

“CATEGORY ‘SOCIAL’ IN MODERN PEDAGOGY AND PSYCHOLOGY”

Topic 4: The educational space as a sphere of social relations

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Implanting common situations in Europe.

How an educational space is created¹

Content

1. The road map
2. Upbringing, education, institution
3. Europe – explored through eight methodological questions
4. The role of social relations in the MONTAIGNE programme
5. Concluding remarks

Summary

Pedagogy has not only emerged from philosophy, but can also benefit from it if it doesn't see itself exclusively as an individual science, but continues to ask philosophical questions. This includes the following one: *What do scientific controversies have to do with my life?* In Europe, this becomes: *To what extent does my pedagogical work have to do with the European type of civilisation?* Or more specifically: *What do my dealings with other people, what do social relationships have to do with education in the European understanding?* The present text attempts to provide an initial answer to this question.

1. The road-map

Education [Bildung] and social relations are two concepts that need to be explained.

¹ This essay has been translated from German with the help of deepL.

The educational scientist Dietrich BENNER has differentiated between training [Erziehung] and education [Bildung²] and emphasised a characteristic difference: „Educational processes cannot be intentionally controlled, but arise from educational experiences that pupils have as learners with objects, facts and problems.“³ Pedagogues therefore have the challenging task of keeping up with the latest scientific developments in their teaching subject. On the other hand, it is no less certain that supportive social relationships are the elementary prerequisite for the success of educational processes. In this case, too, it is necessary to examine whether the reality of life is adequately taken into account in the conceptualisation of social relationships.

The first step is to briefly explain the arguments on which BENNER bases the quoted statement and to test its validity by applying it to the present subject. Based on my MONTAIGNE project outlined in 2022⁴, I will ask what level of scientific knowledge on the subject of Europe is currently offered to German pupils at secondary level. I am not starting from an empirical survey, but rather use the typology of scientific-theoretical approaches that BENNER used as a basis in the cited essay from 2015. In a second step I will examine the current conceptualisation of social relationships. As a result, I will defend the thesis that social relationships become formative to the extent that they include the pre-personal, lived bodily and atmospheric experience of life.

2. Upbringing, education, institution

BENNER's thesis on how the relationship between upbringing [Erziehung] and education [Bildung] should be defined in the present day is based on two differentiations. Firstly, he rejects the view held in Germany until the middle of the 20th century that education consists of the

² It is well known that the German differentiation between ‚Erziehung‘ and ‚Bildung‘ needs some translational effort.

³ Benner, Dietrich: *Erziehung und Bildung! Zur Konzeptualisierung eines erziehenden Unterrichts, der bildet*, 485. In: *Zeitschrift für Pädagogik* 61 (2015) 4, 481-496.

https://www.pedocs.de/volltexte/2018/15373/pdf/ZfPaed_2015_4_Benner_Erziehung_und_Bildung.pdf
DOI: 10.25656/01:15373

⁴ See Müller-Pelzer, Werner: *Erfahrung und Kreativität. Kritik der Bildung auf konstellationistischer Grundlage*. In: *Aktuelle Probleme der modernen Bildung: Erfahrungen und Innovationen*. Internationale Konferenz an der Universität Togliatti, 21.-22.12.2022, In: *impEct* 13 (2024).

https://www.fh-dortmund.de/medien/hochschule/i13_Art14_BildungD.pdf

My main intention: European students should be given the opportunity to develop new, implanting common situations in the course of growing into an unknown European language and settling into the embedding culture.

child or young person having to fit into the existing society and adopt its norms. The concept of pre-industrial society, in which one could assume a unity of life and learning, is by now outdated. This is the reason why Benner also rejects the opposing thesis that education is the critical, emancipatory corrective to educational conformity, which was then advocated in the last third of the century. The antithetical understanding of upbringing and education is misguided because upbringing in the modern world must not be reduced to a fixation on the traditional, but must itself be emancipatory as „learners become independent of pedagogical influences“ (482). With the redefinition of upbringing, a complementary relationship to a renewed concept of education [Bildung] becomes possible, which does not contain a universally binding goal,

is neither individualistic nor emancipative, nor is it reconciliatory, but is conceived as the pupil and student becoming independent of their educators and teachers. [...] Such educational processes are triggered and initiated by pedagogical measures, but not brought about in the proper sense. (482)

However, according to BENNER, the concepts of upbringing and education do not lose their contours: „planned learning processes [...] are only pedagogically legitimate if they aim to make learners independent of pedagogical influences; for educational processes, on the other hand, there is no definitive end.“ (483) BENNER describes the new experiences that the students open up for themselves with the metaphor of ‚turns of gaze‘ (‚Blickwendungen‘, 483, 488, 489).

