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Book of Abstracts

Alexandru Tofan, Alexandru Ioan Cuza University of Iași, Romania: *Walter Benjamin's Theory on Urban Experience: Theology, Politics, Critical Inquiry*

The following presentation has two basic aims: a.) to critically reconstruct the concept of experience in the works of Walter Benjamin; b.) to apply the concept following the fate of some historical actors on the modern city's scene like the flaneur or the rag-picker.

The first aim is to be reached by showing how Benjamin understands experience by having three main aspects: a.) epistemological (seizing the object from the perspective of its historical origin); b.) theological (saving the lost possibilities of the object by saving the memory of its lost origin); c.) political (the critique of the ideological and social mechanisms that endanger this particular form of memory). Judaic mesianism and Kabbalistic language theory meet in drawing the main lines of Benjamin's meaning of his "theological interpretation" of history.

The way Benjamin then speaks about secondary figures of the modern city-world like the flaneur, the rag-picker or the child gives a very colorful physiognomy of the scenario described above and a valuable historical concreteness.

Alexandru Bejenariu, Romanian Academy, Iași Branch: *The phenomenological critique of the concept of value and the problem of the "new"*

My paper studies the possibility of obtaining a contemporary concept of value, and has as starting point Martin Heidegger's critical interpretations of the concept of value. To this end, I discuss two moments in Heidegger's thought: 1) the dispute with Rickert and Windelband on the Neo-Kantian concept of value, and 2) Heidegger's interpretations in Platons *Lehre von der Wahrheit* and *Brief über den Humanismus*. These latter works suggest a hypothesis for the genesis of today's understanding of the concept of value as subjective determination. Thereupon, I first endeavor to show that the two above-mentioned periods are, in fact, not distinct in Heidegger's thought; rather, they represent an elaboration of research avenues offered by early interpretations. Second, as these aspects bring to light a possible hermeneutic-phenomenological understanding of the concept of value, I further investigate the extent in which this concept explains problems of today's world. Third, the last section of this paper briefly analyzes what today appears to be one of the highest values, namely the new, along the following questions: 1) what are the basic features of the "new"?, and 2) what guarantees its preeminence over other values, such as "the old", or "the traditional"? Herein, the question concerning the way in which we understand today our connection with the past and history follows naturally. Finally, I also discuss the way in which our first-hand understanding, i.e. the current, generally accepted understanding, is modified after the phenomena of the "new" are portrayed from the perspective of the hermeneutic-phenomenological concept of value.

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Alexandru Dragomir, Romanian Academy, Iași Branch: *Logic and its Role in Society*

Rationality is often assumed to be one of the values of our society. In order to test the rationality of our beliefs and actions we can use the tool of Logic. But it is often claimed that modern symbolic logic has lost touch with our ordinary, daily, reasoning routines and that it has sensible applications only in technical areas: computer science, linguistics and economic theory (of course, among others). It is also argued that different types of Informal Logic should be used in order to verify our arguments and assure us of the rationality of our decisions. In other words, Logic seems to be efficient with static, non-dynamic, systems of beliefs, whereas our knowledge of our world, culture and other persons' beliefs is dynamic. But new logical tools were designed, with very tangible aims and resting their definitions on intuitions regarding the way we change our beliefs when confronted with other people's beliefs and an ever-changing world. I will present how Epistemic Logic can help us reason with some everyday situations. Moreover, I will also present the aims and advantages of Dynamic Epistemic Logic (see van Ditmarsch, W. van der Hoek, B. Kooi, "Dynamic Epistemic Logic"), a new logical framework that can cope with the dynamicity of our world and beliefs. I will do this by presenting The Muddy Children Puzzle, a famous puzzle whose solution rests in analyzing the way we dynamically change our beliefs after learning new information about what others believe about our beliefs. I will also present its solution as is offered in H. van Ditmarsch, W. van der Hoek and B. Kooi's book.

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Ana Bazac, Polytechnic University of Bucharest, Romania: *L'esprit de Corps: Old and New Values of a Significant Social Identity*

Historically, the social bodies – meaning not only social positions but also the consciousness of this status – have constituted in the late Western Middle Ages as two kinds of urban social-professional categories in their relationship with the state.

The first category was that of *guilds* of artisans, merchants and bankers, which have gained the privilege to have independent internal professional and organizing rules in exchange for their loyalty and taxes paid to the sovereign/prince/state. The main value embraced by these professionals was that of *autonomy towards the state*.

The second category was that of *dependent* professionals: because they did not have autonomous economic revenue, they have accepted the full control of the state over their status. Their main value was *loyalty and political conformism*, in exchange for a comfortable income given by the state.

I analyze the historical moment of the rise of Western bureaucracy, and Max Weber's theory of the impersonal behaviour of officials strictly observing the laws and rules given by the state is used in order to emphasize the *play of values* assumed by different groups of the bureaucratic stratum of professionals of different sort.

But this historical moment is only a guiding mark, since the aim of my research is to understand how and why the present professional bodies assume a certain *identity* (and of course, I discuss this last concept), and their relationships with the *relativistic* and *universalistic* theories of values. Indeed, what is important here is not only the fact that the sense of identity of professional bodies is a constitutive feature of the present

practical (political) relations, but also that their struggle to strengthen their identity leads to the rise of relativistic standpoints concerning values and to the weakening of universalism.

The partisanship to unilateral theories of values is fruitful neither analytically, nor practically.

Ani-Maria Gherghel, Alexandru Ioan Cuza University of Iași, Romania: *Police Cynism Reconsidered*

If antiquity represented the cynical ("kynikos") as a moralist stubborn, lonely, challenging, cynical today is characterized by a hardened realism, a person who shares the public immorality. Ancient form of cynicism was compatible with the idea of morality, life taken in accordance with what is natural, a normal behavior, simple, modest, optimistic, beyond prejudices and artificial conventions. New forms predominantly a psychological sense acquires cynicism, indifference and detachment, and remove the moral sense.

There is a disturbing presence in today's society attitudes of indifference and cynicism in the public and thus manifested in the behavior of public officers. Studies have shown that cynicism is a trait that characterizes police more than other professions, is an evolutionary trait, inevitably produced specific workplace. Police cynicism is rooted in social anomia, "great space of exceptionality cynical" and overlaps the general state of cynicism as a typical reaction to adapt to the realities of police work. This state of organizational cynicism designate a pessimistic and suspicious guards to work, public, society as a whole, an evolutionary trait that takes the place of idealism that characterizes police earlier this profession. The issue of police cynicism we are interested in terms of generating ethical misconduct involving social costs in terms of both tangible (physical damage citizens' impact on the budget) and the cost of damage to the authority of the institution, public confidence in the police.

Realizing a review of current research, we aimed to answer the questions as: Police cynicism is a contemporary phenomenon that characterized only Romanian police? Why get the cops cynical than other professionals working in the same social context? We transform the cynicism of a "bad epidemic" in the police competence necessary survival?

André Bueno, State University of Paraná (UNESPAR), Brazil: *The Challenge of Traditions in Brazil Today*

The formation of Brazilian culture is relatively new in the world history. With just over five hundred years of existence, Brazil was created from several different cultural sources: indigenous, European, African and Asian. This situation has created a rich and complex situation, which makes many believe a genuine Brazilian civilization, with its own characteristics. However, after 1989, with the apparent end of the Cold War, the political situation in Brazil has changed significantly. Without the conflict "Capitalism x Socialism", it created a vacuum in Brazilian politics: what options the Brazilians would have to reorganize their society? The search for cultural origins seemed an excellent substitute for this: Brazilians began to use religious or cultural theories as forms of political thought, invoking the traditions to solve social problems. But: what traditions? In a multifaceted country, which traditions can guide the future? And again, which the concept of "Traditional" in Brazilian mentality? In this communication, will try to present this complex scenario of the current Brazil; a field of struggle between conflicting traditions and religions in search of political and social space.

