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Review of research and social intervention

ISSN: 1583-3410 (print), ISSN: 1584-5397 (electronic)

Selected by coverage in Social Sciences Citation Index, ISI databases

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Revista de cercetare și intervenție socială, 2011, vol. 35, pp. 180-193

The online version of this article can be found at:

www.rcis.ro

and

www.scopus.com

Published by:

Lumen Publishing House

On behalf of:

„Alexandru Ioan Cuza” University,

Department of Sociology and Social Work

and

Holt Romania Foundation

REVISTA DE CERCETARE SI INTERVENTIE SOCIALA
is indexed by ISI Thomson Reuters - Social Sciences Citation Index
(Sociology and Social Work Domains)



DOES COMMUNICATION CONSTRUCT REALITY? A NEW PERSPECTIVE ON THE CRISIS OF RELIGION AND THE DIALECTIC OF THE SACRED

Sandu FRUNZA¹

Abstract

The text proposes a theory on the premise that communication constructs reality in the globalized postmodern society. This idea is based on the principle of the dialectic of the sacred and the profane, which explains the phenomenon of the crisis of institutionalized religion from the perspective of accepting the image of the weak transcendence as the global background of religiosity. Aurel Codoban's view illustrates this perspective in his theory of postmodern religiosity, in terms of a philosophy of communication understood as a philosophy of the literary genre, which relies on the idea of an ontology of the significant surface. From this standpoint, what appears to be a religious crisis of the Western world is nothing but openness to new forms of religiosity amid the widespread development of communication and globalization of mass culture.

Keywords: communication; weak transcendence; seduction; the crisis of religion; mass culture; global; dialectic of the sacred; Aurel Codoban.

Communication and reality

We are already accustomed to the idea that contemporary society is conquered by communication.² There is a seduction of communication that proves to be irresistible to all components and layers of individual and community life. At the

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² This work was supported by a grant of the Romanian National Authority for Scientific Research, CNCS – UEFISCDI, project number PN-II-ID-PCE-2011-3-0481

same time, theorists speak of a social logic in which communication becomes a factor of the internal structuring of the social and existential discourse. It is commonly accepted that the changes brought by the development of communication techniques and technologies influence our society today in increasingly deep layers. Thus, we witness what may be described as a continuous process in which communication conquers reality (Miege, 2000; Coman, 2010; Ranta, 2011). This conquest concerns an important aspect of communication, namely its power to shape individual and community behavior. It manifests itself as a social force or as a force that shapes society. Moreover, theorists see communication as a phenomenon of encounter, of dialogue, civic participation, but also of manipulation, or in a broader sense, of influence over almost all the aspects of social life. Thus, it has in view the fact that communication may be more and more perceived as an ambivalent phenomenon, “it is both an instrument of emancipation of the individual (enlarging the means of access to information or messaging), as well as an instrument of control in the hands of political and economic authorities, allowing the cultural industries and generalized public relations to impose patterns of behavior and default social representations” (Coman, 2000: 8).

However, to what extent can we say that communication has such decisive importance in the life of the contemporary individual that it even manages to create reality? We find an answer to this question in Aurel Codoban’s theory which values some key parts of western philosophy to set up a convincing perspective. We find that his works published over the years converge on a common concern, that of showing that in general, and especially in times of crisis, communication constructs reality. This statement is not simply a conclusion drawn by some of his texts, but a statement that seeks to explain the radical dependence of the authenticity of the condition of the global society on the generalized communication phenomena.

To convince us that reality builds communication, Aurel Codoban updates a symbolic scheme of interpretation that he borrows from ancient Greek philosophy and he investigates it as an explanatory scheme for the great thematizations inherited throughout the history of philosophy. This background is used in order to build a philosophy of communication capable of explaining the human condition of the global individual. The philosophy of communication suggested by Codoban starts with the base of Greek philosophy, specifically with a philosopher who sought to completely deny reality through logical analysis. Starting from the total denial of reality that Codoban finds in Gorgias’ trilemma, he proposes a new understanding of the challenges that philosophy has faced over time, and of the thematizations that were unconsciously built from these challenges. Thus, in the ancient context, Gorgias convinced us, through the means of logical analysis that nothing exists, that even if existence exists, it cannot be known, and that even if it could be known, it cannot be communicated. Bearing this scheme of thought in mind, Aurel Codoban notices that over time, the thematizations of philosophy

were built into a kind of dialectic of unconscious philosophy, as a thematization of what it is, of what we can know and lately of what we can communicate. From Gorgias's total denial of reality suggested through logical analysis, Aurel Codoban finally gets to reveal to us how reality is constructed in today's world: communication builds reality (Codoban, 2009: 12; Codoban, 1995a; Codoban, 2001: 5-8). Among the means through which communication constructs reality, Aurel Codoban mentions manipulation, seduction and ideology. Seduction has an important role as "seduction lives from communication and in communication, and its reality is only a communicational one" (Codoban, 2006: 155). Seduction, and, partially, manipulation as well, has in view a whole series of tasks that come into action at the level of the individual world of meaning (Codoban, 2003: 134). In the seduction process, individuals come to build their own worlds and put them together as if they form one world and that is how they integrate in the mass or the crowd. In such a context, philosophy has an important role as a critic of communication. It no longer addresses persuasion or the ideas presented logically, but it addresses image, manipulation and seduction (Codoban, 2003: 138; Frunzã, 2011b).

