

THE EXPANSION OF AESTHATIC VALUES AND THE HUMAN SECURITY

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Abstract

The article "The Expansion of Aesthetic Values and Human Security" is devoted to human security and the role of morality, the role of the expansion of ethical values, which strengthens them. The processes of expansion of the ethical values in social life, in the practical activity of humankind in nature and medicine, are influenced by the expansions of aesthetic values, including the moral and the ethical ones, even on their account. The expansion of aesthetic values is present in the human activity in nature, society, technology and cognition. The expansion of aesthetic values of the human body, which is evident today, firstly leads to the insecurity of human nature, but also to the insecurity of society and the terrestrial nature. Hence, the urgent need for the process of the expansion of aesthetic values of human activity in nature, society, technology, medicine, and cognition and its harmonization with that of the expansion of ethical values. Ethics and aesthetics must not contravene each other.

Keywords: *human security, the expansion of aesthetic values, human nature, age, moral subject, utopia.*

1. INTRODUCTION

Man, from his very origins, looked at the world around him from the perspective of the subject (the beautiful) and the monstrous (the ugly), of good and evil, of truth, of justice and of falsehood, of unrighteousness.

The Good, the Truth and the Sublime, according to Plato, were the supreme ideas in the world of the eidos, drawn by him. The Good has the very synonym of divinity. The essence of the humane seems to be constituted from these three aspects – of the good, the sublime and the truth. Hence the need for balance and harmony in the person who embodies them.

The contemporary society is characterized in its development by multiple tendencies. Two of these appear to be more pronounced – the expansion of aesthetics and of ethics. To the expansion of esthetics all values are subject, including the ethical ones. "It is indicated that the

contemporary society - says OV. Popova, - demonstrates the tendency towards unrestrained aesthetics of the world of values and of ethics as such". The process of ethics expansion, ignoring the urgent necessity in it, remains far behind the aesthetic expansion. What needs to be done to regulate and harmonize these two processes? As excessive aesthetics sticks to nature, man, society, knowledge, and threatens the human security, the same the intensive ethics expansion of human activity in nature, society, technology, knowledge and medicine is necessary to take man and his world out of insecurity. Ethics, ethics expansion are necessary for man as well as aesthetics, the aesthetics expansion, and even to a greater extent.

Will it be possible to balance, to optimize the processes of aesthetics and ethics expansion and the ways and the means to achieve this goal - these are the issues that we will futher refer to.

2. MATERIALS AND METHODS

The analysis of the current situation, of the tendencies of the social evolution and of the human practice indicate the presence of the processes of aesthetics and ethics expansion of the objective and subjective world, the unevenness of the achievement of these processes. Thus, the reality and the processes taking place in it have served as research materials.

The general methods of analysis and synthesis, of generalization and abstraction, of comparison and extrapolation have been applied in the research

3. RESULTS AND DISCUSSION

Man has created the culture, and, in its turn, it educates or creates the human personality.

Through this, in essence, man differs from the animal. It reflects the world around and through beauty, also transforming it according to the laws of the sublime.

Does the sense of beauty belong only to man or to the animal world too? Why do the males in this world, as a rule, are, in the opinion of man, more vigorous and even more handsome than the females they have to seduce? Do females "understand beauty?"

Flowers that need to be pollinated attract the insects with their expressive colors. Is proper to insects, plants the feeling of beauty? Of course not. The evolutionary theory explains all this quite convincingly. Some scholars, however, reject this theory because it does not answer many questions. But until now there has been no other rational, scientific theory that could substitute it.

3.1. THE AESTHETICS OF NATURE

The man does not differ from the animal only in the way that he perceives the world consciously through beauty, but he also transforms it according to its laws. Here we can talk about the aesthetics expansion, first of all, of nature, of the environment by man. He is no longer content with what is given as nature, but through his activity he tends to transform it, to make it more fruitful or fruitful, more beautiful, be it its fruits, vegetables, animals, etc. in the beginning through selection and then through various cross breeds, grafts, chemical processes. Nowadays, through genetic alteration, plants, animals and micro-organisms are obtained with an unprecedented efficiency in nature.

Chemistry and environmental changes as well as the transfer of plants and animals to other areas have not always only had positive effects. On the contrary, this given the use of herbicides. It is not clear what will come out of genetically modified plants and products used for food.

