

# MORAL VALUES AND FAITH

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**Abstract:** *Values – particularly the moral ones – may be interpreted as the hypostasis of the cultural sacred, inasmuch as their are experienced and understood as absolutely existing as an object of an unconditioned commitment. The author takes as significant the distinction between the belief in values and the belief in norms.*

**Keywords:** *value, norm, belief, conviction, moral.*

At a brief, moral experience is presented as a double aspect: on the one hand, customs, practices, rules of conduct, collective action schemes, or in short, morals, and they expect from the behavior specified horizon, institutionalized patterns, symbols and types of human response, correcting - through re-signifying or prohibitions - predispositions, instincts, tendencies, appetites, on the other hand, the moral conscience by which he proposed himself as the object of reflection and appreciation, their self-modeling interiority and regulations, relationships with others, the path of life, dowry is to overcome psychological and integrated into a value order, so that it affects intentions which are spiritualized, intellect and open new registers of meaning which encapsulates the nature of the primary bio-physical, which is something qualitative or otherwise.

"Values - Raymond Polin says - can be defined as *sui generis* entities, as endowed with a life of its own ideals. They can also be understood as axiological qualities attributed to real objects or recognized. And in one case and in the other, the values are confused, to their thinking consciousness, their significance. To evaluate the act is to express the sense of values of an act. Universe of values and actions shall be presented directly as a universe of meanings"<sup>1</sup>. In relation to subjectivity receptive to his message, the meaning is presented as ideal, benchmark, criterion, imperative, motivation and emotion. These facets allow to appreciate,

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<sup>1</sup> Raymond Polin, *La création des valeurs*, Paris, Librairie Philosophique J. Vrin, 1977, p. 1.

according to a formulation of Ludwig Grünberg that "value is both demanding action and deferred action model"<sup>1</sup>, it has an established and socially desirable purpose, thus the imperative of its aspects, onerous, regulations. "The objective is a requirement to be recognized independently of individual imagination"<sup>2</sup>.

Binding nature of the ideal value added significance when and to the extent that it does not require spontaneous receptivity/sensitivity effect. Objectivity is precisely this prestige and size authority on unconditional bases of values, constraining collective mental pressure. Proposed trans-individual conscience felt emotional types of values (sense of duty) and normative integration, aiming at the conservation and reproduction of social structures in the enlarged opening and the control values that are epitomized and are recommended / suggested / required for implementation. One can say that integrates the values and actions in daily life mate determinism, with a clear/latent human purpose. Inside his individual psychological reactions and attitudes one has some autonomy, freedom oscillating between unconditional adherence to a pole, and the manifest lack of interest at the other pole. Behavioral effects of the plan and psychosocial consequences of personal behaviors are, in turn, sufficiently varied.

Values (and non-values) relate to legal and moral acts and feelings, intentions, motivations and attitudes related to them. The conceptual couples [generosity, selfishness, honesty-hypocrisy, humility, pride, etc. dignity-humiliation] designate what is (or can be) valuable and, on the other hand, morally negative. The good occupies a special, privileged place in this system of these categories. In a much broader sense, good refers to many other spheres of existence: utility, advantages, objects satisfactions, material wealth, spiritual well-being, position and prestige in society, convenient situations, health etc. It can be considered good (or as being good) those phenomena, conditions, relationships, events - natural or spiritual - historical events, etc. which - by virtue of the characteristics and beneficial effects they may have - meet specific needs, needs, aspirations and human requirements. So good overall axiological category indicates what deserves to have a preferential status. Moral good has, however, specific valuation criteria, which distinguish it from all other instances.

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<sup>1</sup> Ludwig Grünberg, *Axiologia și condiția umană*, Editura Politică, 1972, p. 223.

<sup>2</sup> Mircea Florian, *Scieri alese*, Editura Academiei, 1968, p. 106.

