

Bioethics in terms of christian morality

Ștefan-Adrian Andrieș
Al. I. Cuza University, Iași, Romania
E-mail: andriesstefan92@yahoo.com

Received 14.07.2015; Accepted 19.09. 2015

Abstract

The moral action of the individual is directly proportional to his ideal or the transcendent experiences of the human species. Ethical actions most often have a decisive impact on the society and hence on the personal identity. The aim of this paper is to identify the relationship between the external action of the pragmatic and the culmination of the inner feelings of the individual, that provide the intensity of the prevalence of the essence of morality over the whole human edifice. The essay of a society's actions is determined by arranging in an intellectual system all the religious events that bring the most intelligent species to a contradiction with its own identity in a limited system and most often with an impression of fatality regarding the existence. The erosion of altruism in the human consciousness entails the destruction of the entire basis that underlies the creation of the society and the individual as a person that is able to access a mystical type of knowledge, namely an extension of all his actions. We would like to show that the life of the society and the individual in collaboration with his own ego manages the historical events both at social as well as personal scale, and the interest in a Christian morality is the real itinerary of a person during the entire existence.

Keywords: morality conduct, Christianity, developing society, bioethics

1.Introduction

Analyzed from several points of view, life takes different biological and spiritual connotations. Whether it is seen from the pragmatic or transcendental perspective, the environment it depends on is the human individual and his capacities to behave in the society as a rational being. The various actions he undertakes during his activities in a system where social ethics is combined with Christian morality depend on the personal activity. This aspect becomes even more intensified as the Christian doctrine takes a major step towards using its own teachings for the benefit of the general good. This “good” can be understood from several perspectives. For example, supporting the divine providence becomes a decisive factor in the society if it is interpreted as a combination between the individual's labour and his spiritual experience. This means that Christian spirituality should be given a dimension that would serve the mundane activity. Common grounds can be found by both approaching morality as a common factor, as well as by approaching euthanasia (Terec-Vlad, L., Terec-Vlad, D., 2013) or organ transplantation or donation from a Christian perspective. This will highlight altruism, which will be an indication of the cooperation between bioethics and Christian spirituality. The personal identity must have the first impact on the cognitive factor of the

individual and reveal a full analysis of his actions, which would lead to a world in the identity of personal conscience.

2. The development of the young generation and their behavior in the society

If we regard the human individual as a complete biological being, the following question inevitably comes up: What is the meaning of the existence and the significance of the manifestation in this dimension? The relationship of man with all that surrounds him is mainly pragmatic. This is because what is essential in this human universe is the role of things and the answer that must come from the actions that he undertakes. At spiritual level, man reaches another side, that of the balance between his practical activities and their relationship with the feelings, that is with the soul. Viewed from all perspectives, everything that happens in the world must be based on ethics, morality, and related to what is good and, last but not least, to God or the Superior Being. This is where the entire creation begins: Is what I do good for me, for the society, for the divinity?! Thus, all these norms must refer to the idea of complying with a certain behaviour, a certain law, be it natural (coming from inside the individual) or expressed in a legislative form that must necessarily lead to a spiritual or moral answer or at least to an answer in terms of the respect for the human being and the entire existence. *This respect for the very expression of the human feelings coming from inside every person mainly refers to the respect for your own life. It is manifested through actions that protect and preserve the human life, or prevent it from any threat or possible destruction. The respect for life is projected inside the individual. Attacking or destroying it intentionally means alienation or perversion (Mantzaridis,G.,2006, pp. 409-415).*

Things take a different direction as we move towards analysing the problems of life and the general human behaviour. Therefore, ethics emerges from good behaviour, which takes the form of a well-organized life, characterized by appreciable actions. The inter-human and inner relationship of the individual with his own inner self is a response to his own identity. In order to provide a positive response for the society, the individual mentality must firstly get to understand the person next to them, but also their own being. This context generally calls for bioethics, *which introduces the creation of an area that responds mainly to the concerns regarding humanity in order to build a connection between cultures, denouncing and taking attitude against the evil and axiological actions (Hottois, G., 2011, pp.85-109).*

