

ESREA Conference 2003

6th – 8th March 2003

Canterbury Christ Church University College

Workshop “Biography, Learning and Health”

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Differences in the Estimation of Personality Development and Health Education from the Perspective of Selected Social Milieus

1. The increasing Importance of Personality Development and Health Education

Within the changing of Adult Education provision the fields of Personality Development and Health Education are of outstanding importance. During the last 10 or 15 years both of these areas have been continuously expanding. Furthermore the contents and meanings delivered by institutions of Adult Education in these fields have been changing as well. This may be a result of the so-called New Age Movement, which emphasises elements such as wholeness, body experience und spirituality. In conjunction with this the thoughts and practises of the New Age Movement have become more and more common – not in its “hardcore version” but in a softer one. Also the fringe areas like Eastern wisdom and prophecy, religious body exercise (e.g. Yoga, Tai Chi, Chi Gong), Esoteric (e.g. Feng Shui) have been taken more or less for granted.

In the beginning of Adult Education the influence of the ideals of personality and higher education were the benchmarks; classical knowledge and improvement of ones character were aims to be achieved (s. Faber 1995). Today we notice – under the imperatives of Organisational Development and Change Management - the training of personality is a key issue: every human being is expected to develop and explore his or her human resources and to leave dysfunctional behaviour behind (vgl. Götz et. al. 1999). Concerning the field of Health Education one should consider profound alterations as well. The change, which is outlined

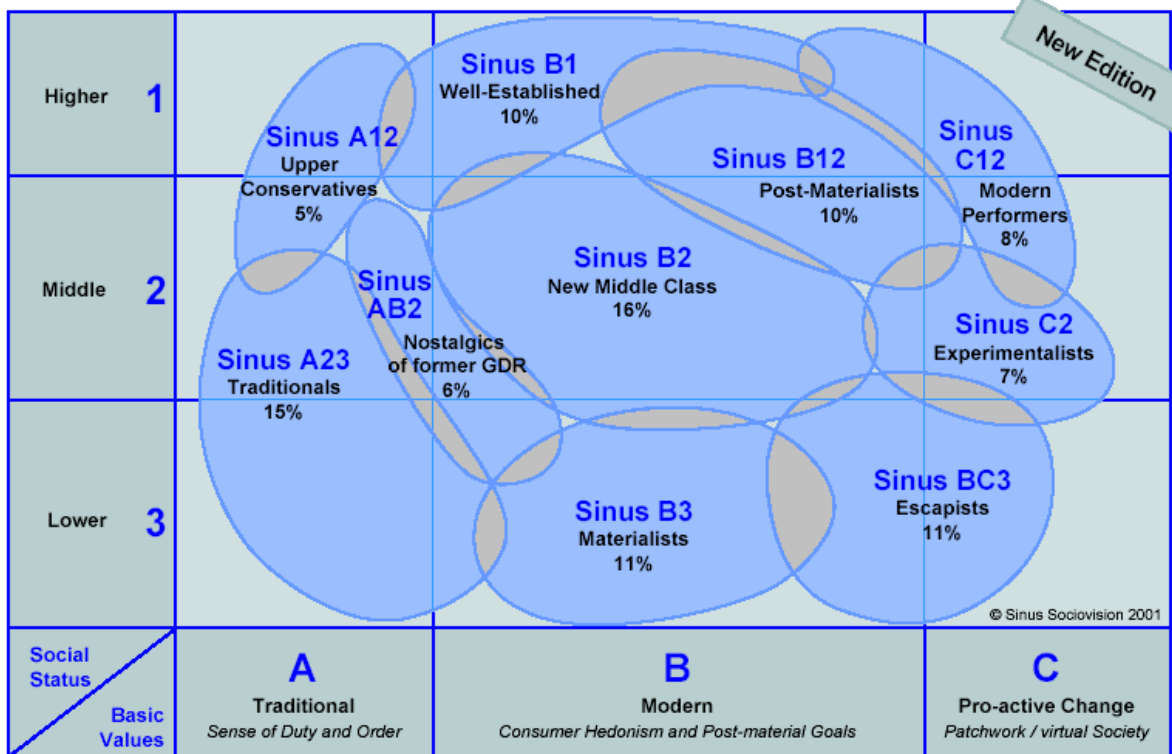
here does not disseminate in all sectors of society at the same rate and to the same extent. The model of the social milieus seems to offer a probate framework to distinguish the attitudes of different social groups towards these “key industries” of Further Education.