Knowledge, transcendence and the world as language

Concerned to build models of reality, Aurel Codoban proposes a new type of philosophical construction. The philosophizing mode he adopts requires an open option to "the literary discourse of philosophy". Such a philosophy is considered appropriate to the contemporary world because it has the merit of taking into account a wider rationality which includes the signifying rationality besides the operational rationality. Thus, it greatly accounts for the complexity of reality. Combining both the use of concepts and metaphors and sometimes turning concepts into metaphors, the practice of philosophy as a literary discourse is constituted in contemporary culture as a place of balance between the operational rationality and the signifying rationality (Codoban, 1992: 118).³ Such a practice of philosophy is privileged by the author in relation to any other way of doing philosophy because it is relevant today as "the gnosis of negative transcendence" (Codoban, 1992: 165).

From the analysis proposed by Aurel Codoban, we find that more than ever, today "the discursive game of philosophy is made up of the central placing of different meanings in an internal movement of limitless substitution and regroupings in a finite set of elements. However, this substituting and reshuffling meant to produce and reproduce the meaning, which occurs inside the discourse, diminishes it from the beginning or it even cancels its analytical and operational

³ In an interesting ethical reading of one of Codoban's texts, *Philosophy as Literary Genre*, Cătălin Vasile Bobb deciphers the text as being philosophy destined to the "human as every human" (Bobb, 2009: 83).

referentiality” (Codoban, 1992: 70). Codoban finds that although concepts and categories are what give specificity to the philosophical discourse, a foray into the history of philosophy may show us that philosophical metaphors are equally widespread. Metaphors such as the cave, the social edifice, Eros or Thanatos, the veil, the spider web or currency and many others are present in philosophical language not to diminish the importance of the concept, but to help us better understand what can be thought at the level of the concept (Codoban, 1992: 111). At the same time, Aurel Codoban mentions another presence of the metaphor, which was theorized by Jacques Derrida through the idea of “white mythology”, where the metaphor no longer supports the concept, but it exposes it: “the concept is a used metaphor, dead, and the revival of the metaphor means exposing the concept”. Thus, the philosophical metaphor plays a special role in establishing reality because it replaces a kind of absence which, in a desacralized vision, is perceived by Codoban as the heir of transcendence in the philosophical text (Codoban, 1992: 116).⁴ This combination of the metaphoric and the conceptual, of the operational and the signifying is essential in establishing an “ontology of the World as signifying surface” (Codoban, 1992: 73). One of the philosophical metaphors that Aurel Codoban prefers is that of the world as language, as text. This metaphor is closely related to the particular way of understanding transcendence in the postmodern world. Thus, Aurel Codoban theorizes the image of the three ways of understanding transcendence: that of the positive, full transcendence, that of the negative, empty transcendence, and that of a transcendence that is like an intermediate solution of a weak, uncertain transcendence. Thus, after the experience of onto-theology that brought a picture of the fullness of transcendence, Codoban finds that with the theorizing of knowledge in the modern era, Western culture meets a major current that questions transcendence. He considers it the merit of German philosophy in particular, to carry this discussion and offer a solution where the ego finally becomes “the heir of the dead god even before Nietzsche explicitly announced its end” (Codoban, 2000: 185)⁵.

⁴ To highlight the more and more obvious importance of the metaphor as a way to relate to reality and as a way to construct reality, we can mention some of the authors used by Aurel Codoban, like Paul Ricoeur (1984) or authors that try to apply a metaphorical explanation to some extended aspects of organizational life or social reality, like Mihaela Alexandra Tudor Ionescu, Ștefan Bratosin (2009), or the importance of imaginative constructions in Cornelius Castoriadis (1997). With regard to imagined communities – likewise in the phrase coined by Benedict Anderson (2000), Ioan Hosu emphasizes the way in which the new virtual communities based on the communication process are constructed (Hosu, 2009).

⁵ The importance that the traditional concept of transcendence and horizontal transcendence have in understanding religious life brought by late modernity may be followed in Goodenough, (2001: 21-31). In addition, we cannot ignore the fact that anti-secular perspectives can talk about the contemporary world in theological terms, such as: “The invisible hand of the market – God’s hand” (Bostan, Brăilean, Condrea, 2010).