Anton Adămuț, Alexandru Ioan Cuza University of Iași, Romania: *Why Noica did not wrote an Ethics*

It is known that the Romanian philosopher Constantin Noica has an ontology and a logic. But he has no ethics! Noica treat this fact with direct reference to the parable of the prodigal son. The question is: the two brothers can be together or separately judged ethically? He says that “no one can be judged unethical. Prodigal incorporates ethics; but just the prodigal son is the only one who could write one.” Finally, Noica move from ethics to ontology if we accept that the prodigal son is *Becoming* and the settled son is *Being*. The unilateral contradiction moves from one register to another without any paradox!

Asanova Umut, Turkey Manas University, Kyrgyzstan: *Philosophical Identification of Self and Spirituality*

Such torturing questions which a man puts before himself are not only: “Who and what am I” in the aspects of family, national, social origin, but those as “What is the essence of my life?”, “What kind of person am I?”, “What is the goal of my life?”? “What is valuable for me?”, “What is my most precious quality?”, “What is the best and the worst side of me?” etc. as well. The last questions refer to philosophical identification of self. This is differing from understanding of what identification is in traditional sense of the word. Personal identification goes beyond understanding his or her belongings to this or that family, this or that social strata, this or that nation, this or that level of education, though each of them cause further questions to be answered and acted according to it, such as: “If I am Kyrgyz” then answering the questions like “What is the origin of Kyrgyz?”. In my national identification I am not only to know my belonging to the Kyrgyz nation, but to know its history, its heroic pages, its great values, its contribution etc. In my cultural identification I consider my belongingness to Kyrgyz culture as a bearer of its language, traditions, rituals etc. Cultural identification needs to be explored not only in the sense of belongingness to above given external attributes of culture but to internal values of culture such as love to Nature, to human being, respect of human rights, freedoms and dignities which manifest the universality, thus turning to global identification of self. To feel, to know, to express and to practice such a universality, such a globality is the ultimate goal of philosophical identification of self. In the very basis of each culture there lies a Spirituality which is to be understood, expressed and practiced. In the times of conflicts this becomes exceptionally important and vital for survival of humankind, for living in peace and harmony with self and others.

Celestin Eronim Blaj, Alexandru Ioan Cuza University of Iași, Romania: *On the Moral Ideal, between Philosophy and Religion, in the Globalizing Context*

The globalization process is continuously challenging the humanity in all the levels: technological, economic, political, and social-cultural. The axiological crisis we are facing makes us to find and to develop new viable values for nowadays. The contemporary man needs, more than ever, to reconstructing the moral ideal by discovering new points of reference as concerns the present decision making area. Our approach starts from the problem of global humanity’s grounds to be reconstructed, respectively from the necessity of a deep ethics on the basis of philosophy and theology, alike. An important factor is, by all means, the

perspective given us by the contemporary philosophy and, no less, by the manner in which theology does tackle the tendencies of globalization, within their interferences under the auspices of the moral ideal of existence.

Chrysoula Gitsoulis, City University of New York, U.S.A.: *Where Do Moral Standards Come From?*

We expect reliable moral judgments to be based on sound moral principles - principles or standards that are unambiguous and can withstand close scrutiny and rational criticism. But what, precisely, makes a moral principle sound or acceptable? This forms one of the central questions of moral philosophy. A variety of sources influence the moral principles that guide our decision making processes: our early upbringing, our friends, and our cultural environment (books, movies, music, etc.), among other things. For moral philosophers, the central question is not how we come to have the particular principles we have, but whether they are good principles to live by. In this essay, I will examine 5 common ways in which people derive, or claim to derive, their moral principles: (1) from the law, (2) from religious codes, (3) from their conscience, (4) from intuition, and (5) from popular opinion. I will then point to inadequacies with each of these means of grounding our moral principles. Finally, I will wrap up by defending an alternative proposal. This alternative will make use of Tom Regan's notion of a 'considered moral belief'. As Regan explains, '[considered moral beliefs are beliefs] we hold after we have made a conscientious effort ... to think about our beliefs coolly, rationally, impartially, with conceptual clarity, and with as much relevant information as we can reasonably acquire.' Considered moral beliefs are beliefs that are based on critical reflection, rational scrutiny, deliberation, dialogue, and debate. In this respect they can be contrasted with beliefs based on sentiment, emotion, or gut reactions; beliefs based on ignorance or prejudice; beliefs based on social or personal preferences; and beliefs we just happen to hold without having thought them through. The moral principles upon which we ground our moral judgments in any particular case should conform or be consistent with our considered beliefs regarding that case. In so far as they are, we can regard our moral judgments as provisionally established.

Constantin Stoenescu, University of Bucharest, Romania: *Values, rationality and scientific knowledge*

The domain of scientific knowledge was described traditionally as free of values or, generally speaking, free of any cultural context. The humanities are opened to cultural environment, therefore, they are expression of human subjectivity, but the natural sciences and mathematics are objective. I try to challenge this traditional view and to argue in this paper that even scientific knowledge depends on the cultural context and on the values shared by the scientific community. Polanyi, Kuhn, Feyerabend and Toulmin are few of the philosophers who have sketched this new perspective, from the idea of personal knowledge to that of a rationality based on values.

Constantin Rusu, Romanian Academy, Iași Branch: *Temptation of Knowledge and Making of Values and Identity: Romanian Context*

The subject is relevant as it pertains to the attempt to highlight the answer of the Christian Philosophy and the Orthodox Church to the numerous and more and more insidious postmodernist challenges. This answer is complex and tragic through its desperate attempt to limit its own disintegration, but also as a stage in a metaphorical redefinition which is sometimes beyond the scope of regular human knowledge. From the perspective of a special frame of reference, in order to give potential solutions for the annihilation of its effects, or at least to draw attention to the avatars of New Age which haunt the world, especially the Neo-Gnostic field, and being aware of the inherent limits imposed by the rhetoric of discourse, we have tried to lift at least a corner of the veil of Osiris, founding our cognitive enterprise upon a certain audacity based on the blessed blend of faith and creation.

The present thesis begins with the natural wish of clarifying things; this is why we will be using appropriate noological and spiritual instruments, by means of which we opened a way of access beyond the quadripolar, almost unreal, limit between magical knowledge and scientific and philosophic knowledge, between perception and archetypes. Starting from the results of this symptomatic anamnesis, associated to the latest discoveries of scientific and philosophic research, with the help of intuition, we intended to formulate new and perhaps original answers. This is to be achieved by underlining the invariants which are particular to those aspects, visible or not, of the more and more complex equation which defines the phenomenological morphodynamics of our days, keeping all proportions, thus rejecting the egocentric assumption of final solutions.

