

The Influence of the Religious Phenomenon in the Contemporary Society

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ABSTRACT: Social influence of the religious phenomenon, is a complex phenomenon, especially in contemporary society, which takes account of certain indicators such as: context of religious freedom, religious language or religious speech, religious affiliation, religious practice; attitudes of religious groups or religious institutions on society and on social security; the impact of specific religious groups, secret societies, mysteries on the population firms. In order to be objective and to have the right attitude towards certain aspects that define contemporary society issues on the globalization, integration, secularism, atheism indifference, pluralism, it is first necessary that these issues be carefully studied, known and understood in the context of contemporary society. The phenomenon of secularization, globalization, religious indifference, not social issues but social phenomena, specific ways of expression of contemporary society.
KEY WORDS: religious phenomenon, secularization, globalization, pluralism, atheism

Introduction

Changes in the last quarter of the twentieth century who closed the millennium and the beginning of the new XXI century are, to an extent still unexplored, large religious battles, in which the state of the world hangs more and more on the religious condition of man. The new millennium also began in a secularized note, increased progressively to world atheism that combines hedonism and gospel

with market Communism Marxist, to end on a religious note of incredible purity, in an opposite state, even on the opposite pole.

Cannot be ignored at all, the relationship between the ethical and religious sentiment organization and the dimension born from this, which may take the form of a tension, in other words fanaticism or of a set of values that organizes modernity. The stake of such debates is much more dramatic than in the case of statute, which the authority of the state reserves for a Christian symbol; the stake being the very survival of an order based on equality before the law and uniformity of legal regime applicable to all citizens. In this framework, democratic intolerance becomes a way to protect a core of values, and the resurgence of fanaticism cannot be stopped only by the call to defense means of constitutional democracy itself.

In order to be objective and to have a correct attitude towards some aspects that define contemporary society realities on the globalization, integration, secularism, atheism—indifference, pluralization, it is first necessary that these issues be carefully studied, known and understood in the context of contemporary society. Secularization, globalization, religious indifference, do not represent social issues, but social phenomena, specific ways of expression of contemporary society.

On the other hand, it is necessary to understand the modern forms in which religiosity expresses in contemporary society, where we must consider the particular logic of relations between religion and modernity. These relations between modernity and religion, plus the secularization paradigm, can be understood “by the logic of a game with zero result: the modern advances, the religion regresses.”¹

Although all forecasts seem pessimistic, J. P. Willaime contradicts the linear interpretation above stating that lowering social influence of religion does not necessarily mean the disappearance of religion, but only a relative decrease of its authority in society being influenced by socio-historians. So, religion will not disappear from society and modern human concerns regardless influence or developments of modernity, but will recompose by different rules.²

Contemporary Trends of Religion in Society

Human rights and social values, religious pluralism and identity, contemporary justice and its effectiveness, individual's autonomy and local tradition, integration and tolerance, cannot always be put into balance without loss, risk and sacrifice.³

Developing new and interesting forms of recomposition of the religious in manifests concomitantly with social power of religion which is in confrontation with the characteristic elements of the decrease of namely modernity functional differentiation, globalization, individualization, rationalization, secularization and pluralism.

At a brief analysis of the religious contemporary we observe that it is no longer expressed only in its purely traditional but appear competitive, various types of religiosity can be called "secular cults"—a form of "hybrid" scattered between faith and disbelief, thus defining explanatory relations between modernity and religious tradition.

This hybrid can be seen especially in how the faith is expressed in modern human behavior in the absence of ecclesiastical affiliations. Grace Davie speaks *believing Without Belonging*,⁴ a phenomenon that inevitably leads to the weakening of traditional religious institutions and thus to a flourishing of new forms of religiosity.⁵

Researchers Hervieu-Leger and F. Champion considers that modernity does not diminish the importance of the religious and its social role, but knows an emotional renewal and a return to the mystical ecstasy. A strong development of religious effervescent practices as emotional communities, can be easily seen where the religious paradox secular societies makes possible the cohabitation between "a historical process of secularization of modern societies and the development of mobile and flexible individual religiosity leaves space and facilitates the emergence of novel forms of religion sociability."⁶

1. Religious Pluralism and its Universal Typologies

Religious Pluralism in the United States

In the social landscape of the contemporary world, in terms of religion are a few modern guidelines that define very well the present trends: secularization, globalization, secularization, atheism and not least religious pluralism.

