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**PhD Thesis**

**THE PHENOMENOLOGY OF RELIGION IN THE AGE OF  
GLOBALIZATION**

**~abstract~**

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**Keywords:** secularization, hybridization, religion and politics, postmodernity, New Religious Movements, neopaganism, religious syncretism, orthodoxy.

## INTRODUCTION

The desideratum of a unique society or culture makes us think that religion, which is the more profound form of culture for some people, may not be involved in this mechanism. Globalisation provoked to unification almost all the corridors of the human society. Although globalisation appeared from exclusively economic reasons, it is not limited to economy. During a few decades, globalisation passed rapidly from economy to politics, the technology of information, culture or religions. Thus, the society aligned conscientiously to the new requirements or aspirations of the globalism.

Globalisation was perceived as a western imperialism but more nuanced compared the classical empire of history. Any empire had a colonising religion, but globalisation does not operate with this rule. It is founded under a religious aspect on the western post-Westphalian principles and values, they converge toward the idea that religion must not be a central aspect of a society and it must pass to a private zone of interest. Even if the religion exists, it must be invisible, according to globalisation. Thus, globalisation does not promote atheism, as communism did; instead it is satisfied by promoting certain principles with the role of nuancing the religious universe. This is the reason why we chose to treat aspects related to secularisation, religion and politics, religious pluralism and syncretism, multiculturalism, neo-paganism, new religious movements or religious *modus vivendi* (socially or private) in the age of globalisation.

The *Introduction* to the thesis argues the thematic choice, highlighting that it is necessary for the theology to pay attention to the contemporary “life of the world”, offering answers to the problems of the contemporary people. The research stage in Romanian is characterised mainly by two works that approach globalisation from a perspective belonging to the philosophy of religion issued by Andrei Marga and from a political perspective issued by Natalia Vlas. The foreign language literature is vaster as content, mentioning here just a few names from the sociology of the religion: Peter Berger, Thomas Luckmann and Peter Beyer.

We know that the “birth years” of globalisation as it is today are the 60s years. In the same time, we know that these years represented a change of paradigm, because these are the years when the idea of postmodernity begins to be discussed. We intend to analyse the connections between the metamorphosis of the western world of those years and what happened under religious aspect, when appeared the changes we are still living today. We are interested to find out if the main target of the anti-culture during the 60’s – 70’s is the Christian religion. We also want to argue why the North-Atlantic civilisation is, at a first sight, an anti-Christic civilisation and, in the same time, a self-consuming one, or, if our data will prove the contrary, we will infirm our hypothesis.

## **Chapter I THE IDEA OF GLOBALISATION AND ITS VALENCES**

This chapter intends to make a detailed introduction to the phenomenon entitled globalisation. We started with its definition which has the intention to establish a clear meaning of it; Globalisation represents the process that permits to the geographical distance to become a factor less and less important in establishing and developing economic, political and socio-cultural relations across the borders. The networks of relations and dependencies gain a stronger potential to become international and world-wide. We also detailed the historical evolution of globalisation and concluded that its present form appeared only during the first two decades after the World War II. The first chapter continues with the analysis of the economic globalisation, due to the fact that the economy is one of its main factors. The desire for the goods and the capital to become global, quickly circulating made the country borders to become more permeable. For this aspect, international institutions were created to regulate and facilitate globalisation, determining us to approach the political sphere of the phenomenon. The effects of the globalisation started to become visible in the technology of information and culture. The cultures had to face the immense challenge of globalisation. Under this aspect, we deal with at least to positions related to

globalisation: some perceive it as a factor that hurts the culture and others perceive it as a factor that supports and develops the culture. Still the majority condemns the globality, affirming that annihilates the cultures in its sinuous road to global inclusive culture. As expected, such a controversial phenomenon attracted numerous antipathies from the traditionalists. Religion became a fervent supporter of the fight against globalisation (especially the Islam), culminating with the Al –Qaeda terrorist attack from the 11<sup>th</sup> of September 2001.