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Costas Athanasopoulos, Open University, U.K.: *The spiritual challenge of being European today for an Orthodox: The New Atheist attack on traditional European values and Orthodox Christian identity*

The New Atheist movement in its European form has significantly increased in momentum in the last decade due to its supposed basis on scientific rigour and non-metaphysical commitment. This presents a challenge for all European Orthodox Christian people trying to come to terms with the pluralistic ethos of contemporary European identity. The first part of the paper will expose the rather dubious scientific claims of the New Atheist movement. In the second, an Orthodox response to pluralism and humanism as evidenced in key documents of European Union will be charted, with the goal of preserving important theological and philosophical guidelines found in the texts of St Gregory Palamas and his followers.

Costel Matei, Romanian Academy, Iași Branch: *The connection between globalization and the emergence of a global society*

The evolution of the modern society is determined, overwhelmingly, by globalization. Globalization is characterized by recent developments in the field of communication and IT as well as in other areas where various technologies have revolutionized the whole human behavior and facilitated human activities. The same technologies have contributed to the spread of cultural ideas and values.

Globalization has led to the emergence of supranational institutions and organizations and also appeared, as a result of globalization, various codes governing political and economic relations. Globalization has brought the free movement of goods, services, capital and people. Hence, the result was a greater mobility and a greater efficiency of economic and cultural exchanges.

But the globalization phenomenon and the evolution of modern society can be viewed as realities indicating a global society that includes a primary structure similar to that of a state society. There are contemporary theory assumptions, such as those of Jürgen Habermas, who believe that the economic process of globalization is fueling the emergence of a new society. In his work, "The post national Constellation Political Essays", Habermas argues that through the results of cross-border developments and through the processes of economic, social and cultural, globalization tends to produce a global society.

Globalization has been seen in several different ways. It was interpreted positively as a social development facilitated by the open global economy, by the free movement of goods, services and capital, the factors that may contribute to a more peaceful and secure world. The ties that are set between nations, by expanding trade, financial, social and cultural relations, can become the main factors of a just world. On the other hand, this development was seen as the main reason for emphasizing social cleavages, inequalities between countries and conflicts. There is a duality that results from the theoretical interpretations of the concept of globalization and therefore, a closer look on globalization is required and on how it can contribute to the establishment and development of a global society.

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Carmen Cozma, Alexandru Ioan Cuza University of Iași, Romania:

Ethical Values in Preserving the Communitarian Identity, on the Ground of Enescianism

A pathway to accessing the communitarian identity – herein, the Romanian one – is undoubtedly that of artistic creation as carrying an ethos of living in its universal and peculiar axiological content, alike. In this paper we try to highlight some basic ethical values, which are manifested and, at the same time, they are preserved over the time, thanks to the work of George Enescu – one of the most outstanding composers of the entire history of music in the world. We aim to find some of the ethical values defining the humanness in its complexity, within the interplay of the worldly and the Romanian features of being(ness) and becoming(ness) that are revealing through the music art in which has been imposed like Enescianism. We'll do this by listening to a musical work of the musician who gave to the world his famous lyric tragedy *Oedipus*.

Constantin Vică, Romanian Academy, Iași Branch: *Cold facts, value-neutrality, and cultural identity on Wikipedia. The digital war of (writing) history today*

Even if we like it or not, Wikipedia (“a collaboratively edited, multilingual, free-access, free content Internet encyclopedia”) is the first source of knowledge for millions of people from different cultures and societies. Based on strong rules enforced by an army of editors, Wikipedia articles could be, nonetheless, an intellectual disappointment. Facts and values are mingled; historical hypotheses pass as final, justified knowledge, and determinism and constructivism are both tacitly assumed as true. The articles themselves have a history of their revisions, that is, we can observe their development in time. I propose to use the category of intrigue (Veyne 1979) in order to understand the phenomenon of continuous collective writing and the temporality of polemics around hot cultural history topics from the last two centuries. To put it in Rosenzweig (2006) words, history is a subject of continuous revision. How is it done?

Wikipedia is, first of all, a special and perverse kind of technology: it is made out of language. Secondly, technology in general is not neutral; it is embedding values (Bunge 2003, Feenberg 2004). The third aspect we have to take into account is the dynamics of this sociotechnical system (Niederer and van Dijck 2010): its epistemic content is evolving, the markup language (wiki) is changing, rules are strong and the debate is endless. The most important values of Wikipedia are its openness and neutrality (the same ideal as in social sciences). The thesis I defend is that inside Wikipedia system the distinction fact – value is blurry subverting the ideal of neutrality. Differences in values cover the way for inter- and intra-cultural wars (Yasseri et al. 2014). What to choose: hyperhistory (Floridi 2012), i.e. a convergence of histories into a global knowledge repository, or the impossible coexistence of voices? Are Wikipedians contemporary counter-parts of the enlightened writers that shaped the République des Lettres, encyclopédistes of a digital age based on a generalized Boolean, binary logic? Analyzing Wikipedia are we prone to find new ways of understanding the flow of values between cultures and their differences?

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Cristina Lucia Șutiu, Romanian Academy, Iași Branch: *The Role of National Values in Western Contemporary Political Propaganda*

Propaganda is hardly an invention of the modern times, but this work of spreading some ideas has been used since the early beginnings of civilization, since political rivalry and military conflicts exist. At its inception, the propaganda was a way in which leaders were able to consolidate their political power and to mobilize masses when the political and military context required it. Over time, this concept gained a negative connotation, and this change in perception was mainly due to the events of the last century.

However, this communication process did not disappear from the arsenal of politicians. Moreover, it has been improved by taking advantage of the new communication channels. Thus, through speech, images or text, political leaders resort to the same methods of disseminating messages as the one in the past did, although they use nowadays new technologies. National values have played an important role in the political propaganda since the ancient times. So, the purpose of this study is to analyze the role that these national values play in the contemporary Western political propaganda.

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Dan Chițoiu, Alexandru Ioan Cuza University of Iași, Romania: *Meanings of Tradition and Today Role of Spirituality*

Traditions (spiritual or not) are seen as vital for preserving cultural identity in a particular area, as much as personal and communitarian one. Yet the meaning of Tradition is changing because of human society's continuous evolution. This fact constitutes a paradox and a provocation: preserving traditions is a creative act, this being in fact the very meaning of spiritual life. *Spiritual Humanism* is seen as being the response to the crisis we encounter today at various levels and having many faces, a crisis considered to be the result of *Secular Humanism*. In my paper I will make an analysis of the today role of spirituality as it is assigned in recent perspectives like Spiritual Humanism, Integral Spirituality, and Neoplatonic.

Daniela Doltu, Alexandru Ioan Cuza University of Iași, Romania: *Organizational Ethos and Managerial Morality: The Romanian Public Institutions Managers' Contribution*

Organizational ethos, taken as a whole, is an aspect of organizations has generated great interest from researchers, practitioners and employees and society in general. It consists of all ideals, moral values, principles and rules that provide normative guidance to organization and their strength lies in their durability: integrity, fairness, respect and responsibility are invariant over time.

Public institutions have their specific ethos that leave his mark on the mentality and way of reporting to reality, becoming a paradigm through are interpreted and understood many of the organizational behaviors. Currently, the public institutions in Romania, place all a question of institutionalizing ethics, looking for effective means to achieve this. A starting point may be a genuine moral culture which consists of principles or values that reach to all members and telling them "this is our mission" or "this is important for us". From these values, more or less obvious, more or less expressed, consists leadership philosophy of the institution, representing the "soul" of the organization. To achieve this, managers have a crucial role since they are the ones who select the priority of objectives, how they can be achieved, set the vision and values declared. Managerial culture, the development of the institution ethics, managers' personal values have a key role on perceptions, the way in which the decisions, behaviors, all of them having a major impact on the functioning of the institution and its public image. Behaviors and decisions of managers are crucial for the implementation of ethics in organizations they lead. As a representative figures to employees, they can affect the subordinates' character and ethical behavior not only at work, but also in personal life.

