

## KRZYSZTOF PORWIT “The Future of European Regions in a holistic perspective”

A holistic perspective in my approach refers to an Intra - European viewpoint. (that from within and from below) and to the issues particularly relevant for increasing cohesion in Europe as a multi-regional entity. The issues discussed are taken from the sphere of human, inter-personal relations, their axiological foundations as well as other factors relevant for shaping personal behavioral aspects in economic and societal systems. In other words - the text is concerned mainly with institutional matters, which seem particularly relevant for the well-being of European societies (their present conditions and some problems for the future)<sup>1</sup>

### **( A ) Questions and Issues**

**( I ) – (1)** In general, I am in favor (in all my considerations and arguments) for a search of evolutionary, grass-roots ways to improve and strengthen immunology arrangements within our social system. These may help to counteract regress in its quality and, simultaneously, to avoid dangerous concepts of revolutionary changes, motivated by any kind of ideology, (The latter is – as a rule - oriented towards distant goals, wishing to attain some version of an ideal social system, whereas the tasks of implementing such goals are based on an assumption, that striving for noble aims justifies many cases of mischief, dishonesty and hypocrisy, pretending to be righteous by contributing to a desirable purpose.).

**(2)** Consequently I assume that:

**(a)** the chances for adequate evolutionary changes must be based on ( and get started from ) the issues of qualitative features in personal conscience and behavior (in terms which contribute to spread adequate virtues and to restrain tendencies towards mischief, nihilism and hedonist attitudes)<sup>2</sup>; this approach is and will be one of essential elements in striving for a desirable quality of democracy, which certainly deserves to be considered a crucial problem in forthcoming studies on the future of Europe,

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<sup>1</sup> I think that these aspects are necessary as supplements, useful or decisive, for the qualitative conditions of solving the problems indicated by A. Kukliński in his introductory paper for the Warsaw Conference, May 2007 on “The Future of European Regions”. I assume that my main tasks, in presenting this text, refer to suggesting desirable topics, for research and discussion, and to justify this choice. The text is composed of two parts: **A** and **B**, the former outlines issues and questions, which deserve attention in research and discussions, the latter offers several comments and suggestions concerned with feasibility of dealing with failures and threats..

<sup>2</sup> Some problems outlined in this essay were discussed in my papers ‘Duch Wolności i Solidarności w ścieżkach przyszłości Europy’ (Spirit of Liberty and Solidarity on the paths of the future of Europe (pp.13-34), “Wzmocnienie sumienia szansą przyszłości” (Stronger consciences as the chance for the future) „(pp.35-48) in “Przyszłość Europy – Wyzwania globalne – Wybory strategiczne” (The Future of Europe – Global Challenges – Strategic Choices”, edited by A.Kukliński, K.Pawłowski, WSB- NLU, Nowy Sącz, 2005

(b) my background visions of desirable holistic outcomes of evolutionary processes are considered in terms of a new type of civilization (presently unattainable – but hopefully approaching “a civilization of charity, compassion and love”), which would have the best chances to solve conflicts between contemporary dilemmas of multicultural societies and - conversely - natural resistance against perspectives of destruction and death in existing cultures, the substance of which has been formed in the past and cannot sustain in changing conditions, at present and in foreseeable future<sup>3</sup>.

(II) Altogether I am sharing opinions that the basic institutional issues, considered in the light of an axiology appropriate for “free world” standards, are too complex to be treated as potential tasks for any centrally devised projects (with their corresponding ideologies). European experiences, from the XX-th century, provide sufficient proofs, how enormously harmful results followed implementations of such projects..

(1) Thus, I prefer to argue that a much more promising and safe way in search for future solutions would rather involve considering social systems as basically self organizing living organism, subject to various infections and ailments and being, therefore, in need of sufficiently effective immunology, supplemented in some cases by centrally devised operations, as a kind of invasive rescue-treatments.<sup>4</sup> This scheme of thinking differs from the present practice and the chances for converging it with future developments will face obstacles until many kinds of presently occurring pathological deviations and ailments are sufficiently controlled and restrained. I think that such a perspective depends primarily on decisive essays to strengthen “moral backbones “ of basic institutional arrangements<sup>5</sup>, which would involve addressing our interest towards the role of personal consciences and the factors influencing their qualities.