2. Further Education within the Framework of Social Milieus

In line with the changing values in society Sinus Sociovision, Heidelberg, has developed the first all-German model of the Sinus-Milieus, based on current explorations of everyday-life and on-going socio-cultural research. (see www.sinus-milieus.de) Sinus-Milieus are the result of over two decades of social science research. The determining of target groups as undertaken by Sinus Sociovision is based on an analysis of everyday life within our society. Sinus-Milieus group people with similar attitudes to life and ways of living. Basic values as well as attitudes to work, family, leisure, money and consumption influence the analysis. Sinus-Milieus turn the focus of attention to the individual and his / her whole life world and social environment. It is for this reason that they provide the sector of education with more information and better resources for decision-making than standard approaches to target group determination. Since the early eighties, the Sinus-Milieus have been successfully deployed for strategic marketing by leading brand product manufacturers, service companies and research institutes.

The boundaries between the milieus are fluid; it is (ostensibly) impossible to delimit everyday-life as closely as social strata, this is referred to as the indeterminacy principle of everyday reality. Indeed, one of the fundamental components of the milieu is that there are points of contact and transitions between the milieus. The potential overlap potential and positioning of milieus in society, are plotted according to social status and basic values, and are visualised on the following chart: the higher the position of the milieu in this chart, the higher the level of education, income and occupational group of its members; positioning further to the right, suggest the more modern their basic values. Within this ‘strategic map’ it is possible to plot products, brands and media as well as educational provisions etc.

Sinus-Milieus® in Germany 2001



The Sinus-Milieus

Brief Description

Society's Leading Milieus

- **Sinus B1** (Well-Established) 10% ➤ The self-confident Establishment: success ethics, feasibility mentality and highly exclusive tastes
- **Sinus B12** (Post-Materialists) 10% ➤ The enlightened, post-68er milieu: post-material values, criticism of globalisation, and intellectual interests
- **Sinus C12** (Modern Performers) 8% ➤ The young, unconventional top performers: intensive living - both at work and play, multi-optionality, flexibility and multi-media enthusiasm

Traditional Milieus

- **Sinus A12** (Upper Conservatives) 5% ➤ The old German educated classes: conservative critique of modern culture, humanist sense of duty and cultivated manner
- **Sinus A23** (Traditionals) 15% ➤ The security and order-loving wartime generation: rooted in the petty bourgeois world or traditional blue-collar culture
- **Sinus AB2** (Nostalgics of former GDR) 6% ➤ The resigned losers of German reunification: clinging to Prussian virtues and old-socialist notions of justice and solidarity

Mainstream Milieus

- **Sinus B2** (New Middle Class) 16% ➤ The status-oriented modern mainstream: looking to establish themselves professionally and socially, seeking a sheltered and harmonious life
- **Sinus B3** (Materialists) 11% ➤ The markedly materialistic lower class: want to keep up with the consumer standards of the broad middle classes in an attempt to compensate for social disadvantages

Hedonistic Milieus

- **Sinus C2** (Experimentalists) 7% ➤ The extremely individualist Bohemian world: unchecked spontaneity, living in contradiction, self-image as the lifestyle avant-garde
- **Sinus BC3** (Escapists) 11% ➤ The fun-oriented, modern lower class / lower-middle class: disregard for convention and behavioural expectations of the achievement-oriented society

3. The Database: A “Blended” Nationwide Survey on Interests and Behaviour in Further Education

In reference to this, some research projects dealing with “Social Milieus and Interests and Access to Adult Education” have been started in Germany. The current study “Social and regional differentiation in continuing education in Germany” is financed by the Federal Ministry of Education and Research (BMBF) of Germany. The project is directed by Rudolf Tippelt, Munich and Heiner Barz, Düsseldorf. It is our intention to sketch selected findings of the qualitative interviews and proceeding dates of the representative investigation.