Man changes nature not only for economic objectives, what is obvious, but also for aesthetic needs. The grove is turned into a park, which is more beautiful, the rivers are dammed up to be turned into power stations to make them proper for sailing and more aesthetic. Land plots give way to paved cities with means of transport built

today and according to the industrial or technical aesthetics, so, built according to the rules of aesthetics or beauty. Not only simple technical mechanisms are subject to the over aesthetic expansion, but also the most complex ones, such as robots, or the technical means that give us access to the virtual world, the tools used in medicine, etc.

The fruits and even human-cultured animals are not only more productive than natural ones, but even more attractive. This aesthetics expansion, however, often comes in contradiction and even conflicts with the human health and the natural diversity. What is beautiful is not always healthy, and this beauty is obtained through chemical substances which are harmful to life and man included. The aesthetics comes here in contradiction with the morale, with the ethics.

3.2. THE AESTHETICS OF SOCIETY

The human society taken as a whole and in parts is subjected to aesthetic expansion.

The separation of powers in the state is not only useful to man, but also harmonious and therefore aesthetic. The human society is divided into states, state unions. There is also a number of international organizations, which can be considered not only in terms of utility, but also through beauty. The essence, in the above-mentioned ones, does not contradict morality, the ethics. But what if we talk about various conflicts, wars? We can say that they are in most cases non-moral and I think they are unaesthetic.

The social utopias have been thought of as equitable societies, so to say, moral, as harmonious societies, and therefore aesthetic. "The implicit understanding of the concept of utopia," says Ungheanu, "is reflected in the term utopian, in the sense of an unreal, an impossible dream to be achieved, to something completely foreign to reality, to an impossible ideal to be transposed into life. There is also the idea of norm involved, the idea that utopia refers to something good, worthy of achievement ... a meaning that coexists with the unreal, so coexisting with a slightly pejorative sense" (UNGHEANU, 2016).

The communist society was for some aesthetic, beautiful and moral, a theoretical utopia that materialized often becoming in practice

absolutely non-moral and unesthetic. The aesthetics expansion, as a dominant tendency of contemporary society, is also a matter of political relations. Political parties, especially during the electoral periods, compete in creating attractive programs for improving and perfecting all social fields and practices, the human rights, including the children and women. Through beautiful rhetoric and impossible to carry out promises, people are manipulated and lied to by politicians, parties, and small parties, to be substantially voted, to come into power. In their speech, the politicians promise the sea with salt. But when they are in power, they are looking about "their own affairs" and solving the problems of their personal interest, forgetting those of the people which they promised in their electoral programs. The main thing is to say everything nicely and convincingly, then later, in fact, resorting to hypocrisy and deceit, to lies "just as beautiful" to prove themselves of what they promised but did not carry out. Because of these facts, politics is considered, by most simple people, to be absolutely non-moral, as something dirty and false.

Could the parties, the politicians "set to rights this situation", change this view into a positive one? Yes, they could. For this, however, morality, the ethics should triumph. The aesthetics expansion should be accompanied by the ethics expansion, to go hand in hand. Sometimes, partially, it seems that they are being done. But in the whole of human society, in practice, they seem to be an unrealistic utopia.

3.3 THE AESTHETICS OF HUMAN BEING

The man in the ancient world was regarded as a copy, a repetition of the cosmos - a microcosm, a harmony between body and soul, in a beautiful and healthy body a soul to measure.

Christianity in the Middle Ages radically changes this attitude. Not looking at the biblical account that "man was created by God in his image and likeness", more precisely "God made man in his image: the male and the female side made him" (Genesis, I: 27) (MIHAI, 2016), his body value is reduced to the maximum. The human body, according to Christianity, is

appreciated as the source of sin, and it must be held in asceticism as non-value, opposed to the eternal soul as supreme value. It is in Christianity that there takes place the rupture between body and soul, the material and the spiritual. The true values are the soul, the spiritual, and not the body, the material. The woman, the female body, is rated inferior to the male and his body. Eve was tempted by evil in the form of a snake, and she made Adam taste him too from the tree of knowledge. Thus man was driven out of heaven and condemned to the hard life of the earth. The biblical myth about Adam and Eve was probably made up by a man and not a woman. The Old Testament is a fully Hebrew creation, while the New Testament is based on the humanist philosophy of the ancient Greeks. This philosophy, if we remember Plato, talks peacefully about homosexuality, pedophilia and lesbianism, which is absolutely excluded from Christianity. Man, in this philosophy, as I have already mentioned, is a cosmos (ordered chaos) in miniature, a microcosm. Hence explaining the cause of partial rehabilitation, in Christianity, of the woman through the role of Mary - Mother of Jesus.