Moral values designate types of preferential social reporting, rational, volitional and emotional life to the real, to create some ideals and seven evaluative criteria to maintain and indispensable guide cohesion and order by living in common. Therefore, there are elements of the collective consciousness, projected itself as objects whose presence can not be ignored, but draws or even coerces. Values predicted that an ideal policy - supported by the meanings, symbols, patterns, - which has an independent existence, shows how to be practical and moral experience, for it provides the latent patterns of action. Integrate moral values in everyday life and collective action set-determinism, as empirical facts are coordinated meanings, motivations, criteria and ideals that are the legitimate aspirations of the society or social group. Only by resorting to this policy may be ideal for good value assigned or recognized qualities of individuals and documents. The facts, relationships, moral regulatory requirements are fulfilled in a life lived in a humane manner. Values and norms directed action requires a specific waiver from the individual itself, overcome the natural inclinations of the sensitivity of spontaneous and power relations. Good moral reality expresses a different order than that of biological life and individual psychology. The patterns of conduct and living human sequence is initiated and fulfilled within life. "Man - Immanuel Kant shows - is really quite profane, but the person's humanity must be holy. In all creation, all we want and to which we have any power can be used only as a means, but man alone and any rational creature is an end in itself"<sup>1</sup>. Moral values (and non-values) - as belonging exclusively to individuals and documents - are giving notice to human size (human power) of any recruitment - with or without desire, through direct participation or by omission - in relationships and activities whose implications are social, even when they lack evidence.

However, Nicolai Hartmann notes, "in every action, every intention, every intention in ethics, value or non-moral value is not in the direction of intent and is not intended value, it is not the aim of the action, but only appears in it; however, the intent, which is its bearer, and is thus its value, represents the value of the intent"<sup>2</sup>. Moral value is attached to documents targeted for specific purposes, and breathing is accomplished through them. It is based on a concrete content compared with those directly concerned: that is oriented towards human consequences, adjusts,

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<sup>1</sup> Immanuel Kant, *Critica rațiunii practice*, Editura Științifică, 1972, p. 176.

<sup>2</sup> Nicolai Hartmann, *Estetica*, Editura Univers, 1974, p. 375.

corrects, anticipates, guides. For the immediacy of life, "every moral system that we have rules conduct"<sup>1</sup>.

The focus of moral theory is the foreshadowing of what should be the man from what he is, and changing human interiority by the force of attraction or value of debt is accompanied by documentary rigor and progressive efforts aimed at mitigating the distance between real and ideal, between individual performance and expectations. In this regard, we observe that standardization is an essential component of any social action. It consists in specifying those rules that satisfy the need of organization, command, control and management of operations that can be achieved certain goals, and warned at the same time, on factors and actions that can be sources of disturbances, failures and undesirable situations. Rules to regulate the capacity of individual and group actions are based on values, ideals and collective criteria.

Certain moral rules promote good attributes (honesty, generosity, modesty, etc.) Both in terms of content value ("qualities" of men to be followed) and the debt, aim to harmonize the universe of what is desirable (ideal meanings) with concrete situations. Also they draw attention to the types of negative or bad things. Depending on their severity, they are either strongly prohibited or are gradually received in a space of tolerance. In a general sense, moral rules set limits between which there are acceptable variations of individual behavior so as to maintain the cohesion, stability and homogeneity of the society or social group. They aim to achieve personal documents and prints a moral purpose, expressing the collective criteria validated assessment and social aspirations. Therefore, moral norms recommended prescribing, prohibit, permit, sanction, prevent, anticipate and appreciate the gestures, behavior, attitudes, or actual facts of a topic as possible. Moral norm is a generalization of the collective experience that proves its effectiveness and ensure co-existence, being, therefore, transmitted, usually in the form of practical rules. Its expressions can be demanding - recommendation ("be generous"), mainly imperative ("one must be honest") or fatal ("do not be selfish", "one should not be dishonest, a liar"). The precise wording, these rules show the subject what to do and what not to do in real life situations, how to be and should be excluded because its manifestations fall within the "good", accepted and valued by peers.

