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Difficulties and opportunities of the spiritual dimension in globalisation

Lavinia Elisabeta POPP[1]

Abstract

Although globalisation is a multidimensional concept, including complex processes in progress, and gives birth to both optimistic and pessimistic interpretations, it nevertheless represents a process of differentiated socio-economic development, possible to achieve on the economic, technologic political, social levels, but no on the cultural one. In the context of intensifying international relations, beliefs and cultural traits (each people's identity) cannot uniformise on the planetary level. Despite the progress and uncontested development, the costs and losses generated by globalisation are very large, and the world politics is drastically marked by the thematic of religiousness. As the risk is inherent to the globalisation process, it becomes universal, affecting each individual, irrespective of location and social class. The risk multiplication triggers the apparition of "risk society" characterised by a multiplication and diversification of needs that may have a universal dimension and a spiritual one especially. The way in which globalisation takes place in religion shows the acute need for dialogue among the Churches, for a consolidation of ecumenism or of an Orthodox ecclesiastic universality, in front of the contemporary religious globalisation.

Keywords: spiritual dimension; globalisation; social process; socio-cultural development; ecumenism.

Introduction

One of the complex phenomena, debated at length during these past years, manifested at different levels, used in scientific publicistic and political debates, regarded on the one hand as a "threat" and on the other hand as an "opportunity",

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is that of globalisation. Many connect this phenomenon to economy. And this is logical, as at the level of economy and especially at the level of financial economy, globalisation exhibited an impetuous evolution. Moreover, economy has strategic importance for the powerful of this world, as it may offer or support world hegemony, which is associated today to the ideas of world superpower (Melas, 1999: 68). Apart all this, globalisation is not exclusively a mere economic phenomenon, but it is extended to all the levels of human life: political, religious and confessional. It is difficult to find that in the economic plane this phenomenon is usually prepared by a corresponding process at the confessional and cultural level and that it is still connected to it. Globalisation represents a dynamic process of intensification and interconnection of international relations triggering structural changes on the long long in the technical, economic, political and social-cultural plane. Globalisation is a historical and irreversible process of social development, determined by a multitude of factors such as technology, market economy and liberalisation. With all the visible advantages of globalisation, there are theories based on the new social restructuring and stratification considering that, in reality, globalisation means instability and turbulence and that its most dangerous feature is the very loss of social control. They bring forward a certain deficit accompanying globalisation, manifested especially in the plane of social security (Cojocaru, 2005). We may consider globalisation as being a process generating prosperity, but also major crises, as it contributes to the process of social polarisation. Globalisation produces a differentiated social development, instead of a linear one, which explains the process of social polarisation. The result is not a single global community, but networks and systems of various sectors of life in integrating interdependence.

The challenge of globalisation

The essential means of achieving globalisation promotion is technology nowadays, Informatics and especially the Internet brought forward a new way of life. They made possible the existence on an unstable society that may be constituted outside the space, focused only on the dynamics of time. A society that is no longer uni-dimensional, but adimensional. Thus, any economic, political or other type of manifestation may be done in a certain time, without occupying a specific space. It may be reached by people who communicate among themselves, without being connected to one another. This adimensional society, which is authoritarily expanding throughout the world, without having a well-determined location, may be considered *utopian*. But this society is so real in its plans and results that it not only influences, but also obliges concrete societies, existing in specific locations, to get restructured and reoriented in accordance with the requirements of the other. Thus, the economy that is planned in this borderless

world society by multinational companies or businessmen proved to be essential for the economies of national or multinational societies of various states.

Globalisation has corresponding consequences also in other domains of social life, such as internationalisation of violence, widening of the gap between the rich and poor, exploitation of the weak, extermination of the unwanted, which leads to unpredictable situations. The loss of the contemporary society people's sensitivity is not foreign from the globalisation phenomenon. This noisy manifestation, as egalitarian unification of all, makes the person disappear and undermines his/her freedom. In parallel, the so-called financial economy undermines economic development, and deforms its evolution. The point of view according to which the dead money may produce as much as labour is absurd. The Fathers of the Church always condemned this perspective in all harshness against usury, which they called unnatural and inhuman. Saint Basil the Great especially underlined the unnatural character of the interest, saying that all that develops ceases to develop, and then it reaches its normal measure, whereas the money of the greedy continues to grow in time, without limit (Saint Basil the Great, Homilies to the Psalms, 14, 3, P.G.29). This warning receives a remarkable present interest in our times along with the limits of the development of economic manufacture (Mantzaridis, 2002: 10-13). After the collapse of totalitarian communist systems and the disappearance of the fear from a declared adversary, an ideological void was created in the rest of the world, and it was only natural to intend its covering. One attempts to fill this ideological void by the ideology of globalisation. Thus, man is called to go towards, or, more precisely, to join a new society, international and unlimited, which leads to the alienation of the person and community life. It is obviously odd that social analysis does not usually underline these aspects. There are also persons who find that the most important crises refer to man's way of life, to his identity and conception regarding society (Albrow, 1998: 422; Beck, 1992: 224).On the other hand, the peoples that is not sensitive to the ideology of globalisation, as they have known early on the ideological system of internationalisation, related to globalisation, wished to return to national states and their cultural particularities. Thus, in the areas occupied by the former communist states, like in other sensitive regions of the world, we remark an energetic recrudescence of nationalism and racism cultivated and triggered, obviously for their own interest, by those "who suppose to have overcome this way of dispute" (Bergopoulos, 1999: 53). Certainly, globalisation has also positive, beneficial elements that must be recognised: it is a process that helps the closeness among people, the development of the relations among them, contributes to the achievement of the highest aspirations of human nature, i.e. the disappearance of ethnic or other types of separations among individuals. All this highlights not only its acceptability, but also its necessity. The human divisions, national, social or of other natures, constitute, according to the Christian learning, states of the man fallen into sin that must be overcome. In the ideal situation, mankind is placed beyond these separations. "He is no longer

Jew, Greek, slave or free man: no longer man, no longer woman: all are one into Jesus Christ" (Gal. 3, 28). This situation becomes possible only by the union of people at the confessional level. In fact, this is what Christianity preaches. On the contrary, the rejection of separations without the simultaneous rise to a high confessional level will surely erode the unity of people and will give birth to certain trends of disintegration of the communion among people (Albanis, 1998: 43). This was proved in practice by the communist internationalism. Whereas national states lose their power and get eroded, one cannot succeed in creating a higher multiethnic unity. In this way it paralyses the cohesion of human society, and for its control one promoted a world power with an unprecedented police force.

