

## Moral Freedom and Responsibility in the Military Field

Andrei-Marius MATICIUC<sup>1\*</sup>

**Abstract:** *The purpose of the article is to make a comparison between moral freedom and the responsibility of individuals in civilian and military organizations. In the first instance, it presents general considerations regarding the moral freedom and responsibility of individuals in organizations, after which it develops aspects of interest to the moral norm in the military field and the moral freedom of the military. It highlights the process of moral education in military structures together with the specifics of moral education, the principles of moral education, methods of moral education and the specificity of elements of moral education in military structures and recommends desirable solutions for high responsibility among the military.*

**Keywords:** *Moral organization, freedom, responsibility, military organization.*

### 1. Introduction

In the context of the current changes within the military organizations, the moral dimension of the leader's personality has acquired new valences, which places him in the center of the education process, in general, of the moral education process, in particular.

The intention to address this issue started from the idea that the reform of military organizations must take on a global character, thus reaching the sides of the instructive-educational process and, implicitly, of moral education, military structures becoming institutions with not only fighting but also educational values.

I considered it necessary for a certain naturalness of the "thread" of the paper to involve the analysis of two main issues: moral freedom and responsibility. We have addressed the issue of moral freedom and responsibility as it is found in the military. Debating the concepts of "moral freedom" and "responsibility" helped me better understand the role of the

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<sup>1</sup> Valahia University of Targoviste, Romania, maticiuc.andrei@gmail.com

\* Corresponding author.

leader as a moral educator. The foundation on which moral freedom and responsibility are built, respectively the moral norm, presupposes an obligatory starting point when we speak of the moral “formation” of the military.

This moral part must characterize our leaders in particular, because only by acquiring those moral qualities can we further form individuals with a moral personality that can be offered as an example.

## 2. General Considerations on Moral Freedom and Responsibility

*Freedom*, beyond everyday meanings, is a fundamental category of philosophy. It is as old as philosophical reflection, being a permanent companion to it. The issue of freedom is closely linked to "the *issue of man and that of determinism in general, of socialism in particular*" [15]. In order to understand the analyzed concept - that of freedom - it is necessary to briefly review the "*main positions of thought on the issue of freedom*" [2]. In the following I will present some "*defining elements of the main philosophical conceptions regarding freedom*" [2].

A first philosophical concept is *Fatalism* – it denies the capacity of the subjective social factor to intervene in the action of social laws, these manifesting themselves as if people did not exist; fatalism is based on the autonomy of objective law, on the idea of the exteriority of social laws in relation to society and people. The second philosophical concept is *Voluntarism* – it absolutizes the human capacity to act by disregarding objective laws. Volunteerism also gave birth to the theory of free will.

Within these positions of thought there are also certain *dialectical variants* - there is a rich dialectical experience in the history of philosophy (Socrates, Epicurus, Spinoza, Kant, Hegel), which is why I considered it necessary to present some ideas about freedom:

- freedom is the understanding of necessity. Only by identifying subjective reason with substance does man become free. For Spinoza, freedom can also be gained by reason;
- in Hegel's conception (which dialectically develops the great Spinozist thesis) freedom is not defined as an understanding of necessity, but as an understood necessity, which means that necessity is preserved as a necessity of consciousness;
- freedom is closely connected with man, it cannot exist outside it, nor as a part unknown to him;
- the main moments through which freedom is achieved are:

(\*) *the cognitive moment* - the more the man knows the causal chain in function at the given moment, the more freely he can transform this causal chain;

(\*) *decisional moment* - making the decision to engage in action following the comparison and appreciation of all possible options and choosing the optimal one.

Like any freedom, moral freedom relates to a necessity. Necessity represents, in the field of ethics, the set of moral requirements, manifested towards its members.

Freedom and responsibility are ethical-philosophical categories that help to understand the role of the development of society, conscious creation, the ability of people to choose from many possibilities a certain way of action, to opt for a path, to direct certain activities on a certain path willed by themselves, rooting in their own becoming.

**Freedom** consists in the possibility of the individual to choose consciously, from the multiple situations generated by this necessity, the situation that takes the general form of the good-bad alternative. Man has the freedom to choose a certain behavior and attitude towards events, from several possible ones, to take the initiative of certain acts, deeds and actions, to decide, assuming the risks inherent in any activity. Freedom is based on the knowledge of necessity, as the one that defines the boundaries within which the automatic action of man is possible.

**Moral freedom** is constituted as a "*relationship between ethical principles and norms and the freedom of people in the struggle to achieve the ideals they set for themselves*" [9]. This involves a reflection on the reasons for behavior and the reasons for conscious choice, which often have to oppose passions, motives, instincts.

Freedom presupposes the active manifestation on the line of the full realization of the personality of each one in accordance with the general interests of the group in which the individual carries out his activity. This can only be possible through the conscious assimilation of moral norms, through the transformation of moral necessities, expressed by society (the military group) into an inner need. A certain individual feels morally free, when he manifests self-control, can resist temptations, can dominate them, to act in accordance with human reason and morality. But in order to be free, the individual must not hinder the freedom of others (only if "their freedom" is in truth "freedom") so his freedom must find limits in the freedom of all people who live and work in the military organization. , in the refusal to go only on beaten paths, in the constant refusal of military personnel to declare themselves satisfied with the stages reached, in their openness to new ideas and in support of their materialization.

I pointed out earlier a certain state, apparently specific to the military field, that of conformity. On closer inspection it can be seen that there can be no question of conformity in the military field precisely because of the changes it has undergone, the change can not be associated in any way with conformity. In order to better understand we can ask ourselves the following questions. The answer will confirm the above statement:

- how would the new tactical thinking be born, if the military personnel were content to repeat what was written and done before, in the past wars? Yes, if they continued in the same direction, applied the same principles and the same mistakes of the past, they would certainly fail (if the principles, the tactical rules, the actions failed). While an action carried out on the basis of novelty, which appeared after certain conflicts, would have a greater chance of success;
- Do the balance sheets, exercises and tactical applications only have the purpose of practicing certain regulations that have been reached so far, have they set out to develop the actions, to perfect them? Not. The purpose of these assessments, exercises and tactical applications is to verify and improve certain regulations. They are the only methods by which one can observe syncope, mistakes, places where it is necessary to intervene. So, they aim to improve their activities, their evolution;

In the event of a real war situation, will the opponent pose problems according to the regulations, according to what he learned in peacetime?

It has been observed so far that in fulfilling the specific missions of the National Defense System it is encountered in all actions. Therefore, this is where the commander's ability to act in extreme situations comes into play. Responsibility for actions is the defining element for the success of missions. If the master manages to find those probable ways of action of the opponent and at the same time to assume responsibility for the optimal course chosen, he will probably win the case. Usually, in a war situation, the physical and mental training puts more of an imprint on the final result of the mission than the mode of action of the military (according to the regulation or not).

Going through the filter of thought (these obstacles) and reporting on how training is carried out today in the military organization, I noticed how important are the problems raised by the correct understanding of the relationship between necessity and freedom. We come to the conclusion that **true freedom** presupposes the liberation from prejudice and selfishness, from routine, from formalism and narrowness, from those practices that take the subordinate officer away.