Research-Project:
Social und regional Differentiation of Further Education (2001-2003)

Partners:
 Prof. Dr. Heiner Barz, Düsseldorf
 Prof. Dr. Rudolf Tippelt, Munich
 Sinus Sociovision, Heidelberg
 Infratest, Munich

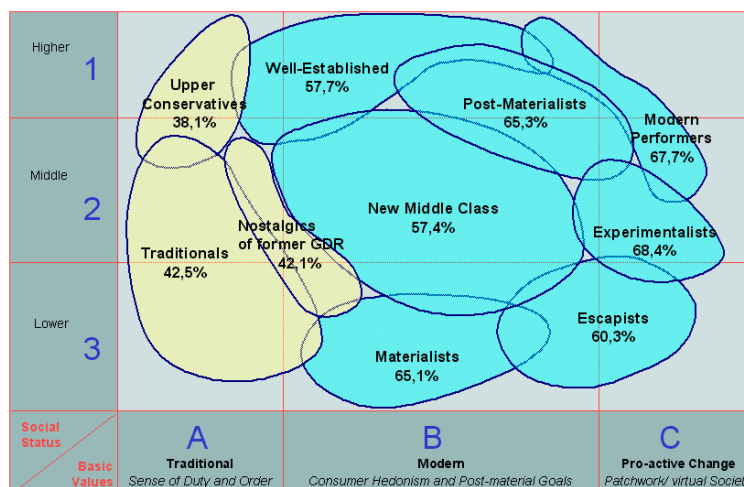
Research-Design: Triangulation

- Representative Sample (n=3.000)
- Qualitative Interviews (n=150)
- Group Discussions
- Expert-Interviews

Sylva Panyr/Heiner Barz, Germany: „Personality Development and Health Education“ (ESREA 2003)

Participation in Continuing Education during the last Year (Ø 57,4%)

Project „Social and regional Differentiation of Further Education“ Representative Sample = 3009



Sylva Panyr/Heiner Barz, Germany: „Personality Development and Health Education“ (ESREA 2003)

4. Selected Results concerning Personality Development and Health Education

4.1 Personality Development and Health Education seen from the perspective of three selected social milieus

- Findings from the semi-structured Interviews –

Upper Conservatives (CON)

1. Perception of „personality“: Self-restriction

A CON personality “is judicious, able to deal fairly with others and has their own philosophy and world outlook“ (CON m Z 69¹). „Something distinctive, that I allow others to judge me, that I reflect about myself, that I am in harmony with myself and the world, that I have the competence to assess my qualities and weaknesses, and of course a kind of ‚standing‘, charisma or performance as well as some kind of qualification.“ (CON w Z 61). A central issue in the developmental process is „time“ (CON w Z 61), because „personality changes with life experience. With age personal views become much more relaxed ... things are not taken so seriously and you become more tolerant“ (CON m M 59).

Another influence is „formation, a personality does have an educational background ... an education of the heart, a personality, who cannot be only a good mathematician“. (CON w LO 68) “General education is also included in this” (CON m Z 66).

Moreover appearance plays an important role: „if the suit is dirty, that makes a negative impression on me“ (CON w LO 68).

2. Course selection and special interests: „approved and structured settings“ or „rejection“

Regarding personality-development courses, there is a basic scepticism concerning the learning efficiency in the course in contrast to every-day experiences: „motivation trainers do not break new ground“ (CON m M 59). Effective rhetoric competence “can hardly be developed within the context of a seminar, it must be inborn.“ Many members of the CON even reject courses on personality development: „I have a

¹ Key: Social Milieu (CON=Upper Conservatives; PMA=Post-Materialists; PER=Modern Performers), sex (m=male, w=female), region (Z=metropolitan area, M=town, L=rural area; O=eastern germany), age.

natural aversion to these kinds of courses“ (CON m M 59), „personally, why should I take such a seminar ... I believe in informal learning, that’s why I am sceptical“ (CON m Z 69). In summing up, courses are termed as „wish-wash... a sort of motivation training, which I also don’t believe in. It’s all for show.“ (CON m Z 66).

This rejection seems to be based in fear. E.g. one person worries about himself fitting in a group of participants: „If I visit this kind of seminar I might be out of place“. Others may fear „being compromised or being asked questions, which no rational person could be expected to answer.“ (CON w LO 68).