The very powerful tools for the imposition and preservation of this power in the world are informatics and information media. Through them information is gathered from all over the world and offered to the entire world. The entire humanity becomes vicinity, a market that can be controlled and led in an unprecedented manner. Similarly, one may use art, music or even science itself. In fact, globalisation of economy allows its control at a world scale by the powerful and the affirmation of economy as social life. Last but not least, globalisation, of power and of the possibility to exercise the force, makes world hegemony feasible. (Mantzaridis, 2002: 16-17). The main factor having led to the global manifestation in its present form is technology, and especially the informatic-digital one, and the second triggering factor is the triumph of liberal ideology and of market economy to the detriment of other systems of social organisation. The process of globalisation was developed as a result of massive investments in the field of telecommunications, of the trade development, of economic and informational network. It is carried on at the planetary level, having advantages as well as drawbacks. Hamelink (1993) describes globalisation as a social process at the global scale sketching the transition traversed by the present world system. There are at least three spheres of social life where each process is carried on: economic (trans-national, commercial exchanges, corporations on the move, informatisation of manufacture), politic (power centres, international institutions, military organisations) and socio-cultural (values, beliefs, symbols). Moreover, there are various perspectives of interpretation of the global phenomenon: historical, geographic, sociologic, economic, anthropologic, linguistic, political etc., although apparently defined and accepted a concept, globalisation generates even at present contradictory debates in several aspects: causes, stages, consequences and especially finality. The epistemic communities have developed diverse theories regarding globalisation that may be grouped in general into hyper-globalistic theories, sceptical theories and transformativist theories (Held et al., 1999: 26-34). Giddens (1981) speaks about the emergence of the global system, considering that the development of capitalism triggers the modern history of societies, as well as the development of nation states and their capacity to fight wars among them. The

world is economically dominated by the capitalist mode, especially after the collapse of the rival model from the former USSR and its satellite countries. Nevertheless, national sovereignty must be observed as a condition of mutual trust and recognition. From the military viewpoint, in Giddens's connection, the solution consists in a system of alliances.

Differentiated socio-cultural development in contemporary world

The most debated dimension of the globalisation phenomenon is the socio-cultural one. An important and ultimate element of globalisation is represented by the apparition of a global culture also, which involves the existence of a planetary civil society, without which the necessary global order cannot be maintained in the long run. It is a great challenge to find a common denominator between the idea of human rights' universality and the cultural specificities of different peoples (Cojocaru & Cojocaru, 2011); among the principles and respect for roots. Walzer (1992) said that the two terms: *universal* and *rooting*, seem to be in irremediable opposition in the contemporary world, so that globalisation is dialectically opposed to the return to "tribalism". This is a serious danger that cannot be under-estimated, as it potentially comprises perverse effects. On the other hand, there is a great question mark related to the possibility that a present people or community of the *independent global village* could preserve a relative isolation so that it should not lose its own cultural identity or cultural categories, without renouncing nevertheless to its contribution to the elaboration of judgement criteria with universal value of fundamental ethic principles, such as the code of human rights.

We talk about formidable issues, still expecting a solution. A solution whose sides cannot be understood yet, although one may affirm with certainty that it should not be searched for in the underground processes as globalisation in itself does not unify around a "law". On the contrary, it contains in itself profound ambivalences: it hides numerous ambiguities. What it should favour then is the birth of a trans-national civil society made of bodies that depend neither on national states nor directly on international macrosystems. The trans-national civil society is full of new rules offered to the government of the world. Rules that are rather the product of cultural transactions than of interests. What surprises when studying the materials produced by non-governmental organisms or volun-teers associations acting at the international level is that, without putting in discussion the interests of one or another national state, the capacity to transpose them into projects that may be supported by the desire to represent the universal requirements, is much more powerful than we imagined (cf. Dreze & Sen, 1989, apud. Ică & Germano, 2002: 465, 466). From the cultural viewpoint, Jacka (1992) considers that globalisation has negative consequences as it contributes to the loss of diversity. As regards cultural diversity, Kavolis (1988) consider that the world

is divided into at least seven civilising systems, which exhibit distinct characteristics: Christian, Chinese, Islamic, Hindu, Japanese, Latin American and African. The theory of cultural diversity of civilisation may be found also at Huntington, who relaunched the thesis of civilisations clash, according to which "the main conflict of global policy will occur among nations and groups belonging to different civilisations. The clash of civilisations will dominate global politics (1993: 22). Fukuyama (1992) shares the same opinion, and considers that the spread of market economy and democracy leads to the homogenisation trend or human societies, but is opposed to the viewpoint according to which globalisation leads to cultural homogeneity.

An interesting opinion related to the cultural dimension of globalisation is expressed by Tomlinson, who thinks that the cultural dimension of globalisation will play an important part in international politics: "That is why globalisation is important for culture, in the sense it makes the negotiation of cultural experience reach the core of intervention strategies on other connected domains: political, ecological or economic" (2002: 49). The idea presented is in fact a development of the theses of the cultural identity power forwarded by Castells (1997). According to Robertson (1992), religion is the critical factor of globalisation. The world may be more and more united, but not integrated, and the best example is given by the forms of religious manifestations of the Muslim world, determining Scruton to claim that "globalisation threw the Islam world into a crisis …" (2004: 141). Within this analysis frame, religion is regarded as a factor of resistance against globalisation. This, in its extreme form, *wishes* the unification of all religions in a religious amalgam, which is impossible to achieve. Hinduism and Buddhism, for instance, are syncretist religions, but Christianity is not. For globalisation, Christianity is tolerant and exclusivist.

Another type of religious theories perceive the phenomenon of globalisation as an indicator of the present civilisation fall, but we must highlight here the fact that the theories of the Apocalypse and of the end of millennium circulated throughout the history of mankind, being present among peoples especially after the apparition and spread of Christianity Consequently, globalisation is possible in the economic, technologic, politic, social planes, but not in the cultural plane. We find that there is a strong resistance from the part of peoples in preserving their own cultural identity. Beliefs and cultural traits (the identity of each people) cannot be uniformed at the world level.

Risks and effects in the globalised world

The sociologist Beck (1992) brings forward the concept of risk society, placing risk at the core of the analysis of contemporary social changes. Risk is defined as a modality to systematically co-operate with hazard and insecurity induced by the

very modernisation process. The sum of risks generated by globalisation includes, among others: radioactivity, pollution, nuclear accidents, global warming, social etc. As risk is inherent to the globalisation process, it becomes universal, affecting each individual, irrespective of location and social class. The risk multiplication triggers the occurrence of a "risk society" characterised by a multiplication and diversification of need that may have a universal dimension. In this context, we may speak also about the globalisation of social policies (Preda, 2002) as an institutional response from the part of nation states to the social issues of the modern society (see social issues). Jordan (1996) considers that modern societies should create the institutional mechanisms for including marginalised social groups, as the communities with low economic resources have to deal with discontent and social crises. Society has become extremely centrifugal, pushing a large mass of individuals towards the periphery. In the same field of social protection, from the perspective of the globalisation process undoubtedly contributing to the process of social development, we include the programmes developed by international institutions (World Bank, PNUD, UNICEF, UNAIDS etc.), bringing into debate also the less debated aspect, that of approach mistakes of the intervention programmes in the administrative policies of states. After 1989, in Romania the system of social services, starting from those focussing on the welfare of children, developed greatly due to neo-Protestant faith-based organisations that intensely financed social services and new social practices, creating best practices models and contributing their expertise in these services' development. The focus on child protection/child welfare was generated partly by the international media campaigns that showed the disastrous situation of institutionalised children (Cojocaru, 2009: 87-98), and partly by the opportunity to attract donations and funds for changing the lives of these children. In the early days of the establishment of social services aimed at children, especially at institutionalised ones, the messages were mainly humanitarian and charitable (food aid, medicine, clothing and equipment), and gradually became increasingly professional and implicitly secular. The domain of child protection is not only a domain of profoundly positive experiences in diversifying social services, but also an area for experiencing public-private partnership and the new management style, based on intervention projects (Cojocaru, Cojocaru & Sandu, 2011: 65). Stiglitz developed such a criticism, focused especially on how the globalisation process should not take place in the sphere of social policies and international economic policies. Although his analysis is focused mainly on the mistakes committed by the World Bank and the IMF in the approach of reforms in developing states, he in fact touches all the dimensions of the globalisation phenomenon. "If globalisation continues to take place as before, if we continue not to learn from our mistakes, this process not only will not succeed in encouraging development, but will continue to produce poverty and instability. Without reform the resistance reaction that has already started will grow, and discontent related to globalisation will increase" (Stiglitz, 2003: 378-379). Conquered by the market,

