

Preface

In recent decades in the field of social sciences the theme of conflict has become increasingly relevant because of its significant impact on people's behavior and attitudes in almost every sphere of human activity: in the social, political, familiar and cultural life, in work places, communities, institutions, interpersonal relationships, ecc. The scholars deal with the negative impact of conflicts both in micro (e.g. psychosocial relations, families and education) and macro contexts (e.g. socio-economic and political development of institutions and states). Awareness of the destructive impact of any kind of conflict implies an intensive search for effective methods of solving and reducing the harmfulness of their influence. The nature of these searches is characterized by interdisciplinarity and holistic vision of the causes of conflicts as well as methods of solving them.

The diversity of forms of conflicts and the ways in which these conflicts are resolved are examined primarily in psychology, sociology, pedagogy and communication sciences, but also in economics and management sciences, social policy and even in medicine and law. In resolving conflicts a holistic view of man and his interpersonal relationships is essential, in particular the importance of his or her cultural, social and religious behavior and attitudes.

A particular tool for resolving conflicts is dialogue both in the interpersonal dimension and in the social, intercultural and interreligious dimensions. Mutual references and openness to another person in the dialogue of persons, as well as open and sincere references between communities, societies or nations, are the basis for coexistence and for building and maintaining peace in the modern world. In debate and negotiation people want to argue their case or assert their own interests, while dialogue is aimed at mutual understanding, mutual enrichment. In dialogue the participants want to discover things together and to develop common solutions. In this sense the dialogue appears as a new, creative force, an essential instrument in diplomacy, negotiation, community management, mediation and peace-building in contemporary multicultural and multireligious society.

Therefore, experts in various fields agree on the need to recognize intercultural and interreligious dialogue as a mean to promote mutual understanding between people, institutions, cultures and religions.

In 1996 the John Paul II Catholic University of Lublin gave Chiara Lubich, founder and then president of the Focolare Movement, an honorary doctorate in social sciences, justifying its merits on the “Copernican Revolution in the social sciences” and promoting dialogue as a key factor in building and maintaining peace. Chiara Lubich has been described by many as a “person of dialogue”. Her life’s work was building unity through dialogue. She founded the centers for ecumenical, interreligious and intercultural dialogue: in Germany (Ottmaring 1968), in Philippines (school of interfaith dialogue 1982), in Kenya (center of inculturation 1992), the School for Education in Dialogue in New York (Mariapolis Luminosa).

The heritage of Chiara Lubich’s charism of unity, embodied in the theory and practice of the lives of many people of different cultures and religions, has become the foundation of building and realizing a “culture of unity” that responds to the many challenges and difficulties of modern humanity, initiating and supporting

constructive relations between people, generations, social layers and nations.

Recalling this event 25 years ago, the Editor of Journal decided to issue a special number devoted to conflict, dialogue and culture of unity in the interdisciplinary and multicultural aspects. The first part of this double number covers the theme of the culture of unity and the paradigm that constitutes its foundation. The second part presents the experiences of dialogue in various aspects and areas.

The first article of Jesús Morán Cepedano presents very well-aimed diagnosis of the great challenges in the cultural landscape of today, such as globalization and associated phenomena, constituting the premises for recognizing the “piecemeal third world war”, according to Pope Francis’ effective expression, as a concrete and visible reality in modern post-humanism and transhumanism. However, the author doesn’t leave reader with the diagnosis itself and the tragic vision of the effects of the Third World War. He shows a hopeful picture of overcoming the contemporary crisis of European culture and civilization by referring to the words of Pope John Paul II in Segovia (1984), and presents the response to these threats by showing the role of a culture of unity in the renewal of the Church and Christianity.

By analyzing the phenomenon of the Focolare Movement and the influence of its spirituality on the behavior and mutual relations of individuals and entire communities and social groups, Adam Biela in the laudation of the above mentioned honorary doctorate for Chiara Lubich, defined and described the importance of the paradigm of unity as a new way of perceiving social and cultural processes in the social sciences (Biela 1996)*.

