

THE PRINCIPLE OF INTEGRATIVITY AND THE ETHICAL CRISIS OF CONTEMPORARY MAN

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Abstract. The author understands by integrativeness the conjunction and agreement of spirit-matter, subjective-objective. From the integrative perspective, he defines "good" as an agreement between the satisfaction of soul and body needs, as well as between the self-realization of the individual man and the affirmation of his peers, and "evil" as a disagreement between the mentioned objectives and the excessive cultivation of one or the other of the poles to be satisfied at the expense of the other. He reveals the manifestations of the moral crisis of contemporary man as the predominance of negative moral values and briefly presents the main ethical orientations that have followed each other in the history of mankind. Finally, the author claims that the premises of the contemporary moral crisis and, implicitly, of moral recovery lie in man himself and in his socio-economic and political system.

Keywords: integrativeness, ethical reporting to self, ethical reporting to others, good, evil.

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1 The principle of integrability: spirit-matter conjunction and agreement

In my work *Filosofia integrativității*² (*The Philosophy of Integrativeness*) I have argued that integrativeness, that is, the inseparability and harmonization of spirit and matter, of the subjective and the objective, is manifested both in the lives of individual people and at the level of human history. The two factors are inseparable: the so-called material activities also have a spiritual component, as well as reciprocally, the so-called spiritual activities cannot materialize and have no practical effect without a certain material support. The two factors are not only inseparable, but also harmonized, so that neither of them annihilates the other. In the human world, for example, there is a permanent tension between them, with moments of balance and imbalance, but any tendency of one factor to suppress the other leads to an affirmation of man and society that is not only one-sided, but also contrary to their natural manifestation, authentically human. Moreover, in the

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² Ioan N. Roșca, *Filosofia integrativității* (*The Philosophy of Integrativeness*), România de Măine Foundation Publishing House, București, 2021.