doped by television or the Internet, the globalised world lives at the same time in the context of a general crisis of the meanings of life, a global educational and cultural disaster, worrying but certain barbarisation symptoms of the society of the future. The traditional culture of societies disappears or turns into show and merchandise, the humanist culture is more and more eliminated by the innovating techno-sciences and turned into pseudo-science; instead of a formative trans-mission, the scientific culture gets ultra-specialised and leaves the place to ab-solute mediocrity of mass and consume culture conveyed by contemporary elec-tronic media, the most profound industry of global economy. "Globalisation" thus risks to become the agent of the "end of history" and reversal of human civilisation by the creation of the "ultimate human" (Kojeve, 1974; Fukuyama, 1992) : "the world man", the pure homo economicus – the automated man living only for production and consumption – deprived of culture, politics, meaning, conscience, religion and any transcendence. Product of a true social and ideological engi-neering, he is the final result of economy globalisation, destructuring of politics and generalised destruction of cultures, both traditional and modern, by the invasion of communications, financial speculations and digital technologies (Ra-monet, 1997, 1998). With this idea as landmark, we may affirm that in the last few years, in spite of progress and uncontested development, the costs and losses generated by globalisation are immense.

The destiny of religion in the globalised world

The destiny of religion in the globalised world is symptomatic. Religions either regroup in a collectivist, identity and anti-modern manner in extreme movement of integrating or fundamentalist type, with radical, exclusivist and polemic character, or are dissolved into a diffuse individual religiosity, eclectic, relativist, anonymous and syncretic, disengaged from ecclesiastic and polemic viewpoints. We assist thus nowadays to a double decomposition and reduction and implicitly secularisation of the religious: politic, nationalist or psychological-individual, in other words to its dissolution in sentiments either collective, poli-tically and economically instrumented, or private and focused egocentrically on individual happiness. Sociologists identify general phenomena of decline of insti-tuted religions and proliferation of parallel religiousness under the form of mystic-esoteric haze, of and magic-esoteric improvised spirituality, therapeutic or para-scientific, purely humanist, detached from any religions institutions and tradition, they represent rather a decomposition and individual secularisation than a recom-position of any sacre and religious aspect (Tincq & Champion, apud Delumeau, 2006). Under the effect of globalisation, western societies are nowadays under-going a nihilist mutation of the religious characterised by the apparition of the "Godless religions" (Esprit, no. 233, 1997). Analysis underlines the decline a simultaneous recoil in the West both of Christians and of Marxism, generated in

fact by a general weakening of the Judeo-Christian tradition, in its religious expression (the Church), or in its ideological-secularised form (the modern democratic politics). Christianity and secularisation, faith and reason, theology and politics, Church and state decay together along with the loss of hope and perception of a linear time, evidently and eschatologically oriented in favour of an atemporal religiousness and wisdom, apolitical, cosmopolitan and privatised (similar to Epicurean scepticism and stoicism from the Hellenistic Empire and the Late Roman Empire, or Buddhism and Taoism) (Ferry, 1996, 1998). These are no longer oriented in a collective manner along the transcendent-immanent vertical axis or temporal past-future axis, but in an individualistic and strictly immanent on the horizontal axis of sense-nonsense, life-death, health-illness, ego-non-ego, imaginary-real, the new religious theories and practices marking in fact the common death of history, Christianity and politics.

Similar processes take place also within Christianity that is decomposing into fragments of culturem then recomposed according to the law of a private improvisation and eclecticism (Certeau, 1974). Despite the missionary efforts of ecclesiatical institutions, the general trend towards Christianity is more and more disturbed, diffuse, implicit and improvised. The sociology analyses leave no doubt: although 70% of the French continue to declare they are Catholics, and only 12% atheists, the number of churchgoing Christians is only 7–8 % (the young churchgoing beings only 2 %). Both the churchgoing believers and the non-believers represent minorities, being the adepts of a diffuse Christianity fused with parallel, fluctuating and unsure beliefs. The declaration of confessional belonging and even the practice of passage rites (baptism, wedding, and funeral) are only partially motivated religiously, as they belong rather to the state of symbolic and historic landmarks in constituting individual and collective identities. On this level of religious belonging to the Church, the exterior unity of rites is perfectly compatible with a extreme diversity of parallel beliefs, practices and values, of the most different origin, regarding God, soul, life after death; obviously, these have very little in common with normative Orthodoxy. For instance "God" no longer means the Saint Trinity, but rather a cosmic "energy". Jesus Christ is not necessarily the Son of God embodied and resurrected, but an "initiated", an "enlightened" etc. The imaginary of those who declare to be Christians in the globalised world is most often a "dismembered imaginary" made of Christian cosmic elements, they belong to a sublimed ego and hypostasied values (love, non-violence, freedom), the combinations being regulated by a pragmatic and affective logic, and taking into account rather the personal development and wellbeing rather than the world beyond, rather the personal optimisations and happiness here on earth (Delumeau, 2006).

From the religious point of view, there is also a unification trend of all churches that tends to flatten the differences among the numerous confessions, not only Christians, but also non-Christians. This unification movement is called ecumenism. In other words, ecumenism is a religious movement aiming at reuniting

all Christian churches into a single one. It is known that ecumenism is regarded with suspicion in the integrating environment within the churches participating in the dialogue. The adepts of the anti-ecumenical line are afraid, not without arguments, that the ecumenical movement may degenerate either into a pietiest sentimentalism, irresponsible on the doctrine level, into a syncretist meta-confessional utopia, a pan-humanist ideology based on an egalitarian philanthropic concept, or into a transactions ethos, in which the Faith Truth is achieved at the scale of a "human family" deprived of a distinct profile. In such situations, ecumenism becomes rather a part of the problem than a solution: it does not lead to Christian unity and does not allow the Christ's followers to debate the ultimate issues that cannot be object of political "negotiations". Ecumenism and the organisation representing it, The Ecumenical Council of Churches (ECC), were defined even since their beginning within the first general assembly of the Council, in 1948, through an ambiguous formula: "This is a brotherly association of the Churches that accept our Lord Jesus Christ as God and Saviour". We must point out that very few representatives of the Orthodox Church attended that assembly, and the above formula is of pure protestant extraction.