When approaching modern religious pluralism, and we want to do this from the origins, we must take into consideration the U.S. American pluralism is the one who takes the advances ideas of English and French thinkers before they were applied even in their own countries. In fact, the beginnings of American history, those who came in search of religious freedom, have not fully learned the lessons of the past. They wanted to defend their particular faith and they found no other way than to replicate the European model of organization and religious oppression. So the first wave of settlers practiced intolerance.⁷

In 1692 religious persecution starts, being held the Salem witch trials. In 1700, the government of Virginia forbade Catholic priests to spread the ideas and officiate religious services. Intolerance period was also quite long in America.

The principle of religious pluralism was promoted and defended by Thomas Jefferson, author of “American Declaration of Independence” and James Madison, the main help of “American Declaration of Human Rights”. Based on this principle, all churches have equal rights, and the first article of the Bill of Right Amendment reads: “Congress shall accept no law in order to recognize any religion or prohibit freedom of religion . . .” Madison wrote that civil and religious rights are the two sides of the coin of freedom and that the diversity of multiplicity was the best guarantee against the tyranny of the majority, whether it was secular or religious.⁸

Religious Pluralism in Australia

Australia is a genuine model of religious pluralism similar to the US, but otherwise formed because individuals are less concerned with religious issues. Worship and faith was a support

for secular purposes: maintaining order, culture and civilization, social cohesion and homogenization. As modernization of society, secular organization and legislation, the role of religion has declined. A guarantee of religious freedom in Australia, was the large number of emigrants' confessions. Religion was transformed into a personal matter, while the secularization of the population does not eliminate the religious forms of administrative and legal system: oath on the Bible in court, starting with a prayer the meetings at Parliament.

The separation between public and private sectors does not exclude differences that arise between tradition and new religions; fundamentalist groups deny the newcomers. Although there are some more problems, they are at a very small scale and anyone can recognize that in Australia religious freedom and pluralism prevails.⁹

Belief in a deity form remains strong. An Australian study (2009) organized by the National University on social attitudes, reported that 45% of Australians agree that "it is something beyond this life that makes sense at all," while one third is not sure, and 22% disagree.¹⁰

Religious Pluralism in France

France is a special model of religious pluralism, closely followed by many European countries. The French model of pluralism has its origins in the conflict between the state and Catholicism, embodied gradually in the autonomy of the temporal power. After the Revolution of 1798 is proclaimed a series of rights, and if in the beginning there was an antireligious reaction in some sections of the population after the revolution was attempted restoration of Catholicism, but appeared new forms of religiosity (Protestantism).

Law of 1905 establishes a pluralism opened in which the secular Republic guarantees the free exercise of religious cults, and the presence of Islam and Buddhism forms the widens pluralism of French, which in legal terms is open but is closed in a sociological point of view. Ideas from the model of French pluralism were taken by many other European countries, and the status of religious "associations" regulated in France in the early twentieth century, is still used successfully today.¹¹

Pluralism and Religious Discrimination in the XXI Century Romania

Present certain problems facing religious minorities as well as a rigid system in the recognition from the state. Regarding discrimination, a regional situation is suggestive for Romania as a whole. According to a sociological survey, conducted between June 25–July 5, 2000, on a representative sample in Covasna and Harghita, it appears that neither before 1989 nor after 1990, Romanians and Hungarians Szekler most of them have not felt discriminated on religious grounds. Thus, the question “Before 1989 happened to have nuisance through any of the following reasons?” In terms of “religious” answer “never” 88.9% of Romanian, Hungarian 90.4%. When asked “But after 1990?” Say “never” Romanian 94.1%, 97.7% Hungarians.¹²

Ecumenism—through the frequency of dialogues and inter-Christian meetings in the last sixty years, the twentieth century is called the century of ecumenism. The unity of all Christians is declared and supported desire of all the Churches and Christian confessions. However, no one could say they were outstanding and evident progress towards achieving unity. If this dilemma will be solved, it is difficult to determine, but a fact is that ecumenism acts as a form of communication between churches.¹³

2. Secularization

Since mankind talks about modernization and refurbishment, a thing has increasingly become a sure fact that humanity has entered a global society or about to globalize.

