



ÜBUNGSKARTE
ZITATE ZU BELL HOOKS

Zitatübung zu bell hooks

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Habitus.Macht.Bildung – Lehr-/Lernmaterialien

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Zitatübung zu bell hooks

Bezug zu Theoriekarten	Gefühle und Strategien, Bourdieus Werkzeugkiste, Soziale Ungleichheit, Meritokratie, Wissen und Macht
Methodentyp	Einstiegsübung, Vertiefungsübung, Abschlussübung, Begriffsarbeit
Format	Einzelarbeit oder Kleingruppe, dann Plenum
Dauer	(1) Einzel-/Kleingruppenarbeit: ca. 10 Minuten (2) Besprechung im Plenum je nach Gruppengröße und Zitatanzahl: pro Zitat ca. 5 Minuten
Materialbedarf	ausgedruckte Zitate
geeignet für digitales Lehren/Lernen	möglich, aber nicht optimal

Allgemeine Einführung

bell hooks (Pseudonym von Gloria Jean Watkins) ist eine US-amerikanische Wissenschaftlerin und Aktivistin, die am 25.9.1952 in Hopkinsville, Kentucky, geboren wurde und im segregierten Süden der USA aufwuchs. Sie begann mit 19 zu schreiben. 1981 erschien ihr erstes Buch mit dem Titel *Ain't I a Woman: Black Women and Feminism*. Sie studierte Englische Literatur an der Stanford University (B.A. 1973), der University of Wisconsin (M.A. 1976) und der University of California in Santa Cruz (Ph.D. 1983). Das Pseudonym bell hooks (basierend auf den Namen ihrer Mutter und Großmutter) nahm sie an, um weibliche Errungen- und Erbschaften zu ehren. Es wird in Kleinbuchstaben geschrieben, um den Fokus auf die Inhalte ihrer Publikationen zu lenken und von ihrer Person abzulenken. Bisher hat sie über 30 Bücher geschrieben, von denen viele auf Fragen zu sozialer →Klasse, →Race¹ und →Gender fokussieren. Einige Titel lauten *Talking Back: Thinking Feminist, Thinking Black* (1989), *Killing Rage: Ending Racism* (1995), *Reel to Real: Race, Sex, and Class at the Movies* (1996) und *Where We Stand: Class Matters* (2000). Ab der Mitte der 1970er unterrichtete bell hooks an einigen Universitäten und Colleges English and Ethnic Studies, African and Afro-American Studies sowie Women's Studies. Sie ist seit Anfang der 2000er Distinguished Professor in Residence in Appalachian Studies am Berea College (Berea, Kentucky), wo es auch ein bell hooks Institute gibt (<https://www.berea.edu/appalachian-center/appalachian-center-home/faculty-and-staff/bell-hooks>).

¹ Es wird der englische Begriff „race“ verwendet, weil dieser antirassistisch angeeignet wurde und damit auf einen gesellschaftlichen Kampf hinweist, anstatt die Konstruktion von biologischen „Rassen“ zu verfestigen.



Ziele

- ✘ Einstieg in das theoretische Denken von bell hooks
- ✘ einen persönlichen Zugang zu Theorie finden, wie ihn bell hooks betont
- ✘ das Verständnis von englischen Zitaten zu fördern