Daniel Nica, Romanian Academy, Iași Branch: *Giving Yourself an Identity. Creation of Values and Creation of the Self in Nietzsche via Foucault*

Nietzsche is often portrayed as a poet rather than a serious thinker. Most of the commentaries on his work are depicting a troubled man who produced a diversity of puzzling and inconsistent paradoxes. The aim of my conference is to propose a different interpretation on Nietzsche's philosophy, by employing some ideas forged in the works of Michel Foucault. My claim is that most of Nietzsche's 'shocking' ideas are, in fact, a plea for self-creation. In order to do this, I will analyze all his major concepts and I will unify them in an articulated and coherent exegetical view. The result will be a new ethical perspective about self-invention as an expression of intellectual creativity.

My argument starts from the analysis of the 'will to power'. It must not be conceived as a property of psychological will, but rather as an impersonal force which makes all the things to be the sum of their effects. If 'a thing is the sum of its effects', than humans are the sum of what they do (thoughts, decisions action). There are no fixed identities, only processes of 'subjectivation', as Foucault calls them. Generally, there are two human modes of subjectivation: obedience and the creation of values. The former is the current attitude of embracing everything uncritically. The latter is that of seeing the world in a personal, original manner which springs from a 'free spirit'. This way of life can be seen as a 'creative chiasm' (Agamben), through which the subject rises and loses himself in what he is doing. The political and ethical aim of this perspective is to live the life as a 'work of art without an author', an ideal that stimulated Foucault as well.

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Daniela Stănciulescu, Spiru Haret University, Craiova, Romania: *Religious language from modernity to postmodernity*

The philosophical debates regarding the religious language, specific to the contemporary age, often bear in mind the end of the legitimacy of the modern assumptions about the truth of religious propositions. If in the twentieth century the theory of religious language of meaning would be marked by verificationism and analytical trend, in recent years many analytical philosophers of religion agreed that, although the questions regarding the meaning and truth of religious language remain, the word of God becomes intelligible only by removing the challenges of verification and falsification theory of meaning.

Regarding scientific language, the positivism seemed to have something important to say. However, by the call to "verify" or to "falsify", it found to dissipate any chance to extract truths of religious type, since we can neither test by direct observation, nor can we formulate a spiritual reality within observational terms. For these reasons, the identification of truths of religious type does not have to be an interesting topic for the philosophers of the modern society, their curiosity stopping to the truths founded on scientific knowledge: the religious epistemology would become redundant.

Today we have to go back to the seemingly simple concepts, to specify what actually truth means and what it does not in the addressing of the religious language. If, in ordinary terms, truth necessarily mean the correspondence with reality, the other theories eliminate this need, emphasizing the coherence of the language, its logical propositional or it's utility.

In this context, the contemporary way of thinking call into doubt the modern principle that the truth is most of all the correspondence of the sentence with the thing. On the other hand, although generally the postmodern thinking abandons the rationality demands on language about God, some analytical approaches of the religious discourse aim at further clarifying the logical status of propositions about God.

Felix Olusanjo Olatunji, Ladoke Akintola University of Technology, Ogbomoso, Nigeria: *The Value and the Indispensability of Justice in the Quest for Development in Mediterranean Africa*

The discourse about justice in any society is unquestioned, and interpreting this in the context of other influences and isolating the significance of justice towards development is challenging. Justice has been accepted as one of the fundamentals of democracy whether in its old form from the Athenian city-states to the new waves in its representative form. Examining justice as being sacred to human society is important in the sacredness of human dignity. But the problem today is the way the 'leaders' of new modern-day democracies tend to look at the discourse and praxis of justice because transparency, common good and truth among others, which are the hall-marks of justice, have been eroded especially in countries below the Mediterranean. The tenets of justice have been replaced with manipulation, relativism, negotiations, inequality, usurpation of power, compromises among others.

The thrust of this paper will be to thematise the discourse of justice and its significance as a sacred issue in the governance of human societies towards enduring development. If the dignity of man is sacred in itself, so also the discourse of justice cannot be under-played and under-valued. Hence, the sacredness of the nature of social justice will be examined, and argued for in the quest for survival and sustenance of Africa. The paper will therefore, project that justice is a necessity in human society and without it; there will be no peace and development. In order to achieve our objective, this paper will employ descriptive-analytic method towards examining the significant roles social justice, if enthroned, will engender towards development in Africa. It is, therefore, expected that this paper will initiate a platform in the discussion of justice for the attainment of authentic development in Africa.

Frăguța Zaharia, Alexandru Ioan Cuza University of Iași, Romania: *On the Dignity of Being Human in the Present Context: Starting from Constantin Micu Stavila's Philosophy*

How do Romanians understand the human being? Which are the necessary and sufficient qualities to assuring the Human status? These are a few questions from which we are starting in this paper. As an insurrectional, active and creative being, man can transfigure the reality, by molding it in its proper dimension. What we are knowing is just what we have already molded. The world of culture exists because man is perfectly and harmoniously integrating within it; actually, the meaning of being is made by the conciliation between the real and ideal world. According to the Romanian-French philosopher Constantin Micu Stavila, we think that Romanians, as the heirs of the Geto-Dacians traditions and the keepers of the orthodox Christianity, are the carriers of a high moral life vision. This represents an important factor that must be well known and positively inserted in the cultural heritage. We consider that the future Romanian philosophy has to engage the discovery of the deep inner premises of the eternal spiritual man and to establish their role in the world. In connection with the concern of the universality value, the future Romanian philosophy will be able to satisfy two kind of desideratum: to develop itself on the very own line of the Romanian reality and to be in accordance with the peculiar temporal necessity, which is to turning to Human as the cardinal problem of the entire existence.

Iddo Landau, Haifa University, Israel: *Doing One's Best, Fulfilling One's Potential, and the Meaning of Life*

It is often said that life is meaningful if one does one's best, or fulfills one's potential. This paper considers these views critically and suggests that they are problematic.

First, I argue that doing one's best and fulfilling one's potential are not necessary conditions for having a meaningful life. According to non-perfectionist theories of meaningfulness lives of ordinary people can be quite meaningful. However, such people frequently do not do their best and do not fulfill their potential. According to perfectionists theories of meaningfulness only very high achievers have meaningful lives. However, we would have considered Einstein or Mozart to have led meaningful lives even if we learnt that they were lazy and, hence, neither did their best nor fulfilled their potential.

Doing one's best and fulfilling one's potential are also not sufficient conditions for meaningfulness: suppose that, because of nature or nurture, one tends to be bitter, quarrelsome, and a little depressed, having an unhappy and empty life, but still does his (limited) best and fulfills his (limited) potential. His life may well seem to us not to be meaningful.

It might be objected that the arguments presented above presuppose objectivist views of the meaning of life, and thus do not hold for subjectivists. However, the conclusion holds also for subjectivists. Many people do not see their lives as meaningful although they do their best and fulfil their potential, and others see their lives as meaningful even if they do not do their best and do not fulfil their potential. Under subjectivism, people's views on the meaningfulness of their lives determine whether their lives are meaningful. But this suggests that under subjectivists suppositions, too, doing one's best and fulfilling one's potential are neither sufficient nor necessary conditions for meaningfulness.

