JAROSŁAW MICHALSKI[1]
Cardinal Stefan Wyszyński University in Warsaw, Polnad
ORCID 0000-0002-4344-7422

MONIKA WOLIŃSKA[2]
The Mazovian University in Płock, Polnad
ORCID 0000-0001-7440-5367

ANDRZEJ BAŁANDYNOWICZ[3]
Academy of Justice in Warsaw, Polnad
ORCID 0000-0003-1248-8069

RATIONALITY AS A PRINCIPLE
OF EDUCATION FOR PEACE AND FREEDOM

RACJONALNOŚĆ JAKO ZASADA WYCHOWANIA DO POKOJU I WOLNOŚCI

Streszczenie: Artykuł analizuje rolę racjonalności jako podstawowej zasady w edukacji, której celem jest promowanie pokoju i wolności. Opierając się na filozoficznych przemyśleniach Immanuela Kanta i Georga Wilhelma Friedricha Hegla, artykuł omawia, w jaki sposób racjonalność, rozumiana jako logiczne rozumowanie, refleksja etyczna oraz podejmowanie decyzji

---

1 **Jaroslaw Michalski** is a pedagogue and philosopher of education, a full professor at Cardinal Stefan Wyszyński University in Warsaw. He serves as the director of the Institute of Pedagogy at CSWU and heads the Department of Philosophy and Sociology of Education at the same institute. His academic interests include the pedagogy of religion, the relationship between pedagogy and upbringing with hermeneutic philosophy, the ontological and axiological challenges of pedagogy, and re-socialization pedagogy from a personal-existential perspective. E-mail address: j.michalski@uksw.edu.pl.
2 **Monika Wolińska**, PhD, is a special educator specializing in re-socialization, a therapist, mediator, and an assistant professor at the Mazovian University in Płock. Her work focuses on therapeutic interventions, conflict mediation, and the rehabilitation of individuals within educational settings. E-mail address: m.wolinska@mazowiecka.edu.pl
3 **Andrzej Bałandynowicz** is a professor at the Academy of Justice. His scientific interests focus on the study of social phenomena in criminology, penitentiary science, sociology of law, and the philosophy of law. He is the author of a modern theory of imprisonment and the creator of the probation system. E-mail address: balandynowicz.an@gmail.com.

zgodnych z zasadami, może kształtować jednostki zdolne do tworzenia harmonijnego i wolnego społeczeństwa. Dyskusja podkreśla różnice w podejściu Kanta, który koncentruje się na autonomii jednostki i prawie moralnym, oraz Hegla, który kładzie nacisk na integrację jednostki w społeczności i życie etyczne. Artykuł omawia również współczesne praktyki edukacyjne odzwierciedlające te filozoficzne zasady, sugerując praktyczne zastosowania w rozwijaniu krytycznego myślenia, etycznego rozumowania oraz odpowiedzialności społecznej.

Słowa kluczowe: racjonalność, edukacja, pokój, wolność

Abstract: This article explores the role of rationality as a fundamental principle in education aimed at fostering peace and freedom. Drawing on the philosophical insights of Immanuel Kant and Georg Wilhelm Friedrich Hegel, it discusses how rationality, understood as logical reasoning, ethical reflection, and principled decision-making, can shape individuals who contribute meaningfully to a harmonious and free society. The discussion highlights the differing approaches of Kant, who emphasises individual autonomy and moral law, and Hegel, who focuses on communal integration and ethical life. The article also considers contemporary educational practices that embody these philosophical principles, suggesting practical applications for developing critical thinking, ethical reasoning, and social responsibility.

Keywords: rationality, education, peace, freedom

Introduction

Modern societies face increasing challenges in educating individuals who are not only capable of independent thinking and action but are also able to contribute to communities based on the values of peace and freedom. In the face of global tensions, growing social and political divisions, and the threats posed by conflicts, the breakdown of established „social contracts", and concerns about resource distribution, the need to cultivate attitudes that support peaceful coexistence and responsible freedom has never been greater. One of the key aspects that can serve as the foundation of such education is rationality. Issues such as the rise of populism, polarization in political discourse, the spread of misinformation, and environmental crises underscore the importance of educating citizens who can critically engage with these challenges in a rational and ethical manner.

