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What's politics for? From years to years, humanity designates a group of people responsible for representing the ideas of a society in the face of certain actions in which agreeing with an entire social community would be a real chaos. What's politics for? The policy serves to dictate, represent, direct the objectives, laws and budgets of a society and dictate the same path for all participants of that society, treated most often to represent a country, there are minority policies representing a more limited commune as councilors, for example, representing a city or city as a whole assigned by a Municipal Council. There are numerous ideologies in the political field in which, in all of them, politics represents the socioeconomic sphere of the community generally divided by the left and right side in the case of the ideology that it is. The best known are: Socialism, Liberalism, Totalitarianism and Conservatism. Politics is a power of the people represented by a group of people, who were usually elected by the citizen vote in an urn by secret ballot. Politics is a power very easy to corrupt by the broad involvement with any economic and social decision, being punished very much by the criticism of citizens. What would happen if politics didn't exist? Without politics there could be no common agreement that would ensure that the interests of all groups would be formed with different ideals that would fight each other to see power. Internal guerrillas would form and an entire society would fall into the chaos of disorder and uncontrollability, continually producing civil disputes and wars that would eventually destabilize a society, corrupting any possible form of business in which it would gain the strongest or most armed by losing itself to the simple balance of food cultivation, health, public order, principle of property Etc. It is when the question to which politics serves receives an answer. Can there be a no-corruption policy? It is best for all members of a country or society to defend and fight for a healthy and clean policy in which there is no corruption, but.... Is this possible? For no ideology or any country has yet been demonstrated that there is no corruption within its political system. It is easy to understand, power corrupts the human being creating the ambition of wanting more and more. The idea of governing without abusing authority is more of a utopia than a fact. It is easily demonstrated by seeking cases of abuse of authority in any economic or political system in any country in the world. In the end, there are always unfortunate cases of corruption they make people not fully trust politicians, but it is essential that they exist by a simple rule of three, although it is not fair, but necessary. CULTURE What is politics for? Home » Controversial Themes » What does politics work for? Function, Objectives and Characteristics Politics in its most authentic sense is the activity of men to create and regulate their own social coexistence. To meet their needs and develop their person man needs to live in an orderly society where there is justice, peace, prosperity; where their freedom and rights are respected and guaranteed. Reaching such a society is the object of political activity. In this post we will study the nature of political activity. Also on this site we will see the functions that correspond to two groups of peculiar relevance in modern societies: political parties and trade unions. Politics is often defined as the art and science of governing the state, or simply as the art and science of government. It is science in its formation of a set of generalized and systematic knowledge about the organization and governance of the community; it is art so it requires a series of techniques and procedures relating to the same object. The word politics comes from the Greek term politiké, which means the term for the police, the city. The cops of the ancient Greeks were the city and its surroundings. The inhabitants of each city and neighboring villages constituted independent and autonomous communities, with their own laws, institutions and governments. Athens, Sparta, Thebes, were policemen. An Athenian in Sparta was considered a foreigner. Politics for the Greeks meant the organization and government of the autonomous and independent community. With this fundamental sense, it moved to modern language, in which it is also used to refer to relations between states or groups of states by the international political term. Today, autonomous and independent communities are constituted as national states. That is why politics is often defined as art and science governing the state. The life and activity of men develop in contact with many groups: we are part of a family, which protects and shapes our being and meets our daily needs;— we belong to an economic or work group, a company, an office, a factory, through which we can meet our economic needs;— we attend a school, school or cultural center where we receive intellectual and technical training;—in addition to , we are part of many other groups: a sports club or a circle of friends, a neighborhood center, etc. Each of these groups meets a type of human need or develops an aspect of our person. There is also another order, another human group in which the other groups are integrated, ordered and complemented. This group is a political society. Families, municipalities; trade unions, companies; scientific, cultural, educational groups; sports clubs, welfare societies, etc., are ordained within a larger society within the political community. The ordering of all social activities should be the possibility of fully meeting human needs. Such ordering does not arise spontaneously. Requires a power and computer activity. That's power and political activity. The activity of men and giving rulers the organization of their own community is