The author arrives at the following final definition of the relationship between education and planned learning processes.

On the basis of the distinctions made, learning theories [Erziehungstheorien] can be understood as theories of pedagogical action that are directed at pedagogical actors and enquire into pedagogical techniques that seek to achieve learning effects not in a unity of life and learning, but through teaching-learning processes that expand experience and contact. Educational theories differ from these in that they tie the legitimacy of planned learning back to transitions from learning processes to educational processes and also thematise educational processes [Bildungsprozesse] initiated by pedagogy beyond planned learning. (484)

In this understanding, according to BENNER, schools must be transformed into pedagogical institutions ‘of the transition from pedagogical fields of action to social fields of action’ (484). As an example, the author chooses the interdisciplinary topic of health as part of the science propaedeutic lessons in lower secondary school⁵. The learning and educational objective is to understand that the topic of health has different facets depending on the methodological approach (490).

⁵ Benner refers to research of didacticians Gisela and Herwig Blankertz concerning the notion of „methodological guiding questions“. See the table in the appendix.

In order to avoid the appearance of a subject logic that can be developed inductively and to initiate educational turns of view between different perspectives, planned learning teaching [erziehender Unterricht] must avoid concentrating on a single form of knowledge everywhere and always bring several forms of knowledge into play. [...] A variety of combinations are possible between the different forms of knowledge and the methodological key questions associated with them. No one form of knowledge can replace the others. Different arrangements are also possible without an overarching logic that would allow a particular form of knowledge to be given a lowest or highest rank. (489)

Chapter 3 will examine the extent to which this approach can be transferred from the subject of health to the interdisciplinary topic of Europe, i.e. whether the learning and educational objective of achieving a differentiated understanding of Europe is, in the sense of „turning the gaze“ [„Blickwendungen“], achieved. The problem, not addressed by BENNER, of the possible relativism of knowledge that is constructed using scientific methodology is dealt with following this.

3. Europe - explored through eight methodological questions

Europe is an established topic in the curricula of German schools. It is examined from a physical, human geography, economic, sociological-ethnic, historical, ideological and political perspective. The stage that is currently binding for teaching is the politically desired identification of Europe and the European Union. The EU elites have spread the ‘narrative’ that Europe and the EU have merged into the „European project“; they pretend that there is no longer any difference between Europe and the EU. Based on the table by BENNER / BLANKERTZ (p. 490), I have prepared the following table on the topic of Europe: the adopted methodological paradigms are shown in the 1st column of the new table; the questions that can be derived from them are in the 2nd column; in the 3rd column the critical view of the New Phenomenology⁶ is taken into account.

⁶ New Phenomenology is a philosophical current founded by Hermann Schmitz. For the ‚Gesellschaft für Neue Phänomenologie‘ (GNP) (Society of New Phenomenology) see www.gnp-online.de