(2) In view of above outlined arguments, I suppose that we have reasons to feel worried about the prospects of Europe and European Regions as basic parts of “The Free World”? These worries are concerned with some aspects in the practice of our institutional matters, which are likely to prevent our

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<sup>3</sup> These issues have been discussed recently by Charles Taylor in his essay “Death and Rebirth of Cultures. -Radical Hope” (Polish translation in EUROPA weekly, 21 April 2007); this text includes a hypothesis that the features promoting success in presently dominating civilization and culture may prove self-destructive but a hope for rescue may come rather in proliferation of enlivening forces, expected to arrive, than in essays to fight with present shortcomings and to destroy their roots.

<sup>4</sup> This set-up is similar to a principle of subsidiarity. But this well known and potentially accepted principle does not and will not work until self-organizing forces (“from below”) are sufficiently healthy and willing to be self sufficient, i. e to abstain from expecting central intervention with exception to real emergency or other cases outside of the range of local or regional competence). This, in turn, cannot work unless the persons engaged in central bodies (I .e. in actions “from above”) cease to be interested in expanding the extent of their roles, as those whom the people “from below” are asking for help and for various favors.

<sup>5</sup> My emphasis on discerning formal from informal institutions, and my arguments that the latter deserve more attention, are inspired by the opinions of Douglas C. North ( *The Contribution of the New Institutional Economics to an Understanding of the Transition Problem*, WIDER Annual Lecture 1, Helsinki 1997.

abilities to face certain challenges which result from a growing vulnerability of our social systems to failures, pathological deviations and ailments. Such tendencies may be too difficult to be mastered, especially in view of two reasons: (i) unavoidable and irreversible impacts of globalization (which is an exogenous factor), (ii) erroneous – in my opinion – elements of a presently dominating paradigm in considerations of a “Free world” social system quality, which are characterized by a neglect for the quality of personal conscience and of a moral backbone in presently prevailing institutions, in their both spheres: formal and informal (particularly the latter)<sup>6</sup>

(III)—(1) It seems useful to take into consideration potentially opposite forces. One of them is coming “from above” i.e. from holistic European premises (mainly in the sense of taking care for the position of Europe, within a global set of various issues, and also in the sense of the ability of the Union (its Authorities) to persuade certain actions to be done by the governments of member countries). Similar kind of forces are generated by each government in its relations with the people of a respective country. The other force, that “from below”, is based on the grass-roots aspects of institutions, formal and informal, resulting in policy concepts and actions, together with their origins (i.e. parliamentary decisions and political processes, with respective personal choices and assessments for the latter)<sup>7</sup>.

(2) I think that a considerable part in the future of the European Union and of the European regions would depend on the practical possibilities and the real will to identify the nature of and the mutual relations between the two kinds of forces, one formed by holistic criteria and relatively more frequently tending to unification (representing arguments and preferences of the center) and the other – wishing to retain or extend diversification (coming from below, representing partial viewpoints and interests and having ultimate roots in personal views and consciences). The forces in question have their sources – on the one hand – the last mentioned kind - in a “natural law” spiritually recognizable in the personal conscience (of respective individual persons)<sup>8</sup>, as well as in respective personal sentiments, whereas – on the other hand - the formerly mentioned kinds in diversified political motives, differently motivated considerations of respective political gains and losses, resulting

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<sup>6</sup>. Referring to my earlier essays (mentioned in footnote 2) I suggest that emphasizing “liberty” and other values essential for Europe we must go deeper in analyzing the issues mentioned above in section I – (2.). The vision of a more humane civilization reflects hope for more love and friendliness for one’s neighbor, for the practice of love which coincides with St. Paul words in His well known Hymn (in the 1<sup>st</sup> Letter to Corinthians, 13, 1-13), as well as hope for more frequent and strong sense of duty – altogether hope for stronger and more responsible consciences as a way to a healthier democracy.

