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## HUMAN SECURITY PSYCHO-MORAL CONSIDERATIONS

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**Abstract:** *The concept of security should be reported to the mental capacity of humans to live in normality conditions, namely emotionally balanced, to have a morally behavior, to realize the mission and the meaning of life, to progress and to grow spiritually by acquiring the cultural and religious values. Whereas the human is a "bio-psycho-cultural-moral" creature, also the concept of security should cover both the cognitive dimension and spiritual aspirations of the people. The security rules turn into beliefs as far as it is reflected in all the psyche's plans: cognitive, affective and volitional. The introversion of moral values, psycho-therapy, the mental life balance, responsibility, represents premises for strengthening the human security concept. The security of post-ancient society is in danger without ecclesiastical moral, but also, the Christian religion will accomplish its meaning if it will make its presence felt in current society, and if the Church through its mission will be more involved in current issues.*

**Key concepts:** *responsible freedom, self-monitoring, self-awareness*

### 1. QUALITY OF LIFE - PREREQUISITE FOR THE DEVELOPMENT OF MODERN SECURITY CONCEPT

The term "security" comes from the Latin words "Securitas" and "securitatis" which express both, the absence of danger and a state of calm and peace.

In Romanian, the term is attested in the Chronicle of George Șincai, with the meaning of "being safe from any danger", "be safe", "having a sense of confidence and tranquility due to the absence of danger."

The notion of "security" means premises and circumstances that determine not just a feeling or a fact that generates trust, peace, protection, defense against danger or lack of danger, but also measures which determine the prevention of any danger.

Over time, the concept of "security" has taken different forms and meanings, but because of the changes that have occurred on the international scene and the emergence of new security challenges, it remained "a concept not fully developed."

"The complexity of this concept should be based on human nature, because security's subject, at any level is man that transcends all boundaries. In this case, what should be emphasized in security studies is precisely the individual security or, as some experts calls it, human security. This includes a number of rights and freedoms, set out in the Universal Declaration of Human Rights.

The most important aspect of human security is the quality of life, which is an evaluative concept and is the result of reporting living conditions and activities that make up human life, to needs, values and

human aspirations. It is noted that this concept, refers both to the objective conditions in which human life is established and also, how subjectively, each individual evaluates its own life. The most important social and sociological indicators that measure the objective conditions are: failure to achieve basic rights and freedoms of man and, in particular, low quality of life that adversely affects the achievement of security at all levels and fields. As it is shown in the literature, human security is not a zero sum game, but on the contrary, its components are interdependent.

In other words, systems of national, zonal, regional or global security cannot be built in environments in which the individual does not feel protected. If an individual is threatened, then both security group to which belongs, and other related communities are threatened. If all societal groups want to achieve and preserve security status, then, they must be based on the insurance of individual security, on the basis of the inherent connection of humanity. Therefore, in our opinion, the security analysis should be based on human security, not states or groups of states, whereas individual is the basis of all social organization."

According to the National Defense College (Canada): "National security is maintaining an acceptable lifestyle for people and compatible with the needs and aspirations of all others. It includes the absence of armed robbery and coercion, lack of internal subversion and absence of political economic and social erosion, which are essential for quality of life."

"National Security" issue turns out to be a problem of security system in which, individuals, states and the system itself, play a role, in which, economic, social and environmental factors aren't so important as the political and military are."

One aspect that develops the concept of human security concerns the possibility of a person to adapt to life situations; implying a consistent answer that the person gives to the external world by adopting certain attitudes, reactions, actions and behavior patterns. So, one new security feature represents the "normality condition, which is considered to

be the best way of adapting the individual, the result of self-knowledge and self-control."

L. B. Krause and Joseph Nye noted that "neither economists nor political science professionals have not paid sufficient attention to the complexity of the concept of security, including its instrumental role in the amplification of other values."

