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## **Ladies and Gentlemen,**

Freedom is deeply ingrained in the heart and desires of every man. And as a rational being, endowed with free will, he has an ability to decide and control his own conduct, having the possibility to choose between good and evil. Furthermore, human dignity is determined by his inalienable right to be free and autonomous in his decisions. The aim of freedom understood in this way is aspiration for man's happiness and self-realization. The Catechism of the Catholic Church, citing the Second Vatican Council (the declaration on religious freedom) observes that

every human person, created in the image of God, has the natural right to be recognized as a free and responsible being. All owe to each other this duty of respect. The *right to the exercise of freedom*, especially in moral and religious matters, is an inalienable requirement of the dignity of the human person. This right must be recognized and protected by civil authority within the limits of the common good and public order" (1738).

These days, like never before, a lot is being said in many different ways about man's freedom, his rights to self-determination and self-decision, about tolerance. As a result, changes are being made in law, which not infrequently question too far-reaching interference in human nature and his inalienable rights. Besides, widely accepted individualism and indeterminism absolutizes the idea of freedom in various forms of existentialism, pragmatism and liberalism. It is also noticed that it is more and more difficult for man to move in the sphere of appropriately understood freedom, which results in the so-called "escape from freedom", as Erich Fromm named it, and on existential-individual, theoretical as well as socio-political plane. It appears that the more freedom man has, the more difficult it is for him to use it properly for his own benefit and for the benefit of the common good. Hence growing phenomena of illusion and absurdities of freedom, since it is more and more difficult to name this freedom and live and breathe it. That is the problem we want to deal with in the 10<sup>th</sup> issue of "The Horizons of Education".

The article section is opened with Franciszek Ziejka's paper entitled "Karol Bołoz Antoniewicz. Priest – missionary – poet", presented during the inauguration ceremony in the University College of Philosophy and Education "Ignatianum" in Cracow, on 6<sup>th</sup> October 2006. Introducing the figure of Antoniewicz, a Jesuit, Franciszek Ziejka indicates not only the excellence of this figure, but also the ability to take advantage of one's own freedom.

Gerald O'Collins in the article "What is real freedom" familiarizes the Reader with the issue of freedom. He thinks that true freedom and at the same time true human individuality is shaped through existing "for" other persons. The realization of good in love improves interpersonal relationships and builds a plane, on which common good can be built.

Freedom and its principal nature is best revealed in the possibility to choose good or evil. The difficulty lies in the fact that our perceptual abilities are frequently veiled by the dullness of everyday life, permissivism, false hierarchy of values, or simply mediocrity resulting from the social consent for everything. The present time, as well as postmodernism thinks that there is no objective truth or good, and thus it is impossible to define clearly what is good and what is wrong. Paweł Góralczyk attempts to cope with this, first indicating God's mercy revealed in Jesus Christ, and then human freedom and his conscience.

Aiming at a more Christian pedagogy, Manuel Ruiz Jurado suggests that contemporary pedagogy aim to the more christocentric. Since, if we assume that Jesus Christ "reveals man to man fully", then pedagogical systems, based on appropriate anthropology, should take this truth into account. Educational plan, focusing on Christ, does not mean religious integristism, which wants to impose itself with violence, but constitutes an offer of truth, to be accepted by man in a free and conscious way.

The central thought of Janusz Gajda's article is the statement that freedom as one of the most appreciated values nowadays, may assume completely different axiological tinge. This fact makes man eventually delineate the limits of his freedom on the basis of formerly adopted hierarchy of values, which is also strictly connected with his dignity. In the context of contemporary liberalism and fundamentalism, the author leaves an open question about the limits of freedom in the socio-cultural

dimension, at the same time indicating the necessity of education towards freedom.

Marek Kościelniak moves within the sphere of education, the more practical one. On the basis of research conducted, he states that students do not feel much freedom at school, and it refers both to teaching and learning. And it is a theoretical as well as practical problem. Here, the author makes use of the achievements of two prominent specialists in the humanities – pedagogues Carl R. Rogers and Martin Buber. C.R. Rogers says a lot about student's freedom, but very little about the freedom of the teacher. M. Buber presents this issue in a different way. He claims that teacher's and student's freedom may exist in perfect harmony when both of them approach it in a spirit of responsibility in ethical and axiological dimension. All of this, however, has to be God-oriented and one has to be responsible to Him.

The sense of being free or enslaved is particularly revealed when it comes to deviant behaviours and controlling them. Mariusz Sztuka analyzes this phenomenon on the example of Anonymous Alcoholics and not only. He observes that controlling one's own behaviours through self-control, strong character, will power, supporting activities of self-education nature, including self-correction activities, may constitute considerable help in complex educational and corrective situations, but at the same time may give rise to the so-called paradox of control, which is that conviction about the ability to control one's own situation may entail as many opportunities as dangers.

In the sphere of law, treating of human freedom, two essential elements have to be differentiated: "freedom from" and "freedom to". Ottavio De Bertolis ponders these two essential rights of an individual from philosophical and legal viewpoints, on one hand showing human inalienable rights man is entitled to, on the other hand, however, revealing the possibility of abuse and absurdities, which take place in the liberation sphere of legislation, especially political and economic.

It is impossible not to touch upon the reality of the media, when discussing freedom. Here, there are a lot of absurdities and illusions. Henryk Skorowski, however, does not enter into the complexities of media freedom. He rather attempts to answer two fundamental questions: where and what are the limits of freedom in the mass media, and are there any limits of freedom in reception and usage of the mass media?

The last article-confession does not allow any editorial comment, only respect.

In the "On the Margin" section, we ran a report from the international symposium: "Ignatian Pedagogy for the Challenges of Humanism Today", held in Cracow, in September. Apart from that, Tadeusz Borkowski and Lucyna Górka share their reflections on this event.

Wishing peaceful and enjoyable reading!

Ladies and Gentlemen,

We present you the tenth issue of "The Horizons of Education", which is for us at least a small, but anyway reason for being proud. Just the tenth issue, but it means five years of editorial work and here my deepest gratitude for all Editorial Team Members!

We would not like this fact to turn immediately into the dullness of everyday life. For that reason, on 25<sup>th</sup> January 2007, at 10:00 a.m., in the University College of Philosophy and Education "Ignatianum", a session of several hours is going to take place. We are going to present our achievements. Professor Stanisław Palka is going to take a critical stance on it, and afterwards we would be glad to hear also from you, our Readers sincere judgement of what is good and what is ailing. Therefore, we invite all those who want to contribute to this magazine and at the same time respond to the challenges of the times, searching for new anthropological answers.

Wit Pasierbek SJ