

Preface

The previous volume of this Journal (Vol. XXII/2016) was dedicated to the problem of conflict appeared in various aspects of human activity and dialogue as an important and particular tool for resolving conflicts. The first part of the articles in those volume concerned the culture of unity and the paradigm which can it build. The second part of the articles was related to the experiences of dialogue in various aspects and areas.

The culture of unity is a category of life and activity of many people – members of the Focolare Movement, who accepted and realized in practice the thought and the heritage of Chiara Lubich, the founder of this movement. Her life's work was building unity through dialogue. The articles presented in those volume showed the role of the dialogue in the resolving of different conflict situations in various fields of science, culture and human activity. The conclusions of these articles have often stated that very essential for the resolving of the conflicts is a holistic vision of human being and his/her interpersonal relationships with others.

This volume is a continuation of the problems discussed in the previous one and similar propositions result from the articles presented here. The content of this volume is also divided in two parts of issues. The first, composed of 7 articles, is devoted to the overcoming conflicts through the dialogue and culture of unity. The second part of this volume, containing 6 articles, concerns an

educational approach taking into account the factors which help to build unity and inclusions.

The part of overcoming conflicts begins the article of A. Bańka on the overcoming post-war traumas and social conflicts. Author, coming out from the theory of distribution cognition, sees the dialogue as an effective tool for overcoming traumas and war conflicts showing the role of an environment as a real, virtual and potential life space, and as a construct of own life path and self-image. Furthermore, he determines the dialogue as a way to discover possibilities for action rather than barriers and to make the cognitive system more flexible through a change in style of thinking.

The second article written by K. Wielecki concerns the contemporary crisis of civilization which touches a human being as well as the whole humanity. Analyzing the last half-century the author discusses the nature and causes of the civilization crisis, as well as the effects it generates in the culture and social relationships. The relations of human person with others (and also with the humanities), based on the culture of unity, presented and developed by Chiara Lubich, appear as a chance for out coming from this crisis of civilization.

A developmental analysis of the process of religious identity formation in Polish Catholic adolescents is the issue of the next paper. The authoresses – E. Rydz and A. Wieradzka-Pilarczyk – distinguish three statuses of religious identity (internalized, external and seeking), and for each group of these young people they show the developmental possibilities of entering into inter-religious dialogue.

Out coming from the charism of the religious communities S. Maria Loyola Opiela describes a specific pattern of relationship with God and with the environment, based on the spirituality and realizing in various forms the practice of the evangelic counsels and leading to the formation of a particular tradition. The objects of her research are the religious congregations formed in Poland

in the nineteenth/twentieth century. She undertakes into consideration the dynamics of creative dialogue in the communities and institutions in the educational, as well as organizational and social aspects. As an original conclusion of her research is the statement that these dynamic dialogue activities in the congregations of the XIX/XX century are also today continued and are still valid.

A problem of the possibility of differentiation without exclusion is stated by G. de Almeida in the article on *Living The Threshold. The Kairos of World Person and New Perspective for Hospitality*. He develops an idea of World Person introduced by Chiara Lubich and comes to the analogy to the figure of Jesus Forsaken as a Person who differentiated neighbors without exclusion. The author repeats the question from the Gospel who is the neighbor on the case of the parable of the Good Samaritan. The conclusion lead us to a new perspective for hospitality.

In the following article M.I. Nin Márquez treats the conflict as a relational phenomenon in the process of mutual recognition from the post-rational cognitive perspective. She describes the conflict as the cause of non-recognition and identifies the barriers that prevent the recognition process. As a conclusion of her research the authoress states that being recognized by others and by the environment offer the individual a sense of unity and coherence about himself.

The last article of the first part, written by A. Tissot, deals with the family conflict as a result of the family tensions being the consequence of non-fulfillment that makes man unhappy. The authoress quotes the stories of her patients in a reciprocal conversion perspective, seeing in any crisis a creative, explorative power of transformation, which leads to hope.

