

Editorial

Ioan-Gheorghe Rotaru

Professor PhD.Dr.Habil. 'Timotheus' Brethren

Theological Institute of Bucharest, Romania

dr_ionicarotaru@yahoo.com

The formation of human morality and his affirmation as a morally free being, which fulfills acts in full knowledge of the cause, is considered to be one of the various expressions of human formation and affirmation, one of the complex modalities of the human being in general. Thus a conception of man must not only encompass what it is, but also what it can be or become, along with what it must be. The ethical subject, by its acts, principles and norms determines the materialization. The moral norms and the values that subscribe to them, ultimately concern the concrete action, respectively the moral deed. Moral principles and norms create a model of ideal, general and impersonal behavior. (Humă 1981, 94,137).

Morality was considered, in philosopher Socrates' view, to be possible only starting from the knowledge of the truth and from the listening and understanding of the inner voice of consciousness. The specificity of the moral conscience was addressed by Aristotle, who considered that a moral fact must be viewed from the perspective of internal and external conditions, emphasizing the importance of translating from spontaneous or unreflected states of existence to those realized voluntarily or reflected, bringing together in an unitary whole both motivation, intention and purpose, along with the consequences of our acts. Stoicism, as a philosophical current, will deepen these aspects, highlighting the inner freedom. Speaking of Christian morality, this will cause a reversal in the understanding of morality, as compared to ancient morality. Like language, morality was also a spontaneous creation of habits and customs, subsequently generated and maintained by repetitive but also cumulative processes of the human being, of which we mention: natural reproduction, economic reproduction, the phenomenon of transmitting knowledge from one generation to another, together with the activities of regulating the relationships of interpersonal and inter-community relations (Vidam 1995, 21-22). Due to

its complexity, morality was approached by Vidam from several reductionist perspectives (Vidam 1995, 22-23) and classified in four directions, respectively:

Biological orientation. This type of orientation identifies morality with the natural tendencies and inclinations of the human being, and the moral life is considered to impose a certain order regarding impulses and tendencies, focusing on the formation of the human character or personality.

Psychological orientation. This highlights the psychic experiences as the predominant factor of the behavior of the human being, that are manifested through emotions, respectively feelings, passions and aspirations, which will represent the raw material of future moral acts and not morality itself. The dramatic character of the exploitation of possibilities is given by the confrontation between selfish and altruistic urges and between instinctive and humanized urges.

The sociology orientation starts from the premise that moral facts cannot be constructed or judged, but can only be observed, described, analyzed and explained, as well as other phenomena or processes of nature. The moral facts, thus imposing themselves through customs, morals, along with the multitude of traditions of the various local communities.

The axiological orientation emphasizes what should be, what is desirable, compared to the factual state of morality. Axiology, however, cannot replace the ontology. Moral values require an adhesion that involves the whole personality. In the situation of taking moral property of real things, the attention to life is absolutely indispensable.

In trying to discover the specificity of morality, in the history of ethical thinking we can find several attempts worth noting that go beyond the reductionist type guidelines mentioned above. Thus, for the first time, Rene Descartes advocates the need for a general human morality, which will remove the man from the situation to be provisional. Immanuel Kant (1972) discloses the constructive conditions of constituting the state of morality, proposing relevant criteria for the performance of authentic morality, while J. Rowls offers the most appropriate synthesis on the state of well-being (Vidam 1995,23).

References

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