<sup>7</sup> A kind of a background for my thoughts comes here from “The Economist” (March 17<sup>th</sup>-23<sup>rd</sup>-(special report “The European Union” : **Fit at 50?** ) with observations of an interplay between holistic Unionist arguments and strategies and – on the other hand - decisive roles performed by the respective judgments, intentions and practical performances in the member Countries. The latter involve a question, how to tackle “a deficit of democracy” and depend on respective grass-roots source of moral forces discussed here.

<sup>8</sup> Religious faith is ascribing this „natural law” (its qualitative features) to transcendent sources, as expressions of the voice of God (in cases of striving for righteous behavior) Unfortunately, the latter happen frequently to be damped, neglected or just not heard by heavily damaged or pathologically deformed consciences. There are strong reasons to help people in endeavors to keep their personal consciences in good health, free from all such deformations..

parliamentary voting procedures involved in the processes which create a formally binding law (i.e. formal expressions of institutional order).<sup>9</sup>

(3) The attempts to harmonize these forces may get support, hopefully, from some converging tendencies within the institutional matters (considered in this text), in terms of promoting mutual trust among member countries, their regions and the Union as a whole. That may be helped by gradual acceptance for some similarly oriented sets of endeavors to strengthen “moral backbones” in institutional systems of respective regions (but keeping the substance of such actions entirely within regional competence)<sup>10</sup>.

(4) Estimates of chances for positive tendencies may be assisted by research concerned with interconnected consideration of (a) how much progress can be attained through prophylactic and sanative activities against pathological deviations and ailments in all spheres of spontaneous self-regulation as well as of public policies and policy measures? (b) how to envisage respective ways and means to create, or to extend, all relevant kinds of a sound social capital and its high operational quality? Should we consider ethical and moral rules as backbone factors of crucial importance for that purpose?, What hampers in practice the principle of subsidiarity? How often do the micro processes and projects prefer to get some assistance from above, even if they could have been self-sufficient, whereas some people near the top are ready to render assistance in order to win more power in local matters? Is there hope for progress in following that principle through strengthening the practical role of the above mentioned “moral backbone” factors?

(IV) Weaker elements in formal and informal pillars of the institutional order, respectively, are often related to qualitative failures in axiological foundations of these pillars. Hypotheses regarding some factors for increasing soundness of such foundations:

(1) Their substance must be independent, i.e. treated as objectively true, .exogenously determined and non-vulnerable with respect to arbitrary changes, in corresponding rules for behavior, which would be introduced by the same persons who are supposed to follow these rules;<sup>11</sup>

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<sup>9</sup> The substance of that law depends on prevailing opinions of the law-makers, i.e. on various factors allowing some political parties to predominate over others, which –unfortunately– does not always lead to essentially best solutions.

<sup>10</sup> As particularly relevant for such endeavors I consider here the need to go deeper (in forthcoming research and discussions) into the real meaning of **solidarity** and its essential role, as a specific virtue, expressing a community spirit and based on the honest will of partners in that community to care for the common good in shaping respective partial activities (as I reminded elsewhere, in essays referred to in footnote 2, solidarity needs liberty of real goodwill on the part of partners in conjoint actions). Real motives of solidarity will persuade more talented and affluent persons to feel obliged to engage in various activities (e.g. as NGO or other forms of social work). Instead of assuming that paying taxes suffices.

<sup>11</sup> This means that the rulers of the State (or any Region) should not be able to reshape at will the laws, which determine the range of their own power to set respective laws obligatory for the citizens. Moral rules, the substance of ethics, considered by a person as a natural law obligatory for her/his conscience, cannot be free to change according to circumstances; they are considered, in the Kantian manner, as a *categorical imperative*, i.e. bidding of conscience as the ultimate moral law (see: The Pocket OXFORD DICTIONARY of Current English, compiled by F.G. Fowler & H.W. Fowler, Oxford and the Clarendon Press, Revised Fourth Edition, 1946. p. 118).