Freedom, as a dimension with special moral implications, presupposes a permanent struggle with oneself, overcoming one's own weaknesses, freeing oneself from outdated mentalities, or selfish visions, of distrust and skepticism, in whatever form they appear. A closer look at the above shows that they are easy to find in the personalities of many of our commanders. This does not imply an absence of moral freedom, but a lower degree of moral freedom.

All this is done through a permanent work on one's own person, by imposing a behavior in accordance with the ethical norms of the military organization, by permanent self-control and self-correction. It is not enough to look critically at your work to improve it, you must have the courage and strength to support a personal point of view; to find ways to achieve one transformation or another; to act for it; do not give up easily when you encounter obstacles; to look for the right way to make yourself understood by bosses or subordinates; to persevere because the new must be imposed on the old, because the new needs supporters, because it is a challenge to the old, not just a continuation of it.

The ones analyzed above highlight the fact that all these can be achieved only by assuming responsibility, which are conditioned by the degree of development of the organization. So I will continue to study the issue of liability.

Closely related to the issue of freedom is that of responsibility and accountability. These two categories do not have the same meaning. Responsibility is related to moral norms, respectively it is correlated with moral freedom, while responsibility is related to other norms or normative systems, so we correlate it with other forms of freedom. If we accept the idea that morality can be involved in any type of activity, it is understood that responsibility can also imply responsibility, the inverse relationship not being valid.

**Responsibility** is the internal correlate of freedom, in the sense that when you are responsible, you have the ability to decide between alternatives, between good and evil, you can answer verbally for the decision taken. We can say that this is the answer itself, through the consciously assumed obligations towards a series of granted rights, adequate action in different roles, the prompt response of the requirements deriving from its statutes, adapting an original, creative behavior.

From the inside out, "*responsibility is defined as care, concern, interest in the consequences of one's own actions and in relation to others and the community*" [15]. By **moral responsibility** people recognize themselves as authors of their own acts and are ready to answer for them before the "*inner forum*" (their own conscience) as well as before others. So we can say that the notion of

responsibility has both a legal meaning, understanding the obligation of the individual to answer for his actions in front of people, as well as a moral one that refers to the obligation to answer in front of his own conscience.

Responsibility is closely linked to moral freedom. The higher the degree of freedom of man, the greater his responsibility.

It is therefore free *"who acts out of moral conviction which is already an internal form of moral necessity; responsibility is the indicator of conviction"* [2].

In order for a man to assume moral responsibility, the following conditions must be met: [15]

- to be fully conscious, to discern between good and evil;
- to be free to do so, not to be exerted by any external force, which would prevent him from committing an act according to his will.

In order to achieve the first condition, to discern between good and evil, between what he must do or not do, we can say that the moral conscience also has a great significance in the fight against one's own individual shortcomings. The moral conscience of the individual is in fact an appreciation by him of his behavior and deeds, depending on their character, the feeling of moral satisfaction or even rebukes of conscience. So we can say that this moral conscience represents that understanding of moral responsibility for conduct toward others, toward society.

In order to achieve the second condition, that the individual be free to exercise his responsibility, it is necessary that no external force be exerted on him that would prevent him from committing this fact. If this restraint of fulfillment of a certain fact takes place, for certain reasons not related to the individual, we arrive at a certain hypostasis of the military, namely that of maximum constraint to be unable to choose. When the individual does not follow the moral norms and does not join them, we are dealing with another hypostasis of the military, namely that in which the individual is very well aware of the moral norm. These hypostases present us as non-morally free people. When moral norms are known and the individual identifies with them, even applies them, we can speak of morally free people. If the individual is educated in the spirit of certain moral norms, so much so that these rules become *"an organic part of his spiritual physiognomy"* [9] his moral conscience does not allow him to commit deeds that contradict the moral norm demanded by society. We can find such a behavior only in those soldiers who are part of the last category, namely in those who are morally free.

However, the issue of moral freedom is not only raised at the individual level, it is not just an individual issue. There is a collective freedom, which in relation to the individual is the "previous level", the "achieved" and its genetic

basis. Collective freedom is only possible by putting individual freedom at stake.

### **3. Moral Normalization in the Military Field and the Moral Freedom of the Military**

In the first I presented in more detail the issue of moral freedom and that of responsibility. At the same time, I noticed that responsibility is correlated with moral freedom. The individual is the one to whom responsibility and moral freedom are attributed, but he within an organization must obey certain moral norms, to relate to them. Therefore, I considered necessary a debate on this topic of moral norms and moral freedom.

In military structures there is a tendency to establish a rigorous moral order. The question inevitably arises: *"Is there still room for moral freedom in military structures?"* No, if it's a false order. *"When order is precarious, therefore apparent, it has only a chance to become tyrannical"* [8]. But when the order is not dictatorial, when it is real: *"the real order is so thoroughly articulated that it absorbs in its harmony all the stridencies, integrates everything, balances everything. When order is deeply established, freedom is possible"* [8].

To identify order, the military is given the freedom to hope and the freedom to think: *"The manly audacity of thought and the tonic fuel of hope are the most characteristic signs of human freedom"* [8].

Knowing and understanding necessity is the first step in asserting freedom. Man asserts his freedom by defeating not only in thought, ideally, various natural and social forces that oppose him, but by defeating them in real terms, through efficient and especially responsible practical action.

There is an indestructible organic link between freedom and responsibility, because man can be responsible for his behavior and actions only insofar as they are the result of a free choice, of an informed decision between different responsibilities.

Indeed, there is, as a real fact, the possibility of manifesting moral freedom in the military field, and what it means to be truly free morally is clear either from the definition of moral freedom or from the general analysis of the concept of moral freedom, because such the concept does not change, no matter what field we are talking about. But the problem that arises regarding the military field is that of the awareness by the members of this institution, which is the military structure, of the moral freedom that indisputably exists.

Unfortunately, there are not many who understand moral freedom in its true dimensions and valences, the vast majority of active staff working in this institution, often confusing freedom (moral freedom) with libertinism, which would it must be based on a real order of departure.

Moral freedom must be fully exploited, as it gives the individual the opportunity to move within an institution whose activity is regulated by certain orders and regulations. She is also the one who should govern the individual, the military cadre, at any level of his career, when he should make a decision or take responsibility for such a decision.

This can only be done by raising awareness of moral freedom, which is related to the psycho-moral structure of the individual, the level of training of each, the environment of origin, elements that require constant care, because it is hard to believe that at such an age (that of full maturity) something else can be changed. The school also has an important role in the formation of an individual.

Regarding the second issue, namely that of the ***relationship between law and morality*** as ways of normalizing military activity, ***I*** will continue to debate this issue in more detail, due to the positive answer (which I just argued) to the question "whether there is still room for moral freedom in military structures".

Morality is a social phenomenon and, as such, interacts with other fields (political, religious, etc.), but it "*knows a relative autonomy that inevitably implies a certain isolation*" [14]. Then is the relationship with the others still possible? Indeed, morality is a "*phenomenon of social essence, by its genesis, by its structure, by its historical functions and functioning*" [1].

