

Summary

The problem raised in the dissertation „Social justice as a condition of social order in the conservative thought of Fr Jacek Woroniecki” is justified in many ways, according to the various functions that the Dominican had in his life. As a priest and a man of the Church, he was familiar with the conservative current of Catholic thought. He expressed it especially in his concept of „sensus catholicus” described in chapter 1.1.1; as a Polish aristocrat and heir to the princely tradition, he was extremely attached to the tradition of his fathers and the existing social structures. This was emphasized especially in chapters II and III in the subsections on the traditional role of the elite and the tasks that various social groups have in rebuilding the Polish state after The First World War; as an acute and long-term observer of social life in Poland and abroad, he noticed new ideological trends and expectations of the difficult period of transformations before the First World War.

He even sympathized with some trends, which, however, never shook his conservative attitude, which for him was not identical with a specific political grouping; finally, as a youth educator and social activist, he supported traditional social structures and organizations, which was strongly emphasized in chapter IV.

Due to these various themes of Jacek Woroniecki's activity – as we have clearly pointed out in the work – he was very rarely directly identified in literature with a conservative thought, but in fact his thought is conservative, although he left few texts on this subject. Showing the conservative overtone of Woroniecki's thought is one of the main goals of the dissertation, apart from the purely documentation or analytical layer.

Above all, however, he was an outstanding Polish intellectual, Thomist (Dominican) philosopher and ethicist, about whom Karol Wojtyła and Stefan Cardinal Wyszyński spoke about in the text we quoted in 1974. „He was an exponent of Aquinas' thoughts, universalist thoughts, he was also an exponent of Polish ethos and, in a sense, also Polish history. Moreover, he loved this history with a special love; he loved the Polish soul with the love of a priest and a shepherd” – wrote Karol Wojtyła.

This fact is leading for the work and the chapters have been arranged accordingly. So, the issue of social order, social justice, anthropological foundations of social life and, finally, the final causes of human life. The work develops and analyzes Woroniecki's views in three groups of issues.

Firstly (mainly in chapter I) – classical realistic metaphysics and philosophical anthropology adopted by the scholar, emphasizing the aretological character of the Dominican's ethics, which reflects the whole of his socio-religious and theological thought; secondly (chapter II) – his understanding of the social order presented in a dynamic, and thus constantly evolving

positive legal order, and third (chapter III and IV) – distinguishing social justice as a superior practical norm, directing towards the legal order and various social institutions created by this order. Woroniecki's conviction of the need to create a philosophical foundation for conservatism (named by him philosophical conservatism), describing it and justifying it, was another goal of the work.

While analyzing Jacek Woroniecki's views in the three groups of issues, a number of accompanying problems emerged that significantly model his conservative thought. They are placed in different chapters of dissertation.

Among the „accompanying topics” we can mention, for example, the distinction between the formulas of justice (the legal aspect) and the principles of justice (the philosophical aspect was taken as a model in the thought of Antonio Rosmini in 1841).

Another theme was the very understanding of social justice against the background of the classic differentiation of types of justice. This problem is widely discussed in the literature on the subject. According to Woroniecki, social justice is realized in all classical types of justice, which is close to his term "shared justice". Also discussing the so-called anthropological error can be included among the important elements accompanying Woroniecki's thought, as well as the listing of the most important changes in the social history of the world, which Woroniecki did not know directly (chapter V).

In the mentioned fifth chapter, in addition to elements referring to the general philosophical and social attitude of the Dominican, we listed some contemporary ideological trends and tried to anticipate the attitude of Woroniecki's conservatism to these problems.

However, it should be remembered that Woroniecki anticipated the emergence of these issues during his lifetime (for example, the development of human rights law, which began with the Atlantic Charter 1941 and the establishment of the United Nations in 1945, or the global order of the world and progressive secularization).

Of course, these are only some civilization trends. Other similar trends delivered by contemporary world, for example the problem of terrorism, tensions around different civilizations, progressive materialization of human life and secularization of societies, goes beyond the goals of this work. They should be the subject of further analysis.

In the doctoral dissertation, the relations between Woroniecki's conservative concepts and other conservative concepts present in the traditions of Europe or the world were basically ignored. Such a procedure was necessary in order not to broaden the scope of the work and, moreover, not to confuse the philosophical analysis represented by Woroniecki with the political analysis, which was dominant in the conservative tradition.