Not all moral values are and can be translated into regulatory structures. For example, reliability is teachable and can be transmitted

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<sup>1</sup> Emile Durkheim, *Sociologie et philosophie*, PUF, 1967, p. 51.

through the rule of action, but not the same thing happens with moral nobility, which - apart from internal predispositions, temperament and character - moral living involves horizons and virtues that can not be standardized. N. Hartmann notes, "bravery, love, sacrifice capacity are difficult inoculated through education, while constancy, love of order, self-restraint and self control can be undoubtedly achieved largely via pedagogical guidance - within certain limits, of course, and a sense of responsibility, loyalty, sense of justice, etc..."<sup>1</sup>.

The rules are as abstract, general, impersonal, and only by internalizing a scale value is obtained inside a real human feelings related to a regulatory behavior and not by a flat-conformism. The human personality is subjectively felt combining debt, the debt early and sought social, objective, imposed from outside. Respect for the rules can not be reduced to simple moral correctness, but should be integrated into a moral conviction (meaning-oriented and humanistic bases) and, simultaneously, a moral responsibility for the consequences of our acts. True internalization of normative codes can not justify mere fidelity to rules, but the proximity to foster their significance values, and devotion to this size just to treat the calls as what the rules are the means by which we recommend in terms of action value. Suggestive in this regard seems G. Canguilhem's distinction between "normal" and "legal" if by "normal" means "as a ruley", "legal person" is "standard setter", i.e. endowed with "the possibility to overcome the normal rule that defines the moment, able to tolerate deviations from the usual norm (in use) and to institute new rules to new situations."<sup>2</sup>. Norms decide over convention rules, and should not be imposed or perceived as psycho-socio-cultural fatality series marking the human. The codes are actually sources of subjective certainty. In this regard, "faith is contrary to doubt. Faith and doubt are not two kinds of knowledge that can be defined as an extension of the other, because neither of them is an act of knowledge, they are contrary passions. Faith is the penchant for making, and doubt is protest against any conclusion you would want to overcome the perception of direct and immediate knowledge".<sup>3</sup>

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<sup>1</sup> Nicolai Hartmann, *op. cit.*, p. 375.

<sup>2</sup> Georges Canguilhem, *Essai sur quelques problèmes concernant le normal et le pathologique*, in Isabelle Mourral et Louis Millet, *Histoire de la Philosophie par les Textes*, Éditions Universitaires, 1995, p. 334-375.

<sup>3</sup> Sören Kierkegaard, *Fărăme filosofice*, Iași, Editura Symposion, 1994, p. 191.

However, if there is no symbolic leap encapsulated by the matrix of normative horizons, it is the practice of idolatry rules that end up in conformity and mediocrity. Therefore, we must distinguish between faith and existential - spontaneous outward confidence in the fact that to live - the historic faith - we become settled as a certainty from a seated to the immediate past - and kissing the sacred faith or absolute, unconditional values, paradigms and cultural absolute - presents exemplary religious forms and contents<sup>1</sup>. Even though most people remain trapped in the horizon of life and are examples of enforcement / regulatory prohibitions, it is evident that they are just one step / phase in the jump of meanings and values. Drive power source of intense creative and rewarding / accomplishments is the supreme value, the end values, the values-terminus; they actually acquire their maximum efficiency only if it is declared in advance whether objective values, whether values themselves, are absolute values."<sup>2</sup> The final [self]delusion is that the human spirit is related to a world of objective values, independent, absolute which must be performed for itself."<sup>3</sup> Special attraction is exerted by the whole emotional life on structured values. Moral feelings, inner development and fulfillment of actions are always the source and reference system that gives shape to the nucleus of final individuation certitudes.

