MORAL ACCOMPLISHMENT.
A PHENOMENOLOGICAL PERSPECTIVE
(*ABSTRACT*)

CONTENTS

INTRODUCTION
CONCEPT OF *MORAL ACCOMPLISHMENT*

Since its inception in the field of philosophical research (late nineteenth century - beginning of the twentieth century), the objective method of investigation and understanding of the phenomena and its possible appearance to the latest guidelines, phenomenology has a development full of contrasts. During the twentieth century was developed a strong criticism against the concept of *phenomenology* inherited from Husserl.

If the initial husserlian phenomenology program was strict gnosiological, which focused largely on logical and epistemological problems, phenomenology after Husserl does not stop here, it takes into account the humanistic side of understanding the world and its phenomena. Since we have no specific phenomenology, objective and universal, but many phenomenologys in continuous processing, the claimed thinkers of the phenomenological movement never ceased, however, to explore its possibilities, but mostly its limits.

The concepts that I will consider during the research are those of *consciousness*, *experience* and *moral action*, all correlated with the term proposed by us for analysis, the *moral achievement*. During my work, I will demonstrate that it is not possible a phenomenological foundation of morals, without a rigorous analysis of the fundamental concepts that such a research is requiering. To the concept of *moral achievement*, we will not associate the term of *moral perfection*, in the sense of *fulfillment*. In our view, the concept of *moral achievement* expresses a *moral action in process*. In this sense, moral achievement is a manifestation, an event or an action whose significance is given in the horizon of temporality and facticity. The concept of *moral achievement* is assumed in a specific space and time, well specified in terms of history.

In the semantics of the term *achievement* we can associate words such as: *commit, work, creation, updating*, and in a more semantically distant form, but close to the phenomenological point of view, we relate the following terms: *creation, experimentation , location, participation, collaboration* or even *connection, resonating*. Strictly speaking, to the concept of *moral achievement,* it will not associate the term of *moral perfection*, in the sense of *fulfillment*. Unlike the Christian theological concept of *moral perfection*, which, in terms of temporal sense is realized as an ideal of salvation, sometime in the *eschaton* (the "age of ages" as the theologians say, the "end of history", say the philosophers) and in a spatially point of view, *somewhere*, in a

"new heaven and a new earth", the concept of *moral achievement* is taken in a specific space-time, well specified in terms of history.

Both *way to return to nature and assumed freedom in act of disinterested giving "one-to-another"*, as a *way of being and manifesting in the world specific to the historical being ,moral achievement* is only a preparation for fully acquiring *moral perfection*, perfection possible only in the *eschaton*, when the work will be done by a non-historical being, theological considered christified. If *moral achievement* is only a preparation for the intention of doing good, after the selfish will was released, *moral perfection* appears as an "*eternal marriage*" between *doxa* and *praxis*, between *spirit* and *matter*, between *word* and *act* . Although we see it as an eschatological ideal of accomplishment*, moral perfection* must, however, be feasible, otherwise it is only utopia, fiction or, at best, a form of psychotherapy.

The **method of the research** that will apply throughout the paper is not only the phenomenological one, the reduction of moral phenomenon to his essence, or suspension of all judgments and moral theories. Before making the reduction of moral phenomenon in its very essence, is first required a conceptual analysis of both the theoretical foundations of moral philosophy, in particular, and of practical foundations of ethics, in general. Besides the *phenomenological method* as a scientific research tool, we used the *method of analytic philosophy*: definition, distinction, clarifying and questioning of philosophical concepts involved. For example, the entire hermeneutic approach could not be elaborate than in the concrete frame of historical analysis. Our point of view stopped on the main directions and currents of thought in moral philosophy horizon in which these concepts were directly concerned in the process of establishing a phenomenology of moral accomplishment.

This study is intended as an intra-diciplinar one, because a philosophical and historical analysis of *moral accomplishment* can be achieved only through a conceptual correlation between the phenomenological method, analytical, historical and dialectical (ratio-debt obligation). Dominant methods are phenomenological and historical analysis. The intra-disciplinary nature of the present study is shown not only in the result of the interplay of methods, but also from the intersection of sub-research areas within the wider context of moral philosophy.