The first Orthodox signal to this initiative to unify Christians was given by the ecumenical Patriarch Athenagora in 1950, who, in an encyclical, urged the Orthodox Churches to participate with caution in the debates of the Economic Council (David, 1998: 68). But the clarifications of the Orthodoxy's positions regarding ecumenism were adopted only 11 years later, on the occasion of the first Pan-orthodox Conference at Rodhos, of 24 September - 1 October 1961. Following this Conference, several Orthodox Churches joined the CEE with the conscience that Orthodoxy "can no longer add anything essential to what it already has, but in order to show the other Christians the true way towards unity and furthermore that the Orthodox Church is the only true Church" (Ware, 1999:186). The year 1961 signifies for the Romanian Orthodox Church the year it joined the CEE: it participated in the third CEE Assembly that took place in New Delhi between 15 November and 5 December, being represented by Moldavia's Metropolitan Bishop of the time, Iustin Bishop Moisescu (David, 1998: 70-71). Characterised by a much wiser participation of Orthodox Churches, without their contribution one put in New Delhi the bases of a minimum of doctrine, one renounced to an equivocal protestant orientation and one did the common affirmation of trinity fundamental reality of Christianity. The efforts of the participants in the CEE for the elaboration of a minimum doctrine, as basis for continuing the dialogue among Christians, were found also in the subsequent general assemblies, Vancouver 1983 and Canberra 1991. Although some progress was made on these occasions related to the closeness among Christians of different confessions for remaking the common testimony of faith from before the Great Schism, during these assemblies one also formulated the most vehement criticism against certain groups of political and religious interest groups that aimed at using this movement for reaching their own agenda. Moreover, through the conclusions drawn in Canberra

scepticism occurred, especially within Orthodox churches, as regards the Christians' desire of unity (David, 1998: 96).

Positions for and against ecumenism

Spiritual life means the death of the flesh passions. The learning of virtue is nevertheless difficult and gradually reached. A pure life leads to pastoral or even clerical life. A fallen moral life is a true calamity for souls. In order to escape the crisis and reach a real unity, religions are called to offer their spiritual inspirations and intuitions, with a two-fold task: overcoming the dialogue blockage and sterility; discovering the vital point, signalling the imminent danger of creating a social mixture deprived of form, together with offering solutions for reaching the unity predicted by international organisms. Haralambie Vasilopoulos makes an ample description of ecumenism in 1972 in the book "Ecumenism without a mask"starting from the initiators and continuing with its purpose, which, in his opinion, has many hidden sides that are not revealed. The author presents an analysis of today's ecumenism, claiming that it "represents a movement aiming at unifying hierarchic western confessions first with Orthodoxy, and then in the following stage, of all religions in a monstrous pan-religion. In the end, in the last stage of its obscure plan, ecumenism aims at replacing the serving of the Single God by the serving of Satan!". The Saint Fathers did not negotiate with the heretics, did not care for polite small talk; they were just the testimonies of the truth. The Orthodox Church of Ecumenical Synods did not open a dialogue with the "Church of heretics", it did not declare itself an organic member of a society aiming at uniting it with ecumenists, Arians, Appolinarians or Sabelians. On the contrary the fifth canon of the second Ecumenical Synod did not call for unity within an organisation with heretics, but put the anathema on them, there is thus no dialogue with the heretics who continue to remain in deception. The Saint Fathers did not talk with the heretics from equal positions, they did not have dialogue, based on equality, as unionists want today, they rejected their claims, and when heretics stick with their deception, the God-bearing Fathers interrupted the communion with then, excluded and anatemysed them. They removed them from the Saint Body of the Church like people belonging to the "Satan's Synagogue".

Father Gh. Calciu-Dumitreasa does not hesitate to present in his articles, interviews and conferences the danger represented by ecumenism for the Orthodox faith. In a conference organised by ASCOR in 1998, Father Calciu said: "Totalitarianism is more and more expressed in the life of the Church by pretence ecumenical international organisations that impose in fact a new religion, a new mass without sacrality, without sacraments and ritual, desacralisation to which, unfortunately, some representatives of the Orthodox clergy adopt, as in the case of

the brochure Reconciliation – God's gift and beginning of new life, edited in Iași in 1995. This wok is, in its liturgical portion, an attack to the sacredness of the Orthodox mass and a negation of its sacramental value" (2003). Among the Romanian theologians who had a reluctant attitude not toward the ecumenical vocation of Orthodoxy, but its participation in ecumenism, we must cite the Father Professor Dumitru Stăniloae. On different occasions, the great theologian presented his point of view in a clear manner, with arguments from the solid knowledge of the reality of the Orthodox Church, and also on a humble but profound experience within the Orthodox faith truths. Father Stăniloae called ecumenism, in accordance with the Greek theologians, as being the pan-heresy of our century. "Ecumenism is the product of masonry; they want again to relativise true faith" (1997: 8). A great confessor of Romanians, Father Cleopa, drew the attention on the fact that the union of all Christians will not be possible without fasting, prayer, humility, without asking for enlightenment of minds and softening of our hearts by the power of the Saint Trinity (1994: 241). The issue of ecumenism is also clearly settled by Father Teofil Pârâian, a great confessor of our times who affirms that "the Orthodox believers see the unity of all Christians possible only by their joining the Orthodox Church. The Catholics see the union only by the triumph of Catholicism; the Protestants are more inclined to concessions, but not all and not in everything. The negative side of ecumenism is that in many cases it dissolves the consciences of the believers' belonging to the Church they actually belong. We may say, without doubt, that until now it has solved nothing and there are few chances it can solve anything in the future. I consider it possible not through the power of man, but through the rule and willof God. I do not foresee it for our generation" (1999: 76).

An ecumenist plea was expressed by Dumitru Popescu: "Despite all the doctrine differences among the Christian Churches, they remain united into Christ, beyond the confessional varieties". We also encounter ecumenist terms among those mentioned above: "One of the fundamental grounds of contemporary ecumenism intended that the spiritual and unseen unity of the Christian Churches into the Saviour could become a visible unity" (David, 1998 : 20-21). In his study, the priest Petru I. David makes a plea for the rediscovery and affirmation of the ecumenical vocation of Orthodoxy. Characterised by caution and realism, beyond some concessions made to the ideas adopted by ecumenist institution, the affirmations of father David are sometimes very harsh when he evaluates the fruits of the participation of Orthodoxy in the CEE General Assemblies, as well as that of the other religions. He does not hesitate to call some CEE members heretics, because they do not observe at least the minimum doctrine (1998: 96-97). These protestant and neo-protestant members consider the action of the Holy Spirit outside the Church and the Eucharistic communion is not understood and thus refused. In this respect, the conclusion drawn by Orthodox after the Canberra CEE General Assembly was that no advance toward unity could be perceived.