The idea that we could create a balance between the individual's inner feelings and the overall expression of his feelings takes an illusory importance if it does not emphasize the way of thinking that underlies all his activities. Thus, we can illustrate the daily life of the Christian who complies with several rules following some madness which reveals its explanation only when he materializes his life in relation to the general good. Relating it to the bioethical concepts only reduces the precepts which had been morally accepted by the whole society to the idea of expressing the inner part into exteriority. *The whole creation of things exists due to an inner law, which manifests through the very individual expression in relation with the others, under the form of an inner connection between them. Every created thing exists for and through another one. The meaning of each one is to support something greater, to provide the grounds for relating from one individual to another. This inter-conditioning is the basis of creation. Each thing has a purpose, a cause and a*

finality of their own; they are not understood as ultimate reality, but in relation to the rationalities of the other things (Teşu, I., 1998, pp. 8-14).

Bioethics should enjoy greater importance especially amongst the youth, since this initiative underlies the development of the new generation, the main determining factor in the society being the young generation, which tries to create a new world having teamwork as its moral basis, materialized not only through local projects, but also through projects that engage humanity at global level. *We should have projects or curriculum plans that propose experience sharing through basic training or medical training. This could be achieved through multidisciplinary tasks and pluralism throughout the entire bioethical activity (N., Guesous, 2012, pp.4-11).*

1. Human dignity and welfare at global level

This area, which is concerned with the idea of a better developed world, gains more and more global importance. Thus, at global level, the issue of creating a deontological code that meets the needs of mankind regarding the smooth running of things, which needs to make sense in the favour of the individual, has been raised centuries before. This issue is gaining more and more importance, which is proven by the various bills regarding life, discrimination, behaviour and inter-human and inter-family relations. *Thus, we can see in several protocols how the human goal seeks to protect the human dignity and integrity of the human being, thereby guaranteeing that discrimination is avoided in the society, as well as the individual's freedom and integrity to behave in the society (Enache, E., Vicol, M.C., 2008, pp.52-82).* The general attitude at global level regarding the identity of the individual's freedom of opinion refers to the fact that the entire development of the society is to be established not only in terms of the social welfare, but also in terms of the spiritual welfare of the world.

According to the index that measures the level of approval of the general good by all the social classes, the idea needs to be implemented not only at the legal and impersonal level in certain institutions; each individual should comply in a friendly and Christian manner with the values underlying the social life of the person. *It is necessary to emphasize the fact that bioethics is expected to be the area that tries to combine biology with the system of human values. Therefore, biology studies the human individual from the perspective of life, while ethics is the part that brings the human values to the fore (E. Sgreccia, E., Tambone, V., 2001, pp. 5-26).* Imagining all the forms of human understanding also depends on the factor that contributes to his prominence in relation to his activities, which are more or less understandable, especially since today there are a lot of different currents. This leads to a combination of different forms of understanding life.

The attitude must be approached mainly according to the concepts of the cultural centre of each person. *Therefore, due to the rapid change in the concepts, the instability of certain ideologies and the variety of the phenomena, the moral relativism promoted by the human autonomy and the undiscerning use of certain scientific findings, morality is finally placed in inferiority and vitality is eclipsed (Iloaie, Ş., 2009, pp.57-73).* In order to process the creation of new modes of action for the convenience of the world welfare as rapidly as possible, we need to have access to or analyze the main points that disorientate humanity nowadays.

3.1 Consumerism as a universal disease

We often see that today young people are extremely exposed to temptations. Eccentric attitudes gain momentum to the detriment of the human every day. It is important to reach the main point where these frustrations that lead the individual to a state of inner inhibition come from. A major factor is represented by the family. Since early youth, young people reach alarming levels in terms of the atrocities they are exposed to especially at virtual level. One of the sensitive points of the virtual space is pornography, which has lately become obsessively important especially amongst the youth. Another general challenge is euthanasia or the life-death relationship, which is seen from the medical and religious perspective and, last but not least, from the perspective of the human individual who is subject to such a process.