Consequently most CON have little interest in the offered courses, e.g. „dream interpretation“ or „experiencing myself in nature“: „That sounds strange to me: ‚Self-experience‘ ... if I want to find my inner self, I can just go to church every Sunday.“ (CON m Z 66) The following statement points out the suspicion many CON have with regard to the proposed seminars: „The course titled ‚How to become rich, guaranteed‘, I would judge as something the institution seeks to make money with, without offering anything, without a concrete performance.“ (CON m Z 66) Some CON find seminars such as „ethical topics“ interesting: “I like these generally binding propositions“.

3. Brainstorming „health“: constraint

Corresponding to their high age level CON often have negative associations with „health“, e.g. aging, physical illness, physical effort (CON w Z 61). Health is often associated with food, smoking, and alcohol restrictions.

CON trust in professionals more than the PMA do. CON are able to „delegate responsibility“ (CON w Z 61) and do not like „medical whippersnappers“ (CON w LO 68) In contrast to the PMA the CON are more focused on the scientific, and less in personal areas: „I am interested in new developments“ (CON w Z 61; CON m M 59). They are also selective in their reading material, preferring periodicals to magazines: „It is important for me that those articles have been written by scientists, otherwise, I’d say: ‚hands off ‘ (CON w LO 68). Males seem to rely on their wives „my wife knows more about it, I get more from it.“ (CON m Z 69, CON m Z 66).

4. Course selection „health promotion“: relaxation and tranquility

The CON seem to be sceptical or ignorant, partly combined with interest in courses like „Autogenous Training“, „Feng Shui“, „Tai Chi“, „Chinese Medicine“ and „Yoga“: “I

have never heard of this, I have no idea what this is“ (CON m Z 69). CON seem to remain open-minded because in spite of all the scepticism – „Yoga“, „Autogenous Training“ and „Tai Chi“ are the most chosen seminars. The CON expect „relaxation“ and „tranquillity“ in these courses (e.g. CON m M 59, CON m Z 66, CON w Z 61, CON w LO 68).

5. Perception of instructors and institutions: well known public institutions

The CON fear lack of seriousness or esotericism. Therefore they prefer well-established public institutions like churches or adult-education centres. Even if „physicians, psychologists, healers“ would present the courses, the CON „ would still be insecure about debateable issues within“ (CON m M 59). CON prefer public institutions like „health insurance companies, adult-education centres or the university ... I would not like to go to the private institutions. My trust in public institution is greater. I think, there are too many charlatans at the private institutions“ (CON w LO 68).

Post-Materialists (PMA)

1. Perception of „personality“: Self-realization

„Personality has to do with appearance ... people, who have uniqueness, have an opinion, have an active appearance ... that you are able to say more than ‚hi‘ and ‚bye““ (PMA m Z 29). The PMA are critical of the concept of ‚personality‘ as it is used in the job market. Basically, „everyone is a personality ... but in the job market your personality is seen more from the perspective of profitability“ (PMA m Z 29). In contrast to this, „personality ... is the genuine, the authentic“ (PMA m Z 34). Important characteristics of a personality are performance, responsibility, tolerance and „soft skills ... the character of people“ (PMA m L 32). „Are you open-minded, how do you approach others, how you conduct yourself, self-confident or not, polite or impolite, what do you know?“ (PMA w Z 24). „Personality is independence, individuality, flexibility, to have an attitude and take a stand.“ (PMA w Z 28). Furthermore „education, formation and personality belong together“ as they develop interdependently. „Delight, interest, open-mindedness are developing“ (PMA m Z 34) „That I know about my personality, that I am able to change this or that, that I reflect and that I see the direction, in which I am developing“ (PMA w Z 28, PMA m L 32).

2. Course selection and special interests: „Learning from within“

The tenor concerning the courses is critical. E.g. the connection of personality development and marketing is often criticized: „‚Self-confidence training‘ sounds positive, but ‚personality-marketing‘ sounds like selling oneself.“ (PMA m Z 34) PMA are also distrustful of the courses „success is possible“. The title „sounds like a promise, in which personal success is forced upon you“ (PMA m Z 34). It sounds „ostentatious ... as if someone were standing in the front and shouting ‚you are so great““ (PMA m Z 29), „that just doesn’t make sense.“ (PMA m Z 34) Other examples for criticized seminar titles are: „success factor: social competence“, „how to accept myself, how to present yourself to others better“, „the ‚presenting does not interest me but, the self-acceptance sounds interesting“ (PMA m Z 29).

