

**LEARNING THROUGH DIALOGUE: THE RELEVANCE OF
MARTIN BUBERS CLASSROOM**

Dean Wrzesinski

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Education in Encounter: In Dialogue with Martin Buber on Education | Dialogue | Martin Buber

The book first presents Buber's educational theory and method and second presents Learning Through Dialogue: The Relevance of Martin Buber's Classroom.

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Editorial Reviews. Review. In his previous book, Martin Buber's I and Thou, Ken Kramer Learning Through Dialogue: The Relevance of Martin Buber's Classroom Kindle Edition. by Kenneth Paul Kramer (Author).

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Martin Buber provides an ethical understanding of dialogical resistance. But does this notion dialogical resistance, and asymmetrical relations in the classroom. Logically, the Other is Paideusis: International Journal in Philosophy of Education Burbules insists that dialogue requires persistence through differences⁵.

The Educational Theory of Martin Buber

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My intention is to outline dialogue as Martin Buber's ontological turning to the .. as an important element of classroom teaching and educational praxis at all grade of the significance of that orientation to the practice of dialogue in education.

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Education of the community spirit is one of the three conditions that help generate the I-We-ness the others are a deepening of personal conscience, the ground from which the individual's responsible answering to the needs of his community must spring. The Question of Values and Value Education 63 perceived as he really is-wherever a man transmits to his fellow man his own particular experience in such a way that it penetrates the core of the other's experience of the world and consummates the other inwardly. Inanagewhichishealthy, onecanlearnjustbyenteringintodialogueorarel Yet, the stance of the educator should be neither timid nor apologetic; he should speak with confidence, yes, even with authority; but ever with the humble readiness to correct his position, should new facts and principles come to light to prove him wrong Fonlon, Buber concentrates his attack on the theory of the education of character proposed by Kerschensteiner in his well-known work, The Concept of

Education and Character.

For the very nature of his calling, a teacher from ever dictating to his students. In some cases, such gestures are foolish – like returning a sword to a mad man who may endanger his life and that of others. Can this third form of inclusion be applicable in education?