* Biela A. (1996), *Przesłanie jedności [Message of unity]*, Laudation on June 19, 1996 for the honorary doctorate to Chiara Lubich awarded by The John Paul II Catholic University of Lublin, Lublin: “Zeszyty Naukowe KUL”, 39, 195-211. Italian version: *Una rivoluzione copernicana per le scienze sociali*, “Nuova Umanità”, Vol.18 (6), n.108, 699-708.

In the second article presented in this volume S. Grochmal shows and analyzes the breakthrough of the paradigm of unity and dialogue as its basic tool in communication for science and contemporary culture. The dialogue in the paradigm of unity is understood not as a goal but as a way of the common search of truth. The author also discusses the importance of the paradigm of unity in various disciplines of social sciences as the so-called “inondations”. They represents the doctrinal currents, carrying out dialogue and the culture of unity in the different fields of science and contemporary culture. The view of the role of the culture of unity in the coming out from the modern civilization crisis is in line with the premise of J. Moran’s article.

The authors of the next article (S. Cataldi and others) present the case of suspended goods, understood as an agapic action. They propose an innovative insight on the principles and values of the social work, especially with the relation to the poverty. According to the authors the social services and even “well-being” are produced and consumed in the material form of “goods” to be distributed. However, it is important to remark that the distribution of goods can help the others and can create benefits without creating a dependency between donor and receiver. This approach to the problem of the sharing of goods to the poors is very closed to the application of the paradigm of unity in economic relations called the culture of giving where also the receiver participates in the exchange of gifts (the Economy of Communion).

In the next text A. Rybicki starting from the Christian spiritual experience and analyzing the spirituality of the encounter and mysticism, arrives at a conclusion that a credible and deep reflection on Christian spirituality reveals its value not only on the “vertical” (upright) plane, i.e. in the dialogue with God, but also in the horizontal, flat plane, oriented both towards other people and towards themselves, as well as towards the world around them. Author considers the spirituality of the encounter

on the ground of three elements of mystical experience: value, virtue and conscience.

The original interpretation of meeting as an existential event considered in the perspective of the paradigm of unity is analyzed by A. Waśniński. The relation to the others reading in the perspective of human spiritual development is studied in the category of the overcoming the tension between the declarative attitude towards the mutual love and the real act expressing the actual openness to this gift. The author interprets the meeting of the persons as an integral and necessary element of the paradigm of unity generating a spiritual unity in a community of people who are led by mutual love. This interpretation enriches and extends the signification of this paradigm in the context of the charism of unity.

The next article written by B. Callebaut regards to the contribution of the Sophia University Institute to the education process in the context of the crisis of the universitarian world today. Author considers the role of the Sophia University in the education in three aspects: competence, wisdom and construction of dialogue. It is worth to observe the signification of these aspects in the creating the perspectives of interculturality and interreligious dialogue. This article is a very interesting description of the mission that guided the founders of the Sophia University, which is different from the role of university realized in the modern, politically correct west civilization.

The culture of unity has its sources in the spiritual nature of the human being and is based on the spiritual relation of persons. Such a relation constructed on the model of the Holy Trinity, analogously to the inseparable communion of the Divine Persons, is analyzed in the article of A. Derdziuk, which opens the second part of this double volume of Journal. This Trinitarian inspiration of Chiara Lubich and her spiritual experience constitute the origin of this new concept of a dialogue rooted in the mystery of Divine unity.

Author reveals the role of C. Lubich in the formulation of transition between psychological trinitology and social trinitology. The relations based upon the absolute complementarity and irreducible autonomy of the Divine Persons she made as a model of interpersonal relationships supposing the Love between the Father, the Son and the Holy Spirit as the foundation and point of reference in the understanding and promoting of unity between people. Derdziuk shows also the influence of the Lubich's thought on the social trinitology which is cultivated and developed by numerous scholars in theology.