Paradigm	Key methodological question / object constitution	New Phenomenology
Teleological form and order of knowledge according to Aristotle	How can Europe (understood as political order of European states) be realised as a just political order?	The normative political understanding on an organizist basis is controversial because of its conservatism: Human freedom comes up short.
Scientific form and order of knowledge according to Bacon	How can principles of construction be found in order to establish Europe as a purposeful rule?	For reductionist utilitarianism, Europe becomes an application of mathematical modeling and the experimental method and forms the basis for modern social constructivism. The 'status quo' is not questioned.
Hermeneutic form and order of knowledge according to Gadamer	What understanding of Europe underlies the Aristotelian and Baconian understanding of science ?	Addressing Europe solely as a political order or as a form of rule neglects the implications of the occidental European type of civilization.
Hypothetical-falsificatory problem-solving framework according to Popper	Why are EU-Europeans statistically better off than most people on earth and how can the relationship between poverty and wealth be changed according to the European model?	Technocratic social constructivism abstracts from cultural and ideological consequences of colonialism and post-colonialism: In this perspective there is only one right way to wealth.
Uncovering ideological contexts of blindness according to Adorno ?	How can the globalism of the EU elites be co-exist with official philanthropism as it appears in the invocation of European values?	The EU's self-statement that it is a pilot project for a democratic world state, by merging with Europe conceals the fact that the alliance between global private capitalism, democratic institutions and the power of public media is intended to mask a new type of rule.
Life-world order according to Husserl and Fink	How does Europe show itself in the coexistential fields of action of work, love, domination, death and play and how are they experienced in the real world?	The orientation of lifeworld fields of action [lebensweltliche Handlungsfelder] towards the economically induced polarization of winners and losers leads to an alienation from traditional ways of life.
Pragmatic-non-hierarchical order of the differentiated areas of human action (Dewey et al.)	From a European perspective, what is meant by an economically, morally, politically, aesthetically and religiously successful life and how does this differ from other ways of life?	Consumption and economic growth is presented as an economically, morally, politically, aesthetically and religiously unaltrnative 'condition humaine'. At best, gradual shifts are discussed.
Sceptical-transcendental-critical problematisation of the preconditions of all the above-	What are the ranges and limits of the previously differentiated forms of knowledge and what need for	The restriction to elaborate forms of knowledge to determine the human experience of life is committed to the traditional paradigm, according to which science only deals with objectively describable things from a distanced perspective, but leaves the large area of pre-personal experience (intrinsic corporeal sensing, feeling, corporeal communication, atmosphere,

mentioned forms of knowledge according to Fischer / Ruhloff	clarification is there with regard to further questions of analysing and criticising the basic concepts used and their links?	feelings and situations) to the left. As a result, the subjective significance of Europe as an affective space does not come into view.
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The critical examination of the eight methods and the corresponding questions shatters the certainty that knowledge about Europe is reliable, far more than the methodological pluralism itself. The knowledge deduced according to conventional scientific principles becomes questionable through the neo-phenomenological fundamental critique. This places school teaching and learning in a crisis: if *derived knowledge* is deceptive, we must return to the mode of *discovery and experience*, whereby *original knowledge* can be acquired. If this option were not available, the school would have to admit that the knowledge imparted amounts to baseless relativism. The corrections made by the New Phenomenology point to the fact that the sciences involved start at too high a level of abstraction and do not take into account a large area of life experience. As I have explained in my essay from the year 2022⁷, in the present case it is not possible to dispense with the consideration of pre-reflective, pre-personal experience⁸ - the affective involvement, the corporeal sensing, the corporeal communication, the finding of oneself in situations as well as atmospheres and feelings⁹. Europe as an object of study entails a quantity of characteristic but not yet individualised meanings (chaotic multiplicity) that is difficult to grasp and cannot be recorded using conventional scientific methods.

One way of gaining original knowledge about Europe is, for example, to spend a semester studying in a European country, the sole purpose of which is to learn an unfamiliar, less learned language and integrate oneself with the unknown embedding culture. The new experiences gained through social relationships constitute the European educational space on the condition that the concerned persons are affected by these experiences in an atmospheric way or are corporeally ‚gripped‘. Only then can these experiences be integrated into the personal situation

⁷ Cf. Müller-Pelzer, Werner (2022): Erfahrung und Kreativität, especially chap. 2: Wissenschaft gegen Lebenserfahrung, op. cit.

⁸ Hans-Bernhard Schmid, too, underlines the importance of pre-reflective experience. See Schmid (2012): Wir-Intentionalität. Kritik des ontologischen Individualismus und Rekonstruktion der Gemeinschaft, Freiburg/München: Karl Alber. Further Schmid (2010/2020): Malentendus collectifs. Réflexions sceptiques sur la théorie type de l'identité politique, in: *Qu'est-ce qu'un collectif? Du commun à la politique*. Laurence Kaufmann et Danny Trom (dir.), Paris: Open Editions Books, 197 -222. http://editions.ehess.fr/no_cache/ouvrages/ouvrage/quest-ce-quun-collectif/?print=1

⁹ A brief reference must suffice here: The terms ‘lived body/living body’ [Leib] and ‘corporeal’ [leiblich] refer to a non-mentalistic conception of human experience.