Worry about a lack of authenticity can be seen in a statement about the title „effective rhetoric“: „My feeling is, that often a lot is covered up with this ... you tried to cover up things you aren’t able to do, by rhetoric“ (PMA m Z 34). The PMA are furthermore sceptical regarding the feasibility of training personality traits in a course: „I can accept some advice, but I have to make my own way, I have to find by myself.“ (PMA

m Z 34) Other barriers are the fear of non-trustworthiness as well as of esotericism or closeness to sects, and the feeling that those courses are out of touch with reality. Many of PMA associate the title „how to use brain potentials more intensively“ with „Scientology“ (PMA w Z 28; PMA m Z 34). „How to interpret dreams“ is also often rejected. (PMA m L 32; PMA m Z 34; PMA w Z 28). The following statement sums it up: „I am sceptical of these kinds of courses, especially with the issue of personality development because the most important part is learning from within.“ (PMA m Z 34) The PMA are especially interested in „stress-management“ (PMA m L 32), „effective rhetoric“ (PMA m L 32; PMA m Z 34, PMA m Z 29), „social skills ... of which you can never have enough and which are becoming more and more absent from society“ (PMA m Z 34).

3. Brainstorming „health“: „Consciousness, responsibility, care“

The spontaneous associations with „health“ focuses on the private sphere and are generally positive. The PMA connect „health“ with a complete and responsible handling of health, e.g.: stress-reduction and relaxation: „avoiding stress“ (PMA w Z 24), „reducing stress“ (PMA m Z 34), „tranquillity“, „relaxation“, „sleep“ (PMA m Z 34), „sauna“ (PMA m Z 29); „sports“ (PMA m L 32, PMA m Z 34), like „swimming, blading“ (PMA m Z 29), „skiing“ (PMA w Z 28); health food (PMA w Z 28): „eating well, reducing fat“ (PMA m Z 34), „my daily glass of red wine“ (PMA w Z 28), „cutting down alcohol“ (PMA m L 32) - in short: „body consciousness, feeling well“ (PMA m Z 34), leading a „happy life“ (PMA w Z 28).

The PMA are remarkably interested in being well informed regarding health issues while at the same time being suspicious of transferring responsibility to physicians or medical authorities: „I hate visiting the physician, because I have little knowledge and don't understand what he is telling me. I would like to know all about it“ (PMA w Z 24, see PMA m Z 34). If they are slightly ill, they prefer self-therapy, e.g. on the basis of knowledge derived from books (PMA m L 32).

4. Course selection „health promotion“: „A holistic approach and balance from within“

The PMA prefer courses that consider the entire person, including physical, intellectual and mental components. One statement considers the understanding of health formation as personality- and health promotion: „Self-Experiencing in nature“

would be my way of a wellness-holiday ... it brings about inner balance and there is a visible result“. (PMA m Z 29)

Courses like „back-training“ do not seem to be holistic enough, while Tai Chi „sounds interesting ... these methods are both approved and holistic“ (PMA m Z 29). Because of their interest in holistic approaches („Asian stuff“) the PMA also consider joining in „Yoga“, „Chinese Medicine“, „Autogenous Training“ or „Feng Shui“ classes (PMA w Z 24; PMA m Z 29; PMA m Z 34; PMA m L 32).

5. Perception of instructors and institutions: authenticity and open-mindedness

The PMA emphasize the instructor's importance, especially in personality development and health formation. „The instructor has to have an eye for the participants, to motivate them and to carry them along“ (PMA m Z 29). Courses on health formation should be taught by instructors who possess the necessary competencies: „Physicians are perfect for the job, if they have the necessary open-mindedness, if they aren't the narrow-minded orthodox-style physicians. They should have a broader perspective, e.g. in terms of alternative medicine“ (PMA m Z 34). In contrast, healers are looked upon as trustworthy professionals, as they „have an integral outlook on the things“ (PMA m Z 29). The same applies for „ministers and Asian monks ... they are balanced healthy and are a good example“. (PMA m Z 29)

With regard to institutions, PMA search for authenticable and original ideas. E.g. a „health food store owner, who teaches at an adult education centre because he loves his work“ would be trustworthy. Others are basically sceptical towards the VHS: „that's for housewives“. Of the CCI (Chamber of Commerce and Industry) they suspect a „fixation on the job performance“ (PMA m Z 29), while health insurance companies seem to be „serious“ and strongly „health-oriented“ (PMA m Z 29). Churches are also an option: „because I would expect authenticity there most of all“ (PMA m Z 34).