Unlike the relations of morality with other fields than the legal one, according to some authors the relationship between legal and moral is the closest. It would seem that the lawyer has a minimum of morale. Both are forms of regulation of social relations, through the normative aspect (moral norms, legal norms). Both morality and law presuppose social-moral and legal courts of regulation and social moral and legal institution. And yet "*the two areas differ in:*" [14]

- moral "entered" in society long before the law. The first rules of regulation of social life in ancient human communities were moral in the sense of being the product of the whole community, have won their consensus, and - exercised under moral authority. Only at a time in human history, some moral norms were codified, reinterpreted selected and generalized, making, rule of law. Morality "*appeared when he appeared humanity and people and will last as they take mankind and people*" [1] according to T. Cățineanu.



- law expresses a single will, while ethics is split, pluralistic. It is related to the essence of the law that this is a direct expression of the state will, a will expressed in legal norms and which is the product of the legislator. Morality expresses the freely expressed will of the respective community (professional ethics, etc.)
- legal and moral norms appear and come into force differently. Moral norms are generally formed spontaneously by public opinion, and their application is also ensured by measures of social influence, based exclusively on internal conviction, on conscience. Unlike legal norms, the rules of moral conduct are not established by acts emanating from a state body, nor are they guaranteed by the coercive force of the state, but are formed in the practice of social life, being applied by force. what public opinion exercises. Legal norms have a more precise, concrete formulation, established in certain acts of the state, or approved by the state, while moral norms are not elaborated in a concrete form, they have a more general form, and less synthesized.
- the observance of the moral norms is done by the force of the public opinion, while the observance of the legal norms is done by coercion. Also, the modification of the moral and legal norms is done differently; they follow the specific process of their genesis and in terms of their change. Legal norms change more easily and quickly than moral ones.
- moral misconduct is permanently sanctioned, while violation of legal norms is sometimes sanctioned. The "sanction" in the legal norms is provided in normative acts by the same "legal invoice" and is committed at the moment when you were caught, ie when it was found. Morally, the moral manifestation is the process and product of the process of externalization or objectification of a conscious subject in accordance with the requirements of the norms, process and product appreciated by the public opinion through moral evaluation. As such, only those deeds of the person that have a moral charge become moral, in the sense that it morally affects others as well. Therefore, a deed becomes moral only after a process of moral evaluation, by relating the facts to the requirements of moral norms.
- regarding the moral normalization of the military structures, we can observe that the military considers that the institution of which they are part cannot function without detailed regulations, fact for which a multitude of orders, regulations, dispositions have been implemented. The tendency to regulate everything has changed over time into a work style. For most of us mentally, the prejudice "*to live by the regulation*" was

born, and at the level of the organization it generated a certain rigidity, a conformity to the norm.

At first glance, "the *moral normalization of military life cannot be at least due to*" [14]:

- regulating almost all military relations and activities;
- transformation into regulatory requirements for the conduct of certain aspects which in civil life, are par excellence moral (dignity, honor, sincerity, courage, honor, justice, etc.).

So the norms, moral in the civilian environment, became legal in the military environment, the moral blame became a punishment. By certain regulations it is tried to impose as norms some norms and sanctions. Or since these are mandatory provisions for all soldiers, they can no longer be moral for all. These rules are imposed on the military by order. Moral norms have the value of effective models of interpersonal relationships, which make possible communication, affirmation of all in relation to position and role but also skills, enriching the life of the group with specific personality notes.

Given the relations between the military, we can ask ourselves a question: Who or what makes the relations between the military become, in certain situations, moral? According to G. Stroe, "*relationships between people become moral due to the assessments made by subjects using the tools of morality (categories, values, principles, ideals)*" [12]. So the relations of morality arise only through the mediation of moral conscience. Apart from this, of moral appreciation, the relations between the military, of whatever nature, are indifferent from the point of view of morality.

Therefore, those interpersonal relations that come into contact with the moral valorizing consciousness become moral relations. A legal relationship in the military field, for example, also becomes moral when moral assessments are made on it by those included in this relationship, assessments that take the form of evaluative moral judgments.

In support of what has been said so far, I would like to make an observation: the normative military system is a very rigid one that is already outdated and does not cope with society. The argument can be found in the following:

*"The more a system of norms (or a norm) works and regulates the activity of people on very large spaces, its content targeting large human communities, the more the observance of that system (or norm) diminishes as a normative, coercive force"* [44].

Therefore, we can conclude that the rules are not an impediment to freedom and responsibility, but "*the basic conduct of a functionality with a good synchronization of the elements*" [44]. Just as norms are not an impediment to

freedom and responsibility, neither can moral norms be an impediment to moral freedom and responsibility, but rather the foundation on which they are built.

#### **4. The Process of Moral Education in Military Structures – General Aspects**

The integral and creative formation of the personality is achieved through the components of education, its objectives and content. The main components of education are intellectual, professional, aesthetic, physical education. In addition to these components, other aspects of education also contribute to the formation of personality: religious, civic education, etc.

Moral education represents the objective of philosophical, ethical, pedagogical reflection and is reflected in codes, ideas, theories, conceptions. It is a component of the educational action of personality formation, a psychological structure of the personality. It must act pedagogically, the norms, principles and general and specific moral values in order to form attitudes and feelings, beliefs, habits and moral habits, moral personality traits. In the process of moral education, the content of socially constituted morality must be transmitted as a rule.

Moral education as “*a structural component of education at individual and group level, of community*” [10], aims at two levels of its achievements:

- constituent morality - process by which the morally determined educational action leads to the formation of the moral person;
- constituted morality - the product obtained, the moral person, formed, reaching a certain level of formation resulting from the moral educational action.

The moral order, reflected in customs and traditions, in theological practices and ideas, philosophical, ethical, pedagogical concepts and theories is the persuasive-imperative model of coexistence. Codes and models agree or disagree with our needs and conceptions. We are constrained by public opinion, by the force of customs and traditions: to agree with them. We are approved or disapproved, accepted or rejected, rewarded or sanctioned.

The transposition into practice of the exigencies of the moral order is achieved through the educational action of forming the moral profile in determined social contexts. It acts directly through guidance, requests, supervision, examples, sanctions and indirectly, by creating situations of moral value and involving the individual in these situations. Educational action is

guided by ideas, theories and ideals. The result is the internalized assimilation of morality, the construction of the moral profile as a component of the personality. This result reflects the value of ideas and codes, the efficiency of modeling and influencing, the ability to process and structure original ideas and codes in individual and group consciousness. This result is the object of reflection on the moral educational efficiency; the object of self-reflection in the process of self-analysis, the object of appreciation and social recognition of the moral quality of the individual, of the group, of the community.

