

Editorial

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Morality, or the lack of it, is a concern for all of humankind. When someone expresses frustration over a lack of morality in their environment, it indicates a deep respect for moral principles. If, however, someone remarks that there is too much immorality, they are expressing a desire for more morality in their world. Any such outrage about the absence of morality in our world, about the current state of morality, is important for any society. We must recognize that moral values have a place of their own, and that place is primarily in people's souls and their desires. People aspire for more morality, including honesty, fairness, courage, dignity, and freedom in their lives. Unfortunately, moral values do not have a prominent status in today's society, and this is not necessarily a matter of our desire, but of the very structure of the contemporary world. Today's world, characterized by extraordinary progress in the status of knowledge, science, and technology, has led to a situation where scientific, technical, and utilitarian values are dominated by only two categories—the possible and the impossible. In science, it is possible to know something or impossible to know something at a given moment; the same applies to technology and utility. However, science without moral conscience leads to the ruin of the soul.

From its very beginnings, humanity has developed a natural morality of preserving the human condition on Earth. This moral code has led to the creation of prohibitions born out of the need for freedom and survival. Every human being must exercise the freedom to establish self-imposed limits by refraining from actions that are harmful to oneself, others, or human nature in general. Freedom means to do anything, as long as you do not harm the person next to you, because your freedom ends where the freedom of others begins. The minimum condition for human morality is the ability to make free, rational decisions. The human condition includes having a rational morality, privileged by the fact that we also have a natural morality. Two very important values for morality—love and mercy—are natural and innate. As human beings, we are born with a certain capacity to strive for morality, and whether it develops or not is up to us. For example, Judaism,

Christianity, and other religions that emphasize morality have this particular strength in humanity precisely because it emphasize these two innate values. As rational beings, we have the special privilege of making judgments that are universally and necessarily valid for every rational being on Earth. Although we are finite, our capacity for reason and our aspiration to be moral allows us to grasp the concept of infinity. Therefore, life has a moral value. The fact that we are rational beings leads us to the attitude of having coherence and consistency in our judgments, statements, and behavior.

Among the causes of the decline of morality in society, we find that people have simply tried to adapt, especially in terms of survival, even if the shock has been great at certain points in history. Adaptation was to be achieved through work, honesty, fairness, courage, gentleness, simplicity—conditions for which people were often not prepared. It is imperative that the distinction between right and wrong, and between moral and immoral, should be made in the minds of as many people as possible. A democratic society is one in which the tendency of the people toward moral correction is supported through state institutions, and then obviously dishonesty must then be exposed through legal measures. The real education of society can be achieved with the right words, and a good educator is one who finds the right words to guide young people to do the right thing, not necessarily what they want, because inevitably desires do not always overlap with what needs to be done. The skill of an educator is to know how to slide freely between the two concepts of right and wrong, moral and immoral, knowing that these are boundaries and red lines that must not be crossed. Unfortunately, the public psychology of post-modernity has led to a fluidity of judgments and opinions, resulting in a leveling of opinions that makes it difficult for some to distinguish between what is right and what is wrong. Therefore, true education must clarify all the nuances between right and wrong, making them easy to distinguish.

Unbridled confidence in self-correction can sometimes lead to disasters, being even an immune-deficiency syndrome of today's society, when the humanitarian values of contemporary society are under attack, in particular the sanctity of life, human dignity, human freedom, and freedom between people. A project that will stand the test of time will be the one that will appeal again and again, not to the relativity of values, which obviously exists, but to the need for the absolute in life, for freedom, equality, and human dignity. It is up to each individual to ensure that society does not remain the same but that human morality increases. Every individual must recognize the sense of moral sanctity, bearing in mind that the more moral they become, the more they will strengthen the morality and humanity in themselves as well as in those around them.