

Die Geschichte der Gefühle

The History of Emotions

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Zusammenfassung

Im neuen Forschungsbereich „Geschichte der Gefühle“ am Max-Planck-Institut für Bildungsforschung erkunden Historiker in Zusammenarbeit mit Psychologen und Erziehungswissenschaftlern, Ethnologen, Soziologen, Literatur-, Kunst- und Musikwissenschaftlern die Gefühlsordnungen der Vergangenheit. Dabei stehen folgende Fragen im Mittelpunkt: Warum wird gerade an einem Institut für Bildungsforschung über Gefühle geforscht? Warum wird über die Geschichte von Gefühlen geforscht? Haben Gefühle überhaupt eine Geschichte? Und warum soll das interessant sein – was bringt es Neues, Wichtiges?

Summary

In the new Center for the History of Emotions historians, psychologists and educational researchers, but also ethnologists, sociologists, and scholars of literature, art, and music explore the emotional orders of the past and provide answers to the following questions: What is the logic of investigating emotions at an Institute for Educational Research? Why is research being conducted into the history of emotions? Do emotions have a history at all? And what new, important insights can this research bring?

Bildung und Gefühle

Was verbindet Gefühle mit Bildung? Das kommt darauf an, was man unter Bildung versteht. Wenn man „Bildung“ eng definiert, denkt man an Wissensvermittlung und schulische Institutionen, an PISA und TIMSS. Wenn man Bildung weit definiert, kommen einem Humboldt und Herder in den Sinn, man erinnert sich an die allgemeine Menschenbildung, an das Ideal der Selbstvervollkommnung, an Schillers Briefe über die ästhetische Erziehung des Menschen, an seine Lobpreisung des Theaters als einer moralischen Anstalt, die „die Bildung des Verstandes und des Herzens mit der edelsten Unterhaltung“ vereinige. In beiden Definitionen finden Gefühle ihren Platz. Im Prozess der Wissensvermittlung spielen sie eine zentrale Rolle. Gefühle, so die pädagogische Theorie und Praxis, können Lernen sowohl motivieren als auch blockieren. Zugleich gelten sie als Lernziel – wenn etwa Empathie, Solidaritätsfähigkeit und dergleichen als Erziehungsgegenstand ausgewiesen werden.

Noch deutlicher wird die Beziehung von Bildung und Gefühl, wenn man die weitere Bedeutung von Bildung

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