The woman is detested in some universal religions, including in Christianity. However, in Christianity, she is not as detested as she is in Judaism and Islam. The faithful Jew every morning praying is saying "thank God you did not make a woman".

The Muslim woman has virtually no right with the man, who is allowed to be married to four wives and even to have a whole harem of slaves. Paranjaua is a tribute of almost all Muslim women.

The Christian girls, when they are baptized, unlike the boys, are not walked in the altar, and being mature can not profess the priesthood. She must fear the man and obey to him. Real life introduces, of course, its corrections and the Christian woman, practically is almost equal in rights to the man.

It is necessary to retell the rupture produced in Christianity between the body and the soul, between the material and the spiritual, the diminishing of the value of the human body in favor of the spirit, the consciousness, the inner world to the outer one of man. The image of the

human body will always be shaped by overcoming the natural and subjecting the supernatural demand. Contemporary culture and civilization often does the opposite. The exaltation of bodily values takes place at the expense of spiritual ones and, above all, of the moral values. "Aesthetics as a sphere of expressiveness of the play," says O.V. Popova, "submits its ethics as a sphere of needs and behaviors. Aesthetics expansion becomes a widespread practice everywhere, determining the lifestyle of the contemporary individual and shaping one's own self-understanding and even of one's ethics". "The moral demands," she says continues, "furthered by the individual to himself and his entourage, are aesthetically colored, and morality is more and more often perceived not as a complex of rules, which helps to preserve and reproduce the Wholeness (Society), but as a complex of techniques, which ensures the happiness of the individual himself, who sees in life an end in itself, and in his person - the object of aesthetic care".

This tendency was reported by M. Fouco, J. Bodriar, B. Hubner et al. especially by the representatives of the feminist trends who, according to the same Popova, are trying to show the process of building social morality based on linguistic and social-political games with the corporal category. According to them, the subject-woman must be freed from the physical roles, which impose on the woman the image of mother, housewife, beautiful woman, aesthetic object, that catch the man's eyes (the boundary of ethics and aesthetics in the life of the woman statistically approached, often coincided and could not be represented without one another).

As mentioned in the 90's of the last century, by the former Soviet sociologist ISCon "man relives and realizes his body as a dwelling" and boundary of the "I" and another as an expressive beginning of self-expression" (KOH,1990). The human body can be regarded as a biological object, and simultaneously as a means of self-expression, an aesthetic phenomenon that represents the human "I". The emphasis today falls on the human body as a means of expressiveness. The aesthetic offensive is present, it is present. Changing the human body, its aesthetics often no longer takes into account the

biological laws, to which the human organism is subjected, as a component of life. Ignoring the biological laws, the natural laws, threatens man's security as a species and not just an individual.

Nowadays the humans are subject to genetic modification, not only the animals and plants. We can "order" children with the features we want: the color of the eyes, skin, hair and even gender, male or female. The human body is no longer common or natural given. It is a socio-cultural, given, technologically destined to be beautiful, which means it is given to the ruthless beauty industry: aesthetic surgery methods, exhausting strength training, strict diets, hormonal therapy, genetic doping.

The expansion of the human body's aesthetics is just as proper in our time as that of technology expansion. As reported by O.V. Popova: the integration the aesthetics expansion trends (the building of own individuality as an aesthetic phenomenon) and technology, incorporating technologies into everyday life and their wide use, especially for exterior modeling, causes a convergent anthropological effect - the change to non-recognition of the human body, the racial and gender-related temporal traits that are already indistinguishable at the same time as the perception and manifestation of the infinite personal identity and the absolute morphological liberty.

The beauty industry dictates certain typical beauty models. Whether it is about big, fleshy lips, slender silhouettes, a certain shape of the nose, of the bust or the taz, of a certain type, of one or another star in the world of art or of the dais. Thus, the body unity to aimed turns into a patterns of images, of conveyance, and often the aesthetic is transformed into unesthetic. The rush after beauty, after aesthetics often leads to non-morality, especially on behalf of the plastic doctors. They are not always ready to reject money offers from customers to whom certain surgeries are contraindicated. Money does not smell, but at stake are the humanity and the conscientiousness, the torments and possible subsequent sufferings of the patients in case of fiasco of the actions taken by the plastic physicians.

The concept of plastic surgery, according to OV Popova, to a great extent correlates with

curative practices by excellence, when it is not so much about the improvement of the body, but the creation of the masking effect in patients whose exterior is mutilated from a cause or other. Thus, in the case of plastic surgery, it is about a compensatory mixture, linked to the deformation of the exterior as a result of catastrophes, traumas.