Modern Performers (PER)

1. Perception of „personality“: Self-management

A personality has to be „unique“, „individual“ (PER m Z 30), has to „keep a balance between the ego and social behaviour, has to have an interest in personal development, but also care about the environment ... personality has to be strong, but not absolute“ (PER m L 27). Furthermore „charisma, self assurance and manners“ belong to personality (PER m MO 23). So personality is „the sum of my appearance, my eloquence, my body language, my education and intellectual skills, but also physical appearance, my look.“ (PER m MO 29).

The Modern Performers are the most optimistic milieu regarding the possibility of developing personality in the context of a course. „Definitely, it is possible to learn this, appearance can be trained and also awareness of one’s own skills and competencies“ (PER m MO 23). From courses they expect to learn the basic rules of success, which then must be „practised in every day life“. E.g. the PER expect a lot from seminars in „effective rhetoric“ („rhetoric is the way to wrap someone around your little finger“.) „Effective body language“ is also a seminar which the PER are interested in: „you can go where you want and you can reach all of your goals in a moment“ (PER m MO 23). Expectations regarding a good instructor are about „being impressed“ (PER m MO 23). Expectations also depend on the price paid for the seminar: „If the course costs 5 000 Euros, than, naturally, my expectations are high ... from the adult-education centre I expect almost nothing ... it can be good as well as bad.“ (PER m Z 30)

2. Course selection and special interests: „Efficiency and individuality“

PER are simply not interested if courses seem to lack individuality, efficiency and necessity: e.g. „stress management“, because: „I need a dosage of stress and I find this stress functional“ (PER m MO 23). The course is more interesting for others, although the title sounds „a lot like ‚school‘ ... which means it is ‚all the same‘ to me, I cannot find myself there“ (PER m Z 30). In addition they expect too little efficiency of courses dealing with intuition, dreams and their meanings or using brain potential.

3. Brainstorming „health“: „no restrictions, little care“

According to their associations the PER link „health“ to unpleasant restrictions, which are not transferred into everyday-life. So they often speak about their unhealthy life-

style. Looking at his cigarette a PER asks himself: „How do I become non-smoker? How do I stop drinking? How do I nourish myself? No more McDonalds?“ (PER m Z 30). Another statement: „I smoke, drink alcohol, put me into highest stress at the job, I eat irregularly, probably incorrectly, I am not used to regular exercise or sports ... that is probably not important enough to me, for this I will not get off my butt.“ (PER m L 27)

Moreover external threats are connected: “spleen fire” (PER m Z 30), “war offensives plague, bacterial attack“ (PER m MO 29). This might be traced back to the fact that actual political events (e.g. spleen fire threats in the USA in the beginning of 2002) are noticed more consciously, because of the specific closeness of the milieu to political news and a general interest in information.

Modern Performers tend not to act according to their knowledge about health and are not especially interested in health issues. One explanation of this could be, that they have “a bad conscience because of the ‘sloppy way’” they deal with their personal health (PER m MO 29). The PER come into contact with the health subject by accident. In their opinion, programs dealing with health are partly „exaggerated ... panic ... money-making“, (PER m Z 30) – “so I prefer the Simpsons“ (PER m L 27).

4. Course selection „health promotion“: „Originality“

By categorizing courses, PER are dismissing „life-style-stuff“: „it’s only money-making“: „‘Inline-Skating‘, ‚laughing is healthy‘ or ‚fitness training‘ (PER m MO 23). Also, PER are not interested in sports disguised as „health promotion“, like „staying healthy by dancing“ („staying healthy by walking up the stairs, by stirring one’s tea or by cycling“ (PER m L 27)): „I exercise only, if I have fun“ (PER m L 27). Their course selections reveal that they prefer alternative and original titles like homeopathy or Chinese medicine (“that’s an old culture, they know about things“ (PER m MO 23, PER m Z 30)). Often lack of time and their satisfaction with their personal health are named as reasons for not joining in courses. (PER m MO 23).

