

DE LA SALLE UNIVERSITY

**MARTIN BUBER'S REAL RELATIONSHIP COMMITTED IN THE LIFE
OF DIALOGUE AS A FOUNDATION OF RELIGIOUS EDUCATION**

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ABSTRACT

This thesis critically examines the philosophy of Mordecai Martin Buber and explores its application to religious and values education. It focuses on the philosopher's discussion of real relationship committed in the life of dialogue. The study employs critical exposition method of research. It is critical because it reflexively "looks into" the philosopher's contention of real relationship committed in the life of dialogue and its application to religious education. The conceptual framework shows that real relationship is established in the quality of interaction/interconnectivity in I-Thou relationship of two parties involved. Real relationship grows and matures in the fertile realm of dialogue with the essential components: openness, mutuality, reciprocity, presence, acceptance of the other, respect, commitment, trust, responsibility, listening and dialogue.

The main sources of the data come from the philosopher's dialogical life and in his works on dialogue. The secondary sources come from the works on Martin Buber that give particular interest in the knowledge of his person and the dialogical commitment of his life-situation.

The discussions in this study are all integrated into one objective, namely, to "lead out" readers in Buber's philosophy of real relationship committed in the life of dialogue as a foundation of Religious Education. Buber, as one of the best known religious thinkers and figures of the twentieth century offers a systemic paradigm in viewing reality itself. Systemic in the sense that the human person is designed to constant dialogue and openness to the "other" that "lead out" humanity in becoming a better person. To dialogue with the other in the field of

“relations” requires the power of human creativity for caring, loving, and being responsible for the “other.” Such acts of love promote the wellness/well-being and harmony of reality (human being, nature and God). Moreover, genuine dialogue with one’s fellow human beings, with nature and with God would help us better manage our human differences, if not appreciate the goodness in each of us in a harmonious relationship.

Real relationship would “lead out” the religious educator’s receptivity of God’s presence in every educational or learning relationship. Such receptivity of God’s presence takes a new way of listening to every relational encounter of a religious educator by considering the “other” (students, fellow teachers, non-teaching personnel, parents, and administrators) as a potential partner in unveiling the image of God in the school-home.

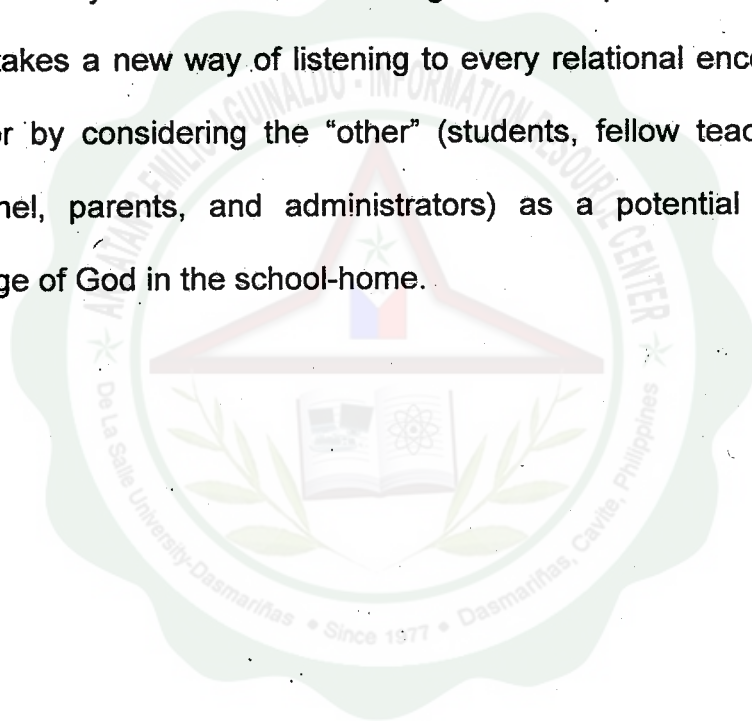


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