(2) It is useful to discern the differences between personal and collective notions of morally binding rules of behavior; The latter (i.e. collective) are much less stable, being - by nature - more heavily influenced by politics, whereas the former (i.e. personal) can be stabilized -consciously accepted and followed by each person through - her/his own - Faith in transcendent forces of God and His Commandments being the ultimate source of the natural law .

(3) Stronger and more stable personal axiological foundations in behavior of the people engaged in the practice of policy making may, hopefully, allow to furnish that sphere with a more genuine public service ethos ? That may increase quality in the basis for formal and informal spheres of an institutional order respectively (public service ethos in formal law and justice on the one hand and charity, love and friendship in human relations in informal institutions - on the other)..

(4) Controversies and conflicts, which occur within personal conscience, and correspondingly in human relations, may refer<sup>12</sup> to practically perceived and apprehended basic values, i.e. the value of human life (in all aspects of personal health and safety) as well as spiritual values of truth (what is objectively correct and true), of rightness (what is objectively right and just, particularly in a common good perspective), of beauty (as an aesthetical value). On the other hand – they may refer to assessments of pragmatic materialistic value of utility (frequently expressed indirectly in monetary terms). The latter frequently dominate although they prove apparent and false if they push aside or destruct the roles of the former kinds of value.

(V) One can see and expect far reaching detrimental consequences of proliferating failures in the above mentioned elements of informal institutions. The failures may occur in twofold ways : as a growing number and extent of misdeeds and as a contraction in the frequency and force of altruist good will and solidarity in concern for common good. As it happens, everything in the market goes on in accordance with formal law, but transaction costs grow, entrepreneurial market strategies are predominantly short-term, cost-cutting, preferring flexible mobility in shifting among segments of markets (in spatial and branch sense), trying to earn on lowering trustworthiness of products (their quality, durability, safety in use etc), swindling in transactions by taking advantage on asymmetry of information, details in law procedures, etc - trying to earn on making costs external, on financial speculations, on being mobile and flexible in the sense of neglecting any ties with and concern for local societies etc. . All that tends to increase demands for public expenses but taxes should be kept

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<sup>12</sup> The problems outlined here (in sections IV - V) were discussed in my essay "*Personal Wisdom, Goodwill and Honesty as basic features for a Creative Europe*" in "*Towards a new creative and innovative Europe*" a pre-conference publication edited by A.Kuklinski, C. Lusinski, K. Pawlowski, WSB-NLU, Nowy Sacz – Warszawa, November 2006 and – more widely – in the enlarged version of that essay to be published (in June – July 2007) in a post-conference version of the above mentioned volume.

adequately low , the dilemma of balancing increases alongside an extent of the so –called phenomenon of a “leaking bucket” in public expenses, which probably is proportional to forgetting the notion of public service ethos. It is difficult to determine directly the intensity and extent of these failures, but one may assume that they are indirectly reflected in statistics by relatively lower outlays for R&D processes and innovations, or other symptoms of refraining from longer term market strategies (that may explain some difficulties in implementing the Lisbon Strategy). .

( 1 ) Personal behavioral reasons for such tendencies have origin in a growing fear of uncertainty, of unstable environment, in a culture of rat races , in neglect for a hierarchy of values in personal behavior, in neglect for adequate endeavors to keep the conscience in good shape and to follow its voice., which sometimes may be caused also by fatal addictions or psychic pathologies and ailments on the part of persons involved. The extent of the latter may be influenced, in turn, by various features of destruction in the environment, not only natural, as ecological misdemeanors, but also human environment with destructive impacts of pseudo-culture promoting brute force, caddish manners, crime and vice, contributing thus even to tragic cases of fatal violence (even among school youth).

( 2 ) One way or another - these failures unavoidably lead to deformations of governance arrangements, of formal institutions ( of written laws and their practical applications , in functioning of jurisdiction and of public order services etc). Without adequate support from informal institutions the sphere of formally arranged law and order becomes largely overstrained and cannot manage to tackle respective tasks. This leads to various deformations and to qualitative regress, even to practices harmful for civic rights of the people supposedly defended against disorder.