Rationality, understood not only as the ability to think logically but also as the capacity to make decisions based on ethical principles and socially accepted norms, plays a central role in shaping individuals capable of living in harmony with others. In philosophical thought, particularly in the works of Immanuel Kant, Georg Wilhelm Friedrich Hegel, and John Dewey, rationality holds a special place, serving as the basis for both morality and the concepts of freedom and peace. Kant encouraged each person to move from minority to majority through education and the use of reason. He believed that individuals should learn to govern themselves, and more importantly, to be able to do so without the guidance of others. According to Kant, no one can take responsibility or become autonomous without education:

„Man can only become man by education. He is merely what education makes of him. It is noticeable that man is only educated by man—that is, by men who have themselves been educated" (Kant 2004, p. 4). Having acknowledged the essential role of education for humanity, Kant asserts that „the greatest and most difficult problem to which man can devote himself is the problem of education" (Kant 2004, p. 6).

On the other hand, for Hegel, rationality is fundamentally a process, a mode, or modality of reason, aimed at the dialectical attainment of knowledge about social facts and humanity itself. The philosopher emphasises the priority of educational environments where reason, which educates towards truth and allows understanding of the world and its complexities, must be effectively employed. These environments include the family, school, and civil society, which should exist in close relation to each other, ensuring, for example, an inseparable harmony between the content and form of education (Hegel 1990, p. 24). According to Hegel, the aim of education, should not be to indulge people's „individuality", encourage social nonconformity or rebelliousness, but rather to cultivate rational citizens of a rational society. These individuals should be capable of taking their place alongside fellow citizens whom they recognise and respect as equals, and to be able to articulate the rational principles of the society in universal terms that all can understand and whose validity everyone must rationally acknowledge (Hegel 1970). Therefore, all behaviours that hinder the promotion of peace and non-violence in schools, through schools, and throughout society, must be condemned by the law of reason.

The purpose of this article is to explore how rationality can be understood and applied as a principle of education that fosters the development of attitudes conducive to peace and freedom. This analysis is based on an in-depth reading and interpretation of the key works of Immanuel Kant and Georg Wilhelm Friedrich Hegel, two eminent thinkers who placed rationality at the centre of the educational process. A comparative philosophical analysis will be employed to juxtapose the differences and similarities in these philosophers' approaches to rationality and its role in shaping individuals capable of living in accordance with the values of freedom and peace. Furthermore, the article will examine contemporary interpretations of these concepts, as well as their practical implications for education. This study aims to synthesize theoretical and practical findings that can serve as a foundation for further development of educational programs based on rationality, aimed at shaping conscious and responsible citizens.

Rationality in the Context of Education

Rationality, as a concept, has deep roots in philosophy, where it is often associated with the capacity for logical thinking, ethical reasoning, and the ability to make decisions based on principles rather than impulses. In the realm of philosophy,

rationality is frequently discussed in connection with the pursuit of truth and the exercise of reason as the highest human faculty. Immanuel Kant, for example, sees rationality as the foundation of moral law, which governs human behaviour through the categorical imperative, emphasising universal principles that transcend personal inclinations (Kant 1957). Kant's perspective on rationality is closely tied to autonomy; for him, rationality is about self-governance according to universal moral laws that one has rationally endorsed.