Ablauf

- (1) Die vorab groß ausgedruckten Zitate von bell hooks (siehe unten, die Schlagworte können entfernt werden) werden einzeln an die Wand gehängt, auf einen Tisch oder den Boden gelegt, sodass die herumspazierenden Studierenden sie gut lesen können.
- (2) Jede*r Student*in wählt das Zitat aus, das sie*ihn im Moment besonders anspricht, und geht damit zum eigenen Arbeitsplatz. Wenn es nicht für jede*n Student*in ein eigenes Zitat gibt oder mehr Studierende dasselbe Zitat wählen, wird in Kleingruppen weitergearbeitet.
- (3) Anhand des Zitats bereiten die Studierenden nun einzeln oder in der Kleingruppe Antworten auf folgende Fragen vor: Warum haben Sie das Zitat gewählt? Was bedeutet das Zitat? Markieren Sie einen Begriff, der Ihnen besonders zentral erscheint. (In Verknüpfung zur **Theoriekarte Bourdieus Werkzeugkiste**: Sehen Sie zentrale Begriffe von Bourdieu (z. B. soziales [→Feld](#), [→Habitus](#), [→Kapital](#) ...) in bell hooks' Erfahrungen?)
- (4) Nach einigen Minuten Vorbereitungszeit werden die Beiträge der Studierenden im Plenum besprochen.
- (5) Vor oder nach der Plenumsdiskussion sollte besprochen werden, wer bell hooks ist.



Hinweise zur Durchführung

Es gibt mehrere Variationen, wie diese Übung durchgeführt werden kann:

- (a) Es gibt so viele verschiedene Zitate wie Studierende in der Gruppe.
- (b) Es wird vorab eine kleine Anzahl an Zitaten ausgewählt und jedes Zitat wird so oft ausgedruckt, wie es Studierende in der Gruppe gibt.
- (c) Es wird vorab eine kleine Anzahl an Zitaten ausgewählt und alle Zitate zusammen werden so oft ausgedruckt, wie es Studierende in der Gruppe gibt.
- (d) Die Studierenden wählen nicht, sondern bekommen von der Lehrperson jeweils ein Zitat.



Literaturhinweise

hooks, bell (1994). *Teaching to Transgress: education as the practice of freedom*. New York et al.: Routledge.

hooks, bell (2000). *Where we stand: Class Matters*. New York et al.: Routledge.

Einführungsliteratur zu bell hooks' Pädagogik:

Kazeem-Kamiński, Belinda (2016). *Engaged Pedagogy. Antidiskriminatorisches Lehren und Lernen bei bell hooks*. Wien: Zaglossus.

Definitionen

Feld	Ein gesellschaftlicher Teilbereich, z. B. die Universität, mit eigener Logik, eigenen (Handlungs-)Regeln und Zielen. Personen im Feld müssen über die Regeln und Ziele Bescheid wissen, außerdem auch darüber, welcher Einsatz im Spiel ist, und Glauben an den Einsatz haben.
Gender	Gender bezieht sich auf das soziokulturelle Geschlecht, auf alle sozial konstruierten und variablen Vorstellungen und Zuschreibungen von vermeintlich geschlechtsbezogenen Fähigkeiten, Zuständigkeiten und Identitäten.
Habitus	Siehe ● Theoriekarte Bourdieus Werkzeugkiste
Kapital	Siehe ● Theoriekarte Bourdieus Werkzeugkiste
Klasse	Von der marxistischen Theorie geprägter Begriff: Marx unterscheidet zwischen jenen, die Produktionsmittel wie Fabriken, Maschinen etc. besitzen (die Kapitalist*innen), und jenen, die das nicht tun und daher ihre Arbeitskraft verkaufen müssen (Arbeiter*innenklasse). Die Interessen dieser beiden Klassen stehen einander entgegen.
Race (Engl.)	Es wird der englische Begriff „race“ verwendet, weil dieser antirassistisch angeeignet wurde und damit auf einen gesellschaftlichen Kampf hinweist, anstatt die Konstruktion von biologischen „Rassen“ zu verfestigen.