A first process that must be discussed is the internationalization (depending on the results of research and validation of their labor of people from many nations) that peaks and turns into globalization, becoming premise of security of states in the nuclear era. Mass Media and all communications media worldwide transmitted ether; global information there is an international common language (English); Electronic mail, the Internet, cancel traditional things; including

economy entered the era of globalization, this process tends to knit all aspects of human life.

Also, the pattern of secularization encompasses consciousness and behaviors of religious and political ones, at least at certain times and certain areas of the world as it is “a deeper phenomenon that affects our position in the world, knowledge and our lives and trains historic changes what compels us to account the most extensive tradition.”¹⁴

The impact of globalization on human values and religious values¹⁵ is the cultural relativism, the lost national identity, hurried secularization of religion and many other negative aspects. As a solution is not indicated protest against globalization, a process that forwards regardless of the barriers confronting it, but globalization should be analyzed according to the values and standards that you want printed in a society, culture, religion, etc.¹⁶

The concept of secularization, high degree of paradigm in the 1970s, is closely linked to the evolution of the role of religious sentiment in modern society, where analytical territory located under the influence of secularization paradigm is a scientific space formed by the ratio of modernization and religion.

From a sociological perspective, secularization¹⁷ occurs in the early twentieth century as an inevitable process, religion inevitably finding themselves disqualified in its relations with the rationalization and modernity.

K. Marx, E. Durkheim and M. Weber, announced loss of influence and importance of religion in modern societies; for Marx, who considered religion as the opium of the people, it should disappear with the coming of the classless society and end alienation; for Durkheim, religion had to be replaced by a civil religion as a moral continuing to allow strengthening social cohesion; Weber, human progress will lead to the marginalization of religion among others. A good period of time, analyzes privileged interpretations in terms of loss, privatization and marginalization of religious sentiment and therefore (in the medium and long term) loss of faith, places of worship desolation and abandonment of religious practice community. This desecration of modern and postmodern world by transforming the sacred domain in a secular field, leans more toward

Durkheim's concept of functional differentiation which implies that the society gradually assume all functions previously performed by secular religion.

About to the notion of secularization, a characteristic is the offer pluralization on religious matters and penetration of religion in a situation of free competition in a market without rules; a situation where there is no cultural uniformity imposed by the political authority, sacred architecture, homogeneous, fragmenting into a variety of competing concepts of the world.

Some sociologists discuss the sociology of religion as a sociology of secularization, a process of transformation of believers and communities from the religious secular sphere. There are even expressions that religion is a spiritual life which will soon own "memory," sociology of religion, becomes sociology of announced a death.

For Max Weber secularization is loss of religious control on various sectors of social life, the transition from religious life to the profane, noting several areas of manifestation of secularization: the transition from sacred society to secular, implementation of activities related to the divine in secular; desecration world; religiosity's decline and the transition to a society without religion; orientation of religious groups to profane life; separation of religious ideas and institutions of other areas of social life.

Secularism, Tolerance and Globalization in Contemporary Romania

"Secularization is the consequence of freedom of the human being to the world and to its dominance over him. This requirement of freedom leads to world secularization in the sense that this world is not a world dominated and ruled by gods and masters. The world and everything in it now becomes an available thing. It is the world, the secular world."¹⁸

Secularization is a well-defined process in time, involving official measures and explicit manifestation of divergences between religious authority and political authority, where the state imposes its will. Secularization is a nationalization. In other words, the state or nation take over goods which until then were in another

property. The state, under its sovereignty, can secularize (retrieve, register ball) certain goods passing them on the property of the nation, socio-political institutions, declaring them cultural interests, tourism, etc.

Underlying the process of secularization is this idea of autonomy of the world which, according to Western commentators, would be the main contribution of the New Testament. The ensuing consequences are extremely important to the life and Christian mission.

“I do not believe in the power of human reason. The world before Christ believed in this autonomy; modern world, divorced from Christ, was returned to her, repeating the sin again.”¹⁹

The great French Writer Victor Hugo said with confidently that: “Tolerance is the only flame that can light up inside a big heart.”²⁰ From the point of view of understanding tolerance, it can be understood:

1. As a tactical maneuver to obtain some things (compromise, concession);
2. As a form of disinterest towards the interlocutor or topic addressed;
3. In respect for the contrary opinion of the other (this is the true value of tolerance given by humanists).

