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Ladies and Gentlemen,

the characteristics of reason (Latin *ratio*) and reason in general, so much essential in man's rational existence, have been examined for a long time. Ancient Greeks thought that reason is a reflective ability, which concentrates on some subject in order to get to know it. Eventually developing this notion theoretically in philosophy and religion, they indicated that reason is an instrument of thinking, which understands the world and man's existence and learns, coordinates and has control over everything. Plato ascribed divine power, which rules the world, to reason; whereas Aristotle, differentiating between theoretical and practical reason, claimed that reason is characterized by immortality and divinity.

Modern times emphasized the significance of reason and sought in it the abilities to recognize the good and the evil, and in consequence to recognize the truth, that is the way to God, as for instance St. Thomas wanted. Descartes did it in a radical way; concentrating on *cogito*, he recognized that man can learn and order the world by himself, without referring to God, however over the course of time he changed his view. Beginning with Kant, the notion of „reason“ has been perceived as the compendium of man's cognitive ability. This ability combines individual elements of thinking, knowledge and understanding, and is also often called rationality. Reason, according to Kant, liberated man from the world of nature and allowed him to control the world fully. The technological revolution of the 19th and the beginning of the 20th century brought about the effusiveness of rationality, providing human, liberated reason with unlimited cognitive and creative abilities, as well as new morality and justice. This „ratiocentrism“ in the world of technical and natural sciences still exists. However, quite a different thing can be observed in the world of humanities, where some kind of lack of balance between common sense, healthy reason and the sphere of intuition, pragmatism, utilitarianism and individual's freedom. Therefore, the keynote of the present issue of the „Horizons of Education“ is „Reason Despite Everything“. The aim is to search for this wisdom of reason as the central force of human existence.

The present issue opens with a text by Card. Stanisław Dziwisz, presented during the conference „Catholic-Jewish

Dialogue: the Way Behind Us, the Way Before Us”, which took place on March 6th 2009 at Jesuit University of Philosophy and Education „Ignatianum” in Cracow. Card. Dziwisz’s speech will introduce the Reader to the fine history of the presence of Jews on Polish land and Christian-Jewish dialogue.

Then, Włodzimierz Bernacki familiarizes us with the issues of reason and rationality. The Author makes a distinctive analysis of the evolution of this notion, emphasizing the concept of political averrosim, according to which reason should free itself from moral and religious pressure, which has fundamental influence on the concepts of man, social life and the state.

Next, Mikołaj Krasnodębski and Michał Zembrzuski deal with educating man’s intellect. This education first aims at conceptual and terminological ordering, to, through practising contemplation, which is an action involving expressing and considering the truth, later strive after wisdom and the change of thought (*metanoia*).

Andrzej Radziewicz-Winnicki takes up the subject of the role of social capital in the development and perception of modern changes, technologies, values in the period of change in Poland during the last twenty years. In all these changes, taking into consideration the legacy of the paradoxes and contradictions of the post-communist period, rationality should be fundamental for building new democratic society. The Author discovers that paradoxically, in the post-industrial era of informationalism and the society of knowledge – in the case of Poland – science and modernity are not conducive to the expected autonomy of new type changes and social relations in modern civil society.

Rationality in pedagogy is dealt with in the article by Roman Leppert. The Author notices that rationality as the characteristic of thinking or acting in the past decades has been subject to criticism. Despite that, he makes a distinctive analysis of rationality with reference to pedagogy understood as the natural or discursive knowledge of education.

Also Mariusz Sztuka raises the issues of rationality in pedagogy, but in the sphere of resocialization, that is applying it to the socially demoralized people. The Author enters into a dispute over the role and meaning of instrumental rationality in pedagogy, which he defines as the relation between the means and goals of practical action. In reality, the problem is reduced, according to the Author, to the level of methodological deliberations applied in resocialization.

Then we have the article by Józef Bremer about the place of religion within the scope of the so-called metaphysical reason. In order to explain his argumentation, the Author first presents philosophical history of the concept of reason, to later on the basis of J. Habermas's philosophy undertake the issue of the attitude of reason towards religious contents, the possibility to translate them into the ordinary lay language and, in consequence, to connect this language with Christian theology.

Monika Kowalczyk deals with the presence of reason in the world of art and poses a question: is art about reason or imagination? On the basis of Anna-Teresa Tymieniecka's conception of human creativity and Irena Wojnar's theory of education through art as well as taking into consideration the fact that being has changeable nature and thereby apparent world and real world do exist, the Author ultimately states that reason is not able to grasp the changeable nature of being, which can be done by imagination.

The whole issue closes with a psychological reflection by Henryk Machoń on searching for meaning owing to cognitive factors. The Author analyzes two therapeutic models: Albert Ellis's – the creator of the rational emotive therapy and Elisabeth Lukas's – the follower of Viktor E. Frankl, the creator of logotherapy. Essential function in both kinds of therapy is fulfilled by cognition and the influence of emotional and cognitive spheres. Eventually, the Author states that searching for meaning depends on the rational attitude which has to be found.

This issue of the „Horizons of Education” is already, or only the fifteenth. Therefore, on behalf of the whole editorial team I would like to thank all those who have contributed to and still contribute one way or another to this periodical coming out. We thank you for peaceful accompanying in broadening the horizons and meaning of life.

Wit Pasierbek