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Zitate von bell hooks

Klasse/Klassismus, Bildung, Leistungs- ideologie	<p>“[...] nowhere is there a more intense silence about the reality of class differences than in educational settings. Significantly, class differences are particularly ignored in classrooms. From grade school on, we are all encouraged to cross the threshold of the classroom believing we are entering a democratic space – a free zone where the desire to study and learn makes us all equal. And even if we enter accepting the reality of class differences, most of us still believe knowledge will be meted out in fair and equal proportions. In those rare cases where it is acknowledged that students and professors do not share the same class backgrounds, the underlying assumption is still that we are all equally committed to getting ahead, to moving up the ladder of success to the top.” (hooks, 1994, Teaching to Transgress/Kapitel 12: Confronting Class in the Classroom, S. 177)</p>
Klasse/Klassismus, Habitus, Bildung	<p>“I went to Stanford thinking that class was mainly about materiality. It only took me a short while to understand that class was more than just a question of money, that it shaped values, attitudes, social relations, and the biases that informed the way knowledge would be given and received.” (hooks, 1994, Teaching to Transgress/Kapitel 12: Confronting Class in the Classroom, S. 178)</p>
Klasse/Klassismus, Habitus, Bildung	<p>“Although no one ever directly stated the rules that would govern our conduct, it was taught by example and reinforced by a system of rewards. As silence and obedience to authority were most rewarded, students learned that this was the appropriate demeanor in the classroom. Loudness, anger, emotional outbursts, and even something as seemingly innocent as unrestrained laughter were deemed unacceptable, vulgar disruptions of classroom social order. These traits were also associated with being a member of the lower classes. If one was not from a privileged class group, adopting a demeanor similar to that of the group could help one to advance. It is still necessary for students to assimilate bourgeois values in order to be deemed acceptable.” (hooks, 1994, Teaching to Transgress/Kapitel 12: Confronting Class in the Classroom, S. 178)</p>
Klasse/Klassismus, Habitus, Bildung, Uni-Bluff	<p>“Bourgeois values in the classroom create a barrier, blocking the possibility of confrontation and conflict, warding off dissent. Students are often silenced by means of their acceptance of class values that teach them to maintain order at all costs. When the obsession with maintaining order is coupled with the fear of ‘losing face,’ of not being thought well of by one’s professor and peers, all possibility of constructive dialogue is undermined. Even though students enter the ‘democratic’ classroom believing they have the right to ‘free speech,’ most students are not comfortable exercising this right to ‘free speech.’ Most students are not comfortable exercising this right – especially if it means they must give voice to thoughts, ideas, feelings that go against the grain, that are unpopular. This censoring process is only one way bourgeois values overdetermine social behavior in the classroom and undermine the democratic exchange of ideas.” (hooks, 1994, Teaching to Transgress/Kapitel 12: Confronting Class in the Classroom, S. 178f.)</p>
Klasse/Klassismus, Bildung	<p>“When I first entered university settings I felt estranged from this new environment. Like most of my peers and professors, I initially believed those feelings were there because of differences in racial and cultural background. However, as time passed it was more evident that this estrangement was in part a reflection of class difference.” (hooks, 1994, Teaching to Transgress/Kapitel 12: Confronting Class in the Classroom, S. 181)</p>



