

Summary

Yet, the whole European tradition – from Plato and Aristotle, throughout Christian antiquity, and the great Middle Ages of St. Thomas Aquinas – places politics within the area of moral actions of human being. Already Aristotle rightly distinguished three basic domains of rational activity: 1) cognitive which encompasses pre-scientific and scientific cognition; 2) cognitive-practical which governs human actions and establishes moral order; 3) cognitive-creative which manifests itself in art and all creative making. Also politics as social activity of human being – and therefore activity of human beings toward others (either individuals or associated in organizations) – by its very nature is moral.

All human actions *qua* human are governed by practical reason directed by prudence. So also political activity – especially because of its significance – should be directed by prudence. Prudence orders to choose right means to accomplish one's intentions and goals.

Politics should then be correctly understood as prudent pursuit of common good. For common good constitutes the reason of the existence of state and community. It means that any community (including the state and Church) exists only to realize common good in such a way which allows each human being in a community to "gain" and "enrich himself and herself" through participation in that community. There exists only one "wealth" common to all people – the all-sided development of human person. The goodness of human person is that kind of good which does

not deplete, demean or harm anybody, but helps everybody. For the more a human person is developed as rational, wise, noble, morally mature and creative the better everybody is doing; the more everybody gains and nobody bears the damage; and the better a whole community is. Everybody becomes innerly enriched when members of a community acquire a higher degree of inner personal development.

The only one non-antagonistic good which is realized through participation in human communities (family communes, nation, state, Church) is personal development. The inner development of human person is the only real reason which justifies the existence of societies. If common good is understood as the goal of all societies then all material goods are only useful means which may help to realize that goal.

Thus, politics is to realize prudentially common good. Prudence of a politician manifests itself in selecting various proper means which allow effective realization of the good-goal itself. On the part of a politician this requires both education and the rightness of character. Education – in order to know history, law, a character of society, and to know the role of family, nation, state, and in this context to direct the realization of the good of human person; the rightness of character – in order not to turn the goal into means and means of realizing common good into the goal of personal political activities.

The Universal Declaration of Human Rights accepted by the United Nations (10 XII 1948) constitutes invaluable help, for it grants each and every human being the right to free and integral life, the right to having family, the right to comprehensive personal development in society, the right to having nationality. Realization, implementation and respecting these rights – always existing and just solemnly declared by the UN – allow real possibilities of avoiding wars and totalitarian regimes.

In a society which respects human rights there occurs a real possibility of living in peace and of developing culture through working of human “spirit, muscles and heart”. Fruits of this work – culture broadly understood – are inseparable from the human being who is their creator. The development of human persons in their humanhood consists in actualization their rational potentialities. The element which distinguishes human being from the rest of the world of nature is reason. Activities of

reason and all others governed by it in the processes of habituation, can be called human work in a wider sense. By work the human being becomes ever more perfect. The observance of human rights is a necessary condition for undisturbed work.

Human beings live and develop within communities, and therefore the character of social institutions in which they live is not indifferent to that development. *The Universal Declaration of Human Rights* played a very important role in the process of becoming aware what social conditions of developing humanhood are proper. It indicated the necessity to organize life in such a way in which all inalienable human rights would be respected. From among various civilizations, such as Arab, Brahminic, Byzantine, Chinese, Turanian, Jewish, only the Latin Civilization establishes space in which one can entirely guarantee all rights derived from natural personal capacities (the capacity of cognition, freedom, love, religiousness, dignity and others).

Also philosophical theories of various kinds influence our understanding and recognizing human rights. All *a priori* systems result in a dangerous possibility of developing such a view of human being that turns against human persons themselves. Only in realistic philosophy – which is derived from commonsense cognition, making it more precise and organizing in accordance to the developed method of neutralized interpretation of being as really existing – the mistakes of predecessors are avoided. In this philosophical trend one recognizes that human is a personal being, who is rational and free and is a subject of law, and who has inborn rights of which no one can deprive her or him – even in the name of developing science or state, or anything else. Science developing itself in the spirit of monism and absolutizing one of cognitive methods becomes a threat for human beings, for it treats them instrumentally. Thus, only the Latin civilization, the classical philosophy of being as really existing, and the classical conception of science do not become sources of dangers for human rights.

To human rights also the rights of nation are strongly related. For each nation has a right to exist and to develop its own national culture. There are many various factors influencing the process through which an individual nation forms itself. In the history of Polish nation one can

indicate several turning points when the existence of nation and national identity were threatened. Only thanks to the Christian religion we Poles were able to preserve the national integrity and prevent a disintegration of our nation.

The considerations then disclose why it is so important to see that political activity – understood as prudent realization of common good – should become the most noble service for human persons in which all human personal rights are recognized.