The term arises in the sixteenth century during religious wars between Catholics and Protestants and expressed consent of political type: to withstand abuse. The object of tolerance aroused the disapproval of society, the society admitted it for the sake of social harmony.

In Romania, the issue of tolerance is a popular tradition of tolerance indulgence, based on tolerance from one who knows the “absolute,” towards one who is wrong. From the perspective of Romanian public space, there is a clear willingness to adopt legal forms of tolerance-principle, which is based on trying to define the legal category of individuals who cannot be tolerated.

There are three aspects regarding the scope, content and depth of culture of tolerance in our country: the first is a widespread desire for being right at any cost – anyone who has an opinion, thinks he has the absolute opinion; The second aspect is the pressure from

popular traditions on the content of legislation that Romania is trying for years to modernize. Thus, minorities are not only permissible but equally supported by majorities; the last aspect is about the way it is understood the principle of tolerance, as an attempt to isolate the fanatic—the name given in the sixteenth century to one who was invoking the absolute truth to dismantle civil society, the fanatic sees an offense of absolute truth.

Today, Western Europe boasted that they would have eradicated religious intolerance in countries that compose it, although at her door knocks Balkan and the Kosovo wars issues in the former European colonies in Africa (Rwanda) and now in the Middle East and Côte d'Ivoire so that religious tolerance is far from being a universal rule.²¹

3. Atheism

Atheism is the way of thinking and behavior not related to any religion or sacred, is based on denying the existence of any deity, thus rejecting, religious beliefs in the supernatural, afterlife, miracles, etc., specific theism. It is present from ancient and encouraged to continue in modern times until today. By the nineteenth century it is defined and also imagined a phenomenon of an alienated man (the philosophical sense, not the psychiatric one), and the investigator Tănase Sârbu says so: according to Marxism, human non alienations involves replacing the religious conscience with a revolutionary one.²²

The sociology of religions is not limited to the study of communities of believers. Researching the whole society to highlight forms of manifestation and the depth of faith, the sociologist is also concerned for religiosity unbelievers, atheists, indifferentist, nonbelievers to a confession, highlighting how manifests the causes and its support, the weight and role of religion in different categories of population (by occupation, age, sex, school education etc.)

Partial Atheism only denies certain qualities of divinity, while believing in it. For example, it does not consider him powerful, especially because there are many events on earth and misfortunes

that God should not accept. Beliefs that recognize that God was the Creator, but He later abandoned His creation, and not intervene to remedy injustices anymore is also called partial atheism.

Relative Atheism refers especially to the content of faith. Does not admit the existence of God, but believe in other supernatural forces (an initial impulse, timeless moral imperative). J. Maritain called them pseudo atheist those who do not believe in God but believe in other supernatural forces; is relatively agnostic atheism, skeptic, stoic, postulator; Agnostics, on the assumption that God cannot be known, neither affirms nor denies its existence; Skeptics are non-believers discuss the existence of the sacred, but to the extent that cannot rationally be explained or demonstrated hypothesis do not adhere to hypothesis of His existence.

Contemporary neo-atheism. We are witnessing the emergence of a neo-atheism with no connection with the old dialectical materialistic atheism. This neo-atheism comes from within the community of exact sciences. He proposes, in fact, science as a new religion. Modernity is lifeless, inventing various types of "death" and "end": the man's death, the end of ideologies, the end of history, the death of God. This thinking causes anxiety among contemporary researchers, because their arguments lead us to conclude that the universe is absurd: *God is dead*.

This unease is well expressed by Steven Weinberg, he writes: "It is almost impossible for human beings not to believe that there is a special relationship between them and the universe, that life is not only the grotesque result of a succession of accidents which goes up the first three minutes and that, in a certain way, we have been conceived from the beginning . . . it is even harder to understand that this universe has evolved from initial conditions so unfamiliar that we can barely imagine, must end by an endless coldness or an infernal heat. The universe seems more understandable, the more absurd it seems."²³

Various religions claim that morality derives from a specific commandments deities and that fear of gods is a major factor in motivating people to ethical conduct. So, atheists have often been accused of being amoral or immoral. Atheists, say the real ethical behavior derives from altruistic motivations, not from fear of

punishment or hope of reward after death. Felix Le Dantec says: “I am an atheist, as bangs, how one is blond or brunet unwittingly.”²⁴

Atheism over 60–70% of the population, are countries like Estonia and the Netherlands, while in contrast, we find countries such as Malta, Greece, Iceland. Romania is situated between these countries still less atheist (although had a great period of atheism forced by the communist system) together with Poland.