There will be analytical and pragmatic reasons about the moral phenomenon, especially those aimed at the description of the *theory of communicative action*, recently drafted and

developed by the German philosopher Jürgen Habermas, also the recent research on problem-solving of different moral situations that the human subject is facing during his moral life, of some contemporary phenomenologists such as Maurice Mandelbaum, Uriah Kriegel, John Drummond, Robert Sokolowski.

Of course, we can not develop a phenomenology of *moral accomplishment*, understood as the dialectical transition from awareness to action, without recourse to the origins of phenomenology itself, especially in its orientation towards humanities, such as ethics, sociology and behavioral psychology, the philosophy of life, the hermeneutics of otherness, the problem of inter-subjective and of inter-individual communication, the problem of choice in the philosophy of human action, the phenomenology of individual, the hermeneutics of facticity, the analytical Dasein etc.

Research directions will fold to the meanings and determinations of *moral accomplishment* as personalized note, that - by virtue of his creative potentialities and as brand of logos of life - the human being puts its mark into space. In other words, the phenomenology of *moral accomplishment* is not achieved than only through his own experience of a moral fact, through an ownership and full internalization of morality by a unique and unrepeatable self-consciousness, par excellence set in a moral person. The irreversibility and uniqueness of a moral act directly determines both the universality of accomplishment and that of maximum morality chosen by the achievement.

The **central theme** of the thesis should emphasize, on the one hand, the analysis of the concepts of consciousness, action, or moral experience, and on the other hand, the concept of moral accomplishment analyzed from a phenomenological perspective. Here i will get into discussion the recent theories on this concept and the need to address it within the contemporary moral philosophy.

The **aim of the thesis** is to highlight the meaningof evolution of moral phenomenon from consciousness to action. In turn, the phenomenology of *moral accomplishment* would mean a separate study of the human moral behavior. Beginning with the intentionality of accomplishment of a moral act in the horizon of consciousness and continuing with the actual implementation of the moral act, in other words, the moral achievement understood as ongoing action (in progress), the phenomenological study of human moral behavior would conclude , finally, with the evaluation / post-factum interpretation of moral accomplishment.

STRUCTURE OF THE THESIS

In the **first part** of the paper, **Conscience and moral action**, we proposed, as propaedeutic approach, a phenomenological analysis of the dialectical relationship: conscience-moral action, and in the **second part**, the Phenomenology of moral accomplishment, as the central topic of this thesis, we investigated the possibility for phenomenological foundation of moral accomplishment.

In this respect, based on a general area, the present research will be directed to a more limited area: the phenomenology of moral accomplishment. In turn, this will have two different understandings:the phenomenology of action and value.

PART I.
CONCIENCE AND MORAL ACTION

The **first part of the thesis** aims to analyze the phenomenological report 'consciousness - moral action', report that defines the very nature of moral experience. As a propaedeutic approach for a phenomenology of moral accomplishment, the analysis of the report consciousness-moral action will follow the following argumentative structure: as a first step I will describe the moral consciousness as the basis of intentional moral accomplishment, and then i will investigate the moral action as a phenomenology of human behavior. These two lines of research will be the basis of the first two chapters of the thesis.

CHAPTER I

Adopting and assuming the phenomenological thesis about the origins and meanings of moral consciousness, the director thread of moral action research in the first Part (the section **Moral conscience in the religious horizon**) has as its starting point the assumption of the paradox of moral conscience. Our thesis about the phenomenological analysis of moral (moral achievement) will intemal,moreover, on the idea that we cannot achieve a phenomenology of moral accomplishment, without assuming, in advance, the paradoxical nature of moral conscience.

The psychoanalytic approach to morality or the relation between moral conscience and Supra-ego, although it seems to have no connection with the thesis title, opens ways of research on the issue of the relationship between the duty of moral conscience and psychoanalytic theory of morality. The psychoanalytic approach to morality or the relation between moral conscience and Supra-ego is a needed research in the psychological or cognitive understanding of the conceptofmoralconscience.