The tint of security concept lies in the answer to the questions: "What should I do?" and, especially, "How should I act within my existence?" namely, "What are my moral debt?" both, to me and to others. This topic assumes that I must act so as to realize during my existence a double agreement: an agreement with me and an agreement with the others. To be able to achieve this agreement, I have to convert my impulses in noble goals, oriented in superior actions, in terms of axiological-moral actions. In this process, a crucial role lies with my conscience that tells me what should I and should I not do."

Therefore, conscience and moral debt is the core of actions that converge on social security.

"The existence is one of the most important dimensions of the person, who - along with her inner "bio-psycho-cultural-moral" organization - defines and individualizes it, as something unique."

We know that: "Every person is a paideia and for that reason, thru the embedded values it acquires new dimensions and meanings, and its study will exceed the limits of descriptive type of general psychology. Its understanding is possible and complete only if you appeal to cultural factors and moral values."

The concept of security should be reported to the mental capacity of man to live in hub-normality, to balanced living soul, to behave morally, to fulfill their purpose and meaning of life, to progress through knowledge and work and grow spiritually by adopting religious values.

Since man is a "bio-psycho-cultural-moral" being, the concept of security ought to cover both the cognitive dimension and spiritual aspirations of the people.

The presence of the Church in the field of human security is justified by the fact that "man is the being of value, the result of



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education, thru which internalizes its moral, spiritual, cultural and religious values. But the human being is the product of formative factors of socio-cultural and moral-religious model's values; it is what man becomes by imitating or by internalization of models."

So, proved the fact that "influence of moral and cultural patterns makes man, natural being, to be transformed into a person, a moral being ", we realize that there is an interdependence between morality and security. One of the premises of modern security is the ability of the individual to be "human".

This quality of humans is exploited by religion and "embodied" by the Church by human, perfectly made, which it is translated by word - holiness. The way of being, of thinking, of behaving, of a saint, shape the ideal that must seek modern security concept.

To illustrate this statement, I used the characterization of saints made by Pr. Dumitru Stăniloae, as follows: "The saint has nothing trivial, nothing rude, nothing vile, nothing affected, nothing dishonest. In him it is updated in a climax degree: delicacy, sensitivity, transparency, purity, shyness, attention to the mystery of others. He sees the soul states of the other and he avoids everything that would displease them, although he doesn't avoid helping them overcome their weaknesses. He reads the least articulated need of others and promptly fulfilled it, but also their impurities, skillfully hidden, exerting a purifying action, even by soft power of his purity. From him, continuously radiates a spirit of dedication to all, without any care of himself, a spirit that heats the others and gives them confidence that they are not alone. He is innocent lamb, ready to self-aware sacrifice and also the unwavering wall that offers an unwavering support. And yet, there isn't someone more

humble, more simply, more natural more sincere, more genuine in his behavior, creating an atmosphere of clean familiarity."

## **2. MORAL THERAPY - AN ESSENTIAL COORDINATE OF SECURITY**

In a vivid and intimate relationship with God, man, acquires health of the soul, sonship, peace, the feeling of security and stability, hope and personal fulfillment.

In this sense, the psychologist Constantin Enăchescu, testifies: "Any rescue has a deep moral and spiritual significance, as it represents an act of reparation, a comforting note with a value of a genuine form of moral therapy of my ego. It is the act of restoration of my being. Return to original condition will not be the equivalent of a final acceptance of the limits Nietzsche's amor fati love type of reconciliation with fate, but it will be the act by which I entrust myself to a authority located above me, which I find to have protective virtues, through which, depends my fate. This austerity will restore my peace and my safety, which will permanently cancel inner anguish of my being. My salvation is related to a supreme authority, whose moral virtues are absolute and where, I find myself. By this, any act of rescue, will have both a moral and a metaphysical, spiritual significance, I will design both, in the divine person, in God, ended by admitting that I'm part of it. Since this moment, the unrest that interiorizes me, will be replaced with openness gave me by the hope. All these, prove, however, that the human person is, paradoxically, complex, bringing into it the psychological, moral and metaphysical dimensions. But this fact, which gives its stability and consistency, is simultaneously, condition of its progress and perfection."