politics in its deepest sense. The community must achieve harmony, justice, peace and well-being for all. And he must do so by respecting and promoting human freedoms. For this, the rulers dictate rules and make administrative, judicial, economic, educational, health provisions, etc.; care for well-being, the production and distribution of goods, internal and external security; scientific research and vocational training, etc. Politics, such as science and government art, encompasses a wide range of activities. Prosperity, peace and social order require the existence of the organizing power, administrator and driver of the community, that is, political power. In addition, for this reason, politics is defined as science and power technique. . . ObjectThe goal of political activity is to achieve the good of all in the community, that is, the common good. The common good is defined as the set of social, legal, economic, technical, cultural conditions, etc., which allow and promote individuals and groups to enjoy their rights and fully develop their activities. It is a common good, that is, it must reach each of the members of the community. When there are social groups excluded from legal, economic or cultural benefits, the common good does not exist. Political activity is distorted, it does not serve its natural end. The common good is that society offers its members the maximum possibilities to meet their needs and personal development that allow circumstances and resources. Among the essential elements of the common good we can point out:1. respect and promotion of the rights and freedoms of individuals and groups;2. guarantees of justice, legal order and social peace;3. adequacy of economic goods and their equitable distribution ;4. promote culture and access to it for all;5. efficiency in public and social services;6. be national and accomplish their destiny. Achieving the common good is the object of political activity, a yes function, and primary responsibility for power. organize and structure a community;2. administer it and drive it. To understand men and events in the life of a community, it is important to note this double aspect. When a community is organized, in peace, with the different social groups and integrated sectors and developing the activity, political work becomes mainly administration and leadership. Political struggles are superficial: they aim to gain power. When, on the other hand, a community is disorganized, its activities disarticulated, the groups and interests faced, the needs dissatisfied, the political activity is structuring and organized. It's getting deeper and deeper: it's not about who governs the community anymore, it's about what kind of organization is created. That is why, in times of great change, political activity is more difficult and conflicts break out. To understand our history and our problems, we must keep this in mind.— As we parted from Spain, creating an organization acceptable to all led us to many years of hectic and bloody political struggles.— The incorporation of the median population sectors, descendants of immigrants largely, has also led to hectic political struggles and confrontations.— The incorporation of labor sectors.— The incorporation of labor sectors.— The incorporation of labor sectors , developed with industrialization and urban planning. , has also changed the organization of Argentine society and produced tensions and conflicts not yet overcome.— Today's national problems are largely the result that almost all of the country's activities need to be reorganized to align with the demands of modern life and development. In Argentina, for multiple reasons, we have not yet achieved a stable organization of society. This explains why political struggles are fierce, deep conflicts, and difficult coincidences.— Two fundamental qualities also require political work in the rulers.1 honesty;2. Ability. The political function requires honesty because it is the administration of common goods, the search for justice, the distribution of social and economic burdens and benefits. It also requires the ability and wisdom to organize, harmonize aspirations and interests, prevent conflicts, predict future needs, lead free men. It is also appropriate to have this reality in mind in order to appreciate the historical facts and gifts. Such damage may be to the community an incapable ruler, like a dishonest ruler. What a ruler has private or public honesty does not mean that their political actions have not been right and that they are beneficial to the community. Even what has been a model of probity and honesty does not mean that its measures of government have been

the best and most profitable.— Political power by nature requires honesty and wisdom. However, wisdom and honesty do not entitle them to power. Power belongs to the community and must be exercised by the men it designates for this role. How do you make a community designate its citizens more honest and capable as rulers? There's no foolproof system. But if a system of designation of rulers, an electoral system or a party system is useless, its usefulness is very small. Concept and Function of Political Parties Political parties are stable organizations of citizens whose purpose is, through political action, to come to power and to lead society according to a given program. Political parties seek to channel citizens' votes after their programs and candidates. The name of the party comes from the Latin term pars, part of it. The early theorists of democracy opposed the existence of political parties, claiming that they easily became factions and divided citizenship, and that with their propaganda distorted the expression of popular will. Modern democracies are pluralistic, that is, they recognize and encourage the existence of diversity of interests and opinion groups. They therefore recognise the parties as organs of expression of