In 2008, Cornel Toma in his article "Towards and Orthodox ecumenism!" affirmed that from the Christian viewpoint, the 3rd millennium represents the millennium of reconciliation, being consecrated to the struggle for the reconstruction of the Christian unity of all Christian Churches. Consequently, nowadays ecumenism, as expression of all Christians' unity, has become a common ideal of Christians, before the process of world secularisation, and of religious globalisation. Moreover, within this ecumenical dialogue, the Orthodox Church has proves that through it ecclesiastic being it is open to communion, to co-operation with all the other Christian churches and confessions, for the recovery of the Christian unity or the torn shirt of Christ. This openness towards the other Christian beliefs, based on generosity, optimism and authentic Christian love was defined by contemporary technology as an "open identity of Orthodoxy" or "an open religious gathering". It is not without cause that among the Orthodox Church one felt more and more the acute need for dialogues among the Orthodox Churches in order to consolidate ecumenical or Orthodox ecclesiastic universalitites before the contemporary religious globalisation. In other words, the external dialogue with the other Christian religions should be preceded by a much more profound and constant dialogue among the Orthodox Churches. It is obvious that from the dogmatic, cultic and canonical viewpoint, all Churches express a full unity and community. Nevertheless, from the historical perspective, this religious communion or Orthodox universality has to face many obstacles nowadays. Two Greek theologians, I.Mantzaridis, (2002) and Anastasios, (2003a; 2003b) list the problems of the contemporary world the Orthodox Church must also face, and stress the idea that the Orthodox Church , in its entirety, must offer an alternative to the process of world globalisation: the Orthodox universality (http://ortodoxie-siviata.blogspot.com/2008/05/spre-un-ecumenism-ortodox.htm).

In a declaration of Romanian cults, on the occasion of Romania's integration into the European Union, signed by the Allhappy Patriarch Teoctist, it is said that the process of European Union, aiming mostly at the economic union, may be complete if one also realises a European spiritual enrichment. Preserving the own spiritual identity, modelled during the history together with the other European countries, Romania's contribution will increase the value of the European spiritual and cultural value. It is true that we have much to receive culturewise, from the western world, such as ethics and discipline, responsibility; but in all modesty we are aware also of the spiritual values we may bring to the promotion and construction of the globalisation concept. In these circumstances, Orthodoxy has the mission to fight for a globalisation able to respect the identity of nations, as reality inscribed in the constitution of creation and to promote an authentic dialogue among religion and cultures, able o promote spiritual, cultural and ecology values for the peace of the world, so badly endangered.

Towards a humanist theology of youth's spiritual development in the globalised world

An extremely important theme worth exploring is the capacity of Orthodoxy to build, in the globalised world, bridges over the conceptual gap between the humanist preoccupations regarding the world development (natural theology) and those concerning the breaking free from the sin bondage (revealed theology), to which explanations are added for several concomitant practical implications in the work with the youth in the case study presented by the paper. The demonstration will be performed by correlating Father Professor Stăniloae's theology of the Holy Trinity with two cases of major importance in the theory of development, i.e. growth of social capital and decrease of corruption. For Father Stăniloae, the theological effort is at the same time the means to reach man's freedom and the finality of this effort, and such a freedom is that acquired through communion. People acquire true humanity only in a love dialogue with God and their fellow humans. According to Stăniloae, theology is not what one studies, but what one life and does. As a friend, Father Donald Allchin remarked: "He is a man who revives man's confidence in life" (Brooklin, 1998: xv.)

Theosis or "enGodment" (by which man is filled with God) is one of those things difficult to understand and accept by human logic, revealed to us by Jesus. It is important to underline that for Stăniloae and the orthodox tradition, theosis is achieved by practising "virtues" understood not as a private, individualist improvement effort, but as a social effort, rooted in the ultimate reality of the Trinity. Salvation is thus a process of growth in grace, the latter being not a legalist concept, but a concept related to the sphere of interpersonal relations. This grace is the very living by people, in the social space between them, of the divine communion of the Trinity Persons - the living of the Trinity as a way of life. This means that living life "sub specie sanctitatis Dei" (as God's sanctity) means that the nature of our relations is sacred and not profane, not common, not only "social work". Stăniloae manifests his preference for this interpretation, repeatedly using terms such as "improved social relations" (Staniloae: 84) and statements such as: Orthodoxy is increasingly "preoccupied to ensure a solid foundation for human co-operation and for the servicing of the entire mankind."(Letham: 223).

It is important to remark that Stăniloae and orthodoxy place this inter-personal growth, growth in virtues enabling communion, to the heart and not separated from the work of the Gospel and the Kingdom to which the Church is witness and prefiguration. Such a point of view opens hermeneutic paths towards a true humanist theology. Another step in grounding such a humanist theology for the servicing of the youth is correlating Stăniloae's Trinity theology with other reasonings related to youth development. The social capital and the fight against corruption are two relevant issues in our endeavour, as both are dimensions for

the debate of the subject of youth development and specifically related to the process of youth development in developing countries. Further in our analysis we explore these two areas to provide a description of the theory and its practical importance that we could correlate with Stăniloae's Trinity theology. The recent literature in the domain of human development reveals the existence of close connections between the two domains: on the one hand poverty and low social capital and on the other hand high-rank corruption. We shall explore the domains of social capital and corruption, as well as the connection between natural theology/the humanist domain of the study of human development, and the Trinity theology of Father Professor Stăniloae. We aim at knowing the modality of improving the quality of human existence in general, but especially for the young people who suffer from the lack of rights, resources and access to political power (Bates, 2009). Some researchers in the domain of social capital claim that the academic theories regarding the social capital have migrated, in the past 50 years, "from hostility to indifference and finally to active support" for the importance of improvement or recovery of social relations (Woolcock, 2002a, Woolcock, 2002b).

There are many attempts to define social capital, but most of them tend to focus on three elements: 1) moral norms such as honesty and mutuality; 2) social networks such as the Church and the Rotary Clubs; and 3) benefits such as trust and ability to work together in issues of common action for the common good. It would be worth regarding them as a spiral of certain virtues that are mutually conditioned. The facts that differentiates the social capital from subjects of the same class, such as Amitai Etzioni's communitarism, is that the former attempts at empirically measuring the strong social participation an its importance for the good of human existence, of the civil society and, last but not least, for acquiring economic prosperity by a large social segment, in the most equitable way possible. Social capital has a wide applicability. The idea animating it is of a total common sense: a solid social participation leads to the creation of solid reserves of social capital: realities better and better understood as playing an important part in the improvement of the quality of human existence, on multiple fronts. Social capital has thus become a subject of extensive research, of public policies and scientific debates even in domains such as environment protection, public health or epidemiology (Szreter & Woolcock, 2004: 650–667). The philosopher John Stewart Mill expressed very eloquently the practical strategies for developing social capital long before the language specific to the social capital field was even invented. It is unlikely to be able to overrate the value ….of putting in contact people with fellow humans different from themselves and with ways of living and acting different from those they are used to. This type of communication has always been one of the main sources of progress, especially in our times (Woolcock, 2001, apud Bates, 2008: 6). This proves why the volunteers' travels on social and religious missions to different cultural environments, even the short ones, are efficient catalysts for the youth development.