(personality) and transform it¹⁰. As an example of this transformation, I refer to the student MONTAIGNE programme, which I have studied extensively.

4. The role of social relations in the MONTAIGNE programme

Pedagogy is also dependent on the results of other sciences, be it social psychology, social philosophy or social science, when it comes to the concept of social relationships. The numerous sub-disciplines of these sciences share a methodological and ontological individualism. This refers to the origin of the subject-object split that, with a few exceptions, characterises Western European philosophy¹¹.

The division into an inner and an outer word is in fact a double division (Hermann SCHMITZ): the ‚division of the world‘ into the firm things („thing-ontology“) opposed to the volatile; it has prevailed since Plato. And the „division of man“ into the soul and the antagonistic powers. It is responsible for the opposition of subject and object: whereas until then the subject was merely one instance in a concert of several foci of emotion¹², since Democritus and Plato it has become the central control and steering authority. This enables the subject to distance itself from the many meaningful and disturbing impressions of its surroundings. In order to be able to handle these impressions, the scientific, originally natural scientific investigation is limited to things, understood as solid bodies in the central field of vision and reduced to a few measurable characteristics such as size, shape, number, rest, movement, position and extension in space. In order to approach this methodological ideal, i.e. to make the diverse qualities of direct experience measurable, the subject in social psychology, traditional social philosophy and sociology is reduced to a psychological apparatus of cognitive, emotional, volitional and behaviour-relevant components. However, as this cannot adequately capture the holistic (prepersonal and personal) reality of life, compromises are unavoidable for researchers in the humanities. Furthermore, constructivism in the social sciences desensitises the perception for meaningful impressions and paves the way to the following decision: The subject is conceived as a social actor; the analysis of social relationships has exclusively to do with objective facts,

¹⁰ In detail Müller-Pelzer, Werner (2024): *Wie werde ich Europäerin? Wie werde ich Europäer? Über die Befreiung aus der Selbstentfremdung*, Freiburg/München: Karl Alber.

¹¹ Philosophers before Demokrit and Plato, as well as Plotinus and the Neo-Platonicians

¹² Thymós, pleasure, honor, Aidós e.g.

programmes and problems, regardless of whether these are individual or collective. The average scientific procedure is based on the assumption of singularism, i.e. that everything is inherently individual¹³.

However, subjective experience and the broadening experience [Bildung] stemming from the interaction with other people is mainly of the chaotic manifold kind, i.e. implicate because not yet differentiated into singular entities. It can therefore be assumed that human experience is an intertwining of subjective and objective meanings (facts, programmes and problems). With Hermann SCHMITZ, these intertwined dimensions can be captured with the *terminus technicus* of situations¹⁴. If, on the other hand, scientific research is based solely on objective data, we are merely dealing with ‘halved’ empiricism, which can lead to social constructivism because the area of pre-personal experience, which has not yet reached the status of positively differentiated states of affair, is ignored¹⁵.

The following table shows the schematic application of the situation types. For the current topic, I am primarily interested in the including and implanting common situations, which I consider in the MONTAIGNE programme.

¹³ Schmitz, Hermann (2016): *Ausgrabungen zum wirklichen Leben*, Freiburg/München: Karl Alber, 129; 131.

¹⁴ Schmitz (2016), 136 s: „Eine Situation ist Mannigfaltiges irgend welcher Art, das ganzheitlich (d.h. in sich zusammenhängend und nach außen mehr oder weniger abgehoben) zusammengehalten wird durch eine binnen-diffuse (d.h. im Inhalt chaotisch mannigfaltige) Bedeutsamkeit aus Bedeutungen, die Sachverhalte, Programme und / oder Probleme sind.“ Translation: ‘A situation is a manifold of any kind that is held together holistically (i.e. coherent in itself and more or less detached from the outside) by an internally diffuse (i.e. chaotically manifold in content) significance of meanings that are facts, programmes and/or problems.’

