

# Editorial

## Ethics: an articulate discourse at present?

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Presenting the ethics' theoretical framework into the perceptions of our lives today becomes a praiseworthy and hard task at the same time, due to the lack of use, comprehension or virtualization that the different opinions have come up with to such scaffolding.

As we already know the discourse that has been used by the philosophers to account for each phenomenon in the universe, it is a language that was addressed to specialists or real philosophers for a long time. A language that has turned into complex and little comprehensible or dropped in for a common man's understanding.

The right to the comprehension is an exclusive right to all the humankind and the philosophy has not paid attention to it from its language or dialogue viewpoint. Similarly, the ethical discourse has become an error case, in other words, it has made use of a language which refers to irrelevant issues to anybody and much less to the ordinary man.

Fortunately, for the implied individuals and benefiting the same ethical discourse, this situation has been changing gradually, since the language's esoteric language has modified the direction of its human behavior interpretation. It has turned into a incomprehensible and rhetoric language to a more pragmatic and grounded one. It has evolved for the same ethics' sake.

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Nowadays the whole world alongside its inhabitants and rulers are concerned with behaviors and actions that are not the most advisable nor the best models for anybody. It seems that nobody is interested in assuming an existence influenced by the good customs and the right conduct. There are not very civilian nor decent attitudes among their peers to be followed in all the fields. The common citizens take up misbehaviors, irresponsible attitudes and very little civilian actions, falling into the last resort having a disobedience to the rule and law, committing horrible and punishable crimes.

The governors perform their functions inappropriately by doing the opposite things, which they were named or chosen for; as a result, they show a bad example for the people who voted for them, and driving the countries into failed and catastrophic conditions, which are weakening their governments turning into dictatorships, monarchies, autocracies and tyranny, among other discomforts linked to the democracy.

Which are the ones to watch out and be careful to protect the quietness, the order, the harmony and the respect of the civilian regulations that rely on the same dishonest and antithetic behaviors coming from the criminal or lawbreaker. The public worker forgets about the function he/she was hired for, thus he/she abuses or makes a bad use of the role he/she was assigned for. Who is called to guide the individuals' religious and spiritual plans, instead he/she commits pederasty or pedophilia, misleading the religious mission which he/she was meant to be and was formed.

Nowadays the citizens who belong to governmental institutions from Colombia and worldwide have committed all kind of censurable and embarrassing attitudes causing disappointment and a disgusting whiff until the height of reaching the unscrupulous corruption at a great number of state instances. However, all these situations happen in all the nations where the least unexpected areas, the little unethical practices have influenced the culture, the arts, the sports, as well as the music, to cite some examples.

At such anomaly on human behaviors, it is relevant to ask What can the discourse on ethics and its experts say about it?

The human being is a complex and unpredictable creature, which cannot be classified in a standard pattern due to the same condition, therefore, it requires to be taught and guided under the right, honest, and clear regulations that explain it well, that is, within ethical and moral codes which allow it to walk through the good path for the individual and collective wellbeing. Such a task must respond to a good education and ethic formation, starting from the different discourses about itself, from the interdisciplinary discourses which let the ethical discourse mainstream it; therefore:

Encouraged by interpellations without bases, the ethics has arisen to the street and it has addressed to a job side by side with doctors, economists, politicians and journalists. What one another long from this disciplinary work is finding specific solutions to the defined troubles: provide precise elements to the ethics' abstract principles. And this arrival to the daily life, taking the risky actions, is shaping in that ensemble "the applied ethics" that make its most promising part: bioethics, the ethics on formation, economics and the company or business, the eco-ethics, the ethics on science, technology, genetics and the professions as well (Cortina, 1996:51).

Apart from the previous edges derived from the ethic discourse, we can add other ethics, for example an ethic to the discourse, a meta-ethics or epistemological reflection of itself, as well as an ethic on the contemporaneity or post-ethic, this latter is pulled by the narcissist individualism and the consumerist erotism.