Social capital refers not only to the community but also to the quality of social space as factor of transformation for society. That is why it has the role to protect the capital of mutual trust of society's members and thus the ability to work together for the common good, grace to the common values shared by social groups, such as respect and universal responsibility. Corrupt societies, dysfunctional and apathetic, possess a low degree of inter-personal trust, are suspicious and have all the reasons to be so, as their suspicions are often confirmed. In cultures with a low confidence degree, people tend to treat the family members with respect, but beyond the family they have a predator behaviour. The Machiavellian conducts such as deceiving and cheating are treated as acceptable outside the family range, being often seen, for good reasons, as necessary for survival. Corruption is best defined as a syndrome in which several symptoms and causes coexist and act simultaneously and, all together, form affection. Corruption keeps millions of people in poverty and suffering, undermining democracy and the authority of justice and delaying the process of economic and social development (http://www.transparency.org/about_ti/mission.html).

Postmodern democratic societies are not repressive, do not repress individual desires and aspirations, on the contrary, they exaggerate them. Advertising, as propaganda system, is meant to turn the individual into a "desiring machine" (Deleuze). What do today's youth want? "To be accomplished" – if possible immediately. In the past, a young person used to reach personal "accomplishment" only after he or she had faced society's resistance; today, the accomplishment through "consumption" offers immediate pleasures, requiring only an effort of adaptation. Even the Pope, the symbol of the status quo, urged the youth at the beginning of the millennium to stop being conformists: "If you wish with all your strength to get closer to God, stay away from mediocrity and conformism, so widely spread in our society" (Toronto, 18-28 July 2002). Nowadays young people are left alone – without parents, without teachers, without mentors, without religious guides and confessors, without God – "free", in the power of destiny and manipulations of all kind. Libraries, churches, art, confessors, masters, tradition, nature, all help us choose life. Unfortunately many of us, even the younger ones, are mere "living dead". What does Christ tell us? "I am Life".

Orthodoxy has the unique theoretic ability to create bridges and synergies between the two domains, often antithetic: between the secular and religious ways of thinking, between natural theology and revealed faith. The depth of the orthodoxy's potential of correlation with theories and practices of development is revealed in the first sentence of Staniloae's Systematic Theology: "The Orthodox Church does not distinguish between natural and supernatural revelation" (Stăniloae, 1998: 1). Due to the fact that orthodoxy sees salvation as a re-creation of mankind in accordance with the Saint Trinity, the living of the Saint Trinity constitutes the social basis of salvation, an essential purpose for the entire mankind. Salvation is not something contrary to nature; it is achieved through healthy

social relations. The youth programmes may prove their value for the cultures to which they belong. The underlined frame offers the possibility to connect or correlate the preoccupations for theology with those of theoreticians and practitioners of development. Development or influencing public policies means formulating the issues in a worldly manner, as for instance in the paradigm of social capital. Related to it, influencing public policies means almost always a both qualitative and quantitative research, meant to argue and justify the required public expenditure, which may increase the impact of the process.

In the domain of child protection as well, maybe more obviously than in other domains, faith-based organisations have participated in the introduction of new social practices, of work standards, by implementing pilot projects that have subsequently been replicated by the governmental system. Moreover, even the county authorities for social welfare and child protection began their existence with structures similar to those of nongovernmental organisations, and now they are institutional structures of the local public authority. At the same time, nongovernmental organisations, especially trans-national ones, have been a factor of influence on public policies, in step with the globalisation process, avoiding the direct involvement of developed states in the promotion of social services models in Romania (Cojocaru, 2006: 113-120). Learning how to present the programmes promoted so that they could be included into the public debate is a challenge that the Christians should accept or at least become aware of. Implementation of public policies could not be achieved without the active involvement and awareness of the importance role of civil society and youth in a democratic system.(Andrioni, 2008: 5).Developing public policies has at the same time good opportunities, but also inherent dangers. The benefits offered by the influencing of public policies are financing the programmes promoted from public funds; the risk is the possible neglect or reduction of the Gospel's doctrine content. Putting into practice the Gospel's implicit social and moral content can help us structure our mind and experiences in order to be ready to accept its narrative content, distinguish the bridges between faith and its social aspect, social ethics, and the way in which they are mutually enriching. In other words, the theory does not necessarily create practice, but from practice the theory may be extracted. Jesus Himself said: "If someone wishes to do His will șGod's willț, he or she will know about this learning" (John 7:17). Programmes such as education through community services and adventure education, as well as social frames such as social capital may be thus workers for God's Kingdom, even in this manner: undercover; even when their Christian discourses is not obvious. Such a secret use of faith may even be necessary in certain international contexts of youth servicing (Bates, 2008: 14). What we intend to underline here is that there may be also authentic movements of culture transfiguration put to the service of creating right and inclusive social structures (and attitudes), which may be accomplished even only by means of public policies, that may be grounded on arguments which not

always result from an explicit religious discourse. We stress again the idea that a new Trinity perspective of salvation can help us distinguish this wider perspective of social transformation and the role of public policies in reaching this goal.

Applied research

The overall goal is to analyse the characteristic traits of spirituality in the context of globalisation, as well as to examine the way in which the religious factor influences the social and cultural destiny of modern man. Obviously, we shall not ignore the scientific and spiritual information in the field of globalisation, on the contrary, we shall attempt at corroborating the two approach modalities: scientific and Christian spiritual.

The objectives of our research were focused on: (1) Delimiting the conceptual frame, theoretic model of analysis which starts from the highlighting of the globalisation characteristics and the relation between globalisation and spirituality in post-modern society; (2) Identifying the factual state of spirituality, starting from the hypothesis that the new modernism aims at "reconciling" the immense discrepancy between the norms of the church and the norms of contemporary society.

Elements of the research methodology

As regards the applied research carried on for the identification of difficulties and opportunities of the spiritual dimension in globalisation, we used the following methods of data collection: (1) analysis of documents, useful for highlighting the influence of globalisation on spirituality; (2) case study, underlining the importance of spirituality in the development of the youth from the perspective of the globalisation process.