3.2 The dependence on the virtual world in today's mundane context

Regarded as a whole, after drug consumption, sexuality has become a major problem due to the excessive consumption of materials that harass the contemporary man, and that can be found after every street corner. *These people who have become addicted cannot escape the dependence and, despite the many negative consequences that occur in their lives, they get to the point of divorce, family loss and even problems of criminal nature, such as harassment, rape or abuse at work (Virgiliu, G., 2011, pp.37-43).* These diseases of the contemporary world particularly affect the proper development of children, but also the mental life of the adults; in this respect, we can provide examples of different psychiatric disorders such as depression, schizophrenia or even dementia. From a Christian perspective, this anomaly has been strongly fought against, based on explanations and guidance, by the church teachings, especially those of the Holy Fathers, ever since the early centuries, when the doctrine of faith was firstly implemented. Not only fornication is being fought against as a factor that negatively affects the world, but especially the large deviations from normality, which reveal the individual's irrational, animal side. Human trafficking is strongly fought against by the society and legislations, but morally speaking so are the other anomalies that strongly affect the society such as homosexuality or human trafficking. *Therefore, ever since the ancient times, church fathers have been strongly pointing out these immoralities, advising people to abandon the things that are against nature, which lead to indecency towards the close ones and towards the entire society of the time, thus trying to determine people to abandon depravity, which has negative consequences upon the entire human edifice (Vasile cel Mare, 2013, pp.571-665).* All these deep thoughts of the human of all times have a well defined role in today's society. Today's world focuses on consumerism, forgetting about the axiological importance of the human individual.

If these components that bioethics mainly deals with are directly implemented in the individual ever since the moment when he becomes visible in time and space. Vices are there to tempt the individual starting with the first moments of his existence and most often the goals that are reached are irreversible. *These impulses characterized by extroversion are disturbed or affected by introversion; thus, the individual becomes introverted, instead of being full of altruism and offering his own being to the others. This leads to the major problem of fertility (Tămaș I. Enășoiaie, I., 2013, pp.17-25).* This is a sore point that should be seriously raised by the international societies of bioethics, as it affects not only the lives of children, who are the most exposed from the emotional perspective, but also the adults, in terms of the spiritual and even physical suffering which will be caused later on.

4.The bioethicsl and Christian perspectives regarding euthanasia and pornography

Regarded in relation to death, life expresses reluctance and repulsion towards thanatology. This is due to the way death is perceived by each individual. For example, in certain cultures, this process refers to the thought that the individual has escaped the suffering that characterizes life. From a Christian perspective, death is regarded as a transition to the light of God or to a world of good, beauty and rest. Bioethics (Terec-Vlad, L., Terec-Vlad, D., 2013, pp. 920-924) has a well-defined place in this space, since euthanasia has gained great importance. While Europe, at least, is rather reserved regarding this process, in America it is regarded with admiration and even delight by many individuals. If it is seen without any connection to the relationship man-divinity, euthanasia becomes a simple process of bringing life or human suffering to an end through certain methods of so-called extermination.

If we make the connection between faith and man, this process becomes more complex and totally detached from the Christian teachings. *Therefore, we can say that the individual who perceives his existence as something relative leaves the concept of casualness in God's will and becomes self-responsible for his life. This however is impossible from the Christian perspective, because assessing one's own existence is not in accordance with Christianity* (Mantzaridis, G., 2006, pp.514-521). Death after long suffering causes sufferance to most of the individual's close ones by its very occurrence. This leads to somehow putting an end to the challenge of suffering, not only the suffering of the person in question (we are referring to the persons characterized by a state of unconsciousness), but also of the individuals who are in a rational state. *By simply looking at a lifeless body, which is under the full command of machines, families have the opportunity to accept a so-called nice and quiet death. The individual is generally reluctant to a cruel death, which determines him to choose a way to put an end* (Kenis,I., 1987, pp.29-46).

A major idea in this context is the decision of the families and the medical staff, which can decide if the person is simply disconnected or killed (we are talking about the people who are kept alive by machines) or is simply left to move their existence to another dimension. Therefore, *this is the moment when the decision must take shape, in order for the morality or immorality of the act to be identified. However, since life is sacred, fulfilling the meaning of life allows the experience of human values* (Botoșăneanu, C., 1999, pp. 81-90). However, if we are to respect the individual's rights to freedom, we can say that the decision belongs to the cognitive freedom of every person to the detriment of the inner and outer senses.