## **Part B - Comments to troublesome problems. Chances in search for solutions.**

( VI) The troublesome consequences of difficulties and failures (outlined above in sections IV and V) , which in a grass-roots sphere pertain to a deficit of a morally strong and trustworthy personal behavior, are likely to cause certain dilemmas in a choice of lesser evil - either tendencies towards growing reductions of democracy and symptoms of authoritarian rule or of a badly functioning democracy, with symptoms of anarchy, weak government and decreasing personal safety. In other words – this is a dilemma of choice between accepting one from two kinds of forces dangerous for common good and for personal safety : proliferating symptoms of threat either to personal civic safety, dignity and freedom or to personal safety from being exposed to risks of poverty or being victim of ordinary crime.

It seems hopeless to deliberate on solutions for these dilemmas, because both variants are evil and repulsive, so that the arguments favoring any of them would reflect a subjective view, following either evidently a preferred ideology or some short term political calculations (i.e. in defiance of eventual consequences contestable as evil, because they will be treated as a “cost” of striving for much

happier future or just inevitable sets of shady features compensated by a lot of other, much brighter). The most difficult case occurs however when we are faced with a concept, which pretends to be a new recipe for “a third way” (without old faults), however being burdened with old contestable features, only somehow camouflaged in a garment of an objective novelty.<sup>13</sup>

Thus it seems that the crucial direction for research should be concerned with counteracting the threats linked to earlier mentioned questions (see section (V) and its precedents) and consequently – with feasible chances to engage in such prophylactic and sanative endeavors, which would be less likely to lead into traps (mentioned in section VI).

(VII) In my opinion there are at least the following lines of thinking and arguments concerned with making the above mentioned alarming problems less acute :

(1) Our research endeavors would be particularly promising if they concentrate on a number of case studies of regional problems, mainly successful projects (but also encountered obstacles) – including essays to identify circumstances, relevant elements of human relations, institutional conditions, human environmental matters etc. Especially relevant would be to find probable factors conducive, friendly for strengthening social capital, improving moral foundations in human relations, finding out what makes the environment more stable, promising for longer term strategies, the ups and downs in mutual relation between private and public initiatives. It seems promising, in that context, to find out experiences and to get inspiration from the publication “Practical Guide to Regional Foresight in the United Kingdom” eds. Ian Miles and Michael Keenan, PREST, University of Manchester (published by European Commission DG RTD, Directorate K), Brussels – Luxembourg 2002. – as well as to look for newer experiences of similar kind.

Essentially important issues seem to be tackled in this type of activities, because they reach beyond an alternative “spontaneous versus guided development”. They deal with the outlines for expected, foreseen, and gradually implemented outcomes from an interplay of processes in a cluster (or several clusters) of various development projects and initiatives, concerned with a given region, respectively -private and public, local and coming from larger entities (with a wider range). The substance of such clusters cannot be created by a policy based command. They are born through discussion and –hopefully - agreements among many initiatives. Their chances for success depend on the strength of mutual trust (in other words – respective kinds of social capital).

I think that respective analyses of experiences (in sets of case studies) would lead to useful conclusions, but the latter will need also some lines of more basic research and discussions, concerned with the nature of premises, criteria of choice in striving for personal and common aims.

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<sup>13</sup> This seems to be a compromise of accepting a mixture of two potentially evil kinds of systemic arrangements, with an assumption that bad consequences would occur in relatively more acceptable way,

(2) I start with a banal reminder that most of personal and group activities are aimed either at the will to attain (create, produce etc) some desirable results, which will bring more good (rightness in terms of health, welfare, happiness, utility etc, for particular people or their larger sets) or to strive for more satisfaction from fighting to get rid of something undesirable, wrong and evil. These motives are also seen in an alternative preference: either to promote good behavior and back up those people who are known for their good personal nature and deeds or to engage in fighting against evil behavior and wrong deeds of respective persons (groups, organizations etc)

In mentioning these issues now I intend to draw attention to a specific aspect, not related to practical means of identifying and evaluating future effects of present activities, but related to another question, the difference between opposite attitudes, opposite two kinds of a disposition either a predominant inclination and desire to prosecute and erase identified cases of wrongness, symptoms of evil as well as to remove respective wrong – doers, or rather emphasis on promoting proliferation of common good, symptoms of rightness, fairness, mutual love and friendship.

