

Manuel Berg

**Das Subjekt und seine Anerkennung.
Theoriebausteine für die pädagogische
Praxis**

Studienarbeit

Subjekt Anerkennung Theoriebausteine P Pädagogische Praxis

Manuel Berg



Subjekt Anerkennung Theoriebausteine P Pädagogische Praxis:

Das Subjekt und seine Anerkennung. Theoriebausteine für die pädagogische Praxis Manuel Berg, 2015-06-15

Studienarbeit aus dem Jahr 2014 im Fachbereich Pädagogik / Pädagogische Soziologie Note 1,0 Universität Osnabrück
Erziehungs- und Kulturwissenschaften Veranstaltung MA Seminar Anerkennung kategoriale und phänomenale Annäherung
Sprache Deutsch Abstract In dieser Arbeit möchte ich Theoriebausteine über die Anerkennung verschiedenster Theoretiker zusammenführen und in einem weitgreifenden Schritt mit der pädagogischen Praxis verbinden. Zuerst wird der Anerkennungsbegriff erläutert, seine honnethsche Untergliederung in Liebe, Recht und soziale Wertschätzung sowie der der Anerkennung anhaftende Monismus näher beschrieben. Die weiteren Bausteine erweitern sodann das erlangte Verständnis über die Anerkennung durch Klärung der Dimensionen von Gesellschaft, Missachtung der Anerkennung und den hieraus entstehenden Pathologien. Besonderes Augenmerk ist hier auf die Pathologien der Gegenwart gelegt. In einem letzten Theoriebaustein möchte ich die Scham in Verbindung zu verweigerter Anerkennung setzen. Welche Konsequenzen hat dies für LehrerInnen und SchülerInnen und wie ist die Scham in Bezug zum Lernen zu setzen? Ich möchte bei all meiner Argumentation immer auch die pädagogische Praxis im Blick behalten, um zu sensibilisieren und die Bedeutung der Scham für das Lehren bzw. Lernen herausstellen. In einem letzten Schritt stelle ich dar, wie Scham abgewehrt werden kann und welche schulischen Konsequenzen sich ergeben. Sprich, wie man von der Scham zur Anerkennung gelangt. In einer abschließenden, gut zu überblickenden Stellungnahme möchte ich nur wesentliche Aspekte dieser Arbeit herausgreifen. Wir haben gesehen, dass eine gesunde Identität im Zusammenwirken der drei Anerkennungssphären des Rechts, der Liebe und der sozialen Wertschätzung funktionieren kann. Da Honneth sich die Frage stellt, wie Gesellschaft möglich ist, spricht er wie jeder mit jedem gut auskommen kann, so kann hier konstatiert werden, über die vorbehaltlose Anerkennung jeder anderen Person. Diese Anerkennung ist nicht absolut ethisch-moralisch gemeint, sondern als konstitutive Bedingung von Gesellschaft mit seiner Vorstufe von Individuen als objektive Elemente. Damit ist schließlich jeder einzelne von uns, auch Institutionen, für unsere Gesellschaft verantwortlich, nämlich durch das Abgeben von Anerkennung an die Anderen. Wie vom Autor angesprochene institutionalisierte Sensibilität gegenüber hilfesuchenden Menschen fehlt leider viel zu oft und bedarf dringend einer Aufarbeitung durch Weiterbildung, zusätzlich vielleicht eine Art Institutionenphilosophie. Margalit spricht hier von Formen des Respekts und des Takts gegenüber den Subjekten und ihrer Selbstinterpretation als Subjekt. Erst hierdurch erlangen Institutionen und damit die Menschen die im *Kultur der Anerkennung statt Menschenfeindlichkeit* Dierk Borstel, Kemal Bozay, 2019-11-20

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