Moral issue is present - even at a cursory look - into the field concerned with reducing tensions between the immediate reality (what actually is) and horizon values (what they deserve and should be). It is accessible for every one finding: the everyday experience ennobles the human life meaning, gives guidance to the bed by virtue of moral values. Subjectivity attaches normative content which gains a certain ability to conduct spiritual radiation. Therefore, ideas, compelling, personal experiences merging with the collective ideals - to a certain age by force and influence of the environmental imitative educational bias and adhesion after deliberating - to become subjective certainty, thought-force behind the attitudes and decision in most diverse circumstances. In other words, social morality is internalized, assimilated and reworked in their own way, individuality is manifested in the form of a set of beliefs and/or belief. As their subjective certainty, it outlines - frail or specifically,

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<sup>1</sup> Giuseppe Cristaldi, *Il "senso" della fede in Kierkegaard*, Pubblicazioni „Servizio Librario" dell' ISU dell' Università Cattolica dell' Sacro Cuore, [f.a.], p. 5.

<sup>2</sup> Lucian Blaga, *Artă și valoare*, în *Opere*, vol 10, *Trilogia valorilor*, Editura Minerva, 1987, p. 626-627.

<sup>3</sup> *Ibid.*

depending on the personality - a horizon of expectations of self, people, experiences, life situations that will pass or pass, circumscribed, however, by the availability of interpretation/assessment of relationships with others, the extent of the value criteria of discernment, while virtual paths for action can be taken.

Organization - meant to action - of moral values and norms by the human creature is made through the filter structure of psychological, emotional-volitional knowledge of settling only if, beyond the inevitable moments of tension and/or conflict satisfy the inner sense of security and the heterogeneous range of subjective necessity. Merger, merging with the values and feelings of individuality is based on faith and conviction. Capturing the differences between the two paths meets not only theoretical pleasure: how to legitimize the analytical and critical option is referring to practical consequences - especially sensitivity - which can occur.

We first make a statement: we do not identify here the depiction of religious faith, and show its scope is much larger, religious stance; this is just an indication of significant / sacred cultural exemplarity, consisting of symbols, meanings and ideal value scenarios as its deemed by unconditional devotion. In everyday life - always taking place under the impulse to satisfy the most varied interests - this is manifested in different degrees of the axiological. Even if it demands active value perspective, the need for action entails a direct connection between theory and practice. To undertake specific knowledge goals, previously audited or taken from others, who are granted a loan, as they prove useful or do not seem to be contradicted by experience some temporal sequence, is taken for granted, suspending the concern to prove the truth of them, whereas sensitivities disappear. In fact, the overwhelming majority of current actions, the immediate consequences drawn from theoretical findings, practical and effective encouraging spiritual aspect, belief necessarily take place even with scientific evidence. Faith is presented as an essential spiritual faculty of human life and coexistence. If everyone would treat everything with suspicion and would accept only what checks with its own power, survival itself would be put to the test, becoming impossible. The object and event, this belief results from individual and community experience, is more than an opinion - about something specific - subjectively considered sufficient to be supported in setting goals and the choice of immediate action. Verification is more in terms of usefulness and not truth value. It is known that not all that is helpful to us is true. Because of this,

uncritical faith in making its contents and place, pretty easy mistakes. Remember, now, that the psychological phenomenon called "faith" precisely because it is focused primarily on utility - even when it yields higher spiritual common sense - there is an emotional attachment to prevent permanent revision of the cognitive content and value. Indoor adhesion involved in the formula of faith is largely dispensed in rational foundation. Emotional focus has different degrees of intensity and complexity, from person to person and from one situation to another. Unlike religious faith, it postulates the object of faith and its secular variations which are, however, open to experience, when circumstances require - putting man in the face of difficulties that can not be overlooked or dealt with the old intellectual means - the review is possible.