¹⁵ In sociology, however, there is now an endeavour to overcome methodological individualism with methodological situationism. Instead of singularism, situationism has become the starting point for consideration. Robert Gugutzer outlines the new phenomenological sociology as follows: „Von einem Apriori des Sozialen ist hierbei in dem Sinne die Rede, dass das leiblich-affektive Be-troffensein die Bedingung der Möglichkeit von Sozialität ist. Wo niemand affizierbar ist, also keine Leiber, sondern nur leblose Körper involviert sind, ist Sozialität nicht möglich. Sozialität setzt Leiblichkeit voraus. [...] Leiblichkeit in dem pathischen Sinne des affektiven Betroffenseins ist eine relationale Kategorie, in der das Eigene (Leib) mit dem Anderen (fremde, auch nichtmenschliche Körper, ebenso Immaterielles) verbunden ist. [...] die darauf aufbauende leibliche Kommunikation [ist] daher die ursprüngliche Einheit des Sozialen.“ (150) Translation: ‘We are talking here about an a priori of the social in the sense that the bodily-affective being affected is the condition of the possibility of sociality. Where no one can be affected, i.e. where no bodies are involved but only inanimate bodies, sociality is not possible. Sociality presupposes corporeality. [...] Corporeality in the pathic sense of affective involvement is a relational category in which the self (body) is connected with the other (foreign, also non-human bodies, also immaterial things). [...] the bodily communication based on this [is] therefore the original unity of the social.’ Gugutzer, Robert: „Leib und Situation. Zum Theorie- und Forschungsprogramm der Neophänomenologischen Soziologie“, in: *Zeitschrift für Soziologie* 2017; 46 (3), 147-166. [emphasis in the original]. <https://www.degruyter.com/document/doi/10.1515/zfsoz-2017-1009/html?lang=de>

Situation type	Examples	Examples / European Semester
Impressive situations	Dangerous situations such as flinching from suddenly approaching traffic when crossing a road (incidentally also an actual situation)	The meaningful impression of the personality of a person or a city
Segmented situations	Societal developments (family, partnership), professional training and practice, political groups and tendencies (the concisely abbreviated 'poster' of a world view becomes an impressive situation, as does the home)	A conversation, competing interpretations of national and European history or myths, feelings about life, the languages spoken
Actual situations	The weather, the season(s), the time of day, reserving a room in a hotel, asking for directions, traffic and other signs, identifying oneself and introducing oneself, numbers, currencies, transactions, the daily routine, professions, shopping, going out to eat, the joy of success	The urban space (as a history also a segmented situation), being touched or moved by emotions, speaking, swimming, dancing, singing, imitating a melody
Durable situations	The state enterprise, the language into which one grows (then becomes a segmented situation), belonging to an organisation, habits, chronic pain	Beliefs, a sense of decency and tact, a deeper knowledge of a person's personality
Including common situations	Belonging to a club, a school or university, a circle of acquaintances, a neighbourhood, a church community, the immediate or extended family.	Nominal belonging to the MONTAIGNE group and the pedagogical team, to the guest students
Implanting common situations	Affective anchoring in a group of like-minded people (NGO, European study group), in a world view, religion, nation, nuclear family, living together with a partner.	Affective anchoring in the MONTAIGNE group, insofar as it becomes an emotional space centred on Europe as a shared affective space through corporeal communication and atmospheres.

The distinction between inclusive and implanting situations overcomes the previously widespread static juxtaposition of society and community¹⁶. In the European semester of the

¹⁶ See Schmitz (2005): Hermann: Situationen und Konstellationen. In: Idem (2005): Situationen und Konstellationen. Wider die Ideologie totaler Vernetzung, Freiburg/München: Karl Alber, 18-32, is reprinted in:

MONTAIGNE programme, the participants initially encounter each other on the conventional level of European students; these are social relationships in inclusive situations in which moderate affective bonds prevail, for example between classmates, between neighbours who get on well with each other or between participants of a programme. But with the first week, in which the unconventional pre-linguistic exercises will take place, a new quality of social relationships will set in, based on the interaction of corporeal drive, receptivity to impulses and keeping up with it. Taken together, a corporeally affecting resonance space is created, the significance of which, however, remains diffuse. The students realise that something is happening to them, but they cannot yet name what they feel. In this phase, the participants can be described as *patheurs*¹⁷. Even if they increasingly become actors in the following weeks, the original pathic experience remains a characteristic of the phenomenological attitude: what affects (surprises, confuses, seizes) you is not immediately processed and worked on according to a preconceived programme, but you allow it to happen so that you can feel what the respective impulse of the other group participants does to you.