The second part of articles in this volume opens the paper of E. Giusti, G. Castelnovo and E. Molinari on multidisciplinary and interdisciplinary treatment of fibromyalgia. This syndrome of chronic pain disorder is a classic example of the complexity of the relationship between body and mind. The authors present

this disease from the biopsychosocial perspective, describing the characteristics and differences of multidisciplinary and interdisciplinary programs of treatment. As a new approach in literature, which might represent the future trend for the care of this disease, the authors present the considerations about transdisciplinary, holistic treatment, opened to the dialogue between the specialists.

The article on the educational model based on the relationships in collaborative and inclusive educational communities is presented by A. Travaglini and F. Bocci. The authors refer to the problem of the happiness of young Italian people and their commitment in the activity useful for society. In this background they bring into question the social processes which cause the exclusion of people framed in predetermined social categories: disabled, foreigners, the poor, particularly in the educational and training system. They propose a prosociality and inclusion model of education. On the base of own research they give the conclusions on the effectiveness of educational process, collaborative attitudes, sparking improvements of this process and creating of relationships among students and teachers. The authors point out also the dark sides of the educational process, among others resulting from teachers' action: ableism, individualism and competitiveness, and from the other side the positive effects of students in striving to the individual and collective well-being.

The important problem of the inclusion, not only in the educational aspect, represents the article of D. Kornas-Biela, in which the authoress presents a person of Jean Vanier, the founder of two international community-based organizations for people with mental disabilities. This article, written very interestingly, shows the figure and achievements of J. Vanier, basing on his statements that *"each person is unique and sacred, no matter of their health condition, disability or fragility. Each person is created in God's image and each one has an inner beauty, a capacity to love and to be loved, and possesses inherent qualities of belonging, bonding, friendship and spirituality"* (from the abstract of the article). These assumptions

constitute a base of the main thought of authoress in the paper: the achievements of J. Vanier testify to the merciful love understood as an act of mercy which generates a mutual relation between donor and receiver, an act of love. The authoress presents the person of J. Vanier as a witness of merciful love, and the communities, founded by him, as a place for merciful love in action. The article shows a theoretical analysis of the Vanier's accomplishments as well as an evaluation of their practical significance in the process of building the culture of respect for life and a civilization of love.

With the problem of special education joins the next article of C. Rossa on the history of this educational specialization. The authoress presents a historical development of the concept (understanding) and its realization in centuries in various cultures and traditions of the inclusion in education. In the second part of this paper she describes the international documents (mainly published by UNESCO) on the educational special needs.

In next article in the second part of this volume presents an educational movement – the Community of Philosophy for Children and the dialogical methodology applied in the process of education. The authoress, G. Ruzzante, explains the main rules of this approach to the education and the role of the inclusion dialogical attitudes and argumentative practice as a central for this methodology. The transformation of the class in an inquiry, inclusive community can be very helpful in the teaching of building a democratic society and to educate to critical thinking.

The fundamentals of Christian special education as a perspective shaping a basis for research as well as for counselling and rehabilitation practice of the persons with disabilities are presented in the article of E. Domagała-Zyśk. The authoress shows and discusses contemporary trends and the evolution in special pedagogy in order to pass to the rich analysis of the John Paul II's teaching about disability and human suffering. Then, on the base of the anthropology of Christian special pedagogy she presents

the scientific works and achievements in this field of the Institute of Pedagogy at Catholic University of Lublin.

As well as the previous article of D. Kornas-Biela also this one shows the strong relationships between scientific theory on the human being in his/her disability and the everyday special pedagogical practice, resulting from the Christian norms and values. In both articles are very clear visible the causes and the forces for such attitudes: the culture of unity which teaches us to unite with others regardless of his/her knowledge, skills, level of life or ability/disability because these achievements are not our merit.

Presenting the articles of this volume and inviting to make acquaintance with them I am convenient that thoughts, analysis and conclusions contained in this collection will be a source of the next considerations on the problem of conflict and dialogue as a tool for resolve it. I hope these papers will be particularly useful for scholars and specialists of education with special interest in inclusion/exclusion problems, but not only, because the problem of the social integration is important for everybody.

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