CHAPTER II

In this chapter, we conducted a study of the meaning of moral action, as a phenomenology of human behavior, the leading author discussed is the phenomenologist Robert Sokolowski. I consider the general philosophical context in which it developed the theory of human action, especially as moral action. Of course, for a proper understanding of the philosophy of action, a typology of actions is needed and to outline the main causes of action. So we have *kind actions* and *individual actions* and the causes of action are both ontological and gnoseologic.

Moral action, as a specific action as human beings, should be seen as an ontology of human behavior. This is a sentence announced by Robert Sokolowski in his book, Moral Action, which is actually a intradisciplinary solution to the problem of difference and identity, which takes place in human behavior. Sokolowski's research purpose being to show how the categorical structures of consciousness, such as intention, attention, retention, co-intent or memory make their way into human action.

This chapter starts with an overview of the main forms of moral action, as Robert Sokolowski describes in terms of phenomenology. Later research will focus on the moral act and its possibilities of achievement. So I tried to answer questions like:

How is it possible in concreto the material realization of a moral act?

What are the moral significance of a human act?

How is it moral achievement possible as fundamental approach in establishing moral personality to moral perfection?

Analyzes will be significant regarding the role of the "(re) presentational shape" in making moral act material and emphasis on "assessment officer" in building material the"moral act". The subchapter *The moral act and development / implementation to material*, deals with the problem

of the ontology of moral behavior, otherwise said, the conditions of possibility of the moral act. Starting from identifying the characteristics of a moral act, then investigate the report agent-action-moral situation, I will describe - in the footsteps of Sokolowski - moral act as "moral transaction."

Here, Sokolowski clearly distinguishes between material and moral action, first with possibilities of performance only as moral acts, as trading in human relations plan. The study of human action implicitly touches issues related to anthropology, ontology, philosophy of human action. In the chapter "Agent, situation and moral agents," we are dealing with the phenomenological triad:

1) moral action - the act of making a proper morality,

2) The moral situation or context in which the action take place and

3) Agent or moral agents, those who administer the moral act.

In the section *The problem of choosing the moral actions*, we describe the main forms of choice in moral horizon and also pursuing the research of Robert Sokolowski about moral action, we have identified similarities and possible differences between "mere volunteer", "election as a favorite" and "choice for something". For the problem of moral choice, will be significant subsections: "The fact of the to-be-chosen", "About being a good thing", and the final section where I will argue "Why moral actions must been made for themselves"?

CHAPTER III

The chapter entitled *The moral twist in phenomenology*, is a comparative study on fundamental results obtained by the representatives of the two main philosophical moral phenomenon: on the one hand, heterologous or phenomenology of otherness, and on the other hand, the ethics of discourse. In the first case, we have the phenomenological analysis of Emmanuel Levinas, who, recovering the original meaning of the ancient concept of *first philosophy* in the ethics horizon initiates what we consider to be a moral twist in the field of phenomenology. In Levinas's view, ethics is both ownership and disinterested assertion of unlimited liability for each other.

Since essential is the authentic communication "face to face" between different irreducible humans through thematization, conceptualization or representation to a universal and abstract idea, "neutral" in terms of axiological and devoid of any affective-emotional

significance, in the levinasian ethics the value is on the other and not on the sterile identity of the pure ego. Secondly, we have the analytical and pragmatic study of Jürgen Habermas, who, while going to work with other research tools than the phenomenologist mentioned above, to some extent get close to the same result, namely to the accountability of the responsability in the horizon of the communicative action. In both directions, the idea of conscience and moral intentionality play a fundamental role.

If the solutions undertaken by Levinas are applicable in the horizon of metaphysics or theology, the solutions proposed by Habermas succeed in the social sphere, psychology, pedagogy, philosophy, politics or the philosophy of behavior. Looking from the pragmatic side of the ethics of discourse and communicative action, Habermas contributes substantially to the improvement and application of well-known stage theory on the development of moral conscience of Lawrence Kohlberg.

