensen om mij heen hebben een grote invloed op de keuze voor deze opleiding gehad.	74	1	5	2,51	1,010
Op mijn opleiding voel ik me veilig.	74	2	5	3,54	,797
Op mijn opleiding voel ik me gerespecteerd.	74	1	5	3,34	,880
Mijn opleiding heeft invloed op hoe ik omga met mensen om mij heen.	74	1	5	2,78	,926
Mijn opleiding heeft invloed op hoe ik de wereld zie.	74	1	5	2,68	,862
Mijn opleiding helpt mij mijn sociale vaardigheden te verbeteren.	74	1	5	2,91	,909

Appendix IX: Dutch translation of Table 9

Table 9: Beschrijvende statistiek voor 'Beoordeling culturele educatie'

	N	Min.	Max.	Mean	Std. Deviation
Ik vind cultuur interessant.	74	1	5	3,07	1,139
Binnen mijn vrienden- en familiekring kom ik veel in aanraking met cultuur.	74	1	5	3,16	1,171
Ik ben meer op de hoogte van cultuur dan mijn medestudenten.	74	1	5	2,91	,924
Ik zou het erg leuk vinden als er op mijn opleiding meer mogelijkheden zouden zijn om cultuur-educatieve lessen te volgen.	74	1	5	2,70	,918
Op mijn opleiding worden voldoende cultuur-educatieve lessen aangeboden.	74	1	5	2,72	1,092
Cultuur-educatieve lessen zijn belangrijk voor je algemene ontwikkeling.	74	1	5	3,03	,979
Cultuur-educatieve lessen zijn belangrijk voor je sociale ontwikkeling.	74	1	5	3,12	,950
Cultuur-educatieve lessen zijn een verspilling van de tijd.	74	1	5	2,89	1,117
Cultuur-educatieve lessen zijn een goede manier om stoom af te blazen.	74	1	5	2,73	1,064
Cultuur-educatieve lessen brengen mensen samen.	74	1	5	2,88	,992
Door cultuur-educatieve lessen te volgen, leer ik mijn medestudenten op een andere manier kennen.	74	1	5	2,86	,926
Naast mijn opleiding heb ik mijn eigen culturele hobby's.	74	1	5	2,86	1,051
Ik vind dat cultuur-educatieve lessen niet getoetst zouden moeten worden.	74	1	5	3,08	1,082
Ik kan zo een paar lessen aanwijzen die makkelijk vervangen kunnen worden door cultuur-educatieve lessen.	74	1	5	2,99	,986