Regarding atheism, the great Romanian thinker Mircea Eliade expresses his opinion in a way that characterizes him: “The vast majority of those without religion are not, strictly speaking, released by religious behaviors, theologies and mythologies. They are sometimes hindered by a whole jumble magical–religious, but degraded to caricature and, therefore, difficult to recognize.”²⁵

4. Laicization

Much of Christianity and especially the Catholic space prefers the term secularization and not of laicization. *Laicization* is “linked to explicit tensions between different social forces (religious, cultural, political, even military) that can take the form of an open conflict. Instead, secularization would rather represent a process of progressive loss and relative social relevance of the religious, that occurs—from the powerful trends—mainly through the game of social dynamics without major confrontations between religion and politics.”²⁶

The state cannot it turn a layman into a believer or a believer into a secular, because target laity population who is the category of population which begins with the occasional religious and the indifferent religious reaching to atheist or those who combat the church and religion in various forms.

Secularization is the long and slow process of social life of removing the religious concerns from the population, as laymen and atheists are mentioned since antiquity; some have never been concerned about sacred (salvation, the destiny of the soul after death); others in varied circumstances, gradually became disinterested in connection with the sacred, church, religious personnel.

Samuel Huntington pointed out: "The Catholic Church has become an important factor in democratization, particularly in Eastern Europe, Latin America, and the Philippines, but there be an important distinction between movements animated by genuinely religious reasons and religious movements as nonreligious."²⁷

Separation of religion and society is the result of a long process of differentiation and specialization of social functions, where religion plays a peripheral role. Sociologists consider that religious values do not lose importance, but people are guided by other values and the individual is no longer controlled by a system, but activates alone. Social subsystems (political, legal, economic) operates without the accord of religion as a secular progressive movement toward being avoided primarily hierarchies and religious institutions; an extension of secularization in practice.

Despite several decades of political modernization, Muslim societies face a re-Islamization and neo-fundamentalism adhering to a logic culturalism, reinvigorated by the attacks of 11 September 2001; so that we can say that there is a real incompatibility of Muslim societies to modernity, even though sociological and anthropological studies reveal even more complex situations.²⁸

There is a crisis of the sacred. Behaviors have no divine laws but laws that support parliaments and governments, court prohibitions, police, secular moral permissiveness. Young ignore realities or dogma as death and salvation, are concerned about sport, choosing a life partner, forming a profession and earn money.

One aspect of secularization is the holly of layman, the way of the profane world empties the content of religious practices and rituals that were sacred until then, but keeps the forms. In fascism or communism were maintained ceremonies, traditions, hierarchies, initiations, mystical events characteristic of religion. Head deification, the party, and tightly taboo nature of the institutions hypothesis of equality and friendship, indoctrination are forms religious with an anti-religious content.

In contemporary society, secularization occurs gradually and differentiated for the different categories of people, people, areas, etc. and the churches are increasingly concerned with the "laity," trying to bring practitioners faithful to a more intense religious

practice. Secularization or laicization represent the modern and contemporary reaction of the society or individual, that permanently influence whole value system of all religions.

Conclusion

Nineteenth and twentieth centuries are characterized by a movement of secularization of societies which pass from the authority of religious institutions under the authority of the state. However, religions are proving to be more mobilizing than ideologies or science, either traditional or new religious sects.

Atheist positivism conglomerate, Marxist and antitheist provoked a modern and contemporary aggression against Christian religion and against its churches, and geopolitics already include in the category of geopolitical forces, along with geography and ethnography of new factors, pan-ideas (R. Kjellen) where religions are redoubtable geopolitical forces as it proved Catholic Church's involvement in world politics.²⁹

Religion is more than a personal choice, a group problem in which the attitude of the individual religious or religious group to society in all respects and its forms and the influence itself of religion on social institutions depend largely on the spirit in which are permeated the doctrines, worship and organizing the religious group. "A comprehensive study of the effects of religion on social life of humanity and its influence on groups cohesion, on the evolution and differentiation of attitudes and social framework and the development and decline of social institutions is without a doubt able to provide results of the highest value."³⁰

Social influence of the religious phenomenon, is a complex phenomenon, especially in contemporary society, which take account of certain indicators such as: the context of religious freedom, religious speech or religious language, religious affiliation, religious practice; attitudes of religious groups or religious institutions on society and on social security; the impact of specific religious groups, secret societies, societies of mysteries on the population.