PART II
THE PHENOMENOLOGY OF MORAL ACCOMPLISHMENT

Researches on the possibility of moral phenomenology - phenomenology of moral experience - have much in common with moral philosophy and, in particular, with metaethics. This, as far as we can say about moral phenomenology was not usually in the spotlight, as a central ethics investigation. Except the analyzes of George Edward Moore, very few have been the writings about the nature and moral significance of phenomenology. It is not only for moral philosophy in connection with metaethics investigations; a specific need for research is to find among these investigations those useful ethical principles for both ethics as well as for normative moral theory.

CHAPTER I

Based on the articles of contemporary phenomenologists: Mark Timmons and Terry Horgan and the famous work of Maurice Mandelbaum entitled *Phenomenology of moral experience*, the first chapter of the second part of the paper, I will address the theoretical relationship between moral phenomenology and the theory of moral normativity . This theme comes basically in further phenomenological analyzes proposed for research in the previous chapter.

I will consider here how Mandelbaum understand the phenomenon of moral experience, following initially the *purpose*, the *subject* and the *method* of moral phenomenology. Specific to the theory of Mandelbaum is the *phenomenology of direct moral judgments*. In this chapter I will outline the research horizon of moral phenomenology, represented mainly by three lines of research:

a) analysis of moral judgments,

b) analysis of ethical behavior,

c) analysis of evaluative consciousness of a moral judgment.

Next, I will examine whether there is a methodological or conceptual unit in the phenomenology of moral experience and determine the distinctive features of moral phenomena. In the final chapter, the focus will be on the issue of moral normativity, which we analyze in terms of phenomenological. The last section is an theoretical application of what the analytical moral call moral realism.

In section *Defining phenomenology of moral* , subchapter: *Problem-solving moral phenomenology*, I will analyze the concept of "*moral phenomenology*" and its links to metaethics, normative ethics and cognitive science. Section will begin with an attempt to define the moral phenomenology, following the thread of recent researches of the australian phenomenologist Uriah Kriegel.

I will describe the phenomenology of moral as a moral philosophy in the phenomenological tradition, which is a study of first-person perspective on experiential aspect of the moral life of every individual in continuous moral relationship with another individual. As Uriah Kriegel I will also try to answer two questions: How can we phenomenological describe the moral and why to initiate such a research?

In section, *Moral Consciousness and intentionality: John J. Drummond,* I will conclude with an application*: a phenomenological description of moral experience*. Essential will be the schematic examples of John Drummond. Programmatically using the analytical method to tackle the phenomenon related to intentionality of consciousness or moral evaluation problem, Drummond will conduct a thorough description of the phenomenological relationship between morality and moral intentionality. The novelty of Drummond's study is just reinterpreting the concept of intentionality used in analytical manner the horizon of moral experience.

CHAPTER II

Beyond the psycho-sociological and pedagogical approach of the origin and evolution of moral consciousness, we investigate how man - as a moral being in becoming - realise (or not) to take practical decisions in the context of different situations imposed by the need for carrying out certain actions.

The problematic horizon covered by our analysis will be based, therefore, on trying to answer the next set of interrogations: are human actions invested a priori with moral meanings or they acquire this meaning only a posteriori? How is the act of awareness of responsibility for the implementation of an action? What are the moral implications, both in terms of ante-factum situation and post-factum accomplishment of an action?

 In this chapter I will analyze the phenomenological relationship between actions and events, and the agent of action, understood as moral doer of the action. I will also consider the relationship between action and omission, which is, in fact, the very issue of taking decisions in ethics. I consider such action a human specific ethical principle that underlies social interaction and human relationships in general.

In section *Moral accomplishment, as a phenomenology of value*, I will analyze the phenomenological axiology of Max Scheler,in which promar is the ethical category*: love* and the *emphasis on the value of the person*. This chapter will have three applications: first application is a phenomenological approach founding of two models of human personality: the *genius* and the *saint*, models analyzed even by Scheler when postulates the need of hierarchy of values.