## **Chapter II THE WESTERN WORLD BETWEEN “SECULAR” AND “RELIGIOUS”. IMMIGRATION AND RELIGION IN EUROPE**

This chapter analyses religiosity in America and Europe, because these continents are of maximum interest for our research. We reached the conclusion that the Americans are more religious than the Europeans, but America does not have an authentic Christianity. We find in America a utilitarian Christianity, one that is adapted to capitalism. The Christian congregations have the role to “fill” the disadvantages and the defects of the capitalism through an intense involvement in the social life. Even if some researchers of the sociology of the religion see the American Christianity as an ideal model, we stick to our opinion that this Christianity is not authentic due to the fact that it does not aim to prepare the believers for the eternal life. We may say that the Christian religion from America stays in the comfort zone and the ascetics is directed only to this world (cf. Max Weber, *The Protestant ethics and the “spirit” of the capitalism*).

Unless North America, Europe is more Christian only by words of mouth, because the atheism tends to reach 30% in many states and the practicing Christians are somewhere between 5% and 10%. We find on the old continent a pretty big difference between the laic or excessively secularised states and those with a pronounced religiosity. In the end, we are in front of the un-Christianised Europe and a tendency of spiritual invigoration in a non-Christian direction.

This chapter analyses the situation of immigration in Europe, because the new-comers have different religions and cultures than the Europeans. On long term, it seems that the European civilisation will be endangered through the risk of the immigrants becoming majority and imposing their religions, replacing the old Christian European civilisation. Forced by the reality of the religious situation, Europe will redefine its religious identity. There is a possibility, in these conditions, that the western Europeans rediscover, in the end, their Christian roots.

### Chapter III SECULARISATION, POLITICS AND RELIGION IN THE GLOBAL SOCIETY

In its most profound meaning, globalisation represents a deviation of the “religiousness” from its consecrated traditional path. Speaking either of the so-called “coming out of religion” (Marcel Gauchet) or of “creative destruction”, we must highlight that we deal with a loss of Christianity on the Christian territories, which, in specific terms, may be characterised as secularisation. This phenomenon appears in the perimeter where the Christianity used to almost identify with society. We could say that secularisation and globalisation, in a terminological meaning, are somehow synonymous because secularisation represents a way of being into the world, an eternal character given to the mundane time and globalisation relates to all that is specific to the world.

The etymological origins of *secularisation* comes from the Latin *saeculum*, meaning time, age or epoch (of the world) and, in the same time, during the 4<sup>th</sup> and 5<sup>th</sup> centuries, it meant “the world”, probably an extension of the idea of “spirit of time”<sup>1</sup>. It expresses some sort of eternal character given to the world or the loss of sacral, transcend or eschatological character of the world. Secularisation introduced new coordinates of the religiousness into society. Thus, through a syllogism, we may show a succession of society (religious) models: secularisation → religious pluralism → religious competitiveness → “religious” electivity. In other words, the human has the right to choose a personal religious belief, even one that is absolutely stranger to the native culture. If the secularisation has this “merit” of giving total freedom to the humans, the more permissive religions may proliferate for sure.

The sequence dedicated to the new paradigms of the secularisation showed that some affirmations on secularism are no longer valid or gained new nuances. Recently, a “modern religiosity” is discussed, transforming the human in a pilgrim and converted person, as effect of a moving religiosity, characteristic to an individualisation of the faith. The individual is a pilgrim when searching for a “convenient” religious form and a converted person when lacks the fear to cross the borders of other religions<sup>2</sup>. The possibility of the individual to choose the faith in a rational way (rational choice) is one of the new particularities of the secularisation. This is explained through the quantification of the “profit” obtained by the “religious customer” from the

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<sup>1</sup> William H. Swatos, Jr. and Kevin J. Christiano, *Secularization Theory: The Course of a Concept*, in „Sociology of Religion”, Vol. 60, No. 3 (Autumn, 1999), p. 211.