<p>Klasse/Klassismus, Bildung</p>	<p>“Students who enter the academy unwilling to accept without question the assumptions and values held by privileged classes tend to be silenced, deemed troublemakers.” (hooks, 1994, Teaching to Transgress/Kapitel 12: Confronting Class in the Classroom, S. 179)</p>
<p>Klasse/Klassismus, Bildung</p>	<p>“At Stanford, I was often asked by peers and professors if I was there on a scholarship. Underlying this question was the implication that receiving financial aid ‘diminished’ one in some way. It was not just this experience that intensified my awareness of class difference, it was the constant evocation of materially privileged class experience (usually that of the middle class) as a universal norm that not only set those of us from working-class backgrounds apart but effectively excluded those who were not privileged from discussions, from social activities. To avoid feelings of estrangement, students from working-class backgrounds could assimilate into the mainstream, change speech patterns, points of reference, drop any habit that might reveal them to be from a nonmaterially privileged background.” (hooks, 1994, Teaching to Transgress/Kapitel 12: Confronting Class in the Classroom, S. 181)</p>
<p>Klassismus, Habitus, Bildung</p>	<p>“During my student years, and now as a professor, I see many students from ‘undesirable’ class backgrounds become unable to complete their studies because the contradictions between the behavior necessary to ‘make it’ in the academy and those that allowed them to be comfortable at home, with their families and friends, are just too great.” (hooks, 1994, Teaching to Transgress/Kapitel 12: Confronting Class in the Classroom, S. 182)</p>
<p>Klassismus, Habitus, Bildung</p>	<p>“All too often, students from nonmaterially privileged backgrounds assume a position of passivity – they behave as victims, as though they can only be acted upon against their will. Ultimately, they end up feeling they can only reject or accept the norms imposed upon them. This either/or often sets them up for disappointment and failure.” (hooks, 1994, Teaching to Transgress/Kapitel 12: Confronting Class in the Classroom, S. 183)</p>
<p>Klassismus, Habitus, Bildung</p>	<p>“Any attempt on the part of individual students to critique the bourgeois biases that shape pedagogical process, particularly as they relate to epistemological perspectives (the points from which information is shared) will, in most cases, no doubt, be viewed as negative and disruptive.” (hooks, 1994, Teaching to Transgress/Kapitel 12: Confronting Class in the Classroom, S. 184)</p>
<p>Klassismus, Habitus, Scham</p>	<p>„Als ich schließlich elitäre Universitäten besuchte, an denen es im Großen und Ganzen von Geld und Status abhing, wo man seinen Platz im sozialen Gefüge hatte, fand ich mich in einer Situation wieder, in der ich von meinen Kommiliton*innen aufgrund meines Arbeiterklasse-Hintergrunds mit Neugier betrachtet, lächerlich gemacht oder verachtet wurde. Oftmals entstand diese Scham im Zusammenhang mit Essen – wenn ich bestimmte Lebensmittel nicht kannte, mit denen alle anderen sicher vertraut schienen. Diese Scham kam und ging. Doch in der Folge wurde mir klar, dass meine Kommiliton*innen nicht den geringsten Drang verspürten, auch nur das kleinste bisschen über das Leben der Menschen aus der Arbeiterklasse zu verstehen. Weder wollten sie etwas über die Armen wissen, noch wollten sie sich mit ihnen identifizieren. Und vor allen Dingen wollten sie sich nicht mit den Armen solidarisieren.“ (hooks, 2000, Class Matters, S. 54)</p>