Scheler adds the hero, but we'll just stop on genius and saint, perhaps in a Nietzschean way, if these models are current or obsolete today. The second application concerns the *phenomenological meanings of sympathy*, and the third is a *phenomenological analysis of good and evil*, generally considered as antagonistic categories which underlie any moral system.

CONCLUSION

At the beginning of his moral life, man must never accomplish alone, on his own initiative, by virtue of a kantian autonomy of the will, guided by existential illusions generated by poor or incorrect understanding of freedom. Initially, any moral issue needs a strong guide. Whether this has a transcendent nature or immanent. A personal moral guide, a pattern of exceptional conduct, a living example of moral conscience really improved (spiritual, spiritual master, teacher, devoted parent, high class intellectual, heroes, saints, geniuses).

If the search does not find in his lifetime such a guiding moral, the moral subject is required, however, to find landmarks in the objective example of moral laws enshrined over time in acts of culture, science, education or spiritual-religious experiences (feelings). From the point of view of dogmatic moral theology, moral achievement can not be achieved outside the authority of transcendent nature, without the help and goodwill of an absolute moral conscience.

Otherwise, we are dealing with either an act of moral decay, with a decay of accomplishment, or a stagnation in the project, in terms of a serious and regrettable "diseases of destiny".

Moral achievement is not human fulfillment, but the act of donation in the the horizon of free-con and co-work with the other, sincere participation in creation, improvement of mundane, jump in the finitude, in-eternity of temporality, positive-creative attitude, the report the existence. The moral achievement involves direct action of "non-intentional and imperfect consciousness" to the unique kerygma (call) initiated forever by the proximity to the other. Moral achievement is specific of historical being, it takes place in the horizon of its limitations, finitude, mundaneitate, facticity and temporality. Moral achievement is closely linked to the executor anthropological vision, beliefs, aspirations, attitudes, its values, interests and spiritual potentialities of each doer, which inevitably interact with others. All these are in conflict, or in dialogue but never coexist in-difference.

From the perspective of a theology of the end, the moral achievement is a good start, however, until the eschaton. This moral achievement occurs in the immediately,m plunged into unrestrained history, in the enigmatic unpredictability of appearances. Moral achievement is the time itself of salvation, still unfinished eon of redemption. Builded on a intelligible metaphysics of Good (or more good) moral achievement, opposite par excellence to evil, is not only an unfulfilled desire of doing Good, highly desirable intention but never materialized, without to finally fulfill the right-doing, good-willing. In act, it is reflected by the creative dedication.

Moral achievement express an immanent update of good, not just a simple co-memorizing ,symbolic re-presentation, a formal repetition of a really impersonal truth. Moral achievement is rather a co-work, an existential dialectic taken beyond self-heternonomy, freedom-non-freedom, slave-master, weak-will-strong will for the accomplishment of something. Moral achievement is "beyond being" just in being, is authentic living in the sense of Constantin Noica, the concept of "becoming into being ': sublime co-participation in the act of creation.

Moral achievement is contextual, situational and relational. Par excellence, it is on incentives of one-to-peer to another, a technique of positive relationships of people to moral perfection. Moral achievement is not simply a categorical decision to act, a strong will to do something in relation to ontic wagging,it is already the moral ac itself in manifestation, both in interiority and in its visible forms of existential behavior.

Moral achievement is an exceptional paideia act . A propaedeutic, in respect of initiation in the sense of fulfillment but imperfection in the sense of ultimate satisfaction of moral subject, to achieve a goal, achieving a given moral ideal or imagined.

Moral achievement is not a sterile self affirmation on behalf of self, a manifestation of beings turns to religion, but a dis-interested fully grouting work and dedication. The moral achievement is not simply spoken of well-doing, an affirmation or denial of a transcendent moral law or secular. Moral achievement is self-dedication-to-other, the service that may tend to self giving - substitution,in Levinas's terminology.