Regarding moral education as an internalized acquisition of the individual, it represents an attitudinal component, of communication with peers. Each individual contributes to the creation and maintenance of the moral environment, of the moral order (developed above). condition of good coexistence. The act of communication manifests the concordances or discordances of the conduct with the moral values, with the models. In a highly competent professional environment, interest, dedication, passion, discipline, performance, are beneficial attitudes, communication and appreciation criteria. The moral qualities of competence and moral responsibility, of leadership work are landmarks of social recognition in an organization. A professional success can have a positive moral foundation (perseverance, perseverance, intelligence) or a negative immoral one (lie, fraud, blackmail, intrigue). Socially, both types of success are required. In the first case, professional success gains moral recognition, and in the second case, performance on immoral criteria is rejected.

Moral education as internalized acquisition is also a dimension of inner balance. The realization of moral deeds is one of the sources of experiencing personal satisfaction, self-satisfaction, the feeling of a job well done. In a negative moral sense, betrayal, fraud, revenge can be both sources of experiencing satisfaction (and these are performances) but also sources of experiencing regrets, remorse, disappointment.

## 5. The Specifics of Moral Education

Therefore, what we intend to debate is the *process of moral education*, which considers the process of formation of moral personality without neglecting its connection with the "steps" taken and the levels reached in its establishment. , principles, notions, moral norms and their use in the teacher-student relationship in order to induce in the structure of the educated consciousness the following:

- knowledge, representations, moral judgments that internalized turn into:
- beliefs, feelings, attitudes, aspirations and moral ideals, all useful for the maintenance and functionality of social life.

As a direct action in the development and perfection of the individual's personality, **moral education** plays a determined role because, in close connection with the moral profile of each person, the ideal of life is formed and actively manifested. Closely related to this is the moral profile of the individual, which is the product of moral education and which is part of the overall structure of the personality, which has a distinct profile.

The specificity of moral education can be viewed in two directions, making a connection with those presented above. On the one hand, the specificity of moral education is determined by the moral particularities, as a social phenomenon that gives it its content, and on the other hand by the socio-psychic conditions that are involved in their realization.

From a pedagogical point of view we can emphasize certain elements specific to moral education:

- moral education is a **complex phenomenon**. Its complexity derives from the structure of the moral phenomenon, from the constructive levels of human behavior and from its cooperation with other forms of human action;
- moral education presupposes as its first aspect, **moral information**, but it cannot be limited to that. Moral information must be supplemented with the creation of educational situations for the effective practice of the code of moral requirements;
- moral education cannot be reduced to a transmission-reception relationship. It presupposes the affective experience and/or the adherence to the norm and to the corresponding behavioral model, the complementarity of the social relations in the school with the corresponding ones practiced outside it, the reinforcing intervention of the opinion and the group climate.

Morality is a form of social consciousness that reflects the set of concepts, ideas and principles that guide and regulate people's behavior (conduct) in personal relationships, in the family at work, in society in general. The essence of moral education "*consists in creating an adequate framework for the internalization of the social moral component*" [7], in the structure of the moral personality of the educated, the elaboration and stabilization, on this basis, of his moral profile in accordance with the imperatives of our society.

Starting from the fact that moral education includes a certain content of moral information, organized so as to lead to their fullest possible use in the educational process, we must consider the adoption of a form necessary for the moral experience of young soldiers.

The essential and at the same time decisive element in the realization of moral education is the moral instruction, defined as a "*set of actions directly oriented towards the formation of moral conduct and consciousness*" [11].

**Moral training**, in the instructive-educational process fulfills certain functions:

(a) Acquiring a system of moral knowledge necessary to codify the attitude of the educational subject towards moral facts and manifestations. This function can ensure the assimilation of systematic moral information, even requiring that moral training benefit from an object of study (which could be introduced in the form of a "Manual of moral-civic knowledge");

(b) The acceleration of the processes of internalization and individualization of the moral consciousness and, implicitly, of the moral ideal. Thus, due to the process of internalization, moral values and norms become active elements of the consciousness of the process of internalization, "*moral values and norms become active elements of the consciousness of the personality of the individual or of the collective one; they do not remain only social values and norms, external to the subject, but are assimilated by the moral conscience*" [3]. As an activity of the moral consciousness of the personality, the internalization supposes the reception of the moral information, assimilating and structuring systematically and selectively the values, according to the needs, preferences, vocation and possibilities of fulfillment (morally conscious) of the personality. moral, and the moral obligation comes to be assumed as one's own duty as "my" duty.

(c) Another important function of moral training is the orientation and direction of moral conduct in the direction of transposing into the moral life of social groups the ideal of ethical values and principles systematically acquired in the instructive-educational process;

(d) Moral training ultimately seeks to achieve the fundamental goal of moral education, namely, the formation of moral personality which, as a supreme value, involves mastering the ethical ideal in society, so that it becomes the theoretical guide of all activities of moral facts and manifestations.

In conclusion, the functions of moral instruction act in a unitary way, stimulating the formation of the moral personality. Also, moral training must be studied in close correlation with the factors of moral self-education, which consist in the affirmation of self-awareness and self-knowledge, of the capacity for self-appreciation and control.

Identifying the functions of moral training, delimiting its importance, one last clarification should be made in the educational instructional process. Moral education is effective only insofar as it is based on a rich, balanced, constantly undertaken information, it offers a firm orientation, in the direction of the transformation of the conscience and the moral conduct (first objectives of the moral education).

Thus, through moral education is *made the* transition from theory to practice, from ideal to real, so that values, principles and ethical norms know a high degree of assimilation and internalization in the behavioral structures of the personality. If so far I have shown what is the role and significance of moral education and what are its specific elements, I will continue to present the content of moral education in what is and how to achieve moral education. All this for a clearer drawing and delimitation of education. morals in the education process.

The content of moral education must be structured according to the psychological characteristics of the student and/or students, the psychogenetic moments of personality development. Of great diversity and scope, the content of moral education has as reference points: man, life, work, profession, interpersonal relationships, environment, social institutions, all expressible in behaviors and behaviors based on a moral conscience (about these objectives of moral education I will speak in more detail below). One can thus speak of a morality of work, of the profession, of scientific, artistic creation, an ethic of respect for life, for man, a family, school, professional morality. Moreover, it is increasingly necessary that all activities and all the products of human activities must be "marked" by the imprint of the moral dimension of life.

The content of moral education includes the moral ideal, principles, categories, values, norms and moral feelings, which regulate man's relations with his fellows with society.

**The moral ideal** is considered as an image of perfection from the moral point of view, which includes in the form of a model, the moral quintessence of the human personality. The moral ideal is the source of the most important moral principles and categories, "*it can be compared to a belief that gives finality to actions and convinces that the whole activity is not superfluous*" [13]. The ideal sets the direction of man's perfection, concentrates and projects his aspirations into abstract patterns. In the axiological sense, positive values are dissociated from negative values (or non-values) or immoral categories (against morality): evil, injustice, irresponsibility, lack of dignity.

**Moral principles** represent the general reflection of the requirements of moral conduct, being conceived in the spirit of the moral ideal. These are general coordinates of the ethical conduct and fundamental foundations of a

normative system, indicating also the way in which the moral norms must be understood and applied.

**Moral categories** are the most comprehensive concepts of morality, expressing the content of the theoretical-conceptual level of moral consciousness. Their concrete content is given by moral principles.