5. Perception of instructors and institutions: „top-class“

Concerning the instructors, the PER prefer „top-class“. The problem is: „before you get into contact with those people, who know as much, you already know“ (PER m MO 23). Therefore the PER also take part in courses of health insurance companies and adult-education centres. (PER m L 27, PER m Z 30, PER m MO 29)

4.2 Personal Development: From avoidance up to eagerness

If we consider the variety of meanings of personality, it is obvious that the selected milieus represent not only different social groups, but also different periods on the “schedule” of changing values. Understanding of personality from a conservative point of view is tied to traditional expectations such as self-control, austerity, general education and an accurate appearance. With the silent revolution of changing values (Inglehart) in the decade of the 70ies new desires have become dominant: self-realization, self-actualization, and self-determination. These are the values we found conserved in the Post-Materialistic Milieu up to the present time. Consequently courses, which help, to get in contact with body and soul, to become self-congruent and to cope with stress are welcome. The most recent development in the patterns of values, namely the sampling of values, is incorporated within the Modern Performers, the new self-employed and start-ups. It is obvious that the new paradigm of self-management includes optimistic expectations to improving one’s own personality not in a somewhat metaphysical but in a very practical way: To improve your personal performance (e.g. rhetoric training), efficient body language, getting rid of personal obstacles etc. The reservations of the Conservatives towards personality development as a means of becoming more successful complete our sketch in a predictable way.

4.3 Perception of Health Education: Recklessness – Balancing - Asceticism

As previously mentioned in the field of personality we found sharp contrasts in the perception of Health in our selected milieus. On the one hand there are often ironic statements of the Modern Performers, which prove that there is not very much health consciousness. It seems as if these people are almost proud of an “insane” lifestyle. On the other hand, the Conservatives stress the categories of exertion and renunciation in explaining their understanding of health. A healthy lifestyle is associated with restrictions of food, smoking and alcohol. Sporting, motion or working in the garden prevents from illness. Between these contrary perceptions the conviction of the Post-Materialists is situated. They try to balance the needs of work and the needs of recreation. The courses they choose may include arts subjects (e.g. painting, drawing, photography) as well as health and well-being courses (e.g. physical exercise, stress management, aromatherapy).

5. Outlook

5.1 Biography and Milieu

If we focus on one of the major themes of this conference (“Biography, Learning and Health”), we have to admit that we haven’t talked very much about individual biographies. We wanted to demonstrate however, that the social milieus are very important intermediate categories, which have a huge influence on understanding of both personality development and health education. In other words: It is possible to predict the health behaviour of an individual up to a certain degree, if you know the milieu to which he or she belongs.

Nevertheless we have been dealing with a biographical perspective. But more with the biography of milieus, their age and their dynamics and weakness. Looking at the biographies of milieus it is obvious that the Conservatives are among the oldest: If you look at the “rise and fall” of the milieu as a whole or if you look at the age of its members. The Modern Performers are among the youngest – also in both connotations, whereas the Post-Materialists are in the middle.

On the other hand we have to establish that “perceived age” has an enormous impact on continuing education as well as on health behaviour, as we can show in numerous questionnaire items. Furthermore – the biographical experiences with school attendance, formal and informal learning may produce fears and disinterest towards continuing education, which hardly can be surmounted. In our typology of Adult Learners based on our data, the type “Disinterest/Barriers” represents yet 24% of our sample! (see Fig. Below, Type 7) But this would be another paper. Thank you very much!