The Christians will hopefully remember St. Paul's admonition not to yield oneself to evil but to overcome evil by good deeds. I think that there are manifold arguments in favor for the disposition for the sake of rightness and common good, which – of course – does not imply an option for attitudes of acceptance and tolerance of evil. An essential task of the formal pillar of an institutional order is concerned with a lawful punishment for wrong doing (by professionally skilful – but politically neutral - policemen, investigators, attorneys, judges etc). The point is, however, to restrain tendency for a revolutionary “war” against evil but concentrate on curative measures at the roots of evil<sup>14</sup>. The latter include various prophylactic measures – among others in promoting morally strong consciences and in transforming the cultural climate and a human environment in a way of shifting the general interest of the public, of changing popular preferences to be informed and to talk about widely penetrating violence, crime, various cases of cunning schemes and mischief. I have in mind a need of the change towards another culture, based on compositions of real facts of life including, sins, failures and ailments but together with other, respectively brighter and promising, sides of human existence and behavior, particularly and foremost - with un-dying hope for the chances to overcome evil by replacing it with rightness

(3) The crucial element in prophylactic measures against evil consists certainly of spreading decent conditions of work, of earning remuneration sufficient for families i.e. of preventing processes, which at present lead to enormous differentiation of living conditions among continents, countries and regions of Earth, as well as within societies of particular countries (where the real meaning of poverty differs between poor and rich countries, being at the one extreme a threat of

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<sup>14</sup> Otherwise – it is hardly feasible to keep politically neutral all those persons who are responsible for practical honoring of formal institutions. Manifold arguments indicating inherent dangers, inevitable in revolutionary projects, can be found in writings and recorded statements of the late Pope John Paul II. Other ways of striving from evil towards rightness were advised there (see e.g. “Jan Paweł II – Encyklopedia Nauczania Społecznego” (John Paul II – Encyclopedia of Social Teaching), article “Rewolucja” (Revolution), POLWEN, Radom 2005 (pp.415-424)

starvation and at the other ( in generally affluent societies) - a symptom of being deprived of decent living conditions and of chances for life careers available for most better-off compatriots.. In the former cases the chances for take off , towards relatively more affluent segments of society, are almost non-existent, in the latter - attaining a social rise in a lawful manner (and a defense against falling down a social ladder) depends on an extremely lucky combination of outstanding personal talents, persistence in gaining knowledge and professional skills, abilities and readiness to repeat these educational efforts again and again, being ready and able to move (oneself and the family) from one place to another in search for an available chance of employment. and remuneration. Charles Taylor (op. cit.) observed that we witness at present an omnipresent multiplication of threats of decay and depopulation, which have already occurred in the past in some places ( villages, towns) and were thought to herald grave crises entitled to demand serious counteracting policy measures. At present the extent of such cases is too wide to be tackled by feasible policy measures, so that it is easier to announce that the symptoms of crises are just a negligible nuisance, or that they are even the forerunners of a new magnificent cultural trend which makes the human beings reshape their own personalities. So, we have heralds of a new culture, which promotes and offers the best chances to persons who are the most self-sufficient, free and independent, creative, enterprising and full of imagination (Taylor, op. cit.) This may seem just a manner of excuse for changes enforced by globally rooted pressures, which one-sidedly may be seen favorable for winners in rat races but in fact are showing a neglecting attitude to many aspects of inter- personal relations, cohesion factors based on solidarity and common good , etc .