Klassismus, Habitus, Konsum	<p>„Tragischerweise sind die Wohlhabenden und die Armen oft durch ihre gemeinsame Obsession für Konsum innerhalb der kapitalistischen Kultur verbunden. Häufig sind die Armen stärker von exzessivem Konsumverhalten betroffen, weil sie am anfälligsten für die mächtigen Botschaften der Medien und unseres Lebens im Allgemeinen sind, die suggerieren, dass der einzige Weg, der Schande einer bestimmten Klassenzugehörigkeit zu entgehen, in unübersehbarem Konsum liege. Die Propaganda innerhalb der Werbung und der Kultur als Ganzes, versichert den Armen, dass sie mit den materiell Privilegierten auf einer Stufe stehen, wenn sie nur die gleichen Produkte besitzen. Dies trägt dazu bei, die falsche Vorstellung unserer vermeintlich klassenlosen Gesellschaft aufrechtzuerhalten.“ (hooks, 2000, Class Matters, S. 58)</p>
Klasse, Bildung	<p>Rom Scapp in einem Interview mit bell hooks: RS: "In a different but similar way, my parents, working class, saw education as really a means to an end, not the end point, so that as one got a university education, one went on to be a lawyer or a doctor. For them it was a means to enhance your economic status. Not that they look down at university professors, it just wasn't what one did. One got educated to earn money, a living, and start a family." (hooks, 1994, Teaching to Transgress/Kapitel 10: Building a Teaching Community, S. 133)</p>
Theorie, Praxis, Befreiung	<p>"When our lived experience of theorizing is fundamentally linked to processes of self-recovery, of collective liberation, no gap exists between theory and practice." (hooks, 1994, Teaching to Transgress, Kapitel 5: Theory as a Liberatory Practice, S. 61) „Wenn unsere gelebte Erfahrung grundlegend mit Prozessen der Selbst-Erholung, mit kollektiver Befreiung verbunden ist, dann gibt es keine Kluft zwischen Theorie und Praxis.“</p>
Theorie, Befreiung	<p>"Living in childhood without a sense of home, I found a place of sanctuary in 'theorizing,' in making sense out of what was happening. I found a place where I could imagine possible futures, a place where life could be lived differently. [...] Fundamentally, I learned from this experience that theory could be a healing place." (hooks, 1994, Teaching to Transgress, Kapitel 5: Theory as a Liberatory Practice, S. 61) „In einer Kindheit ohne Gefühl eines Zuhauses fand ich einen Zufluchtsort im ‚Theoretisieren‘, im Begreifen dessen, was passierte. Ich fand einen Ort, an dem ich mir mögliche Zukünfte vorstellen konnte, einen Ort, an dem das Leben anders gelebt werden konnte. [...] Im Grunde lernte ich aus dieser Erfahrung, dass Theorie ein Ort der Heilung sein kann.“</p>
Theorie, Klassismus	<p>"It is evident that one of the many uses of theory in academic locations is in the production of an intellectual class hierarchy where the only work deemed truly theoretical is work that is highly abstract, jargonistic, difficult to read, and containing obscure references." (hooks, 1994, Teaching to Transgress, Kapitel 5: Theory as a Liberatory Practice, S. 64) „Es ist offensichtlich, dass eine der vielen Verwendungsmöglichkeiten von Theorie in akademischen Räumen darin besteht, eine intellektuelle Klassenhierarchie zu produzieren, in der nur jene Arbeit als wirklich theoretisch erachtet wird, die höchst abstrakt, in Fachsprache, schwer zu lesen und voller unklarer Verweise ist.“</p>



Theorie, Bildung, soziale Ungleichheit	<p>“Hence, any theory that cannot be shared in everyday conversation cannot be used to educate the public.” (hooks, 1994, Teaching to Transgress, Kapitel 5: Theory as a Liberatory Practice, S. 64) „Eine Theorie, die nicht in alltäglichen Gesprächen geteilt werden kann, ist daher ungeeignet, um die Öffentlichkeit zu bilden.“</p>
Rassismus, Befreiung, Bildung	<p>“That shift from beloved, all-black schools to white schools where black students were always seen as interlopers, as not really belonging, taught me the difference between education as the practice of freedom and education that merely strives to reinforce domination. The rare white teacher who dared to resist, who would not allow racist biases to determine how we were taught, sustained the belief that learning at its most powerful could indeed liberate.” (hooks, 1994, Teaching to Transgress: Introduction, S. 4)</p>
Theorie, Praxis, Transformation	<p>“To me, this [meaningful feminist] theory emerges from the concrete, from my efforts to make sense of everyday life experiences, from my efforts to intervene critically in my life and the lives of others. This to me is what makes feminist transformation possible.” (hooks, 1994, Teaching to Transgress, Kapitel 5: Theory as a Liberatory Practice, S. 70)</p>
Theorie, Praxis, Transformation	<p>“I insisted that we needed new theories rooted in an attempt to understand both the nature of our contemporary predicament and the means by which we might collectively engage in resistance that would transform our current reality.” (hooks, 1994, Teaching to Transgress, Kapitel 5: Theory as a Liberatory Practice, S. 67)</p>
Wissen, Lernen, Befreiung, Transformation	<p>“Attending school then was sheer joy. I loved being a student. I loved learning. School was the place of ecstasy-pleasure and danger. To be changed by ideas as was pure pleasure. But to learn ideas that ran counter to values and beliefs learned at home was to place oneself at risk, to enter the danger zone. Home was the place where I was forced to conform to someone else's image of who and what I should be. School was the place where I could forget that self and, through ideas, reinvent myself.” (hooks, 1994, Teaching to Transgress, Introduction: S. 3)</p>
Bildung, Befreiung, Autorität, Gehorsam	<p>“When I began undergraduate work at Stanford University, I was enthralled with the process of becoming an insurgent black intellectual. It surprised and shocked me to sit in classes where professors were not excited about teaching, where they did not seem to have a clue that education was about the practice of freedom. During college, the primary lesson was reinforced: we were to learn obedience to authority. [...] The university and the classroom began to feel more like a prison, a place of punishment and confinement rather than a place of promise and possibility.” (hooks, 1994, Teaching to Transgress: Introduction, S. 4)</p>
Lehren/Lernen, Befreiung, Transformation	<p>To educate as the practice of freedom is a way of teaching that anyone can learn. That learning process comes easiest to those of us who teach who also believe that there is an aspect of our vocation that is sacred; who believe that our work is not merely to share information but to share in the intellectual and spiritual growth of our students.” (hooks, 1994, Teaching to Transgress, Kapitel 1: Engaged Pedagogy, S. 11)</p>