Moral achievement is a positive response to the divine call to the good work, an unconditional accomplishment of kerygma, a soon decided, firmly, promptly, done without grumbling, The moral accomplishment is the execution of an order understood not as an external command, but as a call came from the inner transcendent of the subject. Moral achievement has also a cosmogonic function, indoor recreation of the world in order to assume responsibility

both the creative and potentiality freedom received as well as the entire cosmos in which we are living, know and act in full consciousness.

Difficulties encountered by philosophers in such action should moderate the optimism of those who would like to make the moral philosophy a philosophy of action. This pretext that if a moral philosophy has always aimed to propose evaluation criteria of good actions, it should first try to clarify the idea of action, in particular addressing the ontological and epistemological issues. Examination of these issues we could show, among other things, that the difficulties encountered in assessing the action morally will not likely be resolved any or clarified, without reference to moral philosophy.

Of course, the philosophy of action failed by its own resources, to justify the possibility of acting by reason impartial or altruistic goals. But this requirement, present in most theories rather moral philosophers action incited to appear and also to admit, in a phenomenological way, the existence not only of purely cognitive motivations but also the intuitive, affective-emotional or intentional.The problem of ontological choices we can expect something extra about resolving moral dilemmas related to reporting awareness to action, than what is imposed directly by the act of choosing itself.

Among the doctrines which give the action a first ontological status comparable to that of "objects" and "people" and not just a status granted derivative action, the existence of subordinate objects and people, it is difficult to decide anything, only do to intervene directly or indirectly many possible moral considerations, developed, built or supported at some point in the moral history of mankind.

The re/deconstructiost paradigm of postmodern ethos, as the ideological benchmark for resuscitation, re-affirming, namely, implementing the concept of progressivity(contingent transformism, natural selection, random evolutionism, chaos theory, etc.), unfortunately, is just a new "revolutionary" model of radical challenge of traditional value systems, however, fully aware of the inevitable responsibility for a creative initiative of "replacement". In this context, human - as a moral being - now has the two alternatives:

1. Assumed resuscitation of egocentrism. This time in a ultra-hedonistic manner, the equivalent of a new failure in itself, in the infinite matrix of their own subjectivities, in "virtue" of a total affirmation of freedom to want "to be", "to have "or" make ".

2. Whether the disinterested affirmation of otherness in the sense of assuming the values of tolerance, understanding positive difference between individuals, promote self-bestowal, love, forgiveness, unconditional respect etc.

The critical position of the first alternative to the second was based, quite rightly, on the idea that the full affirmation of otherness in the context of generalized moral crisis would cause the following negative consequences: increased need from each other, as evidenced today dramatically by dependence of connecting to social networks or in the need of belonging to a certain structure or organization in order to gain a social status, increased reliance of citizens against the state budget or the direct or indirect decisions of the ruling class, the increasing number of socially assisted persons, to encourage the weak consciences and wills (in the Nietzschean sense), in a word, depending on the social, accelerate the globalization itself towards a regrettable uniformity.

In turn, the second option would accuse the first of failing in understand the genuine nature of moral consciousness: heterologous consciousness, opposite to the hedonism and relativism of egological consciousness; or that such a conscience, albeit a heterologous, is not based in applying the principles or universal rules, absolutely necessary to build a society based on learning and understanding, such as: the aprioricity of responsibility, naturalization of respect, affirmation of the right to life and freedom of expression, the paradox and relativity of values, however internalized in a single person understood as part of an interconnected whole.

As the progress of liberty must be matched and a natural process of gradual assumption of responsibility for choices made, we believe that the peak of freedom could be a disaster in terms of moral, but also could be an evolution in the learning process social ascent as the phenomenological understanding and awareness of the role that the human being has to play in the world of life and the universe. Therefore, we take an ethics of otherness that exceed assertion logic only selfishness and interesting topics, even if it is justified or motivated in a certain way: rational-cognitive, emotional-affective-volitional attitude etc. Such ethics can not manifest, moreover, only in a place open to intersubjective understanding and respect in its place and role in the dynamics of each society.

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