The religious dimension, by its morality and its lessons, is relevant to security, since:

"every person projects his own life according to its ideals and aspirations, in relation to a particular system of cultural, moral and spiritual values, which belongs to it, and which it have been acquired through education, represented by the place it occupies in the world in relation to the other."

A secure world cannot be built only thru state laws, but especially thru the formation and strengthening of human consciousness. What is this consciousness? "Moral consciousness represents the property of human spirit to capture and to feel moral value and to explain this feeling through normative judgments (M. Bernes)"

"Moral values complement inner soul forces. They assign a meaning. They will be, ultimately, moral profile of that person. The will and the power of action, its firmness. This man will be his master and master of his actions. It is the model of a firm personality, fully constructed and ready for life, able to adapt and withstand to any situation, overcome all obstacles, solve all situations and to rise above fate. "

Morality, showing him the worthy way to forward in life and equipping him with qualities and powers to progress, despite inherent difficulties and obstacles of life, can be called "the heart of security."

The person who enjoys the atmosphere of security is only "active man, a psychologically motivated person, who feels that is doing something useful, necessary, good, useful, and durable. A dynamic person, concerned or passionate about what she does, that engage others. In addition, she has a kind of regular, constant activity, which stimulates her and which is dedicated, leading to the end the action taken."

"Both, morality and religion meet in a complementary relationship concerning the human person. Both have therapeutic virtues and their mechanisms of action converge in the general plan of psychotherapy."

Human security is simply: "Using life in a positive direction, good, that is based on the individual's intelligence, which controls it. Between requirements and options is determined a permanent state of equilibrium, thereby avoiding the excesses accepted by the

wrong life, disregarding the danger to which they expose. The intelligence will put a severe censure on desires, thus avoiding errors and preserving linear and balanced flow of life, which is reflected in the mood and in the moral state of the person."

From the perspective of St. Fathers, human reason can be strengthened by prayer and spiritual discernment acquisition.

Happiness and mental integrity of man are some of the effects of living in a secure environment. "Soul's health is given by the peace and the steady inner of the psychic life. Moral health is given by the happiness that gives individual, internalization of moral values, of virtues".

The attitude towards life, the way of building and of leading your own life is not only a matter of vital-biological order, related to psychological capacities, but, primarily, is a moral one. Values and moral norms constitute the guiding principles for any individual."

Security education should acquire religious teachings, because they sum up all ethical laws. "The superego restricts from the moral point of view, all actions of the ego thru moral consciousness, which represents the court of individual responsibility, of the personal ego to its acts and its conducts. The principles of moral psychology sphere, develops into individual, with the formation and maturation of the superego. This process, which began in childhood, having as a primary model the origin family, will continue throughout its live, following the circumstances and the events that individual will come in contact. In this regard, an important role rests to education and to social life."

Beyond the primacy's dilemma between moralization of the individual and eradication of evil in his historical, social and political manifestation, church, emphasizes man's personal change. Yannaras Christ in his work "moral freedom", states that: "When they were defeated, the failure and the existential sin, in the personal life of one man, the result is always a social event of an unexpected scale and also of an unlimited dynamism. Everyone is responsible for fulfilling the universal life, in the unlimited sphere of existence and personal freedom. "



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### **3. IMPLEMENTATION OF MORAL VALUES IN SOCIETY, AN ESSENTIAL COORDINATE OF SECURITY**

The Church, in her attempt to make timeless the divine message to people, causing human freedom to embody Christian morality in collective conviviality of people, transforming the world in the spirit of releasing of passion, love, justice and communion, but also, for managing the common good in the direction of improving living conditions, reducing arbitrary autonomous structures, a fair distribution of goods, etc.