<p>Lehren/Lernen, Begeisterung</p>	<p>“In graduate school I found that I was often bored in classes. The banking system of education (based on the assumption that memorizing information and regurgitating it represented gaining knowledge that could be deposited, stored and used at a later date) did not interest me. I wanted to become a critical thinker.” (hooks, 1994, Teaching to Transgress: Introduction, S. 5)</p>
<p>Lehren/Lernen, Begeisterung</p>	<p>“Excitement in higher education was viewed as potentially disruptive of the atmosphere of seriousness assumed to be essential to the learning process. To enter classroom settings in colleges and universities with the will to share the desire to encourage excitement, was to transgress. [...] Critical reflection on my experience as a student in unexciting classrooms enabled me not only to imagine that the classroom could be exciting but that this excitement could co-exist with and even stimulate serious intellectual and/or academic engagement.” (hooks, 1994, Teaching to transgress: Introduction, S. 7)</p>
<p>Lehren/Lernen, Begeisterung</p>	<p>Bell hooks im Interview mit Rom Scepp: RS: “Colleagues say to me, ‘Your students seem to be enjoying themselves, they seem to be laughing whenever I walk by, you seem to be having a good time.’ And the implication is that you're a good joke-teller, you're a good performer, but no serious teaching is happening. Pleasure in the classroom is feared. If there is laughter, a reciprocal exchange may be taking place. You're laughing, the students are laughing, and someone walks by, looks in and says, ‘OK, you're able to make them laugh. But so what? Anyone can entertain.’ They can take this attitude because the idea of reciprocity, of respect, is not ever assumed. It is not assumed that your ideas can be entertaining, moving. To prove your academic seriousness, students should be almost dead, quiet, asleep, not up, excited, and buzzing, lingering around the classroom.” bh: It is as though we are to imagine that knowledge is this rich creamy pudding students should consume and be nourished by, but not that the process of gestation should also be pleasurable.” (hooks, 1994, Teaching to Transgress, Kapitel 10: Building a Teaching Community, S. 145)</p>
<p>Lehren/Lernen, Begeisterung, Verantwortung</p>	<p>“Excitement is generated through collective effort. Seeing the classroom always as a communal place enhances the likelihood of collective effort in creating and sustaining a learning community”. (hooks, 1994, Teaching to Transgress: Introduction, S. 8)</p>
<p>Lehren/Lernen, Verantwortung</p>	<p>“To begin, the professor must genuinely value everyone’s presence. There must be an ongoing recognition that everyone influences the classroom dynamic, that everyone contributes. [...] Often before this process can begin there has to be some deconstruction of the traditional notion that only the professor is responsible for classroom dynamics. That responsibility is relative to status. Indeed, the professor will always be more responsible because the larger institutional structures will always ensure that accountability for what happens in the classroom rests with the teacher.” (hooks, 1994, Teaching to Transgress: Introduction, S. 8)</p>