**Moral norms**, as well as moral rules, refer to a concrete situation, they being models, prototypes of action that show what must be done for the action, the human deed, to be part of a positive value universe. At the same time, they are expressed through a set of prescriptive sentences in the form of obligations, prohibitions and permissions, regarding moral actions, and represent the main ways of access to values. Therefore, the totality of the norms that regulate the life of a community make up the moral framework of that community.

**Moral values** reflect certain general requirements and demands that are imposed on human behavior by virtue of the human ideal. They designate social goals and preferential human attitudes: responsibility, dignity, equity, freedom, etc. Compared to norms, values have greater stability and durability connecting generations.

Therefore, it is observed that in this process of moral education, convinced of the moral justice of some ideas, perceptions, requirements, principles, moral values, the individual can develop moral feelings, elements of consolidation of beliefs. Feelings are "attitudinal formations" realized "*as an effect of the persistence of emotions, they having consistency, stability, efficiency, orientation, value level*" [1]. Like feelings, feelings usually relate to the self, because manifestations such as altruism, courage, respect, etc., are specific only to him. Without denying the existence of a "learning factor" in moral feelings, I want to point out that they are formed by living. Without the experience of positive emotional feelings and without a "*background of feelings of social value*" [10] individual cannot be formed as a moral personality capable of reacting to the influences of the external world. Moral feelings have a structure and a function of their own, all of which make up moral sensitivity.

In conclusion, the cultural environment in which the individual is born gives him different information from which man acquires a certain individual moral consciousness. All the elements listed above and briefly presented (moral feelings, moral norms, moral values, categories, morals, moral principles) enter into the composition of moral consciousness. So moral education consists in activating the norms of general and specific moral principles and values, in order to form attitudes, feelings, beliefs, behaviors, habits and moral habits, moral personality traits.



## 6. General Objectives of Moral Education

During the presentation of the process of moral education I often referred to the notion of conscience and moral conduct. But what are these notions? What place does it occupy in the process of moral education? Moral education is a component of education through which the formation and development of moral consciousness and conduct, the formation of the moral profile of the personality.

Moral conscience is one of the basic categories of ethics, which designates the feeling of man's moral responsibility for his actions. The formation of moral consciousness involves the achievement of the following particular objectives: the education of attitudes, beliefs and moral feelings.

On the other hand, moral conscience represents the feeling or understanding of man's moral responsibility for his conduct towards others, towards society, the understanding of responsibility towards the fate of other people. Therefore, it is an appreciation by the individual of his behavior and deeds. The consequence of this appreciation is, depending on the character of his deeds, the feeling of moral satisfaction or, on the contrary, the rebukes of conscience.

From the point of view of its origin, the moral consciousness represents a reflection of the past facts, and from the point of view of its purpose and orientation, of the fact that it has a normative character of functional nature. In itself certain elements of anticipation of the relationship. If a man is educated in the spirit of certain moral rules, so that these rules become an organic part of his spiritual physiognomy, his moral conscience does not allow him to commit deeds that contradict the morals demanded by society. The human personality is expressed mainly through behavior.

Moral conduct represents the objectification of the moral conscience in deeds and actions with the value of answers for the concrete situations in which the human person is placed and takes the form of moral habits and habits. Therefore, the formation of moral conduct presupposes the formation of moral habit and the formation of traits of will and character. Skills are automated components of behavior that are formed in response to certain requirements that are repeated relatively identically. Forming behavioral skills in accordance with moral norms is the most important part of moral education.

However, the formation of *moral habits* is just as necessary. Habits are formed like habits after repeating an action, but they imply the need to perform that action under certain conditions. The formation of moral habits

leads further to the formation of traits of will and character. Traits of will like perseverance, self-control, patience, spirit of independence, do not form by themselves, spontaneously, but involve a long collective work.

By character, as an objective of moral education, is meant the consistency of the will, its perseverance, its unity, what man constantly wants, in relation to what he does not want constantly. So we presented the two fundamental components of personality, consciousness and moral conduct independently of each other. But in what relationship is conduct and moral conscience? Is it interconditioned?

The two sides of moral education - ***consciousness and conduct*** - are interconditioned and complement each other, the formation of one being impossible without the other. The elements of moral consciousness guide and stimulate moral conduct, and this, in turn, capitalizes on the elements, integrating them into ordinary habits and traits of will and character.

It is argued that the element that binds the conscience of conduct would be moral belief and as such, advocates a pedagogical approach focused on the formation of notions, beliefs and moral attitudes in relation to moral behavior, losing sight of the fact that moral belief is not the element defining of the human behavior, but the reflection and the moral option through which it is possible to ensure a behavioral consistency, in the relations with the vanity of the lifestyles.

- ***Consciousness*** can be in advance of conduct. Ways of thinking, Aspirations of high moral standing are not objectified in deeds. regret that I missed the chance to express myself;
- ***Behavior*** can be in advance of consciousness. There are situations in which we act unintentionally, out of instinct, out of common sense. We save someone, without assessing the danger to us or the importance of the humanitarian act. We stand in solidarity with our fellow sufferers and help them without calculating whether they are worthwhile or not. There are situations in which we often think morally but act IMMORALLY. We have outbursts of wickedness, revenge, manifestations contrary to the way we think.

If in the above I highlighted moral behavior as being related to the formation of moral beliefs, notions and attitudes - elements that are engaged in the formation of moral consciousness - I will further present a newer and bolder approach that opens more interesting perspectives on the issue. moral education, which argues that the main purpose of moral education is moral behavior. *"This behavior is a set of psychic manifestations with normative-axiological*

content, presenting a diversity of levels of its structure, development and education, as a constituent element of human consciousness" [15] following can be distinguished:

- *perceptual level* - of noticing and understanding the meanings, gestures and behavior options;
- *the imaginary level* - of the moral aspiration with the indicator of denying indifference for certain behavioral traits;
- *motor level* - of moral skills and habits;
- *emotional level* - of moral feelings and beliefs;
- *the attitudinal level* - of the moral position he places in the variety of interpersonal relations;
- *volitional level* - referring to man's capacity for self-control and realization of his moral options;
- *the ideal level* - materialized in judgment and moral discernment, in personal moral reflection and critical spirit on the standards and ways of action of the group to which it belongs as a subject, the inability to analyze, decide and individual moral choice.

These levels of human behavior can be constituted for as many sequential purposes of moral education.

If I went through most of the elements necessary to define and clarify the issue of moral education (and I refer especially to its role, content, elements of specificity, what is moral education, essence, what it entails, how it is achieved, and what is the main purpose of education moral) I think it is necessary to refer to the "target" of this process of moral education, namely - the formation of moral personalities.

It is not possible to form a personality without taking into account the aspect that should dominate our entire soul life: the moral aspect. Until recently, the share of moral education in human formation in the Romanian school was underestimated, the intellectual dimension of the human being in the foreground. It takes a general human effort in the process of moral recovery, to ensure the freedom of each individual, his dignity and ability to create and self-create, to rehabilitate moral education in school.