Case study. Development of youth spirituality in the context of globalisation, promoted through the Eastern theology of theologian Dumitru Stăniloae

The goal of the case study is to analyse certain aspects related to spirituality in a theology of democratic participation, grounded on Dumitru Stăniloae's Trinity theology, applicable to young people, in a democracy grounded on an open process of decision-making and on values facilitating mutual trust. In the elaboration of the case study we used the analysis of certain documents relevant for this research theme. As methodological instruments we used the chart of the case study and the

synthesis chart of documents analysis. The case study presents two debates (social capital and fight against corruption), specifically related to the process of youth development, areas of real practical importance that we correlated with Dumitru Stăniloae's Trinity theology. The research illustrates a minuscule side of the process of youth spiritual development in post-modern society, the perspective forwarded representing only a starting point toward new horizons of youth spirituality awareness in the context of globalisation, on the one hand, and on the other hand representing an open invitation to debate, in view of identifying new models of analysis for the enounced theme. We chose to look more closely into the spirituality of this segment, i.e. the youth, in the context of globalisation, as the young generation represents the great social and world potential, and their spirit signifies human existence in relation with God, independence from matter and a human development from the perspective of spirituality. Only a spiritual development could allow young people to reach achievement and to contribute to the development of society as a whole, inclusively in successfully guiding their own destiny.

From the United Nations Report on the youth global situation we remark that 12% of the young people in the world live in countries with high revenues per capita (more than 10,000 $ per year) whereas two thirds of the youth live in countries with an extremely low revenue per capita (under 1,000$) (http://www.un.org/events/youth98/backinfo/yreport.htm). Because of poverty, many young people lack the opportunity to substantially participate in the decisions that influence their life, and this, in its turn, triggers desensitisation, apathy and the risk of developing anti-social behaviours. Most of the times, the youth are regarded as a catalytic potential for the development of the community. It is often difficult for Western inhabitants living in America or the Netherlands to fully grasp the social capital issue, because the societies they come from have a powerful social capital which helps institutions to operate well. However in many places in the world things are different from the Western world. "Moral values are", claims Amartya Sen, "like oxygen: we are worried about them only when they are absent" (Sen, 2002: 264). The quotation refers to the basic code for an adequate behaviour in business, but the metaphor may be extended. And where social values are dysfunctional, public institutions are alike, including the most important of them, the legal system.

Social capital and fight against corruption are very useful tools for understanding the optimum approach mode of the work in the field of youth development

Corruption may be defined by underlining its aspect of abuse of power. Amartya Sen, economist, a Nobel prize winner and architect of the original model of development grounded on capacity, has, nevertheless, a wider vision: "Corruption involves the violation of generally accepted rules applicable in each person's effort to have a gain and a profit from their activity". (Sen, 2002: 275). This definition is important because, if we limit the discussion about corruption to the persons in public office, the anticorruption policies and education no longer attack its cultural sources, as it is the case, for instance, in the post-communist culture. It is a serious mistake to consider corruption as an institutional problem originating only in the leaders of society, ignoring in this equation the presence or absence of strong social values such as honesty and reciprocity. Corruption is also an individual and family issue, influenced by primary socialisation patterns. The original meaning of corruption is the degradation from the plenitude state and the unethical behaviour (best understood in this context as abuse of power, either institutional or individual), is its universal manifestation. The abuse of power often starts undetected by apparently worldly issues such as lack of honesty or deception. We may ask, with good reason: "How can lack of honesty be an abuse of power?". Here is how: lying is a way of gaining power over the others, manipulating them in various ways (Bok, 1978). Young people often end up learning and experimenting corruption in practice, being brought face to face with realities in which the only way to get through is by deceit, cheating or theft. An opinion poll conducted in Romania in 1994 proved that around 50% of the population consider that one may become successful only by theft and law violation, 29% believe that by relations and connections, 11% by luck or fate, and only 9% think that hard work or personal qualities and merits are related with personal success (Research Institute of Romania, 1994). In the places where such results occur, the fight against corruption at the top of the system is not sufficient, simply because there will not be the political will to instate the observance of the law – condition necessary for the success of this fight. Corruption is an issue starting from the basis of society, affecting the youth life on several levels and robbing them of their future.

The youth world-wide grow up without the sufficient experience and means to participate in the process of making the decisions that affect their own life. Young people live lives lacking the true freedoms, which impedes them to use the potential God had given them, the potential to "act as agents who trigger change", the ability to bring a positive contribution to the change for the better of the world, and to be part of such a process of change. The unique features of democracy are participation, responsibility and a pacifist change. Nevertheless these

are complex aptitudes, developed only by modelling moral and spiritual qualities such as an honest and patient dialogue, the ability to compromise and to work together in the interest of the common good and to abstain from violence in order to reach one's goal. The ability to work together for the community good, the moral discipline to renounce to short-term gains in favour of long-term sustainable benefits are abilities that should be cultivated and modelled both in the family and in cultural institutions, such as the public education system and organisations based on religious values. The word "culture" itself is related with the Latin word "to cultivate", which shows, even on the etymological level, the idea of dynamism of cultures, the idea that they do not develop uniformly around ideals of mankind's prosperity (Bates, 2008).

Although the social capital and the fight against corruption are useful in grasping the domain of youth development, we ask ourselves if they are productive enough to ensure mankind prosperity. We may see the usefulness of the vision and grounds of Orthodox learning on theosis using the theological method of "correlation", following that forwarded by Paul Tillich (the method of sub-conscious depths of the psychic), by Reinhold Niebuhr (method of Marxist analysis) and by others, such as David Tracey (the method of post-modernism) who aimed at correlating Christian thinking with the surrounding reality in ways meant to highlight both. Following the methodology of correlation in the approach we avoid heterodoxy for two reasons. The first: this example of correlation is an extension of the prophetic tradition, as it regards problems of provable empirical importance regarding global poverty, as it may be regarded as an expression of God's constant care for the poor and the "other". (This care and concern for "the other" is by chance overlaid on the (post-modern) "attention for the other and for the self, both intellectual and spiritual" (http://www.religiononline.org/show-article.asp?titleâ2269).

The development of social capital and the fight against corruption in the globalised world are a critical part of the process of communities' and nations' recovery from the state of overwhelming poverty, and the Christians should support them both on the personal level and on the public policies level, irrespective if faith issues are mentioned or not in this endeavour. We consider that the paradigm of social capital is not an ideological vision on a world that swallows and replaces any possible counter-arguments that is impossible to falsify, as in the case of Marxism. The social capital is in fact a testable hypothesis (the members of a powerful community enjoy more benefits from the social, economic perspective, etc), which may be empirically confirmed or denied. The second reason allows to put to value and correlate the Orthodox Christian dogma with modern development strategies, without compromising either. Eastern orthodoxy, remarkably shaped by the contribution of Father Stăniloae, can help us discover the issues of social development which limit or promote the reaching of human prosperity, of life welfare, as spirituality issue instead of secondary preoccupations

of the secular world. For orthodoxy there is evil in the world that must be defeated, but there is also good that must be consolidated and enriched, as the face of God has not been totally erased from man's being. Eastern orthodoxy of Father Professor Stăniloae meets the basic requirements for being considered a theology of development and significantly coincides with ideas considered by specialists in the field of development as generating human prosperity. True to its own traditions, the theology of development may be useful for solving the global problems in the way of reaching human prosperity, as in the case of the effort of developing social capital vis-à-vis to the fight against corruption (Bates, 2008). We ask ourselves: What are the implications of this theology as regards the youth? The youth programmes aim at "strengthening the internal connections in view of developing some external connections"; thus developing the youth's strong social identity by means of acts of assistance for their fellow humans, especially for the marginalised ones, and by means of the care for the common good. Theology may be shaped without losing itself and may be strengthened by the development of youth's social and moral capacities to live in a robust democracy grounded on the respect for the law, the best warrant of rights and opportunities the poor need to benefit from. If the Church cannot contribute to the common cause of human development, getting involved in the development of values and moral development (development of social capital and fight against corruption) then we ask ourselves: Where else may we find the "contact point" between spirituality and social issues?