Starting from one's own corporeally sensing (i.e. without recourse to the visible and palpable body), *encorporation as one variant of corporeal communication* forms the first and permanent level of reference. As a counterpart to *disencorporation* (dozing, losing one's gaze in the distance), encorporation appears in spontaneous experience as an *antagonistic* one (such as reciprocated glances, a handshake etc). This is about the role of dominance. However, encorporation can also be *one-sided*, for example in the case of a fascinated attachment to an object such as a football (in a dramatic match) or the expressive facial features of a person or a portrait. But the antagonistic encorporation becomes a *reciprocal antagonistic encorporation* as soon as there is a change in the dominant role, for example in a team game, in a lively conversation, but happens also in inanimate objects (the significance of the Montagne Ste. Victoire for Cézanne or Rilke's perception of the archaic Apollo torso). In addition, *solidary encorporation* must be mentioned in which the participants (choral singing, mass panic, joint sawing) are active together without turning towards each other. A highly differentiated sense of

Schmitz, Hermann (2021): Sich selbst verstehen. Ein Lesebuch, ausgewählt und eingeleitet von Michael Großheim und Steffen Kluck, Freiburg/München: Karl Alber, 243-285. Instead of contrasting the “organic” community with the “ideal” or “mechanical” society, as Friedrich Tönnies did, Schmitz uses the highly variable degree of affective involvement as the yardstick for distinguishing between inclusive and implanting situations.

¹⁷ Gugutzer, Robert (2018): Situationsprobleme und kreatives Handeln. Neopragmatismus und Neophänomenologie im Dialog, 53. In: Gugutzer, Robert/Uzarewicz, Charlotte/Latka, Thomas/Uzarewicz, Michael (Hrsg.): *Irritation und Improvisation. Zum kreativen Umgang mit Unerwartetem*. Freiburg/München: Karl Alber, 28-57.

interaction with the environment is thus acquired before and parallel to the acquisition of the mother tongue.

Therefore, collective atmospheres can form in the shared situation, such as reliance, openness to the needs of the other students, solidarity in the pursuit of the common goal, mutual help and joint learning from problems. In the present case, this is primarily the ingrowth into the unknown language and settling into the embedding culture. Evidence can emerge unpredictably: *This belongs to me.* or: *This is where I belong.* These utterances are an expression of a grown, implanting shared situation. *Social relationships with high affective impact arise based on incorporation; they become the motor of intercultural education.* This process can be broken down analytically into four tasks. However, the different types of action overlap in the intercultural practice of the European semester. There are four pedagogical paths for the pedagogical team in charge.

1st task: to deal with the discrepancies experienced by European students and to reduce alienation from Europe as an affective space. In order to give an account of a stressful phase of one's own life within the framework of the study group, 'telling oneself' becomes the prelude to a deepening of social relationships. All languages which are spoken in the respective study group are available for this purpose.

2nd task: to reverse the positivist reduction, splinting and filtering of European life experience and to open up the pre-personal and pre-linguistic experience through corporeal sensing and corporeal communication. Based on acting techniques, pantomime, impromptu games etc., the corporeal space becomes the basis for cohesion between the students; the conventional inclusive, i.e. only weakly affecting situations, are enriched in this way with corporeal-atmospheric qualities and tend towards implanting situations, i.e. situations that have grown into the personal situation and can only be detached with deep wounds.

3rd task: combine language acquisition based on the child's epigenesis with rule-based language teaching. What the situation suggests can be explained step by step (but never completely) as a state of affair [Sachverhalt], programme or problem in sentential language and made transparent for understanding. Cognition enters into a reciprocal relationship with pre-personal experience: what is affective is revealed to understanding, and what is learnt analytically in the curriculum comes together with pre-personal experience (atmospheres, feelings).

4th task: independently approach an unknown Europeanisation style with openness and hermeneutic competence and explicate it in the target language. The educational process initiated by social relationships allows students to orientate themselves freely in their environment. Settling into a previously unknown European culture becomes a prerequisite for developing a European attitude to life [Lebensgefühl].