It is up to each society to create for itself an ideal school and to determine the type of human being to be educated according to the ideal of reason and society to be promoted, while opening up future prospects for younger generations. This entails the very notion of the duty to educate as an inner imperative, an authority coming from within the individual. This interiority is manifested through the seriousness of the voice of conscience and reason, which seeks to subordinate the individual – particularly the educator or teacher– to a respect for the principles governing life. As Kant observes: „Education is an art whose practice must be perfected over many generations. Each generation, instructed by the knowledge of its predecessors, is always in a position to establish an education which develops in a final and proportionate way all the natural inclinations of man, and thus leads the whole human species to its destiny" (Kant 1970, pp. 103-104). The capacity for self-conscious rationality is part of our nature as human beings; it can be considered universal, but the content of rationality depends on the particular social and cultural life the subject leads. In this sense, rationality – self-consciousness – as studied by Kant, is common to human beings and provides a general framework. However, the specific content (concrete knowledge, concepts, beliefs, memories, feelings, etc.) that constitutes our individual rationality will vary depending on where and when we live, indicating that rationality is culturally and historically shaped and subject to constant change.

In contrast, Hegel's (1991) conception of rationality is more dialectical and developmental. For Hegel, rationality is not a static attribute or a fixed set of principles, but rather a dynamic process that unfolds through history and social interaction. He views rationality as intrinsically linked to the development of the spirit (*Geist*) and the self-realization of freedom within a community. Hegel argues that true rationality involves recognizing the interconnectedness of individual and collective identities and the necessity of aligning personal freedom with the ethical life (*Sittlichkeit*) of the community. This understanding of rationality requires an education that not only develops intellectual faculties but also integrates individuals into the rational structures of family, civil society, and the state.

Hegel's approach to rationality implies a more communal and historically contingent understanding than Kant's. While Kantian rationality is centred on abstract, universal principles that guide individual autonomy, Hegelian rationality emphasises the individual's role within the ethical life of the community and

the historical development of freedom. As Hegel notes, „Education is the art of making man ethical" (Hegel 1970, p. 124), indicating that rationality is cultivated through participation in the social and cultural institutions that shape human consciousness and freedom.

In pedagogy, these differing views of rationality have significant implications. A Kantian approach might emphasise the development of critical thinking, moral reasoning, and individual autonomy, fostering an education that prioritises independent judgement and ethical self-determination (Michalski 2024). Conversely, a Hegelian approach would focus on the formation of individuals who can integrate their personal development with the social and cultural contexts they inhabit, promoting an education that seeks to balance individual freedom with communal responsibility.

In pedagogy, rationality is understood as a key element in developing an individual's ability to think critically, solve problems, and make informed decisions. Educational theorists, such as John Dewey (2001), emphasise that education should focus on cultivating rationality from a young age. Dewey argues that rationality is not only an intellectual capacity but also the foundation of democratic life, where citizens can make decisions based on reasoned arguments rather than merely emotions or tradition. Similarly, Paulo Freire (2020), in his critical pedagogy, points out that rationality enables individuals not only to understand the world around them but also to actively shape it, which is crucial for the development of a more just and equitable society.

Rationality in education is therefore seen as vital for shaping independent, autonomous individuals capable of contributing meaningfully to society. In this context, cultivating rationality is not just an intellectual pursuit, but also an ethical one. It teaches individuals how to approach problems with an open mind, weigh different arguments and evidence, and make decisions that are thoughtful and well-reasoned. This approach is reflected in contemporary educational programmes that increasingly integrate the teaching of critical thinking skills, logical analysis, and ethical reasoning as core components of education at all levels. Examples of such programmes include *Philosophy for Children (P4C)*, which introduces students to ethical and logical reasoning from an early educational stage, thereby developing their skills in reasoning and critical thinking.

Thus, rationality is not only a cognitive tool but also a foundation for creating more conscious, responsible, and engaged citizens capable of contributing to peace and freedom in society. The integration of both Kantian and Hegelian perspectives on rationality offers a comprehensive approach to education that values both individual autonomy and social harmony, fostering a balanced development that is responsive to the needs of both the individual and the community (cf. Wolińska 2023).