<sup>2</sup> Enzo Pace, *L'oggetto assente. La secolarizzazione: dalle origini della sociologia delle religioni agli sviluppi teorici recenti*, in „Ritorno delle fedi, crisi della secolarizzazione? Dall' eta degli estremi al nuovo millennio”, a cura di Vincenzo Lavenia, Modena, Revista semestrale dell' Istituto storico di Modena, 2010, p. 171.

difference between costs and benefits. If a certain religion offers multiple benefits with small costs, there are big chances to be accepted. Thus, the more rigid religions lost territory in front of those more permissive<sup>3</sup>. The danger manifests for all the religions. Many are on their way to accept compromises for not losing believers, risking the peril of their identity.

The sequence dedicated to the relation between politics and religion tries a new approach, especially from the perspective of the globalisation. Globalisation caused a weakening of the states and to their secular influence into the world, offering more political space to the religious actors. They do not intend to change the principles inside the Westphalian system, but intend to bring a new order. The secular state system is organised around more sovereign centres of authority, respecting the territorial borders and accepting the sacrality of the laws and of the international institutions, without admitting that there is a single truth to govern the world politics, while the world religious order would like to recognise a single authority centre, without respecting the territorial borders or glorifying the law, because they do not bend their head in front of the international institutions and take in consideration a single source of divine truth<sup>4</sup>. The author of this theory probably thinks of the globalising alternative of the Islam, which finds a favourable environment in the globalised territories, where the state nation does not react sufficiently, waiting for a reaction from the international institutions. On the other hand, globalisation inherits the differentiation and the independence of the international institutions from the Westphalian system, while the religions want the unique control on the society. This subchapter also discusses the problem of the civil religion. Emile Durkheim perceives the civil religion as a replacing form of the Christianity by spreading the individualist morality: “the ceremonies, the rituals and the national symbols are similar to some key-elements of the new system replacing the Christianity”, while the moral individualism is “a system of beliefs that may guarantee the moral unity of the state”<sup>5</sup>. The most eloquent example of civil religion is the American society. We reached the conclusion that globalisation was born on the pattern of the secularisation, being necessary for religion to adapt to the new paradigms of the secularisation in order to become *global civil religion*. Thus, there is a probability for a mutation of the civil religion from a phenomenon serving the patriotism to a phenomenon that serves the globalism.

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<sup>3</sup> *Ibidem*, p. 172.

<sup>4</sup> Peter J. Katzenstein, *Civilizational States, Secularisms, and Religions*, in *Rethinking Secularism*, (Craig Calhoun, Mark Juergensmeyer, Jonathan VanAntwerpen edd.), New York, Oxford University Press, 2011, pp. 157-158.

<sup>5</sup> Emile Durkheim, *Emile Durkheim on Morality and Society*, apud, Marcela Cristi, *Durkheim's political sociology. Civil religion, nationalism and cosmopolitanism*, in „Holy Nations and Global Identities: Civil Religion, Nationalism, and Globalization...” p. 55.

This chapter studies, too, three specific phenomena from the sociology of the religion. We analysed the multiculturalism under all its religious aspects. Religion is the most sensitive element in the new configuration of the contemporary multiculturalism. The normal differences are going deeper due to religion. Thus, some thinkers agree that the excessive laicity and secularisation might be valid solutions, others consider that a set of rights and liberties is required, to be enjoyed by all the people in this context and giving, in the end, more rights to minority religions compared to the majority religions. Other specialists think that a return to the religious traditions, from the base of the society, meaning especially the Christianity, is the ideal solution. It is hard to believe that Christianity may be imposed without hurting the freedom of the humans of choosing any religion, considering the negative image of the Christianity (especially in Europe). The solution we are proposing is a revitalisation of the religion specific to a country and the obligation of adopting it at least as civil religion. In other words, a first step to normality is a new sacralisation of the Christian elements at the base of a nation. This would mean that all citizens respect the respective set of values.