Cosmetic surgery is a subdivision of plastic surgery, and aesthetic surgery is often seen as part of it, along with reconstructive surgery, which is responsible for improving the exterior of the human being, to reach the beauty canon. Thus, aesthetic surgery in some cases corrects the visible defects of the exterior, and in others it is used to perfect the body already beautiful. This ambiguity of goals is reflected in the practice of using aesthetic surgery. Considering the ambiguity of concepts and the need for payments, public opinion raises the question of the purpose of the medical blend. Is it therapeutical, reconstructive, or it is about perfecting the body already perfect. As a rule, society is ready to financially support the first goal and not the last one. He who wishes to perfect the perfect, or normal, must pay alone.

Who addresses more often to cosmetologist surgeons, women or men, young people or the elderly? Is it age or gender important or none? It is in this context that both the moral or ethical issues arise.

3.4. MORALITY AND ETHICS EXPANSION OF VALUES

Morality is a social phenomenon, real, so human too. It prescribes in a culture or another, a certain way or type of behavior. Moral rules are national or ethnic, but also general human. But as long as they do not differ from one another, they have common traits, even if they are of different ethnicity or race. Likewise, morals also have common rules, such as the general human ones.

Science, the theory of morality is the ethics that Aristotle marked as practical philosophy, but it belongs to human behavior. The ethics formulates and substantiates the principles and rules, moral norms, demonstrating the moral priority of others, its historical, ethnic, religious differences, etc. If morality, man's morality

appears in embryo in the earliest ages of human evolution, the ethics as a theory of morality appears at the same time with philosophy and belongs to civilization, the appearance of writing, urbanism, of the state with its layouts and institutions distinct from the traditional society.

"Morality,- according to D. Silaghi,- represents in itself the central problem of life, and man can find certainties in connection with his fundamental moral characteristics and his moral existence only through experience with others in unity with others through communion and communicating with others. But when communion and communication with others is projected on the background of an ignorant, selfish, indifferent and antagonistic consciousness, immorality emerges in all its aspects (even as a non-morality constituted on the moral will) (SILAGHI,2016). The author correctly states that morality is the central problem of human life and that it is social in the first place. Immorality up to non-morality is proper only to the human person, in the second place. But the human society could not exist without morality, beyond morality. Hence the danger for the contemporary man, who moves away from morality, when he states that it is possible for the human intellect to be transferred to the machine. Robots being immoral, would not be able to create a society be it of robots. The same is true with the absolutisation of aesthetics expansion towards and on the account of ethics expansion. Today as we never before we need an ethical force that would balance the role of expansionist aesthetics.

Diana Silaghi uses the terms of amoral and immoral. The explanatory dictionaries say that immoral is contrary to morality, has no moral principle, violates moral principles. Amoral does not have the notion of morality, it is indifferent to morality.

I totally agree with D. Silaghi when she demonstrates that morality has a social collectivist character; that morality is contrary to nature, contrary to instinctual manifestations, which oppose the exigencies of moral norms; that moral life implies the stylization of ordinary life, and this stylization can only happen only as a result of the act of learning through education (SILAGHI, 2016).

I also agree with the assertions that the human individual acquires the characteristic of the moral subject precisely through the relation to the others, to the collectivity and at the same time falls within the area of possibilities, of the choices, of his freedom, freedom that allows the conscious control of his destiny to design his fate in a horizon of expectation. Only in this horizon can the moral issue be established.

In the determined order there are outlined the moral consciousness, the categories of moral feeling (the meaning of life, freedom, happiness, etc.), the categories of moral appreciation (moral virtues, dignity, honor, modesty etc.) and the categories of moral normativity (duty, responsibility etc) as well as the system of will and that of moral values" (SILAGHI, 2016).

Definitely, however, I disagree with the claims that morality is an a priori and certain phenomenon, a present act of the human being, so we can speak of an absolute phenomenon of morality that is present from the moment we are born onwards in all the stages of life we cross. The basis of the reflection of ethics, of morality, consists in the fact of recognizing, accepting and respecting the difference (of the other) (SILAGHI, 2016).

Like all the other human qualities and capacities, morality is not given to him by birth. It is appropriated during the process of life in society, of communication and education. The child at birth is prone to become a man, but without communication, social life, culture and education he does not become man. He remains an animal with a human appearance. So does morality. If we consider not the man but the individual, then we can speak of a priori, but the individual acquires the entire human culture, including morality, not from his own experience but from society. If morality were given at birth, it would be inherent in all individuals and throughout their lives, which is not in reality. The author, through these phrases, contradicts herself. It must be made clear when we speak about the generic man and when about the individual human being. The generic man, or society can not exist without morality, while the individual human being may. But is he really a man in this case?