Among the ways to rehabilitate moral education in the Romanian school are:

- a. the conscious and systematic personal effort of moral self-improvement. It is necessary to understand that everyone should work with themselves morally. Understanding must lead to a long-lasting moral exercise;

- b. increasing the responsibility of the school in the moral education of the young generation. Education must reconsider its content, methodology, educational objectives, receiving moral objectives;
- c. in order to form the moral profile of the young generation, the family should increase its efforts, take its role seriously, because it is mandatory for moral training to start at an early age. Thus, through a differentiated education, the moral profile of the human person will be formed.
- d. a new "*table of values*." A review of the table of *values* is required values, giving moral value a privileged role. Moral values are perfect archetypes, generalized and abstract projections of human needs and aspirations.

## 7. Principles of Moral Education

The principles of moral education are fundamental requirements of the organization, development and evaluation of the moral education process. There are also "generalizations of the practice of guiding and forming moral consciousness and conduct, of creating an environment conducive to moral formation and self-formation."

There are theses that substantiate recommendations, permissions and prohibitions, direct the formation and expression of moral behavior, appreciation and social recognition of moral behavior.

Pedagogy highlights the following *principles of moral education*:

(a) *The principle of combining pedagogical leadership* with independence the agent and subject of moral education. This principle encompasses two essential aspects: on the one hand, the need to substantiate and elaborate a strategy and a plan of moral education at the army level, then operationalized on specific compartments and training activities; on the other hand, the functioning of an autonomy regarding the development of effective moral education.

(b) *The principle of supporting positive personality elements* for removing the negative ones. This principle warns the educator about the need to approach the educated with understanding and confidence, to consider that anyone with positive internal resources, developed, can determine a turning point in his attitude and behavior. The foundation of moral education is the knowledge of the child and the young person in order to detect their abilities, qualities and defects, the way of thinking and living emotionally, the way of motivating their actions, desires and aspirations. The favorable condition for

moral success is optimism. For example, the refusal of the educated person to fulfill his / her school obligations must be treated with patience and discernment. The causes and influencing factors (family, entourage, colleagues) will be known. In order to direct him to fulfill his obligations, it is necessary to act initially on the causes (family, colleagues, entourage). Then we look for points of support in his qualities (intelligence, ambition, desire to compete with others and with himself). By investing him with confidence, stimulating him, encouraging him in attempts at correction, being, in other words, next to him, we have the chance to correct attitudes of refusal and hostility.

(c) ***The principle of combining respect with exigency.*** There are two elements here that are organically linked and that complement each other. Only together can they create the educational premises meant to ensure the initiation of the uninterrupted process of moral improvement. Forming the moral profile is a complex, difficult process and raises many obstacles. The tendency to do the opposite of what is right arouses curiosity, a desire for contradiction. Restrictions on discipline, organization of teaching, work, in general are embarrassing. The crimes committed, the violence, the theft, give satisfaction to the perpetrator. Preventing temptations to do the wrong thing, imposing restrictions, fighting crime, raises many obstacles. Acceptance and internalization of ethical norms and their inclusion in stable behavioral structures is not easy. Recommendations, permissions and prohibitions must be expressed with seriousness and exigency, with realism and firmness, in good faith. The demand must be rational and not absurd, to be expressed calmly and not forcefully. Well-intentioned exigency excludes excesses of malice, revenge, cynicism. In such situations, the educated person defends himself by refusal, hostility, lying, or apparent obedience. Demand must spring from respect, good intentions, and good faith. The educator must believe and want to model the young person, to support her, that is why she must respect him. Indiscreet indulgence, misunderstood kindness, unjustified concessions mark the educator's indifference and are taken by the young man as a weakness. Respect for the young person is expressed in the appropriate way of addressing, in a warm but firm tone, in the ability to take into account age, individual characteristics (level of understanding, feelings), to appreciate qualities, efforts to achieve good deeds, to recognize and reward the merits of positive thinking. Proof of respect for the educated is the requirement. The young man must understand and accept this.

(d) ***The principle of unity, continuity and consequences of influence educational.*** In order to have as many chances of success as possible, moral education must be unitary - the awareness of the fact that each

of its explicit acts must be integrated in the context of the entire educational system of moral formation:

- to be based on the same authentic values, to avoid exaggerations and distortions;
- to act all factors: family, school, media;
- to prevent and exclude the contradictions expressed in the imposition of requirements by educators;
- to follow, in all circumstances, the concordance between word and deed, in a positive sense (intentions, good thoughts - good deeds);

**Continuity** presupposes that each success achieved is the starting point in understanding, mastering and applying in life the other norms of morality. The continuity of the educational process is achieved by maintaining the same educator, for as long as possible to lead the same team, as well as his concern for developing positive traits cultivated by previous educational factors or acting in parallel. Moral education must be carried out at all ages of maximum receptivity, respecting the particularities of age and individuality, it must be considered that it is incomparably easier to build moral skills, beliefs and attitudes, than to correct the wrong ones, the educational intervention actions must follow one another gradually, respecting the age and the levels of intellectual, affective, volitional maturation. Also, the educator must be accustomed to achieve indices of self-control and self-exigency, to build his own system of values, to operate with his own criteria.

**Consistency** implies the active concern of all educators to complete each initial measure, to persist in doing what needs to be done well, not to contradict the positive influences exerted by other educators, to adopt a firm attitude in achieving the common goal. .

In this guiding action, one must yield to the pressure of emotional blackmail. The inconsistency is noticed and speculated as a weakness. Firmness is manifested both in terms of expressing the requirements, requirements, control of their fulfillment, and in their appreciation.

## 8. Methods of Moral Education

In moral education *"the method is a way of conceiving and carrying out the action of influencing, forming, correcting the conscience and moral conduct, it is the way of access to the understanding and acceptance of the moral deed, the way of forming moral attitudes and beliefs"* [6].

In the educational relationship, it is acted through a group of assembled methods, subordinated to the same purposes, through an educational methodology. It acts directly through explanation, conversation, demonstration, etc. or indirectly through intermediaries (colleagues, friends) and by creating a favorable environment for influence. According to the main purpose, the methods of moral education are classified in:

- methods of influencing and training;
- evaluation methods;
- methods of educational therapy.

### **8.1. Methods of Influence and Formation**

They have the role of directing, triggering, stimulating and determining the cognitive assimilation of moral values, the formation and development of attitudes and skills of moral conduct, the motivational affective structuring of the moral personality. I will present in this method the following: persuasion, explanation, demonstration, debate, simulation through play, example and exercise.

(a) **Belief** is the way to determine someone (the educated) to accept an idea, to adopt an attitude. It appeals to the intellect, to the experience of knowledge and to the level of understanding. Emotions and feelings are called to be "morally obligated" to comply with moral requirements. The effectiveness of persuasion depends on the way of addressing, tone, strength of arguments, emotional awareness, stimulation of will. To be convincing the educator must be able to create an ambience of receptivity, to sensitize, to incite, to be himself convinced of what he claims. He acts to structure or restructure, the way of thinking, you feel from a moral point of view.