A second element defining the contemporary society from a religious point of view is the religious pluralism. Referring to this aspect, Ole Riis affirms: “the religious pluralism may be described at a *macro* level, as public tolerance toward the multitude of religious organisations; to a *mezzo* level referring to the acceptance of the religious organisations by similar organisations; and to a *micro* level, referring to the personal acceptance of several visions on the world, which, combined with autonomy, open the formation of the religious and non-religious identity toward the personal choice”<sup>6</sup>. The religious pluralism is closely connected to globalisation because the last predisposes to the pluralisation of the ideas and forms of the human manifestations. The cultural, economic and political conditions of the globalisation produce a “plurality of pluralisms” or a variety of forms in social and the intra-community religious diversity<sup>7</sup>.

Discussing the religious syncretism, we may say that the syncretism, as term and concept, together with the anti-syncretism joins the fetishisms in a major rebirth, this connects the anthropology of the religion with the politics in ample debates on the socio-cultural hybridisation as remarkable transformation of our times. If the multiculturalism and the pluralism have the role

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<sup>6</sup> Ole Riis, *Religious pluralism in a local and global perspective: images of the prophet Mohammed seen in a danish and a global context*, in „Religion, Globalization and Culture...”, p. 431.

<sup>7</sup> Monica Mookherjee, *Introduction – Liberal Democracy and Religious Pluralism: Accommodating or Resisting the Diversity of a Globalising Age?*, in *Democracy, Religious Pluralism and the Liberal Dilemma of Accommodation*, (ed.) Monica Mookherjee, London, Springer, 2011, p. 3.

to break into pieces the religious universe, the syncretism has a unifying role; globalisation completely proves the “sponge like” character of the cultures, leading them in a syncretic area.

#### **Cap. IV NON-CHRISTIAN RELIGIONS IN A GLOBALISING CONTEXT**

The subchapter entitled *The reappearance of paganism in the European religious spectre* approaches the Neo-Paganism and its danger for Christianity. The appearance is caused by the post-war conditions generating all the religious movements from the capitalist societies. We observed a quiet fight against the Christian Supernatural Revelation. This fight calls for the return to the so-called *Natural Religion*, with a profound immanent character. An invigoration of the European paganism tries to ruin the Christianity. In other words, a real system of sects and cults are organised and belong to occult organisations with influence in the political life. Thus, the appearance of the paganism in the western world is not a question of chaos, rather an intentional anti-Christian matter. We decided to discuss the most important pagan sects of our times: Wicca, the Neo-Druidism, the contemporary Animism, the Neo-shamanism and the spiritual and religious Ecology.

We were surprised to remark that some human sciences take inspiration from paganism, the pioneers from those scientific fields manifesting interest for the pagan ideas. The Neo-paganism is a “purified” paganism by the filter of the secularism. It answers to the material and consumerist needs, offering new ethical social forms. A remarkable contribution has from the promotion of the sexuality and of the feminism. If the secularism works with the idea of libertinage and sexuality, it was needed a religion founded axiological on the respective phenomenon. Mark D. Jordan makes an interesting connection between the “sexual revolution” and the “victorious” announcement made by Nietzsche that “God is dead”. Mark Jordan says that King Sex stepped on the throne of the dead divinity: “instead of confirming the Enlightenment and the Revolution (French), the death of God installed another monarchy, the Kingdom of Sex”. The feminism as new ethical paradigm of the postmodern society is tributary to an invigoration of the cult of the Goddess from paganism. In the end, religion per se has an immense energy in the implementation of an ethos. The anthropologist Clifford Geertz affirms that the religious symbols configure the cultural ethos, becoming the most profound values of the society and of the<sup>8</sup>. The symbols have psychological and political effects, because they create conditions for the people to feel

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<sup>8</sup> Clifford Geertz, *Religion as Cultural System*, in „Reader in Comparative Religion”, William Lessa, Evon Vogt (eds.), 2<sup>nd</sup> edition, New York, Harper & Row, 1972, p. 206.

comfortable with the socio-political arrangements that correspond to the system of the symbols<sup>9</sup>. Thus, the feminism must have had the power to convince using old pagan symbols.