Developmental psychology also underscores the significance of rationality in the growth of an individual. Jean Piaget's (1971) theory of cognitive development,

for instance, illustrates how children's thinking evolves from being egocentric and concrete to becoming more abstract and logical. According to Piaget, the development of rational thought is essential for achieving higher levels of cognitive functioning, which in turn enables individuals to understand and navigate complex social and moral issues.

Rationality influences decision-making processes, moral judgements, and personal development by providing a framework through which individuals can assess situations, consider the consequences of their actions, and make choices that align with ethical standards. It enables people to move beyond instinctive reactions and subjective preferences, guiding them toward decisions that are consistent with reasoned analysis and moral considerations. In this way, rationality serves as a foundation for both personal growth and social harmony, as it fosters a more reflective, deliberate approach to life.

Rationality plays a central role in shaping educational approaches that emphasise the development of critical thinking, intellectual independence, and ethical responsibility. Education that prioritises rationality encourages students to question assumptions, evaluate evidence, and engage in reasoned debate. This approach is not just about acquiring knowledge, but about cultivating the ability to think deeply and critically about the world around them.

One of the key ways in which rationality influences education is through the promotion of critical thinking. Critical thinking involves the ability to analyse arguments, identify logical fallacies, and construct well-reasoned conclusions. By fostering these skills, educators help students develop a disciplined, reflective approach to learning that goes beyond rote memorization or passive acceptance of information. This kind of education equips individuals to become informed, engaged citizens who can participate meaningfully in democratic processes and contribute to the common good.

Rationality also supports the development of intellectual independence, encouraging students to become self-directed learners who are capable of making informed decisions based on their own reasoning. This is particularly important in a world where information is abundant but not always reliable. By teaching students how to think critically and independently, educators empower them to navigate complex issues, assess the credibility of sources, and form their own well-grounded opinions.

Moreover, education grounded in rationality promotes ethical responsibility by encouraging students to consider the moral implications of their actions. This involves teaching students not only to think about what is right or wrong, but to reason through ethical dilemmas using principles that can be universally applied. Such an education fosters a sense of accountability and a commitment to living in accordance with ethical standards that respect the rights and dignity of others.

Practical examples of educational methods and programs that promote rationality include Socratic dialogue, inquiry-based learning, and ethics education.

Socratic dialogue encourages students to engage in critical questioning and reflective thinking, helping them to clarify their ideas and understand different perspectives (cf. Vlastos 1994; Phillips 2001). By creating an environment where dialogue and reasoned argument are valued, the Socratic method also promotes a classroom culture where students feel empowered to express their thoughts freely while respecting the viewpoints of others. This approach nurtures a sense of community and collaboration, which are essential for developing a society based on peace and mutual respect. Inquiry-based learning fosters curiosity and critical thinking by allowing students to explore questions and problems that are meaningful to them, guiding them to develop their own solutions through research and analysis. Such methods align well with Dewey's vision of education as a process of living, not just preparation for future life, where learning is driven by students' natural curiosity and desire to make sense of their experiences. Ethics education, on the other hand, explicitly teaches students how to apply rational principles to moral decision-making, helping them to develop a coherent ethical framework that can guide their actions in various contexts.

The Peaceful and Freedom-oriented Dimension of Rationality in Education

Knowledge acquired through education is the means to free an individual from ignorance. As a result, it will lead them, in constant dialogue, to communicate effectively with other consciousnesses, sharing the knowledge they possess and demonstrating it in their daily actions; this is what means to be free. As Dewey notes: „Genuine freedom, in short, is intellectual; it rests in the trained *power of thought*, in ability to »turn things over«, to look at matters deliberately, to judge whether the amount and kind of evidence requisite for decision is at hand, and if not, to tell where and how to seek such evidence. If a person's actions are not guided by thoughtful conclusions, then they are guided by inconsiderate impulse, unbalanced appetite, caprice, or the circumstances of the moment. To cultivate unhindered, unreflective external activity is to foster enslavement, for it leaves the person at the mercy of appetite, sense, and circumstance" (Dewey 2012, pp. 66-67).