One of the important aspects in the study of the influence of the religious phenomenon on society is the involvement of religion in the daily problems of life of the individual and society as it is, for example, promoting health behaviors and deterring negative practices (alcohol and tobacco, drugs other dependencies).

Due to its strong community, religion helps to shape human behavior in at least four distinct processes, religious mechanisms of social control. The first one is the involvement of religion in internalizing rules on personal lifestyles and behavior, and their violation can lead to guilt. Then, religious collectivities may form reference groups for their members. Thirdly, a breaking the standards of a religious community is sanctioned. Fourth, strong involvement in religious activities and religious groups reduces the opportunity to participate in other activities.

Along with this function of religious groups of behavior configuration their role in social integration of the individual. Supporting the activity of believers, cultivating friendship, church assisting to people with special needs, the continuous participation in religious congregations all contribute to the formation, by religion, of a prosocial behavior.

Also, another important function of religion consists in the creation and preservation of ethnic or national identity. The church was among the first institutions that promoted national ideal. National movements have found a real support in the church and religious faith. Religion can be seen as opposing the modernization of social and cultural functions: for example, the Islamic regime in Iran, but also in general, religious organizations campaigning for opposition to the values and norms of society and orientation of the whole religious, social and political life only to traditions, to old forms of organization and management.³¹

Social involvement is another way to manifest religion as a factor of change, a theory supported by the German sociologist Max Weber, seizing the role in protestant ethical spirit in capitalist development. It starts from the observation that the Industrial Revolution took place initially in Protestant countries: England, Netherlands, Germany and concluded that the Protestant ethic was the vital impulse that produced this fundamental change. The

analysis of capitalism revealed features derived from the rationality of economic and social activity. Movement of goods, capital accumulation, profit, profit from investing in production, all these are found to capitalists. After Weber, there is a direct relationship between Puritanism preached by the Protestant ethic and the capitalist's profile.

A decrease in social influence does not mean a total absence of social influence, much less a disappearance of religion, but what is clear is that under the impetus of modernity, religion's is situation deeply disturbed. In third world countries modernization has caused a social reorganization (recomposition) of the religious for restoring a crushed identity of imposing modernity as political, economic and cultural dependence. Characteristic features of modernity, namely: systematic reflexivity, functional differentiation, globalization, individualization, rationalization and pluralism, diminished social power of religion in Western societies. Instead, in third world countries, modernization has caused an increase in the social power of religion. In these countries religious mobilizations have a pronounced anti-imperialist character. Modernity has devastating effects on religious. Peter Berger has shown that religious pluralism will contribute to bureaucratization and standardization religions, which will be see exposed to consumer's preferences and will be faced with a 'market logic.' This change in the social status of religion does not mean the decline or the end.

In the words of Anthony Giddens far from attacking a postmodern age more than ever we enter a phase of radicalization and universalization of modernity "phase that we call ultra-modern. In this phase of ultra-modernity religiosity tends to be invested as a place of remembrance at a social and individual level and as a collective and individual identities provider for holidays and rites. In ultra-modernity we talk about religious recomposing, the affective and imaginary are recreated with symbolic available in the national and religious memories.³²

How religious faith generates a series of predispositions of behavior which can be transposed into behaviors depending on some favoring factors, then the external manifestations of religiosity as well as the identification of factors favoring the passage from faith

to religious behavior, are important aspects in analyzing religious values. Also, the religious affiliation of an individual or a society and religious practice are key factors in moral and religious value structure of an actor or company.

These current forms belonging universal religious phenomenon, need to be understood and mastered in the most correct way because from here there are derived a number of social or antisocial attitudes and behaviors; of ethnic religious political tolerance or intolerance, etc.

Religious tolerance attitudes have greatly expanded communications among states, regions, individuals with different religious affiliations. Also, globalization has broken the ethnic, social, religious barriers, bringing humanity into a “unanimous brotherhood” and imposing a particular set of values, global values. As a result, traditional values, national, regional and even individual values disappeared and will disappear, all amid a social, political, religious “ecumenism,” which tends to flatten even the last form of conscience awake from the entire earth.