<p>Lehren/Lernen, Verantwortung</p>	<p>Bell hooks im Interview mit Rom Scepp: RS: “[...] To acknowledge student responsibility for the learning process is to place it where it's least legitimate in their own eyes. When we try to change the classroom so that there is a sense of mutual responsibility for learning, students get scared that you are now not the captain working with them, but that you are after all just another crew member – and not a reliable one at that.” (hooks, 1994, Teaching to Transgress, Kapitel 10: Building a Teaching Community, S. 144)</p>
<p>Bildung, Sexismus, Rassismus, Klassismus</p>	<p>“I wanted to become a critical thinker. Yet that longing was often seen as a threat to authority. Individual white male students who were seen as ‘exceptional’, were often allowed to chart their intellectual journeys, but the rest of us (and particularly those from marginal groups) were always expected to conform. Nonconformity on our part was viewed with suspicion, as empty gestures of defiance aimed at masking inferiority or substandard work. In those days, those of us from marginal groups who were allowed to enter prestigious, predominantly white colleges were made to feel that we were there not to learn but to prove that we were the equal of whites. We were there to prove this by showing how well we could become clones of our peers. As we constantly confronted biases, an undercurrent of stress diminished our learning experience.” (hooks, 1994, Teaching to Transgress: Introduction, S. 5)</p>
<p>Habitus, Körper/Geist, Klassismus</p>	<p>Rom Scapp im Interview mit bell hooks: bh: “The person who is most powerful has the privilege of denying their body. I remember as an undergraduate I had white male professors who wore the same tweed jacket and rumpled shirt or something, but we all knew that we had to pretend. You would never comment on his dress, because to do so would be a sign of your own intellectual lack. The point was we should all respect that he's there to be a mind and not a body. [...]” RS: “We were talking about how, in a way, our work brings our selves, our bodies into the classroom. The traditional notion of being in the classroom is a teacher behind a desk or standing at the front, immobilized. In a weird way that recalls the firm, immobilized body of knowledge as part of the immutability of truth itself. So what if one's clothing is soiled, if one's pants are not adjusted properly, or your shirt's sloppy. As long as the mind is still working elegantly and eloquently that's what is supposed to be appreciated.” (hooks, 1994, Teaching to Transgress, Kapitel 10: Building a Teaching Community, S. 137)</p>
<p>Habitus, Körper/Geist, Klassismus</p>	<p>Rom Scapp im Interview mit bell hooks: bh: “[...] Part of the class separation on between what we do and what the majority of people in this culture can do (service, work, labor) is that they move their bodies. Liberatory pedagogy really demands that one work in the classroom, and that one work with the limits of the body, work both with and through and against those limits: teachers may insist that it doesn't matter whether you stand behind the podium or the desk, but it does. I remember in my early teaching days that when I first tried to move out beyond the desk, I felt really nervous. I remember thinking, ‘This really is about power. I really do feel more ‘in control’ when I’m behind the podium or behind the desk than when I’m walking towards my students, standing close to them, maybe even touching them.’ Acknowledging that we are bodies in the classroom has been important for me, especially in my efforts to disrupt the notion of professor as omnipotent, all-knowing mind.” RS: “When you leave the podium and walk around, suddenly the way you smell, the way you move become very apparent to your students. Also, you bring with you a certain kind of potential, though not guaranteed, for a certain kind of</p>

**Habitus, Körper/Geist,
Klassismus**

face-to-face relationship and respect for 'what say' and 'what you say.' Student and professor are looking at each other. And as we come physically close, suddenly what I have to say is not coming from behind this invisible line, this wall of demarcation that implies anything that from this side of the desk is gold, is truth, or that everything said out there is merely for my consideration, that the only possible way I can respond is by saying 'good,' 'right,' and so on. As people move around it becomes more evident that we work in the classroom." (hooks, 1994, Teaching to Transgress, Kapitel 10: Building a Teaching Community, S. 138)