

**Reese-Schnitker, Annegret / Bertram, Daniel / Fröhle, Dominic (2022).
Gespräche im Religionsunterricht. Einblicke – Einsichten – Potenziale. Stuttgart.
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Der Band widmet sich dem Thema „Gespräche im Religionsunterricht“ (RU) auf zwei Wegen. Zum einen macht er die empirische „Kasseler Studie“ der Forschungsgruppe um Reese-Schnitker zugänglich. Dazu gehören die Teile B (190–481), C (485–527) und aus Teil A die Beiträge von Reese-Schnitker zu Bedeutung und Funktionen von Gesprächen im RU sowie zur Kritik an diesen (17–41) und von Bertram zur begrifflichen Einordnung von Unterrichtsgesprächen aus allgemein-pädagogischer Sicht (43–52). Die anderen neun Beiträge von Teil A (42–188) stammen von Gastautoren, die aus verschiedenen Richtungen das Thema „Unterrichtsgespräch“ adressieren, jedoch nicht direkt auf Fragestellung, Design oder Ergebnisse der Kasseler Studie Bezug nehmen. Gleichwohl bilden sie einen hilfreichen Referenz- und Orientierungsrahmen. Die übergeordneten Fragen in Teil A sind grundsätzlicher Art: Was sind Unterrichtsgespräche, welche Funktion haben sie und wie sind sie am besten zu gestalten? Hier können aus Platzgründen nur wenige dieser Beiträge herausgegriffen werden: Dellling (115–134) unterscheidet drei Typen von Unterrichtsgesprächen: das „rekonstruierende“, lehrerzentrierte, auf Nachvollziehen und Verstehen ausgerichtete Gespräch, bei dem es um objektivierbare Inhalte geht, das schülerzentrierte, „konstruierende“, d.h. ergründende und interpretierende Gespräch, das bei nicht-objektivierbaren Inhalten sinnvoll ist, und das „rekonstruierend-konstruierende“ Gespräch, das eine Kombination der beiden genannten Typen darstellt, wobei die SuS auf Basis der Auseinandersetzung mit objektivierbaren Inhalten argumentativ Stellung beziehen und für sich selbst eigene Schlüsse ziehen. Im Grunde kommt damit die bekannte Lachmann'sche Unterscheidung von Lehrgespräch, Schülergespräch und Diskussion zur Geltung, die zuvor schon von Reese-Schnitker (17–41) vorgestellt wurde. Scharrer zeigt die Chancen der Themenzentrierten Interaktion für das Gestalten von theologischen Gesprächen im RU auf (147–162) und Schmid macht darauf aufmerksam (163–172), dass sich Unterrichtsgespräche möglichst produktiv in die Gesamtdramaturgie einer Stunde einfügen sollten. Schulte (53–68) sieht das Gespräch als zentrale kommunikative Praxis des RU an und verdeutlicht, welche Bedeutung der Aspekt der religiösen Sprachbildung hat, die in Unterrichtsgesprächen – bei Lehrkräften und Lernenden – vorausgesetzt ist und auch ganz konkret, etwa durch Maßnahmen wie die „Verlangsamung“ der sprachlichen Interaktion, gefördert werden kann (53–68). Roose (69–83) plädiert dafür, Unterrichtsgespräche im „Alltagsunterricht“ wahrzunehmen, in ihrer Regelmäßigkeit – etwa nach dem Muster „Initiation – Reply – Evaluation“ – zu untersuchen und auch in ihrem Beharrungsvermögen zu verstehen. Durch Betrachten von fragend-entwickelnden Unterrichtsgesprächen und den Gesprächen, die sich aus Schülerfragen ergeben, ließe sich Reflexionswissen gewinnen, auf dessen Basis weitere programmatische Überlegungen anzustellen wären.

Im Zentrum des Buches steht die „Kasseler Studie“. Diese basiert auf der Videographie und Auswertung von 63 (überwiegend katholischen) Religionsstunden zur Gottesrede und zu eschatologischen Themen in acht verschiedenen Lerngruppen (6. bis 10. Jg., aus Realschule, Gesamtschule, Gymnasium) unter Leitung von acht Lehrkräften in den Jahren 2009 bis 2016 (vgl. Reese-Schnitker 191–215). Ziel der Studie war es, „Plenumsgespräche“ im RU (193) zu untersuchen, genauer: „alltäglichen Religionsunterricht abzubilden und verschiedene kommunikative Interaktionsmuster zu identifizieren“ und daraus

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Emilie Sanchez



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