NOTES

¹ Jean-Paul Willaime, *Sociologia Religiilor* (Iași: Institutul European, 2001), 88.

² *Ibidem* 98.

³ Andrei Pleșu, *Chipuri și măști ale tranziției* (București: Editura Humanitas, 1996), 12.

⁴ Grace Davie, *Religia în Marea Britanie din 1945. Credință fără apartenență* (Oxford: Blackwell, 1994).

⁵ Jean-Paul Willaime, *op. cit.* 82.

⁶ Daniele Hervieu-Leger, *La religion en mouvement: le pèlerin et le converti* (Paris: Flammarion, 1999), 36.

⁷ Constantin Cuciuc, *Sociopsihologia religiei* (București: Editura Conștiință și Libertate, 2006), 327.

⁸ *U.S.A. Constitution* the 15th of September 1791, art. 1.

⁹ Constantin Cuciuc, *op. cit.* 329.

¹⁰ Australian National University (New Zealand's article published in the 18th of June 2009), <http://www.nzherald.co.nz/world/news/article>.

¹¹ Constantin Cuciuc, *op. cit.* 333.

¹² Lucian Nastasă, Levente Salat (ed.), *Relațiile interetnice în România*

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¹³ Alexandru Mesian, *O întâlnire internațională la Roma* (București, 2006), www.catholica.ro.

¹⁴ Andrei Marga, *Religia în era globalizării* (Cluj–Napoca: Editura Fundației pentru studii europene, 2006), 16.

¹⁵ Ioan–Gheorghe Rotaru, “Aspecte ale libertății religioase în contextul globalizării,” in *Libertate și conștiință. Culegere de articole despre libertatea religioasă și de conștiință*, Ștefan Mateiaș (ed.), (Cluj–Napoca: Editura Napoca Star, 2013), 49–75.

¹⁶ Andrei Marga, *Religia în era globalizării . . .*, 28.

¹⁷ Ioan–Gheorghe Rotaru, “Aspecte ale secularizării și ale omului secularizat,” *Studia Universitatis Babeș–Bolyai, Theologia Orthodoxa*, L–LI, 1 (2006), (Cluj–Napoca: Cluj University Press), 251–66.

¹⁸ KEK, *La mission des Eglises dans une Europe sécularisée; aspects pratiques de la mission des Eglises dans une Europe en mutation* (Cahier Nr. 22, 1993), 15.

¹⁹ Nichifor Crainic, *Nostalgia Paradisului* (București: Editura Cugetarea, 1942), 8.

²⁰ *Toleranța în societatea contemporană* (06 Iunie 2010), <http://ele77na.wordpress.com>.

²¹ René–Samuel Sirat, *La tolérance religieuse dans les etats contemporains* <http://www.asmp.fr>.

²² Tănase Sârbu, *Etică: valori și virtuți morale* (Iași: Editura Societății Academice „Matei Teiu Botez,” 2005), 59.

²³ Alister McGrath and Joanna Collicutt McGrath, *The Dawkins Delusion?—Atheist Fundamentalism and the Denial of the Divine* (United Kingdom: InterVarsity Press, 2007), 35.

²⁴ Felix Le Dantec, *L’Atheisme* (Paris : Ernest Flammarion, 1919), 10.

²⁵ Mircea Eliade, *Sacral și Profanul* (București : Editura Humanitas, 1992), 190.

²⁶ J. Bauberot, *Laïcité, laïcisation, sécularisation* în A. Dierkens (ed.) *Pluralisme religieux et laïcité dans l’Union européenne* (Editions de l’Université de Bruxelles, 1994), 14.

²⁷ Peter Berger, *Secularization Falsified* (February 2008), <http://www.firstthings.com>.

²⁸ Çağlar Akgüngör, *Sécularisation, Démocratisation et Monde musulman: Processus de changement* (Colloque international 25th of November 2002), <http://cemoti.revues.org>.

²⁹ K. Haushofer, *De la geopolitique* (Paris: Fayard, 1986), 58.

³⁰ Joachim Wach, *Sociologia religiei* (Iași: Editura Polirom, 1997), 45.

³¹ Mehdi Khalaji, *Iran’s regime of religion* (17th of January 2012), <http://www.thefreelibrary.com>.

³² Anthony Giddens, *Sociologie* (București: Editura Bic All, 2000), 696.

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