(b) **The explanation** is how to clarify, clarify and justify what it is unknown or misunderstood. The moral explanation has the purpose of being aware of the requirements of moral conduct, of making them accessible to the level of understanding. The convincing character of the explanation depends on its accessibility, on the calm, firm and encouraging tone of the presentation of the arguments.

(c) **Demonstration** is the way to argue through ideas, examples it proves the rationality of some facts, the opportunity to behave in a given situation. The demonstration is convincing if it is clear, accessible, logical, reaches the intellectual, emotional and volitional springs of the educated.

(d) Ethical **debate** is the way to orient group communication on moral issues, to stimulate the expression of different opinions for the construction of solutions. The atmosphere of trust, optimism, favors the participation and

involvement of those present. When they are not formal, group discussions generate reflections, self-urges.

(e) **The example** is how to provide and analyze types of behaviors, positive or negative. The behavior pattern has suggestive value and invites imitation, arouses respect and admiration. Examples can be used of personalities (historians, scientists, culture), living or close public figures, acquaintances. Personal example invites imitation, arouses respect and admiration, supports the credibility of moral demands, creates moral obligations.

(f) **Exercise** is the guiding model of conscious repetition and systematic actions in order to stabilize them in habits and habits of moral behavior. It represents the way to guide the transposition of the facts of moral conscience into acts of conduct, the transformation of moral actions into catalysts of action. Through exercises, the moral qualities are acquired: diligence, punctuality, conscientiousness, politeness, perseverance, tenacity, etc.

There are a few conditions that must be met:

- repetition to be done constantly in various situations;
- to respect the particularities of age and individuality;
- to guide, control and assess the results.

## 8.2. Evaluation Methods

These have the role of ascertaining, appreciating, diagnosing and predicting the manifestations of moral conduct. Of these, we consider two subcategories:

- *approval methods* (positive stimulation);
- *disapproving methods* (restrictive, negative stimulation). Methods approving: exhortation, praise, highlighting, rewarding - allow the acceptance of facts of conscience and moral conduct, their appreciation, strengthening and reward.

**The exhortation** is "*the way to incite to action by the educator's ability to seek and find the spring, which would trigger the educator's initiative*" [6]. Exhortation expresses the good intention to help and encourage the educated, especially in the phase of forming conduct skills.

**Praise** is "*the verbal expression of the appreciation of moral facts and deeds*" [6]. The praiser transmits a part of his prestige to the praised person and creates to the educated the feeling of security, pride, the increase of the sympathy of the praised group. Used tactfully when and properly, praise does not fuel infatuation, does not create a state of dependence, a state of insufficiency.



Intentional, exaggerated praise is useful to stimulate a shy person, a person who strives to overcome himself, to correct a defect.

**Highlighting the results** represents the public recognition of the moral facts, of the performances acquired in terms of moral conduct. Acknowledgment of the facts is a means of stimulating reinforcement.

**Disapproving** or restrictive **methods** - begging, admonition, blame, punishment - are ways of educational action by which restrictions and prohibitions are imposed, disciplinary violations are condemned, conduct defects are corrected. Summons is the authoritarian way of reminding of obligations and restrictions. She must be firm, calm, without insults. The summons prevents the error from persisting and the administration of the punishment.

A reprimand is the severe rebuke of the individual or group when reprehensible acts are committed. The degree of severity will be related to the gravity and danger of the deed. In order to be effective, it must be firm, based on the required facts, to appeal to the understanding and affection of those at fault.

**Blame** is in charge of misconduct moral disapproval. It accuses the facts and not the person, with maximum objectivity. The charges will be supported by arguments expressed in language decent.

**Punishment** is a sanction administered through restrictions, prohibitions, physical and mental repression. Given the unpleasant effects of sanctions: feelings of embarrassment, guilt, humiliation, physical and mental suffering, discouragement, depression, revenge, the punishment must be administered in such a way as to provide a chance for correction. As far as possible, the administration of the sentence should be prevented, the recommendations, prohibitions and consequences of their violation should be known.

Punishment can have **a constructive effect** if:

- the prohibitions and the consequences of their violation are made known;
- it applies only after proof of the facts;
- apply gradually;
- its application should be an exception and not a rule, in order not to create the state of habit with the punishment;
- the application and bearing of the punishment offers the chance of correction;
- the verdict of the application of the punishment is given by a person with a moral authority;
- exercise caution in listening to apologies for promises;

- the application of the punishment is fair, resentments and revenge are avoided, nervous outbursts;
- caution and tact are shown in punishing a community on the grounds that the perpetrator belongs to that group;

At the beginning of the presentation of the methods of moral education, we say that they are also classified, according to the main purpose, in methods of educational therapy.

**Methods of educational therapy** are ways of intervention to correct behavioral defects and to integrate new acquisitions into stable structures. Methods of counteracting or preventing the stabilization of behavioral defects, corrective methods and reconstructive methods are used.

These methods complement each other. In their use, we must not forget that the subject is an adult, an age at which the tendency towards autonomy, independence, possibly cooperation with the educator becomes dominant. Each method has a meaning, has a structure and certain forms, involves an object, a purpose, a certain way of use, certain conditions to meet.

## **9. The Specificity of the Elements of Moral Education in Military Structures**

Moral education in military structures has a specific character because it cultivates, in addition to general moral norms and values, a specific morality, a set of values and moral norms that derive from the uniqueness of military activity and its traditions. But the moral education of the officer is not a voluntary action, but an obligation. The officer must be "a strongly positive personality attached to military ethics and deontology," a standard of conduct, a modeler of the personality of subordinates.

Without these components acquired in the military school, the officer did not think could complete their "mission" educator. How could he ask for something if e1 itself does not. Most times, in the military, personal example is the impetus What if he is missing? But if he is missing, in this case, I think there would be a rupture in the process of moral education. indoor and manifestations constitutes moral recruit whole process of moral education in the military.

Studying the regulations, orders and provisions, we ask ourselves how it is conceived and how it is carried out because it is not specified as an independent part of the instruction.

Skimming regulations observe a multitude of objectives, obligations as mandatory attempt to regulate this issue of moral education. But do not lose sight of the need for systematic and somewhat autonomous character of such type of education? Moral education has been left on the periphery of educational activities of military structures. It is considered likely that its objectives can be fulfilled itself through implicit and not explicit action, besides a systematic approach on this line.

In some cases some objectives and contents of moral education were grouped into other categories of training that takes place with conscripts' mental preparation for war "or" Culture and Education "We meet such topics as: "Motivation and-motivation in military activity. Strategy of motivation and motivation in the education process", "Knowledge and application of techniques of self-knowledge, self-control, strengthening, relaxation and recovery psychic (Preparation psychic combat), "Courage and bravery soldierly", "patriotism"(Culture and education).

**Moral education** plays an important role in the development of the individual's personality, as in connection with the moral profile of each person the ideal of life and his social commitment is formed and actively manifested. Playing an important (perhaps most important) role in the process of moral education, the officer must be the "*agent of moral change*" when times demand it.