5.2 Towards a Typology of Adult Learners

Type 1: General Education

- Broad Knowledge
- Cultural interests
- Social and political commitment

Type 2: Management Competences

- Improving Leadership and Teamwork
- Improving Performance
- Independence, responsibility, decision making

Type 3: Personality Development

- Human Resources oriented
- Communication
- Relaxation, Meditation

Type 4: Self-directed Learning/New Media

- Easy approach to Learning
- Making full use of PC/Internet/CAL
(computer assisted learning)
- High demands on self-determination

Type 5: Fun/Learning Community

- Emotional involvement
- Knowledge for every-day-live
- Desire for convenience

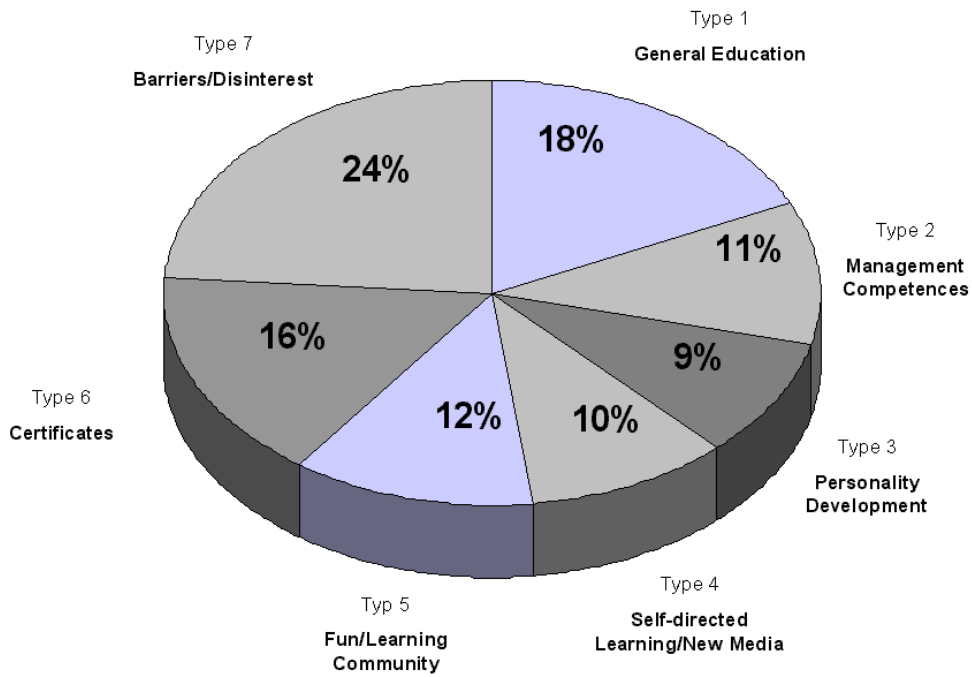
Type 6: Certification

- Controlling of Progress
- Examinations
- Desire for personal support

Type 7: Barriers/Disinterest

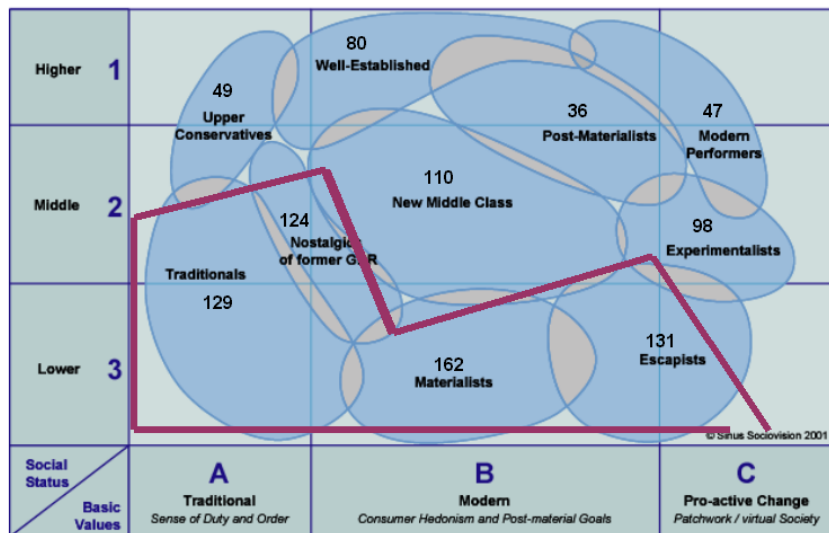
- Ignorance and fears towards Continuing Education
- Bad experiences with school attendance
- Culture and formation may produce alienation

Typology of Further Education



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Type 7: Barriers/Disinterest (total 24% = 100 Ind.)



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