Ioan Dura, Alexandru Ioan Cuza University of Iași, Romania: *Religious Identity and Desacralization: Challenges of Interreligious and Intercultural Dialogue in the World of Today*

In contemporary society, situated in a postmodernist dynamics, is becoming more evident manifestation of an attitude that eliminates religion, spirituality from daily human attention: secularization, desacralization. Practical, this process of secularization remove the religious experience of God, namely living spirituality as a way to be in a relation with God. Secularized man is the man who manifests an attitude of religious indifference: in his scale of values, religion no represents interest.

The dilution own religious identity, or rather the alienation of own religious and cultural identity, will make impossible the ability and maturity to understand the one who belong of other religious and cultural identity. This could create a state of social tension, even one conflictual, given the fact that today the Western countries, the ones powerful economically developed, are facing with the phenomenon of migration, generated by the finding an economic stability and social comfort by the people from countries economic poorly developed. The first meeting, that takes place between two people who belong of two different religions, prefaces intercultural and interreligious opening of one toward other, in the scope of a good social cohabitation.

Defusing of certain exclusivist tendencies displayed by some followers of a religion is possible by interreligious and intercultural dialogue. To be in dialogue means having the maturity of cooperation, of understanding the other, but above of all means to be tolerant in the horizon of religious pluralism, the reality of today's globalized society. An efficient dialogue between religions must verify the authenticity of the experience of living each religion by the participants in dialogue. In fact, every religion should promote

a message that assert the opening to a social horizon of diversity, to other, surpassing the exclusivism and fanaticism, which give rise to social tensions and violence.

Iulia Țuțuianu, Alexandru Ioan Cuza University of Iași, Romania: *Moral Fulfilment: A Necessity in the Present Days*

Man of Camus, Sartre, Kafka is thrown into the world, marked by loneliness, despair. Always accompanies anxiety. A world without God is essentially tragic. The religious man has a sense, has a purpose “meeting with the Absolute”, as a Propaedeutic is entire life. The religious man has replaced anxiety with hope, with joy that comes closer to God every moment when it is aware that follows his destiny. Christian Existentialism capture individual in concrete, limited situations, viewed as opportunities in the moral perfection. Existentialism is not a philosophy of tranquility, and also invite to permanent effort.

Jove Jim S. Aguas, University of Santo Tomas, Philippines: *Emerging Realities and Their Impact on Cultural Values and Identity: Preserving Cultural Values and Identity*

The present world is being shaped by emerging realities, realities that could hardly be categorized as cultural, political, economic or technological because they transcend or cut across these contextual boundaries. These realities include globalization, multiculturalism, interdependence and integration. While the present generation or people recognize and are more cognizant of the diversities of cultures and identities of peoples, globalization is also making the world shrink into a global village, so that the diversity of cultures and identities are either magnified or are transcended or undermined. The consequence of this focus and understanding of the diversity of cultures (which includes values, practices and beliefs) and identities is the attitude of pluralism specifically multiculturalism. The good thing about the recognition of diversity is not just the attitude of pluralism or multiculturalism, but the realization that there is a need for interdependence because one culture or one group of people can no longer stand alone or remain isolated from others. This need for interdependence has resulted in a concrete action namely – the integration of smaller groups into larger geopolitical groups.

The question now is what will happen to the culture, values and identities of smaller especially of the marginalized groups or peoples. What will be the impact of these emerging realities to the distinct and diverse values and identities of peoples? How do we preserve cultural values and identities in the face of these realities? Is there a way to somehow “harmonize” these emerging realities and the values and identities of people?

Since these emerging realities are already affecting the present world the more appropriate response is not just a critical understanding of these realities, but certain principles and pragmatic counter measures that would lessen their negative impact on the values and identity of peoples. Inequality, domination, manipulation and exploitation are often associated with any reality that caters or favors the interests of the larger group or the more advanced social or political groups. But there must be a way to face or address these realities without the negative effects or implications associated with them. So the end view of this paper is to draw some guiding principles and measures that perhaps help preserve the cultural values and identities of peoples in the face of these realities and somehow harmonize these realities with values and identities.

This paper then will focus on the following: a) the emerging realities – globalization, pluralism, interdependence and integration, b) the notion of cultural values and identity, c) the impact of these emerging realities on cultural values and identities, d) preserving cultural values and identity.

Kai Ana Makanoē Kaikaulaokaweilaha Kaululaau, University of Bristol, U.K.: *To Apologize, to be Sorry, to Regret, to Confess*

While U.S based contracts are written concerning the recognition and rights of Native Hawaiians - such policies often become overshadowed and undermined by private and commercial self-interest. Additionally, although such contracts are meet upon and discussed amongst State and Native Hawaiian group leaders - defense, sustainment and enactment concerning such contracts continue to be ignored, negated or questioned in their legitimacy. As an effect, both recognition and legislative steps toward resolve continuously fall under judicial scrutiny thus reverting back to token ambiguousness.

This writing is a portrayal of Kanaka Maoli's struggle in safeguarding 1.2 million acres of ceded lands held in trust by the U.S Government and the State of Hawaii. The goal of this essay is to stringently yet constructively assess the attempts made to answer for past wrongs incurred on the Native Hawaiian people and how such attempts are being applied to the present situation. As such, this writing will be: 1) a recovered preliminary of The Apology Bill of 1993 and the case of State of Hawaii vs. The Office of Hawaiian Affairs (No. 07-1372). 2) A philosophical inquiry concerning the ethics of recognition and its fidelity to mutually established intentions and commitments made by State institutions. 3) Constructs of recognition-based reformative action(s) consistent with paradigms of reconciliation concerning Native Hawaiian rights and representation, our political institutions and law's enactment.

Kosichenko A.G., Institute of Philosophy, Kazakhstan: *Religion in the system of values of the coordinates of modernity*

Religion and its values are in the modern world the strongest pressure from the liberal ideology of the dominant everywhere. Associated with liberalism focus on total consumption, leading to the loss of the spirituality of man and society, completes the destruction of religious values and approves secularism as a democratic response to, supposedly, dogmatism and antihumanism religion. However, religion is fundamentally a fatal process of human development, since it is the space of unity of man and God, which is recovering corrupted by sin divine nature of man.

Liviu Petcu, Romanian Academy, Iași Branch: *The Reception of Hesychasm in Romanian Spirituality – Tradition and Present*

In my paper, I want to underline the fact that the first thoughts concerning the elaboration of a collection of hesychastic and philocalic writings didn't belong to the monks of Athos but to the disciples of Paisius Velichkovsky, the great teacher of hesychasm of the Carpathians, abbot of Neamt and Secu monasteries and promoter of the hesychast revival in Eastern Europe in the 18th century. Due to him, Romanian was the first modern language which Philocalia was translated in, before Russian and western languages. During his life, his disciples (Platon, Grigorie Dascălu and others) translated from Old Greek into Romanian “words” or short hesychastic writings.

In the beginning of my work, I intend to evoke the life and work of St. Paisius and his providential role in organizing the monastic life in connection to the hesychast practice of the prayer of the heart and to emphasize to what extent the religious experience in our country was influenced by the spreading of the Philocalia.

A distinctive feature of Romanian hesychasm is its tendency to connect the prayer of Jesus, the main tool of all hesychast efforts in the striving for perfection, with daily prayer in monastery life. Romanian hesychasm succeeded in combining the permanent quest for a dynamic spiritual life with the care for the poor. It thus became the expression of intense Christian living which the entire church should embrace, especially in the monastic environment.