The knowledgeable person is somehow at peace with themselves and with others. They are thus able to govern themselves, whether it is peace of mind, civil peace or social peace. The family, school, state, and society in general must become more peaceful so that reason and law can be used in education as means for the full development of a person's natural inclinations. For Kant (2015), this concept would represent the 'germination of peace' through school, as the weakening and annihilation of violence through ethical action, in the sense that humans have only the seeds of goodness.

Rationality, understood as the capacity for logical reasoning, ethical reflection, and principled decision-making, plays a crucial role in fostering both peace and

freedom through education. In the philosophical traditions of Immanuel Kant and Georg Wilhelm Friedrich Hegel, rationality is positioned as a foundational element in the development of individuals who can contribute meaningfully to a peaceful and free society. Both philosophers, although differing in their approaches, underline the significance of rationality in shaping individuals capable of understanding and fulfilling their roles within a broader social context.

Kant's philosophy of education is deeply rooted in his understanding of rationality as the foundation of moral law and human autonomy. For Kant, rationality is not merely an intellectual skill but a moral capacity that enables individuals to act according to universal principles. This form of rational autonomy is essential for both personal freedom and social peace, as it encourages individuals to make decisions based on reasoned ethical considerations rather than mere self-interest or irrational impulses.

Kant argues that education should aim to cultivate this rational autonomy, developing individuals who are capable of independent thought and moral reasoning. By instilling a strong sense of rationality from an early age, education prepares individuals to live freely while respecting the freedom of others. In this way, education becomes a crucial tool for promoting a peaceful coexistence in society, as it nurtures the ability to think critically and act ethically. Kant believes that only through education can individuals learn to rise above their personal inclinations and adhere to a common moral law, which is essential for achieving both justice and harmony (Kant 1970).

The development of rationality in Kant's framework is also closely linked to the idea of peace. A rational individual, guided by universal moral principles, is less likely to engage in conflict and more inclined towards peaceful resolution of disputes. Education, therefore, is not only about personal development but also about preparing individuals to contribute to a peaceful society by fostering a shared commitment to ethical conduct and mutual respect.

Kant encourages individuals to absolutely prohibit all inhuman inclinations towards themselves and their fellow human beings. He recommends that people should act in such a way that they can treat humanity, both in themselves and in others, always as an end, never simply as a means or as something with market value. In this context, Kant shares an observation: „I see the nations on the point of war with one another, it is as if I were seeing two besotted fellows beating each other about with cudgels in a china shop. For not only do they have to recover slowly from the bruises they administered to each other, but afterwards they must pay for the damages that they have done" (Kant 1979, p. 171).

Education has an important role to play in building peace between nations on rationality, in line with the principle of Kantian legal and educational pacifism. Modern pacifism is in fact inspired by Kantianism. For Kant and his followers, peace is part of the search for the ultimate goal of modern societies. It is about finding

the best way to live and learn together, but also about understanding the purpose of this coexistence.

In educational Hegelianism, there is a clear emphasis on educating the whole person—that is, an individual in their entirety, considering all aspects of their being, in a rational and concrete manner. This is not an easy task. In order to achieve this goal, Hegel finds it necessary to define coherent principles based on respect for the two requirements of rationality and a critique of the loose and repressive errors to be avoided in education. Freedom and authority are two requirements that Hegel considers fundamental to education (Vieweg 2023). According to Hegel, life is „work that everyone must fulfil" and a person is the „sum of their deeds". Actions are the clearest discoverers of the individual, of his convictions and goals; it is our actions that show what lies deep within us (Hegel 2018).

Hegel's conception of rationality differs from Kant's in that it is more communal and developmental. For Hegel, rationality is not a static attribute, but a dynamic process that unfolds through historical development and social interaction. He views rationality as essential for achieving both peace and freedom, but his approach emphasises the integration of individuals into the ethical life (*Sittlichkeit*) of the community. According to Hegel, true freedom is realised not in isolation but in the context of social institutions that shape and define individual identities (Hegel 1968, v. 20).