If no networking with God, inevitably lead to total preservation and imperative empowerment of biological existence, transforming the world into an arena of antagonism and rivalry, where individuals seek by any means to satisfy individual independence, then, truly, the implementation of moral values in society, thru Church, is a goal and an essential coordinate of security.

Ecclesiastical morality, proposes to every man, that, through dedication and love, to recapitulate itself, the whole world, by saving it from a natural need, to give it the joy of finding the authenticity of the existence.

"The moral of the Church itself, creates a social coexistence and a specific way of using the world, so, a civilization, a universal attitude of life, which can be found in politics and economics expressions." (Christ Yannaras)

Universal Declaration of Human Rights is a cultural, legal, political and theological result, marking the intersection between church and state. We could conclude, that the Church, from its origins to today, denounced the actions of society's alteration, tried to correct the moral deviations of the ruling power of the people, preached by all means the virtue,

proving exactness in its mission to preserve as well, divine image of man.

### **4. PRO-SOCIAL BEHAVIOR, HUMAN RESPONSIBILITY, SELF-CONTROL AND SELF-AWARENESS - PRINCIPLES OF SOCIAL SECURITY**

Another dimension of social security is "pro-social behavior". The concept of pro-social behavior was defined as the conduct "oriented to help, to protect, to support, to the others development, without expectation of external rewards."

"Research on helping behavior (a category of pro-social behavior), started with a tragic event, that took a significant echo at the time: the killing of a young female, Kitty Genovese, in New York, in the street, in 1964, a crime at which, 38 people attended in silence, behind the curtains, without any reaction. Since then, the issue has raised many experimental approaches, all, concerned in finding the most appropriate strategy to mitigate the perverse social phenomenon, accentuated by anonymity." This situation constitutes a clear picture, of what means the vulnerability of social security system. Problems of this kind, can be prevented thorough a solid education of human security; and a central role in this, occupies the cultivation of the moral conscience.

"An important role in the activation of pro-social behavior plays the implicit social norms. True unwritten rules, often stronger and more viable than the main official rules, prescribe the type of behavior they "expected", or "normal", and what behavior is described as "abnormal". "Subscribing to this idea, we believe that the involvement of the Church in society, can lead to the formation of a behavior appropriate to a human security environment.

An important coordinate, underpinning human security is "moral responsibility - a

complex attitude, with a reflective nature-censored character, representing everything that forces me as a person, to do for myself and for others. This is the act of inner responsibility of my person, in front of my own moral conscience, in relation to my ideas, acts, statements or my conducts."

This moral responsibility, that we owe our way of being and acting, is born and strengthened by evangelical precepts.

Human security depends to a large extent of "fundamental condition, as a psychological and moral gift of a human, which is the state of equanimity. It is felt as an inner state of well, like a thanksgiving that procures satisfaction and optimism, comfort and safety. Peace of mind is acquired through a lengthy exercise of self-knowledge, through an exercise of an ongoing effort of self-control."

Security's coordinator principle is prevention. This draws our attention and sends us to investigate the cognitive forum and the man's soul, because here, are the roots of all human acts.

If human is grown and learned to live in the spirit of the Gospel and he is integrated into the communion of the Church, there are chances of success that moral self-control to work for the benefit of human security.

"The principle of self-control is the act of moral censorship, on which rules of the superego exerts constantly on personal self, whenever it seeks to make, or to take action. It is the principle of accountability, whereby, an individual, providing the consequences of his acts, will refrain from making them or not. It is a principle of self-evaluation of the consequences or behaviors of a person from psychologically and morally."

Social security is not intended to restrict the man, but proposes launching the life naturally and healthy, after "the principle of responsible freedom."

Determine human not to think of evil, through responsibility learning, means to predict actions that can destabilize social security; because: "Moral responsibility is not only censorship. It is, first of all, the limit that I'm allowed and which I should not, I'm not allowed to outweigh thru my intentions or my actions."

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