

Editorial

Ioan-Gheorghe Rotaru

Associate Professor PhD.Dr.Habil

'Timotheus' Brethren Theological Institute of Bucharest

dr_ionicarotaru@yahoo.com

The society in which we live and do our work is the result of the conscious and deliberate behavior of those who compose it. In view of this approach, this does not mean that the individuals who compose it have signed contracts, conventions, agreements, by virtue of which they founded the human society. Social cooperation is nothing more than the fruit of some actions that reproduce it over and over, every day, seeking nothing else but the cooperation and help of others to achieve certain specific results. In other words, society is nothing but the ensemble of complex mutual relations created by such concerted actions. Society exchanges relationships in the sense that it prioritizes collaboration instead of the isolated existence of the individuals that compose it. At the same time, society is also a division and combination of work in different ways. The individual, the person, lives and acts in society, which is nothing but the association of individuals for joint activities or cooperation in various social projects. Thus, society will always find itself in the actions of individuals, making it a mistake to seek it out of the action of the individuals that compose it (Ludwig von Mises 1998, 143).

There is always the question of the subordination of goals in the sense that if society or individual should be considered the ultimate goal, and so whether the interests of society must be subordinated to the interests of individuals, or whether the interests of individuals must be subordinated to society. We mention the fact that action is always an action made by individual persons, and the social or societal element is ultimately nothing else but a certain orientation of the actions of the individual persons. In society, the goal is useless unless

when it is applied to actions carried out by social individuals. Taking into account these considerations, as well as the theology and the metaphysics of history, just as the purposes of the other parts of the great universe created are discussed, the purposes of society can also be subjected to the debates of any kind, along with the plans God has and pursues so they can be achieved with respect to human society. Within a society, due to the social, cultural or other interactions of its members, feelings of sympathy and friendship can emerge as well as a sense of common belonging. Such feelings, considered by Ludwig von Mises, are the sources of the most beautiful and sublime experiences of man, being considered the most precious ornament of life that raises man to the height of truly human existence (Ludwig von Mises 1998, 143-144).

Regarding the peculiarity of the necessities, Hegel said, universality is the first to emerge in the fact that the intellect establishes certain distinctions between them, multiplying them indefinitely, both themselves and the means to satisfy those distinctions, also making some and others, more and more abstract. From this point of view, Hegel said, learning about the specific state of abstraction in its way of enjoying work, activities, experiences, knowledge, science, and our conduct is generally the formal culture in this sphere (Hegel 1966, 336-337).

References

- Hegel, Georg Wilhelm Friedrich. 1966. *Enciclopedia științelor filosofice (Encyclopedia of Philosophical Sciences)*, partea a III-a, Constantin Floru (trad.), Bucharest: Editura Academiei R.S.R.
- Ludwig von Mises. 1998. *Human Action. A Treatise on Economics*, The scholar's edition, Auburn, Alabama: The Ludwig von Mises Institute. https://mises-media.s3.amazonaws.com/Human%20Action_3.pdf, accessed 30.05.2018.