Hesychasm is not an archaic spiritual technique, but something that continues to nourish the soul of a nation and the soul of its church nowadays as well as it did in the past. Therefore, Romania has the largest concentration of active monasteries in the world at this point. Characteristic for the Romanian texts approached in my paper is the way in which the practice of hesychia is presented, namely as being adaptable to the life of all Christians living ‘in the outer world’, leading to the attainment of inner peace which further leads to their fulfillment as human.

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Maria Sinaci, Francisc Neuman College, Arad, Romania: *Globalization and Global Ethics*

The debates about globalization and fundamental domains of human activity (economy, technology, ecology, culture and religion, health, politics and so on), of which interconnection has intensify in the last decades, have highlighted the necessity of a global ethics. What values can be identified for the new ethical construction in the context of cultural diversity and moral fragmentation of modern world? Which is the role of religion in a global ethics and what contributions can it bring? Is the ethics globalization possible? These are the questions to which the study is trying to answer, starting from the analysis of the concept of globalization and the definition of global ethics.

Marius Liviu Ciuraru, Ștefan cel Mare College, Bacău, Romania: *The Public Sphere and the Spirituality of Christian Tradition. Paradigm of Giuseppe Lazzati in a Secular Age*

The first decade of the millennium has not seen only contemporary revitalization of religion, but also of the spirituality. The latter is a demanding intrinsic human being and its beings. Defined in the context of globalization, consumerism and technology, survival of the person and the society has a unique source, namely, spirituality. Thus, the contemporary public sphere among its constituents includes the religious values. It could be argued that the current century will be one of humanity's spiritual values or will not be at all. Fundamentalism and fanaticism had different religious traditions as a source, but spirituality is the motivational basis of some social, and medical care or political action. The last topic is the subject of this reflection. The aim is to identify the theology and social ideology of the Christian spirituality in relation to the secular age and to present an array of its implementation in socio-political thinking and action by Giuseppe Lazzati.

Meng Huang, Xi'an Jiaotong University, China: *Datong ideal. A reinterpretation of "people-oriented" from Chinese traditional culture*

With the contemporary China in all aspects of political economy has been developing at a high speed, facing more and more problems. Especially there appeared a variety of deviation to the focus on people. This paper elaborates people-oriented the practical problem of contemporary China from three aspects and based on the Chinese traditional cultural perspective. They are position of people in modern and history; the state of human existence in contemporary China society; how to truly do people-oriented. Among them, in the analysis of contemporary Chinese survival state and also analyzes the main factors that cause this state. Include loss of faith, the misinformation and misunderstanding to the traditional culture of China and the crisis of confidence. Through these, from a deeper level to explicit how to truly do people-oriented.

Mihaela Adriana Macsut, University of Bucharest, Romania: *About Human Condition and Spirituality*

Actual Human is enthused by its discoveries and its power but it is asking with anxiety which is its role in Universe (Gaudim et Spes 3). Yesterday and today human is wondering about realize that he cannot "answer to these fundamental questions which always have agitated... its heart regarding the end and the beginning and hence its sense of existence" (Benedict XVI, Discourse, Pontifical Gregorian University Rome, the 4-th of November 2006). XXI century is marked by a return to spirituality because the need of spirituality "reaffirms with power, so far that the observers... reach the conclusion attributed to Andre Malraux: 'The XXI Century will be religious or will not be at all'" (Jean Vernet, Secolul XXI va fi mistic sau va fi deloc, Editura Corint, București, 2003, 5). Nowadays spirituality means a searching for wisdom and there are put questions as: who are humans, from where they come and where they go. In this conditions, it is needed the establishing some ethics benchmarks because (Jean Vernet, op. cit., 13). This vacuum makes place for the religious fundamentalisms a laic spirituality based of consumerism described as "a process through the goods are the services are created, produced, used and exhausted" (Kuruvilla Pandikattu, "From being a

citizen to a consumer”, in Chronicle Financial, Nov 26 2012). But the human must pass from the state of consumer to the state of citizen” (Kuruvilla Pandikattu, op. cit.). Here is about “the necessity of surpassing a selfish ethics” (Gaudim et spees 30).

Mihail-Valentin Cernea, Romanian Academy, Iași Branch: *The Value of Scientific Knowledge in Today's World*

With the publication of “The Structure of Scientific Revolutions” by Thomas Kuhn, the traditional view of scientific knowledge as a cumulative process and as a dispassionate search for truth has been met with serious difficulties. For this reason, one can notice a certain degradation of the value and trust that the wider public has placed in scientists in the last thirty or so years. The debate on whether the science is an objective enterprise or not has many important stakes. If science is not objective in an absolute sense, as certain works of philosophers like Kuhn or Feyerabend seem to suggest, then there is no good reason, for example, to see astrology or spiritism as truly pseudo-scientific domains. This debate can also affect the way we conceive our education systems. Once we admit that our scientific theories are not as solid as we once thought, a deep reformation of the curricula in schools, high-schools and universities seems necessary. In other words, the contemporary conversation on the objectivity of science does not just involve philosophers of science, but is important for the special status we give scientific knowledge in the contemporary society.

In this paper I want to show that, in spite of the historical-sociological objections, science is still the way to go when we want to find out truths about the world. Using works by Philip Kitcher, Robert Nozick or Kevin Zollman, one can conceive objectivity as a value and/or norm that emerges from the scientific practice, without it being necessary for the scientists involved in today's research to aim for such a thing. I will concentrate on the natural science, but I believe that the emergentist view I propose here can have results also in the study of social sciences.

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Petru Bejan, Alexandru Ioan Cuza University of Iași, Romania: *Can We Define "Work of Art"?*

Today aesthetics call into question the "work of art" condition. How do we recognize it? Prudence urges skeptics to restrict the idea of "work". Others, however, diluting the content but artificially exaggerating the relevance, give to artistic "totalitarian" dimensions. "Everything is art" is the crux of an elusive aesthetic, disposed to attribute artistic status not only to the "classical" works and objects "ready-made", but also the recycled ones, proclaimed artistic events, where the participants - artists and spectators - "dramatizes" scenarios, concepts and ideas. Thanks to innovations that allow "technical reproducibility of art" (Walter Benjamin) past works fall into disuse. Arise, however, new forms of art where just the reproducibility is constitutive (cinema, photography). The "auratic" experiences are now substitute by the "fun" art experiences, arising from the reproduction of works made to be reproduced. We are seeing, however, the change of our perception modes and a modification of what we understand as put into artistic heuristics, so that the answer to the question "what is the work of art?" remains a problem to be solved.

Radu Bogdan Uszkai, Romanian Academy Iași Branch: *The value of cooperation in the world today: social norms and online pirates*

The purpose of my inquiry in the following presentation will be to analyze the value of cooperation in our contemporary society, with a closer look into the online environment, mainly into online piracy. As moral philosophers from the humane tradition agree and argue, cooperation is one of the most important values either for society, as a whole, or for small communities. I consider that the evolution of new and emergent technologies in the world today and, moreover, the evolution of our society into what sociologists called the “information society” gave birth, as I conjecture, to the following question: what is the value of online cooperation? In my presentation I wish to tackle these subsequent objectives. First of all, I will start with an analysis of the institutions (when I say institutions I am referring, of course, to certain rules) which, broadly speaking, became to be known as Intellectual Property Rights, with an emphasis on copyright. Copyright, however, creates artificial scarcity. As a consequence, people's access, in the present day, to cultural artifacts such as music and books is severely limited by such formal rules. A form of collective action emerged, however, as a response to this institutional conundrum, namely online piracy. Far from being an immoral phenomenon, as I wish to argue, online piracy is nothing more than an illustration of the pre-existing social norms of sharing culture. As a consequence, cooperation through protocols such as BitTorrent is a valuable activity, because, in a world dominated by copyright, it manages to democratize access to cultural products.