3.5 THE UNITY OF AESTHETICS WITH THAT OF ETHICS

The contemporary society, the human individual, need not only aesthetics but also ethics. As I have already mentioned, the latter to an even greater extent. Things may even have to be reversed: not aesthetics expansion on the account of ethics expansion, but ethics expansion on the account of aesthetics expansion for a certain period of time, not forever.

Is it moral that man be handsome even when he is old? The answer can only be affirmative. Only that it should be specified at what price. If the elderly parent spends his pension on his own beauty, famishing his grandchildren, is this moral? It is necessary is to find a balance. The old man has to have his teeth done, which are not only for beauty, but they also perform certain functions.

All entrepreneurs, managers in order for their business to grow need profit. With what price and to what extent will they have it? It depends on their morality. All areas of social life require human resources with a high level of morality. Hence the importance of professional ethics that today is taught in all professional and higher education institutions. Ethics is needed even in business where there is profit. As Steven Domenic Georgescu mentions, the management must be under the auspices of morality. In the case of managers and executive directors, he says, ethics has a dual relevance: it works as a tool that limits their freedom of action to make them responsible at the social level. At the same time, however, ethics has a generative aspect: it recommends actions and methods that are both good and ethical and also economically profitable. It is of greater importance what managers should do, not what they should not do (GEORGESCU, 2016).

"We believe, says Georgescu, that the manager's best friend is the moralist with such ethics in business" (GEORGESCU, 2016). The ethics of human practice, as we see, is necessary in this field too and it is present here.

Ethics is also necessary in the sphere or field of age. "Today in most developed countries," says V.G. Fedotova and N.N. Fedotova, -it is proclaimed the idea of equality of age cohorts that require the esteem and the methods of

material and psychological expression for all, including children, young people and the elderly. They are granted extra rights and social guarantees in health care, education, material insurance with social policy, including the requirements to exclude discrimination of age groups taken separately”.

How are the elders in Moldova treated today? Most of them have pensions that can not ensure their minimum standard of living. And how do they live, how do they manage? Some suffer from chronic undernourishment; others are helped by relatives working abroad, and some begging. Is the ruling political class, which lives immeasurably better than the people mentioned above and demagogically affirms that they works in the interest of all the people, moral?

The need for forceful ethics also arises in the field of election policy and practice when it comes to the role of elders and young people in these processes. Studies have shown that the elders with their vote have achieved Britain's break out of the European Union against the will of the young. The referendum has revealed a profound gap between generations. 73% of referendum participants aged 18-24 voted to remain in the EU and only 40% did the same thing among the 65-year-old participants. Permanent youth becomes part of the population in decline. The votes of the young, who constitute the minority because of low numbers and low activity in the process of political affairs, were not decisive in the UK.

In twenty years time, half of the voting people will be older than 60 years. This tendency is for most of Europe's countries. When an increasing number of people with voting rights becomes older, society's priorities are changing. The interests of the elderly are carried out in a larger volume, and this occurs not only because the young and the elderly resemble in as far as the vulnerability of the society groups co-interested in its help.

The same thing happens to us in Moldova. Fewer young people remain in the country, and the number of pensioners is rising more and more. Today, the percentage is 1 retired person

to 0.8 workers. If governments do not take this into account this situation, there will necessarily take place a demographic collapse.

What is to be done in this case? Can it be solved? Maybe and I think that the ethics of consciousness of society and of the individual conscience is the right way to that. “It is necessary and it can be achieved, says V.G. Fedotova and N.N.Fedotova, the harmonious division of the roles of the young and the elders for the exchange of experience and the facilitation of the interactions processes of the generations, the social does not at all reject the individuals, but it is achieved through them, as they live in it. This premise of the radical society excludes the domination of young people as well as of elderly people”.

4. CONCLUSIONS

The absolutism of the aesthetics, of the aesthetics expansion of the human being, of society and nature values that is currently taking place threatens human security.

Aesthetics expansion as a process and result torn off of Ethics is manifested in all areas of reality, but especially in the body or nature of man. The aesthetic torn off Ethics leads to human, nature and society insecurity.

The ethics, the ethics expansion are strictly necessary in the work of man in nature, society, medicine to counterbalance the aesthetics. Only the harmonization of the aesthetic and ethics processes leads to security, both are necessary for man and must not contravene each other.

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