5.Conclusions

In this paper we have presented the individual regarded in an objective manner, referring to the person's actions during his/her daily routine and analyzing the perspectives of reducing the false and manipulated identity of the global society. Things must ne judged in an altruistic manner in order for the society to develop smoothly in a context of freedom of thinking that exists in the transcendent. From the discussion so far, we can conclude that, regardless of the area concerned, deontology will find its sense only when the moral and Christian (depending on the individual) rules will lay the ethical grounds for the development of the human mentality. These things would lead to the harmonization between the spiritual and physical state of the individual, and they would gain the appropriate importance when put into practice in the daily routine. By appealing to the human consciousness, we would like to formulate the opinion that only through individual

introspection one can reach a living condition which can be favourable to a rational person such as the human individual, who should achieve such dignity through his behaviour.

References

1. Botoșăneanu, C.. (1999). *Tanatologie și nemurire*, Editura Cantes, Iași.
 2. Enache, E.; Vicol, M.C.. (2008), *Bioetica în lume* Proiectul protocolului adițional la convenția asupra drepturilor omului și biomedicină privind testarea genetică în scopuri medicale, *Revista Română de Bioetică*, vol 6, nr 1, disponibil pe: <http://www.bioetica.ro/index.php/arhiva-bioetica/article/view/62/62>.
 3. Guessous, N.. (2012), *Devenir "Bioethicien(ne)"*, *Hegel*, vol. II, nr. 4, disponibil pe: http://documents.irevues.inist.fr/bitstream/handle/2042/48706/HEGEL_2012_4_4.pdf, consultat la data de 13.10.2014.
 4. Hotois, G.. (2011). *Definir la bioetique: retour aux sources*, Colombia, (pp.85-109),: <http://www.redalyc.org/pdf/1892/189222558006.pdf>.
 5. Iloaie, Ș., (2009). *Morala creștină și etica postmodernă. O întâlnire necesară*, Editura Presa Universitară Clujeană, Cluj Napoca.
 6. Kenis, I.. (1987). Dans: *Bioethique et libre-examen, L'euthanasie, le droit, la déontologie et la morale*, Collection Laïcité, Série « Actualités », 7, Editions de l'Université Libre de Bruxelles, pp.29-46, disponibil pe <http://www.bordet.be/fr/services/general/biblio/kenis/Docvrai11-1%20euthanasie%20le%20droit%20la%20deontologie%20et%20la%20morale.pdf> consultat la data de 13.10.2014.
 7. Mantzaridis, G.. (2006). *Morala creștină*, trad. Diac. Constantin Coman, Editura Bizantină, București.
 8. Sfântul Vasile cel Mare. (2013). *Scrieri morale și ascetice*, Ed. Basilica, București.
 9. Sgreccia, E.; Tambone. V., (2001). *Manual de bioetică*, Arhiepiscopia Romano-Catolică de București, București.
 10. Tamaș, I., Tamaș, C. Enășoiaie, I., Corduneanu, A. (2013) *A Human Body and Sexuality in terms of the Holy Scripture. Trans-sexuality and Christian Bioethics*. *Revista Română de Bioetică*, nr 11 (2), pp. 101-109 Iași:, disponibil pe: <http://www.bioetica.ro/index.php/arhiva-bioetica/article/view/515>; accesed 17.10.2014.
 11. Terec-Vlad, L.; Terec-Vlad, D.. (2013), *Postmodern Openings*, Vol 4, Issue 4, pp. 11-16, disponibil pe: http://postmodernopenings.com/wp-content/uploads/2013/12/PO_DEC2013_11to16.pdf.
 12. Terec-Vlad, L., Terec-Vlad, D., (2013), *Ethical Aspects within Human Cloning*, *Procedia-Social and Behavioral Sciences*, vol 92, pp. 920-924, available at: <http://www.sciencedirect.com/science/article/pii/S187704281302908X>
- Virgiliu, G., (2011), *Pornografia, maladia secolului XXI*, Ed. Prodrromo.