

Erfahrungsbezogener Religionsunterricht: Eine Religionspädagogische Programmformel in Historischer Und Systematischer Perspektive



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ERFAHRUNGSBEZOGENER RELIGIONSUNTERRICHT: EINE RELIGIONSPADAGOGISCHE PROGRAMMFORMEL IN HISTORISCHER UND SYSTEMATISCHER PERSPEKTIVE



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JCB Mohr (Paul Siebeck), Germany, 2009. Paperback. Book Condition: New. 234 x 156 mm. Language: German . Brand New Book. English summary: These days, scarcely any publication on the subject of religious education gets by without pointing out that scholastic and parochial instruction should relate to the students experience. However, the concrete meaning of this catch phrase, which has been discussed by scholars of religious education, has resulted in different, if not conflicting, answers. In this work, David Kabisch reconstructs possible meanings from a historical as well as from a systematic point of view. In doing so, he provides an answer to the question of the extent to which the term religious experience is suitable for constituting a theory of religious education as well as for specifying the content, aim and method of this subject. German description: Kaum eine religionspädagogische Veröffentlichung kommt heute ohne den Hinweis aus, dass der Religionsunterricht in Schule und Gemeinde erfahrungsbezogen sein soll. Was jedoch genau unter dieser Programmformel zu verstehen ist, hat in der Evangelischen Religionspädagogik zu unterschiedlichen, ja widersprüchlichen Antworten geführt. Erschwerend kommt hinzu, dass sich die Bedeutung des Wortes im Laufe der Geschichte gewandelt hat, von Fachdisziplin zu Fachdisziplin wechselt und in unterschiedlichen argumentativen Kontexten verwendet wird. David Kabisch macht sich daher zum Ziel, Bedeutungsmöglichkeiten in historischer und systematischer Perspektive zu rekonstruieren. Der Begriff der religiösen Erfahrung, wie ihn Katechetiker und Religionspädagogen in Auseinandersetzung mit Immanuel Kant, Friedrich Schleiermacher, Wilhelm Dilthey und William James im 19. und 20. Jahrhundert vertreten haben, steht zunächst im Mittelpunkt der Darstellung. Anschließend beschreibt der Autor die Diskussionen um den Begriff der Erfahrung in ihrer Bedeutung für die Geschichte der Religionspädagogik. Im dritten Teil der Arbeit wendet sich David Kabisch dem Religionspädagogen Peter Biehl zu, der seit den 1970er Jahren die Diskussion um einen erfahrungsbezogenen Religionsunterricht bestimmt hat...

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