In Romanian as well, the organisations created by, or affiliated to traditional congregations (Orthodox and Catholic) show a tendency towards professionalizing their social activities in order to reduce inequality in terms of access and quality of services (Cojocaru, Cojocaru & Sandu, 2011). Beyond the atomisation of social initiatives run under the umbrella of organisations affiliated with parishes and monasteries, there is a trend towards a certain aggregation of this type of initiatives within faith-centred organisations affiliated to the hierarchical structures of the Orthodox Church (Metropolitanates, bishoprics, the Patriarchy). This trend may be related to the risks of secularisation of the programmes and even of the organisations discourse (Frunză & Frunză, 2009), as well as to the decrease in Church control over these organizations (Cojocaru, Cojocaru & Sandu, 2011: 76). There are pedagogies for the youth ready to help, such as education through community service and adventure education (www.new-horizons.ro), very useful for developing the social values and capital, the identity of the group working for the community good and of the marginalised groups (Bates, 2008). Indeed, both pedagogies have religious origins and were largely adopted by the public education system, because they are efficient in the process of social transformation. Religious people may develop these pedagogies on their roots, although most of their specialised religious language was eliminated (Cojocaru & Sandu, 2011). By these pedagogies rooted into education, Christian theology and implicitly

spirituality may use mechanisms, going beyond a trinity theology of the social values development, reaching a transforming practice.

From the analysis of the documents and case study the following aspects may be highlighted, represented by rhetorical questions: What is predominant in post-modern democratic societies? What has disappeared? Is spirituality an atavism, incompatible with modernity? Is globalisation the price mankind will have to pay in order to cover the costs imposed by the hyper-complexity of a society that has exceeded its human dimension? What are the implications of the development theology as regards the youth? Where can we find the "contact point" between spirituality and social issues? What are the modalities for improving the quality of youth's human existence in the global context? Surely, the points of view are divided as regards the answers; one has attempted to solve certain unknown elements, bringing forth more or less convincing arguments in this field of contemporary spirituality. However the themes remain open.

As for the limits of the qualitative investigation, among the aspects which may limit the analysis we list the choice of analysis variables, rather limited for the considered theme; data analysis and interpretation may be more or less objective; the case study presented is not necessarily representative for the chosen research topic, which is extremely complex. Keeping in mind that in the modern world, in spite of its entire progress, there are many drawbacks in the spiritual plane, science in se however cannot be blamed for it, but rather those who use science without a moral ideal, without a noble purpose. Moreover, we can rather blame those who have the role to maintain and work for the Church and implicitly for theology and to clarify and define the problems of the society we live in. We may remark that at present the scientific spirit imposes itself and becomes credible, whereas faith drops to second rank of importance. Nowadays, the role of Spirituality is to underline the very close connection that should relate science and faith and to encourage the road towards a true living and the recognition of a Christian system of values. Starting from this, it is important to mention that the ideas used in the elaboration of this paper not only serve for a mere abstract scientific effort, but attempt at uncovering the harmony and connection between globalisation and the spiritual dimension, between knowledge and virtues practising, taking into account also the fact that at present science is defeating religion, and certain spirituality problems, if not totally forgotten (the society we live in still speaks about them), are ignored. Our present world is based and operates only within the range of the rational and its vision beyond the limit is often a refusal to seek for and discover God. Practising virtues, raising spiritual values, faith in the human's healing and "enGodment" promoted and supported along the history by all the Holy Fathers, are no longer within the attention range of contemporary man. Consequently, the purpose of the paper is to discover the difficulties and opportunities of spirituality, which has focused and continues to

focus on man in his entirety, with falls and rises, as well as the way in which he may reach achievement in a world technologised in globalisation.

The paper aims at a humanist theology, of democratic participation based on Dumitru Stăniloae's Trinity theology, applicable to the youth, in a democracy grounded on an open process of decision-making and on values facilitating mutual trust. And the youth, with their energy and openness, may constitute a powerful engine of the change for the better of present society, limiting the growth of the revolting flow of corruption, developing the social capital and the benevolent attitude of their communities and even getting involved in the development of local policies, participating in the making of the decisions which influence their life. Thus, the youth programmes may represent a solution for the social-economic development, and they may be supported by public institutions acting on the global level. The globalisation phenomenon is specific to all great religions that have had the vision of the world community and attempted to achieve spiritual and implicitly cultural globalisation by the spreading of faith. Unfortunately, contemporary man has forgotten about Christ's love, has forgotten about prayer. Although the young generation do no deny the existence of God, they do not know how to reach Him in prayer.

Conclusions

The economic dimension of globalisation is one of the most important causes for the globalisation processes from the other domains. One may not neglect the fact that globalisation comprises much more that the increased integration of world economy, that is why it cannot be strictly limited to the economic processes.

Globalisation is a sum of complex processes in full progress, and the modern manifestation pattern reveals more than ever a confluence of all globalising trends. The global civil society that is emerging these days will prove that the issues that seem unsovable antinomies may actually become opportunities for realising a non-conflictual world order among communities of free and equal people.

The desire to create a „global society"is expressed by many scientists, politicians etc. In exchange, they are opposed so some thinkers and theologians who consider that globalisation is an artificial mechanism, a reversal of values, a world dominated by the individual's need for reintegration into a community of love. The phenomenon of globalisation can be analysed both from the laic and the Orthodox perspective, bringing positive and negative arguments to each of them. The defining attempt form this perspective tries to grasp the features characteristic to each domain.

The notion of, "universality", attributed always only to the Orthodox Church, is applied today to a new movement, called "ecumenical". The exterior resem-

blance does not prove the interior identity. Similarly, the term of "ecumenism" is used by the Orthodox Church in a certain sense, the single true one, and that of "ecumenical movement" in a totally different sense. The close relations between globalisation and religious vitality may have multiple causes, but it is motivated mainly by man's need and instinct to protect his own identity as well as possible. The globalisation process has recognised advantages, but also negative effects that require a lucid analysis (pollution, reduction of natural resources global warming, terrorist international networks). It is not globalisation that is negative, but the way it sometimes takes place.

In the future, the direction of the globalisation process is extremely important, direction that will depend on the influence of the local factors within global processes. Consequently, globalisation is not a fatality, but a two-faced Janus: one face risk and the other confidence. The consequences of globalisation (total social phenomenon defining all known paradigms) on human nature will lead to a change of the humans, to a „gigantic traumatic civilisational mutation on all levels of existence, manifested as an obvious rupture from all value hierarchies, both the traditional Christian and the Western humanist ones".

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