Education, for Hegel, is a means of cultivating this communal rationality. It involves integrating individuals into the rational structures of society, such as the family, civil society, and the state, where they learn to reconcile their personal desires with the ethical demands of the community. In this sense, education is not just about intellectual development, but also about fostering a sense of belonging and responsibility towards the collective good. Hegel argues that education helps individuals understand their roles within these social structures, contributing to a peaceful and stable society where freedom is understood as the alignment of individual will with the rational will of the community (Hegel 1970).

Hegel's educational philosophy suggests that peace is not merely the absence of conflict, but the presence of a well-ordered social life, where individuals recognise their interdependence and act in accordance with the ethical norms of their society. By promoting a rational understanding of freedom as a collective achievement, education fosters a sense of social harmony that is essential for maintaining peace.

While both Kant and Hegel recognise the importance of rationality in fostering peace and freedom, their approaches offer different pathways to achieving these goals. Kant emphasises the development of individual autonomy and moral reasoning, suggesting that a rational education should prepare students to act as free and independent agents, guided by universal principles of justice and morality. His approach underscores the role of education in cultivating personal freedom and ethical conduct as the foundations of a peaceful society (Vranešević 2024).

Hegel, on the other hand, focuses on the social and historical dimensions of rationality, arguing that true freedom and peace are achieved through the integration of individuals into the ethical life of the community. His educational model highlights the importance of social cohesion and collective responsibility, suggesting that education should aim to develop individuals who can contribute to the common good through rational participation in social institutions.

Kantian and Hegelian perspectives offer valuable insights into how education can promote peace and freedom. A Kantian approach might prioritise critical thinking and ethical reasoning, fostering independent judgement and moral autonomy. A Hegelian approach, in contrast, would emphasise the role of education in fostering social harmony and ethical life, promoting a sense of belonging and communal responsibility.

The integration of rationality in education, as en ̇
offers a comprehensive framework for cultivating
to a peaceful and free society. This holistic educational framework, inspired by both Kantian and Hegelian thought, aims to develop well-rounded individuals who contribute to a peaceful and free society, equipped with the intellectual and moral tools to address the challenges of the contemporary world.

Integrating Rationality into Modern Education

Building upon the philosophical foundations of rationality as outlined by Kant and Hegel, modern education can greatly benefit from integrating these principles into contemporary teaching practices. Today, educational systems face numerous challenges, including addressing diversity, promoting social justice, and fostering global citizenship. Rationality, understood as the capacity for logical reasoning, ethical reflection, and principled decision-making, provides a robust framework for educators seeking to prepare students for these complexities.

One of the key ways to implement rationality in education is through promoting critical thinking and ethical reasoning across all levels of schooling. Programs that focus on these skills encourage students to engage with challenging questions, analyse various perspectives, and make informed decisions based on evidence and ethical considerations. This not only equips students with the intellectual tools needed for personal autonomy, but also fosters a culture of respect and understanding, which is essential for peace.

Several contemporary educational programs exemplify the integration of rationality into their curricula. For instance, *Philosophy for Children (P4C)*[4] (Lipman 2003) encourages students from a young age to engage in philosophical

---

4 *Philosophy for Children (P4C)* is an educational program developed in the 1970s by Matthew Lipman, aimed at encouraging children to think critically, creatively, and collaboratively. The program uses philosophical inquiry and dialogue to foster skills in reasoning, questioning,

inquiry, promoting critical thinking and ethical discussion. Similarly, *Socratic seminars* and *debate clubs5* (cf. Parker 2003) provide platforms for students to practice reasoned argumentation and dialogue, skills that are crucial for democratic participation and peaceful coexistence.

Moreover, *Ethics education6* programs, which are increasingly being integrated into school curricula, teach students how to apply rational principles to real-world ethical dilemmas. By engaging with topics such as justice, rights, and social responsibility, these programs help students develop a moral compass guided by rationality, preparing them to navigate complex social issues thoughtfully and compassionately.