Almost everybody knows that all the human actions are based on their feelings and emotions, some conscious and others unconscious, these ones are more common in general. This issue leads to understand that the human being must learn to moderate these feelings and passions looking forward assuming behaviors that can benefit everybody, the society need fair, honest, transparent and ethical men and women, who from their way of thinking and acting help build better worlds.

As Spinoza said: "nobody, in fact, has determined what can the body do, so far" (2009:128-129). It is vital that humans can understand that our own experience has not been able to teach us where our boundaries are or where our conducts can lead our body. That's why we behave under a little or non-rational instinct, rather unconscious, which measures all the advantageous or disadvantageous scopes produced by our own actions. Based on these regards, it has been necessary to set up some kinds or moral and ethical codes and rules, which are given from the inner home of the academic institutions, which are part of the state and social ideology. For this reason, is that:

The periodical publications are increasing greatly, as well as the foundations, institutions, chairs and congresses addressed exclusively to each of these ethics, both in the United States and in Latin America and Europe. The banks and the enterprises are exhibiting their ethical codes, the journalists are writing up others, the scientists are sailing ethical commitments, and the hospitals are telling, by the law, at least with an ethical committee on Clinic Research, if not, an advisory ethical committee. The congresses and scientific investigations are forced to devote a chapter to ethics, to the point that the European Community does not subsidize investigations that have not been approved by an ethical committee (Cortina, 2009: 51-52).

Likewise the Spanish academic Adela Cortina, we account for it when we belong to the institutions, especially to the formative-academic ones in which they exist by default, it must exist the ethical committees and chairs, which guide the horizon of the human actions through the straight and virtuous paths in favor of the best societies, reducing the malaise of the culture, such as the bad political practices –politicking and corruption-, the shameful performance of many citizens inside their daily labors, and in general the violent actions of a myriad of citizens

that belong to the social mix, for instance the public workers, members of the clergy, employers, employees, workers of the health sector, journalists or people in charge of informing the country, those who belong to the army, people who act out of the law and having guns out of law, among other unions.

What it was mentioned previously makes us place before a challenge or a necessity: the reivindication of the ethics as a discourse and discipline for the teaching and as a human practice. The world and the country need ethical citizens, whose actions are guided by the intelligent discourse of the ethics.

Then it is curcial to wonder, what to do before such moral decomposition and unstable and unethical conducts? The answer is simple, retake the moral and ethical orientations. Inside the homes, the moral should come back to be taught by following the guidelines that make the citizens fasten and feeding it starting from the different theories or conceptions on ethics, which must be taken up with clarity and appropriateness from the schools and the different teaching and formation institutions.

While the home sets up the moral on the ethics looking for its own reinforcement coming from the reading, analysis, teaching, comprehension and pactice of the different discourses that make the different applied ethics to the professions.

The experts and defenders of the ethical dilscourse are called to unveil it from the shelves, where lie the most beautiful and illustrious classical and contemporary treaties “it is certain that the ethics is not anymore an ‘ethics for walking around the classroom’, but ‘walking around the street’, with the commitment and risk to make mistakes! (Cortina, 1996:52).

Before this premise, it is relevant to finalize by saying that the ethics is covered of an expression as a question consisting in asserting that it requires of reflections that lead to suggest and argue What will be the ethics’ future or destiny in these postmodern times of the societies dealing with knowledge, information and the narcissist-consumerist hedonism? The ethical discipline must come out from the philosophical texts to make everybody walk around all the narrow and hard places of the city and the society.

Any citizen will wonder if the ethics will be essential in a near future, if it will be worthy, if it will be necessary to follow the guidelines of an ethics applied to each of the human actions. Regarding these queries we will have to consider that: “the most drastic difficulty that any researcher of the ethics may find is precisely making sure that there will be a certain future for the ethics” (Savater, 1988:296).

Finally, the ethics discourse is called not to be a dead, static and frigid discourse, but a practical and experiential one, which entails from the subjective to the intersubjective, that is, from the individual to the social, since we struggle between thinking and the exchange with our peer, facing our thoughts and actions benefiting the democratic society.

## Interests conflict:

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