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Rashid Abdul, University of Karachi, Pakistan: *Islamic values and Identity in the modern World: Sufis teachings Perspective*

The all-powering principles of unqualified love, first for Allah, and then for mankind, is the hallmark of Sufi teaching and training. This millenniums' old and still continuing process is very much a part of evolution right from the time of Hazrat Adam. The mystics of all religions including Islam endlessly strive to achieve this end. And love being the most manifested attribute of Allah duly invested by Him in man's conscience, has inspired generations in every time and age. Yet the forces of evil and negation of purity of soul exerted great pressure on people and unfortunately some succumbed to it to the chagrin of these Sufi elders. With no recourse left except to be lone islands of truthful faith in a turbulent sea of darkness, these simple, yet spiritually powerful influencers took it upon themselves to actively oppose the oppressors and protect the rights of the less-privileged lot. They found multitudes rallying around them as their socio-political awakening was well-advanced due to the Sufis earlier sincere efforts toward this end. The Sufis now realized the dire need to transform 'passive guidance into active action' and sallied forth and overwhelmed oppressors with unrelenting fervour and zeal. My presentation attempts to trace in the annals of history some of these noble Sufis including; Imam Ghazali, Shah Waliullah, Mansur Hallaj, Baba Bulleh Shah, Syed Ali Hajveri, Baba Farid Ganj Shakar, and Bayazed Ansari. Singular services of these Sufis for mankind resulted in reformed degenerated societies into healthy ones is sometimes forgotten and inadvertently looked over due to their work in more discernable areas like self-realization, prayers to Allah, abstinence, piety, social service to mankind, shunning worldly glamour, and cleansing of heart. According to the Qur'an, Allah appreciates their valuable services and awarded them with the title of His supporters saying: “In fact, for the supporters of Allah, there is certainly no fear for them and they do not have to regret – For them there is glad tidings for the life in this World and the hereafter, Allah's World do not change. That is the great success.”

Rodica Pop, Alexandru Ioan Cuza University of Iași, Romania: *Justification of politics in Dumitru Stăniloae thinking*

In the Romanian space, politics has been and still is a subject which preoccupied the elites, therefore a mere genuine Christian, caring about his neighbor, is entitled to raise the issue of whether or not to engage in the solving of state problems. If the general opinion sees an evil in politics, Father Stăniloae says that it is a necessary evil in which we can find positive aspects as well. The condition is the having a Christocentric life. Therefore, the man will regain inner freedom, that ontological gift that he received at the same time as the eikon in him and that gives him the strength to live with serenity and with having a superior vision, even when faced with the most terrible of situations.

Father Stăniloae says that in any circumstances, under any political regime or in the vortex of man's duties in a world under the domination of technological progress and profit, the criterion of authentic faith is the affirmation and communication through all existing means of love, peace, the sanctity of man and also the freedom of man. The solution comes from having an attitude inspired by love. And the test of love is taken in cohabitation, in living together, in living inside a community. The Christian is supposed to be involved in politics because it is a legitimate and necessary effort of the people to organize their social life, it is a management of the collective earthly life. A fully moral politics – manifested as dynamism and radicalism (which would not manifest as fanaticism, but as a tense will in pursuing good goals) - practiced for a long time, will certainly cause that state to make amazing progress and to become stronger. The only way you can fit politics into religion is to never lose sight of the fact that at the end of all our actions is God, therefore, working for the neighbor, we do not do anything but get closer to God.

Sabin Totu, University of Bucharest, Romania: *Byzantine Icon and Spiritualization of Human*

Today, more than ever, I believe that understanding the meaning of the icon is one of the best ways in which we can achieve spiritualization of the human. If for a Christian it is an object of worship, it is the "image" of fullness of faith (understood here in the spirit of what we call the "Triumph of Orthodoxy"), for anybody else the icon can become a secure way of awakening the consciousness of one who's seeking Truth but still does not know that This is a Person.

They say "a picture is worth a thousand words"! I want to show that *the icon can do more than a thousand speeches!* If we understand well that the human is an "image" of the Word incarnate, then we understand how human is nothing but a body more or less spiritualized and icon is nothing but an "image" of fully spiritualization of the human.

Smaranda Buju, Gheorhe Asachi Technical University, Iași, Romania: *The Science of Wo/Man: from Desecration to Scientification of Human*

Modern psychology has multiple topics of study (personality, consciousness, conduct or human behavior) which led to the existence of diverse particular psychologies who until now have not found a needed complementarity to provide the discipline's unity. The anthropological assumption of psychology is not obvious or explicit, but it can be shaped following how the depictions about human were changed until it became object of study. How human should "look like" in order to become a study object is the current paper's topic, indicating also different ways to relativize the value of human.

Ștefan Grosu, University of Bucharest, Romania: *Pleading for Culture*

Culture designates "the tools through the human chiseled itself and develops the multiple spiritual and physical gifts" (*Gaudim et Spees* 53). Through these tools human "exerts to disobey the world, humanizes social, family and physical life, through progress of mores and institutions, in the end human, expresses, communicates and keeps in its operas, during the times, its great major experiences, because them to serve the progress... of whole human people" (*ibidem*). The human valorizes itself but also contributes to the progress of society. Today it talking about the plurality of culture through is opened the path to the cultural dissemination and perfection. The humans interact and change opinions and becomes conscious that they appertains to a global cultural space and are also "authors of the culture of their own community" (*Gaudim et Spees* 55). In this mode, the humans gets a responsibility face to the cultural progress of their community which is anchored in global community, and then appears the question: "what must be done because all the humans of the world to participate to cultural gods? (*Gaudim et Spees* 56). It is observed here a "spiritual and moral maturity of humans" (Vladimir Petercă, *Calea spre oameni*, 734) defined as "new humanism" (*Gaudim et Spees* 55). This new type of humanism is not a simple talk, but it represents a new "type of responsibility face to human and face to history" (Vladimir Petercă, *op. cit.*, 734). In this mode, appears the need of a new type of education because the nowadays human must be prepared to become creator and responsible toward to integrate in a global culture based on values as "intelligence, will, conscience and human fraternity" (*ibidem*).

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Ștefan Pălărie, Smaranda Simionescu, Școala de Valori, Bucharest, Romania: *Studies Regarding the Values and Role Models of the Romanian Teenager*

The need to conduct this study was born after observing a lack of information on high school teenagers from Romania, associated with the existence of many myths and misconceptions regarding values, models, and how these individuals address their own education.

The importance of the research is to provide a clear picture of this segment of the population and analyze both how they define their own set of values, as well as the agents that influence the formation process of these values.

The purpose of the research conducted by Școala de Valori is to provide a profile of the high school teenager

in Romania, aged between 14 and 19, which resides in urban areas of the country.

Methodology. The research took place from March to May 2014 and included three different approaches: qualitative, quantitative and the consulting of secondary data sources.