While integrating rationality into education offers significant benefits, it also presents challenges. Educators must be adequately trained to foster critical thinking and ethical reasoning in diverse classrooms. Additionally, there is a need to balance the development of individual autonomy with the cultivation of social responsibility, as highlighted by both Kantian and Hegelian philosophies. However, these challenges also present opportunities for growth. By drawing on the rich philosophical traditions of rationality, educators can develop innovative teaching strategies that promote both personal freedom and social harmony. Collaborative learning, project-based inquiry, and community engagement projects are just a few examples of how schools can create environments that nurture rationality and its peaceful and freedom-oriented dimensions.

---

and ethical reflection, helping students to engage thoughtfully with diverse perspectives and develop a deeper understanding of themselves and others.

5 *Socratic seminars* and *debate clubs* are educational strategies aimed at developing critical thinking, reasoning skills, and articulate expression. The Socratic seminar, rooted in the pedagogical practices of Socrates, involves a group discussion format where students explore complex ideas through open-ended questioning and dialogue. This method encourages participants to critically examine their assumptions, consider multiple perspectives, and engage in reasoned debate, fostering a deeper understanding of the subject matter. Debate clubs, on the other hand, provide a more structured environment for argumentation, where students develop skills in constructing and defending a position, countering opposing arguments, and engaging in persuasive public speaking. Both approaches have been shown to enhance students' cognitive and communicative abilities and are widely used in educational settings to promote a culture of reasoned discourse and democratic engagement.

6 *Ethics education* refers to a pedagogical approach focused on teaching students about moral principles, ethical reasoning, and the development of a moral compass. Ethics education can take many forms, from dedicated courses on moral philosophy to integrated ethical discussions across various subjects. It is increasingly recognised as crucial for preparing students to become conscientious and engaged citizens. For a comprehensive overview of ethics education and its methodologies, see: J. Rest & D. Narvaez, *Moral Development in the Professions: Psychology and Applied Ethics* (Mahwah, NJ: Lawrence Erlbaum Associates, 1994), and M. Hand & C. Winstanley, *Philosophy in Schools: An Introduction for Philosophers and Teachers* (London: Continuum, 2008).

Conclusion

In conclusion, the role of rationality in education as a principle for fostering peace and freedom is both profound and indispensable. Philosophical culture has always sought to restore harmony wherever it is fractured or caught in the grip of division. Thinkers like Immanuel Kant and Georg Wilhelm Friedrich Hegel, despite their differing approaches, share a common vision: they are educators of enduring peace for the world. They emphasise the transformative power of rational thought, ethical reflection, and principled decision-making as the foundation for a society that values both peace and freedom.

Kant, with his vision of moral autonomy, and Hegel, with his emphasis on the ethical life within a community, both regard education as a fundamental tool for cultivating these virtues. War, as the highest degree of immorality, inhumanity, and the irrationality of violence, plunges the world into the darkness of death, a night of reckless disregard and irresponsibility towards the younger generations. This deeply troubling social ailment makes the demand for peace through education and philosophy an irresistible necessity in our rapidly changing century—a century that cannot thrive without tolerance, forgiveness, and dialogue.

As Plato suggests in *The Republic*, „someone who's free ought not to learn any learnable thing by slavery [...] don't raise the children by means of force in the things they learn, but by playing, so you'll also be able to see what each of them is naturally inclined toward". He further adds, „children also were to be led into war on horses as spectators, and if there was any safe place, brought up close and given a taste of blood like puppies" (Plato 2007, pp. 291-292). These insights highlight the importance of nurturing natural inclinations and fostering freedom in education rather than imposing learning through compulsion. This perspective aligns with the philosophical principles discussed by Kant and Hegel, emphasising that true education cultivates both intellectual freedom and ethical sensibility, crucial for building a society rooted in peace.