The appearance of the Neo-paganism in the European religious space led to a divinisation of the nature, translated in more modern terms through a religious ecology. Thus, the need for a pagan invigoration represents the safest solution to offer a religious solution to the ecological problems. The Eco-spirituality perceives the Earth as a living organism, borrowing pagan ideas from the Gaia culture. It is believed that there is also an animist contribution to the establishment of the religious ecology.

*The natural religion*, so often discussed lately, reminds us of the primitive man, believing (as some supporters of the evolutionist theory think) that the nature has a soul and the spirits of the ancestors live in the stars or in the objects around us. The resemblance to the religiosity of the primitive man shows a regress of the postmodern human in understanding god. If the primitive man had “opaque” senses for divinity, due to Adam’s fall, we may say the same thing about the postmodern man, highlighting a new fall or a loss of the state of grace. We may affirm that the post-Christianity is a new self-imposed fall, a loss of authenticity.

A second part of this chapter studies the *New Religious Movements*. NRM represents a sort of material for the liberty of speech so characteristic to postmodernity. Peter Clarke, one of the most important analysts of NRM, considers that NRM is part from the search for self-identity and self-comprehension and contributes to the project of building a global self for a global world. We consider that NRM are in continuous adaptation or perfecting in a consumerist meaning, with the hope to obtain a selling statute. The liquid character of all the things connected to postmodernity, Zygmunt Bauman speaks about, seems to be transmitted to NRM. Thus, we decided to discuss the New Age movement, considered to be the supreme form of global religiosity, functioning after the pattern of the globalisation. The syntagma *creative destruction* is appropriated by the New A, destined to the entire humanity. This subchapter stops upon the oriental “movements” and also on those presenting a ufology or SF character.

The final part of the chapter describes the traditional religions in relation with the globalisation. All the traditional non-Christian religions pass through a metamorphosis when entering in contact with the globalisation. They adopt a stature of categorical rejection (Islam) or come with tempting offers (the Indian religions) for the globalising world but they all have their

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<sup>9</sup> Carol Crist, *Why Women Need the Goddess: Phenomenological, Psychological and political Reflections*, in Carol Crist, Judith Plaskow, San Francisco (eds.), *Womanspirit Rising: A Feminist Reader in Religion*, Harper & Row, 1979, p. 274.

share of denaturation hard to digest by the traditional sides inside them. The effect of the relation between them and globalisation will be the inner conflict inside each religion. If Huntington spoke of the “clash of civilisation” specific to globalisation, we discuss here the clash between the traditional visions, pleading for the maintenance of the identity and the modern sides of the religions. Thus, globalisation became the “fruit of discord” for the big religions of the world.

Islam is the religion opposing the most to globalisation. This rejection of the globalisation is fed by its secularist character. The aspect that gives to Islam a global character is the community called *umma*. The Muslims are together due to that community of beliefs that transcends borders, culture and nationalities. *Umma* is a spiritual state, a form of social consciousness or an imaginary community of the believers. Some researchers, adepts of the theory of the global chaos, affirm that Islam is incapable to coexist peacefully with other religious and civilizational entities in the age of the globalisation, where the destinies of the cultures intertwine inexorably. From a religious point of view, the Judaism is destined only to the Jewish people and not to the other people, considered to be *goimi*, having as consequence the lack of a religious missionary Judaism. Still, the preoccupations of the Jewish are that “every person, in a personal way and a personal faith, to perceive the Unity in God and the consequences of this unity are: unique world, race and moral code. Anyone acting from and toward thus unity and unicity of God promotes the divine aim of the global illumination”<sup>10</sup>.

The Hinduism is represented in the global world at the level of the Religious Movements founded by Indian masters “installed” in European and American states. The contemporary human is pragmatic, wanting to express religiously this pragmatism, even if an atheist, but no religion is willing to offer such a thing. Thus, the Buddhism is a religion very close to the new context of the globalisation. We may say that, from all the traditional religions, the Buddhism is the most favourable for a globalisation of the secularism and of the atheism. Probably this is why Dalai Lama is the most well-known personality in the European states.