The social relationships are fundamental in the culture of dialogue. On the base of these phenomena a comparison between the philosophical concept of dialogical existence of Martin Buber with the sociological one from Pierpaolo Donati is presented in the article of C. Hubert with a conclusion that the "*dialogical existence*" can be seen as one form of "*social relationship*".

In the next article B. Pietrulewicz analyzes a new concept of the "interpersonal pollution" defined by factors which impact on the health, well-being and organizational outcomes. Building upon this analysis author proposes a tentative definition of a broader construct, i.e. "organizational pollution". In the article the dark side of personality, especially of the leaders and managers in the organization is explored. The article contains very large review of bibliography (more than 250 positions).

Interested experiences on the dialogical pedagogy and teaching methods realized in rural school in Brazil are presented by M. Aquino. The results of the investigation based on the Freire's pedagogical method are relevant from the point of view of socialization, for it fosters literacy in rural areas, and prove the great social and cultural value and benefits of this approach. The author points out that in education process it is necessary to take into consideration the context of pupil's life, not leaving it only on the theoretical level but implementing it in practice.

The building a relationship of dialogue, trust and reconciliation between nations and cultures in a special situation as the Pilgrimage of Trust on Earth organized by the brothers of Taizé Community is the issue of the next article (A. Katarzyńska). The methods applied during this type of meeting (pilgrimage) and their impact on developing an attitude of dialogue and trust shape a new culture of dialogue, trust and solidarity.

The author of the next article (A. Barcik) describes the phenomenon of serious social conflict, puts a insightful and well-aimed diagnosis revealing the pathology of social relations of various institutions and social organisms of the state, bravely goes beyond the framework of the so-called “narrative correctness” of post-modern times. The author does not leave the reader interested in solving the problem, but points out the specific way to resolve it by proposing a dialogue as an effective tool to solve this conflict. Positively evaluates the assumptions, methods and expected effects of applying the culture of unity, justifies the opportunity to create a new socio-political reality based on the teleological paradigm of unity.

The marital dialogue as an essential element in shaping the relationship between spouses is a theme of the article of M. Kornaszewska-Polak. Here it is described the need and the fruits of marital dialogue in the marriage, the effects in the creating bonds and unity in the marriage and family. On the example of resolving the conflicts by the dialogue between spouses the intergenerational transmission patterns is showed and promoted.

Becoming a person of dialogue describe S. Williams and N. O'Donnell in the next article. Authors tend to distinguish between competitive and collaborative forms of interpersonal communication. From the perspective of the authors, competitive forms could be rather male patterns and collaborative ones could reveal distinctly feminine attitudes. In the article are articulated the benefits of dialogue by discussion on the fields of technology, child development, feminism and the social justice literature.

In the last article of this issue K. Wieczorek offers an analysis of the skills of a person in dialogue. This article is divided into three parts. In first the exposure of the so-called “new thought” in the first half of the 20th century is presented, then in the second is given the description of the conditions of the post-communist Polish society in transition, regarding its missing ability to dialogue and then in the third part the solution to find “spiritual energy” in the charism of Chiara Lubich to be able to dialogue is proposed. The author cites different philosophers of culture and dialogue, with the exposition of ideas that create social cohesion, offers a phenomenological analysis of the Polish post-communist society and uses biblical references as parallels to the actual condition of the Polish society, in order to offer a solution, in theological and moral terms, for the lacking dialogic capacity of his country. The article makes mention of Jesus forsaken in the spirituality of Chiara Lubich which could be a key to dialogue with all that are different from us, including even the non-believers.

I hope this volume presents new and fruitful inspiration for scholars of different fields of science due to its interdisciplinary character. The main idea of the articles here presented refers to the problem of conflict; the dialogue is offered as a fundamental tool for resolve it. The recognition of the culture of unity and the implementation of it in practice gives a hope for a better social integration and eradication of the social exclusion in many fields of our life.

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