Results. After analyzing and interpreting the data, it was found that a significant proportion of the studied population has no coherent image regarding the concept of value. Even when presented with a clear definition, teenagers have a difficult time to appoint their most important values. 20% of the respondents weren't able or didn't want to declare their values and a significant percentage has given answers unrelated to the question. Also, it was discovered that the core values declared, were significantly different in relation to gender, region, educational path and the agents that influence those values.

Conclusions. The research helped identify trends and segments in the population studied, providing insight into the extent in which educational institutions, family and entourage can provide a framework for the development of values that guide the teenager's lives. The results can help design non-formal educational programs customized specifically to supplement education, contributing to the personal development of the teenagers.

Teodor Negru, Radboud University Nijmegen, The Netherlands:

Deterritorialization of Culture and the Problem of Cultural Identity in the Age of Globalization

Globalization created a cultural space characterised by diversity, fragmentation, and discontinuity, producing a space of fragmentations where local elements translated in global codes cut out the discontinuity areas. This new space created by the information and communication technologies, the media included, is described as a space freed from any barriers, which facilitates the acceleration of information or the capital speed aiming at instantaneity. Parallel to this virtual space, which simulates reality up to the point where it becomes a simulacrum, the perception of space is affected by the circulation of capital. In the post-fordist era of flexible accumulation, space is created according to the way capital finds possibilities of multiplying itself. The capital expansion has determined the creation of an ultra-connected space, which would provide for the multiple contextualization of the self.

In this fluid space where what is local is relevant only to the extent that it can be valued globally, identity cannot be regarded as the search for a stable self, whose authenticity is given by the space within which it operates. The global cultural space is a multi-dimensional one that disperses the subject in a multiplicity of fragmented and disconnected realities, which are reunited in a flow of experiences that lack consistency and coherence. In this context, the conception of subject centred on self-consciousness is thus cancelled, as the self loses its unity and identity becomes a narrative construction at the crossroads of flows (e.g. economic, cultural, social, etc.) which pervade the global world. Identity becomes an experimental issue, which rather pertains to the exploration of a new subjectivity without involving the existence of an original subjectivity, which would be the true one. Thus, one can speak of a multiple, polyphonic or hybrid identity, which is not connected to a certain place or a genealogy and which is the consequence of the deterritorialization of culture produced by globalization.

Thomas Menampampil, Archbishop Emeritus, Jovai, India: *Respecting the Self-assertion of Communities*

Speaking of the strong self-assertion of communities in different parts of the world, first of all, we have to understand the ethnic and cultural dimensions of the problem. Cultural minorities the world over are making their voices heard in these days when they feel their interests are not attended to by the majority community, e.g. the Basques in Spain, Welsh in the UK, Quebecois in Canada. Similarly, smaller nations representing smaller ethnic groups feel threatened by larger ones. Wrong handling of ethnic grievances has often led to major conflicts, as it happened between the Hutus and the Tutsis in Africa. The last Belgian elections revealed the unease that persists between the Dutch and the French speaking people in that country. Meanwhile Uzbeks have been fleeing Kyrgyzstan due to ethnic tensions. Something similar happened to the Armenians in Syria recently. Such incidents in different parts of the world reveal the power of ethnicity and the centrality of culture in the political life of a nation and inter-community relationships in a pluralistic society. There are not many countries in the world that do not have to deal with violence related to ethnic and cultural differences.

Conflict is an aberration in human affairs; collaboration is the law of natural human processes, and collective self-enhancement. Can people be assisted to bring a non-confrontational approach to problems? Ancient epics were about daring conquests and empire-building. Modern epics have been about struggle for freedom, emancipation and equality. Time has come for us to move to enacting and recording for future generations grand “Epics of Reconciliation”. Can we build up the ‘Creative Minority’ that will take this initiative?

Thummapudi Bharathi, S. P. Mahila University, India: *Dalit Experience: Contesting the Tradition*

John C.B. Webster defines Dalits as “... the people within Hindu society who belong to those castes which Hindu religion considers to be polluting by virtue of hereditary occupation”. Dalits were denied education, agriculture land, and temple entry and above all they were treated as untouchables. Dalits being the early settlers/ natives of India were enslaved by the immigrant Aryans and Hindu scriptures provide evidences to this. Dalit movements had begun throughout India since the late nineteenth century.

Under the direction of powerful social humanists like Jotiba Phule and Dr.B.R.Ambedkar Dalits were made aware of their being exploited for centuries at all levels- cultural, social, economical and political. The need for freedom and quest for identity and equality became prominent in the twentieth century. Freedom has become a privilege of every group that was oppressed for many centuries.

My presentation explains the predicament of Dalits in the Hindu society and their contesting against the hierarchy.

Victor Alexandru Pricopi, Alexandru Ioan Cuza University of Iași, Romania: *Nihilism and Western Values. From Gnostics to Martin Heidegger*

Although Friedrich Nietzsche is regarded as the prophet and the theoretician of nihilism, the Gnostics of the first Christian centuries appear to be the first in the history of the West that expressed a nihilistic attitude toward traditional values. Indeed, Nietzsche understood that nihilism is a central element of

Western history and described this phenomenon with remarkable lucidity. In a study dedicated to Nietzsche, Martin Heidegger examines the philosophical theme of nihilism in its modern dimension and he sees in nihilism even the destiny of Western nations. In this paper I propose to understand the relationship between nihilism and Western values in the last two thousand years, in order to identify how this relationship is today. This is required because nihilism is the root of contemporary human sufferings, as the philosopher Giovanni Reale noted.

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Viorel Vizureanu, University of Bucharest, Romania: *The Play is Important, not the Actor: Cultural Globalization Theorizations and Their (Mis)Used Model of the Human Subject*

The aim of our paper is to dwell on the model of the human subject which is more or less explicit used, sometimes ideologically, as the efficient background of many theorizations of the process of globalization understood as a cultural process. We will take into account concepts like those of glocalization (mainly in the work of George Ritzer), hybridization or creolization, or approaches like that of Arjun Appadurai which stress the importance of cultural continuous mobility / fluidity for explaining our contemporary society and we will highlight how they speculate an image of man as an actor or as a rational creator (*via* consumption as a playful space). This will help us to show how neglecting other dimensions of globalization processes (the political, the social, the educational) simply misleads us in the attempt to understand their true essence, and how this neglect is linked and can express (un?)consciously the politics of neoliberalism.

WEI Hua, Xi'an Jiaotong University & CAO Yuan, Liuhe Traditional Studies College, Xi'an, China: *On the Ecological Philosophy of Chinese Traditional Taoist Thinkings*

This paper studies the ecological philosophy of Chinese traditional Taoist thinkings which are mainly represented by Laozi, the founder of Chinese Taoism, and his student, Zhuangzi. It analyzes its ontological proposition of "The Tao bears all the world" and its basic ecological value of "the harmony between heaven and human, and the unity of all things". In traditional Taoist thinkings, it is believed that man and the nature are originated from the same source of universe, and are mutually dependent on each other. It emphasizes that only by way of following the natural law, respecting life, treating all things kind, and modifying man's infinitely growing desires, can our human beings live in harmony with the natural world. This paper points out that the ecological philosophy contained in Taoist classics which is a rich spiritual heritage from ancient Chinese thinkers is especially valuable for us with regard to providing inspiring opinions and guidance to developing a correct and harmonious ecological would view and thus to solving today's global ecological and our modern spiritual crisis.