## **Chapter V. CHRISTIANITY IN THE CONTEMPORARY SOCIETY. AN ANALYSIS FROM AN ORTHODOX PERSPECTIVE**

We decided that this last chapter to refer to the most important religions in the history. We showed that each Christian confession has a particular aspect related to globalisation. From the

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<sup>10</sup> Rabbi Rami M. Shapiro, *Judaism and globalization*, in, Sri Ramakrishna Math, *Globalization - Stepping into the One World, Mylapore*, Sri Ramakrishna Math Printing Press, 2010, passim.

three big sides of the Christianity, the Roman-Catholic church is the closest to the idea of globalisation. The Catholic word itself has the meaning of universal. The Protestantism and the Orthodox Christianity are not that trans-national as Catholicism is. It bears a sense of responsibility toward the entire humanity, as observed in the message the Church transmits to the world. As Samuel Huntington affirmed in *The Clash of Civilisation*, the Catholic Church and its Social Doctrine were the most powerful institutional force in the last part of the 20<sup>th</sup> century and favoured democracy in the entire world<sup>11</sup>. The situation evoked by Huntington would not have been possible without the contribution of Pope Paul John II, who managed to sweeten the tough side of the secularism and to give a new dimension the Catholic Church in the eyes of the humanity.

The first step made by the Protestant Churches with the aim of synchronising with the universal tendencies of the time was the appearance of the ecumenism. It is the fruit of the post-colonialism, as Kirsteen Kim, a theology teacher from England, affirmed to a Conference in Bossey<sup>12</sup>.

The Romanian, Serbian, Ukrainian and Russian Orthodox Churches are considered to be the most fervent ecclesial institutions from the Orthodox sphere, fighting against globalisation. The conservative attitude is seen in the position toward secularisation, Westernization and globalisation. Globalisation is a challenge for the Orthodox Churches due to their nationalist character and to the association between globalisation and the secularisation and the relativism, which are specific to the West<sup>13</sup>. In this context, the Orthodox Churches consider themselves keepers of the Christian culture they defend in front of the globalisation.

The next part of Chapter V is a short analysis of the postmodernity from the perspective of the Orthodox theology. Postmodernity promoted the superiority of the individual. The individual does not need any more an appurtenance, belonging to self. The idea of human Rights and, in the same time, globalisation, appear from this aspect. The capacity of the individual to belong to the self means the contestation of any form of identity and, as a result, globalisation becomes

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<sup>11</sup> Samuel Huntington, *The Clash of Civilizations*, apud, William F. Ryan, *Personal Comments, Reflections and Hopes*, in John A. Coleman, William F. Ryan, (Edt.), *Globalization and Catholic Social Thought. Present crisis, Future Hope*, New York, Novalis, 2005, p. 262.

<sup>12</sup> Kirsteen Kim, Speech on the panel: *Global History and the Churches in the 20th century*, at the Conference “The Globalization of Churches: Global Transformation and Ecumenical Renewal of the World Council of Churches in the 1960s and 1970s” organised by Karlsruhe Institute of Technology at the Ecumenical Institute, on Bossey, on the 4<sup>th</sup> -6<sup>th</sup> of March 2011.

<sup>13</sup> Suna Gulfer Ihlamur-Oner, *The Orthodox Tradition in a Globalising World*, in Robert W. Hefner, John Hutchinson, Sara Mels & Christiane Timmerman (Edit.), *Religions in Movement. The Local and the Global in Contemporary Faith Traditions*, New York, Routledge, 2013, p. 85.

possible, born on this pattern. In this environment, the individual has a unique appurtenance, the human race, although the human is the nature belonging to the nature and conceiving the nature as truth. The individual has no more supra-natural values and does not expect any more a transcendental “delivering”. The idea of a perfect justice on Earth is guaranteed by important juridical world organisations as CEDO, etc. They do not promise a second chance for the implementation of the truth and of the justice. The eternal truth is not waited any more.