5. Concluding remarks

In contrast to the sciences, which are committed to methodological individualism and operate at a high, very selective level of abstraction, the New Phenomenology assumes that man's 'finding himself in his environment' (Hermann SCHMITZ) is embedded in common situations (ontology). The fundamental corporeal constitution of the human being (anthropology) runs through all levels of personal condition up to high levels of personal emancipation. Only in the confrontation with corporeal involvement does the human being become a person. „Without a living and lived body, there is no person.“¹⁸ As a person grows into their mother tongue and settles into their native culture, the personal world of the self, the personal world of others and the rest of the world form concentric circles around the personal situation. In the personal world of others and the rest of the world, social relationships lack the affective involvement; think of professional contacts or membership of a club. In the personal world of the self as well as in the personal world of others, on the other hand, affecting social relations appear in inclusive and implanting common situations, with a moderate or strong affective commitment, whether in a positive sense as attraction or in a negative sense as repulsion. Accordingly, the experiences of serious discrepancy have an impact on the personal situation (personality): in the first case (inclusive situation), the personal frame [Fassung] allows the uncertainty to be balanced out; in the second case (implanting situation), the personal frame can be shaken or temporarily lost. In the case under discussion, there are some very poignant discrepancies between the usual information about Europe and our own life experience, the disturbed social relationships must be rebuilt from the corporeal basis, i.e. oriented on the model of the acquisition of the mother

¹⁸ Schmitz, Hermann (2016): *Ausgrabungen zum wirklichen Leben*, Freiburg/München: Karl Alber, 218.

tongue. The liberation from self-alienation promised by the MONTAIGNE programme represents a profound intercultural educational experience [Bildung].

Appendix:

Source: Dietrich Benner (2015): *Erziehung und Bildung!*, op. cit., 490.

Paradigma	Methodische Leitfrage/Gegenstandskonstitution
Teleologische Wissensform und -ordnung nach Aristoteles	Durch welche Maßnahmen lassen sich die Selbstheilungskräfte des Körpers stärken?
Szientifische Wissensform und -ordnung nach Bacon	Was sind die kausalen Ursachen von Krankheit und durch welche Mittel schützt man sich vor Infektion?
Hermeneutische Wissensform und -ordnung nach Gadamer	Welches Gesundheitsverständnis liegt dem aristotelischen und baconschen Wissenschaftsverständnis zugrunde und in welchen Sprachformen artikulieren sich diese?
Hypothetisch-falsifikatorischer Problemlösungsrahmen nach Popper	Warum leben statistisch gesehen Arme kürzer und Reiche länger und wie lassen sich die Beziehungen zwischen Armut, Reichtum, Krankheit und Gesundheit verändern?
Aufdeckung von ideologischen Verblendungszusammenhängen nach Adorno	Sind Krankheiten einfach als natürlich hinzunehmen oder haben sie auch gesellschaftliche Ursachen und welche Ideologien verbergen sich hinter bestimmten Strategien einer Medizin, die von diesen Ursachen abstrahiert?
Lebensweltliche Ordnung nach Husserl und Fink	Wie zeigen sich Krankheit und Gesundheit in den koexistenzialen Handlungsfeldern von Arbeit, Liebe, Herrschaft, Tod und Spiel und wie werden sie dort lebensweltlich erfahren?
Pragmatisch-nicht-hierarchische Ordnung der ausdifferenzierten Bereiche menschlichen Handelns (Dewey u.A.)	Was ist unter einem ökonomisch, moralisch, politisch, ästhetisch und religiös gelingenden Leben zu verstehen und wie verhalten sich in diesem Krankheit und Gesundheit zueinander?
Skeptisch-transzendental-kritische Problematisierung der Voraussetzungen aller genannten Wissensformen nach Fischer/Ruhloff	Worin liegen Reichweite und Grenzen der zuvor unterschiedenen Wissensformen und welchen Klärungsbedarf gibt es mit Blick auf weitergehende Fragen der Analyse und Kritik der verwendeten Grundbegriffe und ihrer Verknüpfungen?

Tab. 1: Paradigmatische Wissensformen und zugehörige methodische Leitfragen