"Moralists - says M. Ralea - have sought to demonstrate that nothing is more invigorating, more spiritual tonic to our forces than confidence, you make the bet on a hypothesis and believe that compliance. It seems, however, that there was no need to recommend recipes as a moral belief. This act is spiritual, it does not need to be created. He formed a priori element in the irreducible truth of any spiritual act. Any thought, any action, any sense really, it's a statement, and it's hard to imagine faith without statement."<sup>1</sup> Subjective certainty - the dominant intellectual or practical one - the human person draws out of relativity and uncertainty, ignoring the different measures, is doubtful. It is thus satisfied the need for internal security. In fact, there is the moral personality, it is confused or disintegrate in the absence of a sense of stability and identity, obtained by clarifying the affective certainty or order within the inner world. Beliefs mobilize support for inner psychic integrity. Forms shape moral physiognomy, prevents what is unstable and gives a precise shape.

Emotional certainties to which we have referred may be more or less resistant to rational legitimacy tests. Faith and intelligence have evidence of an extraordinary nature, namely the record of faith excludes doubt, without undergoing the test but its intellectual record is only possible as a result of the fight against doubt. In short, ignore faith doubt, constantly struggling with her intelligence"<sup>2</sup>. This distinction operated by Mircea Florian is useful to us, since we consider the conviction as a superior faith, that is intelligent in that it involves an internal dynamic that justifies his emotional attachment to certain ideas, values, norms. Belief is more

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<sup>1</sup> Mihai Ralea, *Psihologie și viață*, Biblioteca de filosofie românească, 1938, p. 228.

<sup>2</sup> Mircea Florian, *op. cit.*, p. 153.

questioning, in looking for the reasons to exist, it has a taste for sure, but it's a question that strengthens, sweep aura of illusion, calling for continued vigilance and self-grounding, emotional attachment slumped, winning a bright horizon of rational value. Of course, within a too insisting search, questioning can lead to excessive tension of mind, removing the fore of the fragility and inconsistent possibly, the emphasis on emotional or ideational value of coordinates for the upper limit, that can produce spiritual crisis, but, however, convinced value remains a living faith other than mere sizing. The latter states, for example, a sure opinion, unshakable in the face of counterarguments, but it is a narrow and rigid determination. Just a firm belief may have clairvoyants, flexible, willing to evolution and the [self] founding.

"In faith - M. Ralea mentions - it is reflected in both units the specificity of our spiritual structure. It is the tool that is self particularity anarchic world opposed the invasion from without, which, like Fichte says, it opposes the self non-self. They are raised to the rank of faith assumptions having strong affinities with our personality. Making a clear concept of subjective value assumptions and projecting it out towards an interpretation of the external world is the very act of faith. In this regard it is present in all spiritual phenomena, even in the most elementary, coloring them with her tone, leading them to a pre-determined conclusion."<sup>1</sup> Of course, it is understood that faith has different degrees of intensity and complexity. It fixes, organizes and delivers deep interiority. It condenses around the life's lines of force. But, in general, it is running a more substantial contact with the values.

At the level of individuality, the belief is generated by the authority or habit. In the first case, the cultural pressure occurs: appreciation and trust of the collective value benchmarks and it is handled by some examples taking the form of faith. In respect of the two sources (habit), I noticed that all content adheres to that which are saturated with unconditional affection and repetition, and if the motivation remains bewildered, so it does not evolve, it is maintained in a state of sufficiency. The rules and requirements of the context surround the individual initiatives that have the strength of postulates, and faith comes as a complete and final form of human relation that followed and moral values through their peers. The effect: a higher spiritual inertia and stiffness coefficient of appreciation to the situations of life. The ultimate aim is the observance of the normative

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<sup>1</sup> Mihai Ralea, *op. cit.*, p. 289.

prescriptions, lacking motivation and even the authentic amount of meaning involved in these rules. Customs, habits and prejudices that collective positive sanctions can be tyrannical, as they are eroded by high motivation - secular and religious. Faith worshiping rule, merging only with affordability and penalties - meaning without concern for their value - ending in a formal fanaticism, as it is simply the source of the diligence to be.

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