Father Ioan Ică Jr. presents a correct *modus vivendi* for the individual under the attack of the postmodern nihilism: “the only chance to resist efficiently to the nihilist ontological collapse if the ‘last man’ – physiologically contaminated, emotionally savaged, intellectually falsified by secondary games and confiscated by the hypnosis of the environment and by the social mutations of the globalisation – is to explain and articulate reciprocally beneficial the divine-human, transcendent- immanent and private-collective ontology, which is involved in the ideal figure of the faith in the Christian Church with the sociological figure and the institutions of the modernity: science, capitalism and liberal democracy”<sup>14</sup>.

In the end of the chapter, we offer the ideal variant of globalisation. The human has inside the desire of unity, but the human can achieve unity only through the instruments made available by Christ the Truth. If globalisation represents the imperialism, we may say that Christianity represents an imperialism of Grace and Truth. The supreme model of the unity is The Holy Trinity. This is the infinite standard of unity between people. The image of the unity of the Holy Trinity inside the humans is in the face; to whose creation took part the Holy Trinity. Due to this fact, the human was called to “a unity” right here on Earth under the form of the ecclesial body.

The incarnation of the Son made possible the correct mode-of-being-together. The response to the calling to communion is actualised by each human by participating to the life of the Church. The participation to the life of the Church is not discriminatory, because there are social, ethnical, cultural, racist or any other types of differences. In Christianity, the good is not good if it does not manifest from the beginning to the end. In other words, the purpose is no excuse for the means, and, to an ecclesial level, this syllogism is valid, too, when referring to the unity we are called to; meaning that holiness is the instrument or “the good” for achieving unity. In an opposite conception, the Church would transform in totalitarianism or into an institution of constraints, falsifying its condition: “the unity and the holiness show that the Church unites and sanctifies the humans. The Eucharist is the unique guarantee in the global world for the solidarity

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<sup>14</sup> Ioan Ică jr., *Globalizarea - mutații și provocări*, în Ioan Ică jr., Germano Marani, (edt.) „Gândirea socială a Bisericii. Fundamente – documente – analize perspective”, Sibiu, Editura Deisis, 2002, pp. 492-493.

between humans and with the environment, due to its Eschatological origins. In order to become a long life system, globalisation needs the Eucharist as representative element of the Eschaton. Globalisation promotes a common involvement in the problems of the entire world, but only the Eucharist prayer, through its universal character, may fulfil the work of the promoters of the globalisation, because it lacks any egoistical interest.

## CONCLUSIONS

The individual seems to be more important nowadays than the society. The society is not compound from *gemeinschaft* communities, but from individuals that were educated to live independently inside a society. The education of the people does not aim to fulfil life through family or community. Still, the traditional religions promote the opposite and valorise the community instead of society, a fact that amplifies the discordance with the postmodernity. They still function after the old patterns before the appearance of the modernity and of the postmodernity. The appearance of postmodernity represented an exaggeration of the individual as entity of the nature, coming from nowhere and going nowhere, which led to nihilism. Thus, the only certitude of the individual remains the present life, *hic et nunc*.

Globalisation “managed” to perceive the religions institutions, especially those with a powerful national character, as real enemies. The association between the State and the Church is not agreeable to the builders of the globalisation. The Romanian Orthodox Church experiences this situation, living in a hostile climate, which is fed by western entities. It is a normal state of things if we are thinking to the fact that globalisation manifests as a colonisation, which always involves of another religious pattern. This is the reason why our thesis discusses the patterns, the phenomena and the renewal of the religious spectre, especially in the western environment.

Another conclusion for our research is that all the constitutive elements of the globalisation form a unitary body and are present as *unique truth*. In other words, the well-being, the liberalism, the non-conformism and the individualism consider themselves the ultimate truth, a truth the humanity fought for the entire history. We hear many times in our society that the contemporary world – namely, the western world – meaning the post-European civilisation, is founded on values never met before in the history of the humanity. Two World Wars generated this result. This new values use the globalisation as vehicle for their dissemination. Still, it is omitted the fact that the individualisation, or the primacy of the individual in front of everything, led to the appearance of the atrocities of the 20<sup>th</sup> century.

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