In connection with this first aspect of moral education in military structures (**explicit moral education**), its main shortcoming is the lack of an adequate scientific substantiation, which should highlight at least the following aspects:

- current and desirable moral values specific to the military field;
- the need for moral education in the military structures of different structures, different categories of people;
- the conception, methodology and agents of its development;
- what changes must be produced in the plane of the daily military reality so that the educational approach, explicitly, finds support and reinforcement in the implicit, real approach.

Regarding the second aspect of moral **education - implicit moral education** - I consider it much more important in the military organization because it could have compensated for the need for moral education in the military field, by virtue of an elementary aspect of it.

Closely related to these shortcomings of this field we can observe the following general aspects:

- the weak awareness by a significant part of the military cadres of the role of moral education in general education, of the instructive

- educational process in the military structures. To speak even more of a moral education, "means for many, an obsolete mentality or grasp";
- insufficient theoretical and scientific training as well as diminishing the will to do moral education for many military personnel. In the military organization the idea that the regulation is omnipotent and the head the expression of the supreme judgment was "grounded", there being no room for morality and logic;
  - perpetuation in the form of prejudices and activities of all kinds, of strong values and norms, implemented in the consciousness of certain attitudes and behavioral stereotypes, of a moral tradition;
  - the cultivation, sometimes unconsciously, by the military of moral norms that cultivate a specific type of moral behavior-deviant behavior;
  - it was lost sight of the fact that, in the last resort, the example of the military personnel (the positive one) the way of carrying out the training process constitutes the most powerful means in the formation of the moral personality of the military.

The officer is one who organizes and manages the process of moral education. From this perspective it must know what to do and how to do, organize and lead. It is the only one that can involve knowing the methods that must be implemented directly according to the particular group. He is the "conductor of the whole orchestra," the directing process on track, not forgetting the purpose and desired A1E this process. As said by example its behavior and its jurisdiction, the officer is giving fund moral climate of the subunit.

The education of the traits of will and character, the formation of skills and habits of civilized behavior contribute to the formation of what ethics calls moral conduct. We have seen how the formation of a moral conduct within a social system is reached, but we are concretely interested in the formation of a moral conduct specific to a military organization, a military moral conduct.

What is it and how it manifests military conduct? What are the forms of expression of it? are questions that we will answer in the following lines.

Military structures are a distinct body within the state and the social system. As an indispensable side of the instructive-educational process, however, the moral education of the military is based on a system of specific norms and principles.

They represent the laws that guide, design, organize and carry out actions to form the moral, dignified and civilized profile of young soldiers.

The great principle and foundation of all virtues and values is "the possibility of man to restrain his own desires and to oppose his own impulses" [5] to follow only what the mind tells him is better even when desires would direct him to

other paths. Regarding these impulses that control each of us, I can say that it will never be a good military man who does not control his impulses, who does not know how to resist a pleasure or displeasure that disturbs him at the moment and cannot submit to the reason that he advises him what to do. The officer in charge of the education received by the subordinate should demonstrate his mastery by implementing that scale of values which does not allow him to err in giving free rein to his beginnings. That is why I believe that the temperamental disposition to brake them must be acquired in time.

What happens if the subordinate is humiliated or offended by the superior?

If the individual is overwhelmed and humiliated personality, whether through excessive severity is too low: it loses its vigor and initiative. There are vicious individuals but endowed with spirit and vivacity who correct themselves and can become capable people, and sometimes even notable people, soldiers in whom you can rely.

It is the duty of the educator - the officer - to keep the mind of the individual alert, active and free, but at the same time, it must restrain him from many things to which he tends, and be able to direct him to others that require effort. Regarding the way to succeed in inoculating the individual, about where he should get from a moral point of view, the most appropriate would be the example of a person who corresponds from a moral point of view and who would have something to offer the educated young man. This is more important to encourage or prevent them from imitating that example than any speech they may have given. I believe that by no means will they be able to understand virtues and vices faster than by showing the deeds of other people.

Also, personal example is an important issue in the process of moral education. It will be of no use to the officer to speak to the individual about restraining the beginnings of what is ugly and moral as long as he gives free rein to any of his passions; and in vain he will endeavor to correct or impose something certain, if he will allow himself those moral things for which he is fighting.

There may be cases when a person's behavior contradicts the opinion of the team (neglect in the exercise of duties, hiding shortcomings, violation of the rules of moral conduct). In this case, it is necessary to warn the person concerned about the contradiction that exists between the moral requirements of the organization and its deeds. Thus, one can reach the awakening of consciousness and responsibility by helping the individual to understand his shortcomings, to subject them to self-criticism and to eliminate them.

Referring to what I said above we can see that this phenomenon is very common among officers and NCOs. There are military personnel approving critical gaps in themselves, but avoiding to criticize themselves, turn a blind eye

to the abuses or acts unworthy of their status for fear that taking attitude could suffer. The advice by his critical attitude, the staff can help them out of such situations *Silenziu Stampa* degrading otherwise, denotes cowardice. The team has a moral obligation and can encourage conscientiousness in performing tasks debt.

## 10. Conclusions

As a conclusion to what I have presented as specific to the process of moral education in military structures, I believe that within it, action must be taken in *two directions*:

- *to temper the individual* and teach him to fight against evil, wherever and of whatever nature it may be (lying, selfishness, indiscipline, rudeness);
- *to form habits of conduct at the* same time as explaining the moral norms that underlie moral conduct.

The basic criterion in assessing morality remains the concordance between word and deed, respect for human value and the subordination of other values, moral values.

The article was an attempt to describe the broad process of moral education of young soldiers, placing, at the same time, at the center of this process the one who is responsible for the moral "training" of young people, namely the leader. The officer is the central figure of the military environment, he being the one to whom all eyes are directed, not only of the subordinates, but also of the society, who looks with confidence to the military structures. Therefore, it is essential that among his personal virtues, the most brilliant be the moral ones, for they have more power to subdue subordinates than many others.

Referring to the content of the paper, we can draw some conclusions:

First of all, regarding the issue of moral freedom and responsibility, we can state the following:

- The problem of moral freedom does not arise only at the individual level, it is only a matter of the individual. There is a collective freedom, which, in relation to the individual, is the previous "level achieved". Collective freedom is possible, but only by putting into play individual freedom.
- As it turned out, responsibility is closely linked to freedom. The greater man's freedom, the greater his responsibility. It is free, therefore, who

acts out of moral conviction, which is already the "internal form of moral necessity"; responsibility is the indicator of conviction and, in action, "the optimal coercive correlate of moral freedom."

Secondly, regarding the issue of moral education in the military, it is clear that the way in which the currently unsatisfactory, putting on a weak character. This could be solved by creating moral education as a distinct field of educational process taking place with conscripts, doubled, for example staff officer. As we have seen, educator officer will not be able to successfully carry out the objectives proposed in the process of moral education, than by good theoretical knowledge in an ethical and moral conduct as.

Training officer for moral personality means a process of its integration into the cognitive, emotional and volitional social morals generally specific to the military life in particular. Only when this has been achieved internalization of moral community, we can speak of moral individual, in our case officer as moral being fulfilled. Officer moral personality is not to be only "self", but to be in act, you show that, ultimately, who gives you the status of moral personality are others who judge you morally.

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