( 4 ) For the most developed economies there is hope of answering global challenges through a “knowledge based economy”<sup>15</sup> creating competitiveness by means of high quality products with correspondingly excellent new technologies etc, Within the framework of Lisbon Strategy the European Union was supposed not only to attain leadership in that line, but also to solve difficulties in social cohesion matters ( unemployment, social exclusion, bad demographic trends and prospects etc). One must still wait for the practical experiences helpful in suggesting answers, whether both parts of the aim will prove feasible in a manner coherent with earlier mentioned extent of adaptive measures enforced by global pressures. It seems doubtful and, anyway, in relatively less developed or clearly under- developed countries the chances to proceed in a similar manner are hardly feasible and conceivable.

In my opinion, numerous observations and comments indicate a kind of a deadlock, resulting from the

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<sup>15</sup> These issues have been discussed in a context of probable utilitarian values expected from changes towards a „knowledge based economy” , with an emphasis on the relevance of an adequate „moral backbone” (my opinions were presented in a paper “O perspektywach Gospodarki Opartej na Wiedzy (G.O.W.) w Polsce” (On the Perspectives of a Knowledge Based Economy (K.B.E.) in Poland” ) pp.333-345 in “Globalizacja Warszawy – Strategiczny Problem XXI wieku” (Globalization of Warsaw – a strategic problem of the XX-st Century),, ed. A. Kuklinski , Warszawa 2004

interplay of (at least) three factors .(i) the failures in autonomous market operations (outlined in section V),<sup>16</sup> , (ii) many drawbacks in the essays to strengthen the state and governmental public sector have<sup>17</sup> i (iii) too small practical chances to strengthen a moral backbone, through a greater spontaneous influence of inherent personal honesty or a force of religious premises in personal consciences,<sup>18</sup>

( 5 ) In my view - adequately strong and effective spiritual forces, providing personal conscience with a will to strive for being morally relentless , comes only from the Faith in God conceived predominantly in a transcendent sense, without being motivated by any perspectives of striving for mundane success (e.g. wishing the respective religion, and the Church, to win political power, to get decisive voice in governing a respective country or any region, or. to calculate that my moral behavior is good because, or if, it serves my personal career ). Human nature is weak and my will may not suffice to prevent moral failures of my personal conscience , but a transcendent Faith gives the Hope for God`s Charity (the Catholics believe that the God is Love and Charity) so there are chances for spiritual rebirth and moral renewal. I am aware that inner contents of human spiritual lives remain in the realm of privacy, so they can be recognized only indirectly, through reports of the people concerned or through resulting behavioral features. There are serious differences between approaches to these issues between various religions, but - according to my knowledge - the above mentioned elements of the Christian / Catholic Faith are unique in their nature, which seems to make them particularly relevant for the matters discussed in this essay.<sup>19</sup> They are presented – basically in the Catechism of Catholic Church and in numerous Encyclicals – in particular of the late Pope John Paul II - and in the writings of the present Pope Benedict XVI , as well as in the extensive other literature.

I suggest to include into the research (concerned with the future of Europe) the tasks of analyzing contents of these bibliographic sources, at least from the viewpoint of preparing a basis for respective larger teaching sources (in that sphere ) for secondary education and high humanistic education. Parallel steps with similar intentions would be useful, in my opinion, in the sphere of chosen fields of philosophy - as the way to offer wider and deeper education services. In that way - one may hope to get more chances to overcome presently noticed dilemmas in the future.

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<sup>16</sup> especially in the countries without a sufficiently long history of a market economy, strong arrangements of a civic society and a lawful institutional order.

<sup>17</sup> if undertaken from the top and without strong grass-roots foundation of a "moral backbone"

<sup>18</sup> The latter weakness may be attributed to a relatively small extent of a really transcendent force of Faith in God in personal consciences, which results perhaps from frequent cases of treating religion in a basically mundane perspective, in which the Faith and declared religious belief are treated instrumentally as if they were tantamount to a membership in another kind of a mundane organization (religious in name, but similar to socio-political in nature)..

<sup>19</sup> Let us not abandon hope for a convergence in the viewpoints of the mono-theist religions on several mundane problems of crucial importance (such as peaceful life on Earth, decreasing poverty, promoting compassion and charity in human relations ...),