In today's world, where global tensions and divisions seem more pronounced than ever, the philosophical insights of Kant and Hegel offer a timeless guide. They remind us that education, when rooted in rationality and ethical reasoning, has the potential to bridge divides, heal societal wounds, and foster a global community based on mutual respect and understanding. It is through this lens that we must view our educational endeavours—not merely as a means to impart knowledge, but as a profound responsibility to shape the future of humanity towards a more peaceful and free world.

Thus, the integration of rationality into education remains crucial. It is not only about developing the intellectual capacities of our students, but also about nurturing their ethical sensibilities and their commitment to peace. By doing so, we fulfil a moral obligation to both present and future generations, ensuring that

the seeds of peace and freedom, planted in the fertile soil of rational education, will continue to grow and flourish.

Ultimately, the task of building a culture of peace is an ongoing process that requires the collective efforts of educators, philosophers, policymakers, and citizens. Looking towards the future, it is important to be guided by the wisdom of Kant, Hegel, and contemporary thinkers who recognise that the path to peace is paved with education, dialogue, and a shared commitment to values that unite humanity. Education, therefore, is not merely a right; it is a powerful catalyst for positive change and a beacon of hope in the quest for a more just and harmonious world (Bałandynowicz 2022).

References

Bałandynowicz A. (2022). *Pokój fundamentem człowieczeństwa*. Warszawa: Difin.

Dewey J. (2001). *Democracy and Education*. Penn State: The Pennsylvania State University.

Dewey J. (2012). *How we think*. Mansfield Centre: Martino Publishing.

Freire P. (2020). *Pedagogy of the Oppressed*. London; New York: Penguin Book.

Hegel G.W.F (2018). *The Phenomenology of Spirit*. Cambridge: Cambridge University Press

Hegel G.W.F. (1968). *Gesammelte Werke (Complete works). Edited by the German Research Society of the North Rhine–Westphalia Academy of Sciences*. 22 vols. Hamburg.

Hegel G.W.F. (1970). *Grundlinien der Philosophie des Rechts*. In: E. Moldenhauer & K.M. Michel (Eds.). *Werke in 20 Bänden, Bd. 7*. Frankfurt am Main: Suhrkamp.

Hegel G.W.F. (1990). *Textes pédagogiques*. Paris: Vrin.

Hegel G.W.F. (1991). *Elements of the Philosophy of Right*. Cambridge: Cambridge University Press.

Kant I. (1957). *Krytyka czystego rozumu*, I & II. Kraków: PWN.

Kant I. (1979). *The Conflict of the Faculties*. New York: Abaris Books.

Kant I. (2004). *On Education (with an introduction by Sarah Cunningham)*. New York: Barnes & Noble Books.

Kant I. (2015). *On perpetual peace: a philosophical sketch*. Ontario: Broadview Editions.

Lipman M. (2003). *Thinking in Education* (2nd ed.). Cambridge: Cambridge University Press.

Michalski J. (2024). *Meaning of Life and Pedagogy. Impulses of Thought by Viktor E. Frankl*. Toruń: Impuls.

Parker W. (2003). *Teaching Democracy: Unity and Diversity in Public Life*. New York: Teachers College Press.

Phillips C. (2001). *Socrates Café: A Fresh Taste of Philosophy*. New York: W.W. Norton & Company.

Piaget J. (1971). *Genetic Epistemology*. New York: W.W. Norton.

Plato (2007). *Republic*. Indianapolis: Focus Publishing.

Vieweg K. (2023). HEGEL. *The Philosopher of Freedom*. Stanford: Stanford University Press.

Vlastos G. (1994). *Socratic Studies*. Cambridge: Cambridge University Press.

Vranešević G. (ed.). (2024). *The Idea of the Good in Kant and Hegel*. Ljubljana: University of Ljubljana.

Wolińska M. (2023). *Odwaga naturą człowieka*. In: Sygit B. (ed.). *Per Aspera Ad Astra*. Sandomierz: Wydawnictwo Diecezjalne i Drukarnia w Sandomierzu.