those groups. The diversity of ideas and opinions, the opposition of interests, the different approach to problems and their possible solutions should be discussed publicly for the knowledge and illustration of citizens. It is a mission that political parties partly carry out. It matters to democracy that different groups have the means to achieve representation and make their opinions heard. Currently, a democratic order is not conceived without a plurality of parties. Totalitarian regimes and single parties are virtually equivalent. Democracy and the regime of free universal suffrage, carried out through party organizations, are also, in practice, equivalent. The Argentine constitution does not contain rules on political parties. Your organization and operation is governed by your own laws. There are several types of parties: ideas parties, class parties, structural parties, regional parties, personalist parties, etc. Their role in democracy and in the democratic education of the peoplePolitical parties are fundamentally electoral bodies. The practical purpose of the party is to achieve political power by gaining for its candidates and support for citizens' votes. Its permanent function is to be interpreters of the popular will, channel the ideas and aspirations of the population, to serve as organs of contact between the government and voters. Attracting interest, reporting, discussing problems of general interest, achieving active and responsible participation of the population are also functions that parties must fulfill. A party regime does not fulfill its mission in a democracy if it does not serve to ensure that through them the population is illustrated about the fundamental problems and their possible solutions, about the great choices presented to the community, and so that the population can, with full knowledge, choose the most honest and capable citizens for government functions. Representatives from different sectors of the population are also elected through the parties for the constitution of parliament. It is important that all sectors of ideas and interests are interpreted by various political parties. Illustrating the people, forming leaders, interpreting the will and aspirations of social groups, being channels of choice are also the functions of the parties. When parties ceased to be organs of expression of groups and became mere electoral machines operated by groups, more concerned with the prestige or benefits of power than with the good of the community, their existence is terrible for society. Excessive electoral concern leads to demagoguery through promises that cannot be fulfilled and, when in government, not taking measures that the good of the community demands for fear of displeasing certain groups and losing their electoral support. The party system can degenerate into a partisan cracy, that is, in party governance, rather than the government of the people. Parties, instead of expressing popular will, distort it with the strength of their organization; protect or are protected by great economic interests and do not allow elevation to power, but for members of their own cliques. Despite these dangers, political parties are of great importance for democracy. Democracy and universal suffrage are inseparable. And suffrage is expressed through the parties. .... Usually a governing council, a convention or affiliate assembly, a disciplinary tribunal. Each has its own Organic Letter.Parties arise to channel citizens' votes to the great options, disjunctives and problems that affect the community. As a presentation to citizens and guide their action they usually have:1. A declaration of principles announcing its ideological basis Doctrine.2. A party program containing the fundamental objectives they intend to achieve;3. An electoral platform, in which they propose the objectives, plans and immediate implementations to which their action will be adjusted in case of coming to power, or that the action of their representatives will be adjusted. Often there is a lot of talk about matches and programs left and right. Its meaning must be clarified, because the terminology lends itself to confusion. The designations of left and right come from the place taken by different groups of deputies in the Legislative Assembly, convened by the Constituent Assembly analysing the French revolution. To the president's right were the monarchists, conservatives, constitutionalists and supporters of the former regime; on the left, the most exalted revolutionaries, Girondianos, Jacobins, etc. The extreme characteristics of the leftist group were that they wanted to change both the ideological order on which the old regime was based, and the structure of French society, and did not hesitate to resort to violent means. The right-wing, on the other hand, aspired to maintain, with minor modifications, the old order both on ideological bases and in the social structure. It is now up to the difference between ideological and social left and right. There are political groups that are ideologically right-wing, because they aspire to maintain the traditional ideological order; and socially they are leftists, because they aspire to radically change the social order in favor of the popular classes. See: Political PartiesS: What is a politician? Consulted Source:Argentine Democratic Education Moyano Coudert - Text for 3rd Year - Third Edition - Editorial GuadalupeRelated Themes:• Concept of Relationship of Justice with Freedom and Independence• Abuse of Authority of a Government:Extralimiting the Government• For Whom Does Politics Serve?: Function, Objectives and Characteristics• Education in Totalitarian Regimes:Its Objectives• Political and Democratic Ideas of the May Revolution 1810• Precursors of Freedom in Colonial America : External Link Ideologos:• Bobbio, Norberto (1978). Democracy and Dictatorship. 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