The philosophical metaphor of the world as language, as text, works properly in the context of the cultural and philosophical displacement from the full, positive transcendence, to the negative, empty transcendence. What gives this world consistency is the actual presence of the human. Human presence makes the questioning of transcendence possible and affirms the absence of transcendence through a reversal of the direction in the reading of the text of the world: the symbolic relationship is replaced by a relationship of determination where knowledge, once initiative and the result of a relation filtered through the symbolic consciousness of the world, is replaced by objective knowledge, scientific knowledge. Aurel Codoban places the negative, empty transcendence at the end of this road of modern philosophy. This time the text of the world may be seen from two perspectives: as a reference to an empty referent, in which case communication is blocked by absolute otherness, or where the text references only itself and by referencing only itself, it transforms any otherness into identity. The solution that the postmodern thinking of transcendence brings is a middle way in which a third perspective is found. It requires understanding the world as a cryptic, a mysterious text, which is immune to any absolute revelation. With this, we are offered the third kind of transcendence, a weakened transcendence, but which leaves room for the reconstruction of the religious experience (Codoban, 2000: 185). This transcendence is a presence that Aurel Codoban shows as pertaining to an ontological model of the postmodern world where the media actively contribute to the construction of reality. It is about the “model of the significant surface, where everything is given simultaneously, and we can discover something in knowledge by selecting rather than resorting to a transcendent or transcendental model. This model is rather that of the media, be it the cinema screen that reflects light or the TV through which light passes as through stained glass” (Codoban, 2009: 15). Therefore, we find that unlike the full transcendence, prohibiting transcending as individual action unmediated by divine grace, or unlike empty transcendence that makes it be devoid of meaning and even makes it deny the possibility of transcending, “weak transcendence enhances transcending” (Codoban, 2000:187).

From the perspective of traditional religious practices, such a manner of conceiving transcendence can appear as the manifestation of a profound crisis of the religious spirit, as a secularization of the contemporary individual. It can be seen as crisis only from the perspective of the totalitarian spirit of religion based on a positive transcendence that claims an absolute truth. In the Western context, it appears as a crisis of Christianity and of traditional religious institutions. Today, religious institutions are only slightly capable of meeting the spiritual needs of individuals. In fact, there is a growing trend of traditional religious institutions to move their activity focus from the needs for meaning and internal development of individuals towards exterior forms, towards activities that are not directly related

to spiritual life.⁶ There is a tendency in these institutions to increase their power in the public space by taking over a part of the activities that the state can only partially support through its institutions, such as, for example, a series of social activities, activities for environmental care or activities in the health care system.⁷ This is a way to recover lost influence and power both in the public space, but also in the personal life of individuals. These trends intended to revive religious institutions do not correspond to a tendency to rethink theology and religious practices so as to meet the needs of the individual of the postmodern society. It is not about rethinking religiosity and it is not about suggesting a model for rethinking the sacred. However, we can accept that this is the churches' attempt to adapt to the conditions of the secular Western society.

Thus, Aurel Codoban's pertinent observation is that with late modernity, there has not been a return of the great religious synthesis, as Mircea Eliade believed, but rather, as Ioan Petru Culianu guessed, instead of returning to old traditions, there was an expansion of the existing ones and instead of a return, we witness the process of globalization. (Codoban, 2002: 3-5). If we may speak of a crisis of traditional religious institutions, it is clear that the mechanisms of this crisis must be sought in the society built on knowledge. The solution to this crisis, which would not necessarily be in favor of traditional institutions, should be brought by the society based on communication.

Codoban finds that, with modernity, reality is built in the process of knowledge. Such vertical transcendence was replaced by horizontal transcendence, a weakened or diverted transcendence. Modernity imposed a model of transcendence of origin or depth, depending on the imagery related to space or temporality. With this, it still stood near a traditional manner of conceiving transcendence, even if eventually it came to overthrow the positive image of full transcendence and it gave us the image of some empty transcendence. In contrast, postmodernism suggests excluding any transcendence in the traditional sense of conceiving it and accepting the ontology of the "significant surface" (Codoban, 1995: 99).

To get to the idea of a weak transcendence, placed beyond the anthropomorphic, negative or positive transcendence, Aurel Codoban uses the texts of Eliade and other thinkers. This transcendence is important in understanding the condition of the postmodern human and the culture based on communication. It entails the possibility of designing the world as a repository of latent, obscure, hidden

⁶ Sometimes this tendency is present even in the field of institutional communication, professional ethics and the making of public policies, which contradicts the spirit of their development in the postmodern society. See Frunză (2011: 155-171).

⁷ On the development that religious organizations have taken up regarding vulnerable populations, see Cojocaru D., Cojocaru S., Sandu, A. (2011: 65-83); Hungerman, DM. (2005: 2245-2267); For new ethical orientation in social practices, see also Cojocaru, S. (2006: 32-38). A pleading for the rehabilitation of individual dignity, as well as for the reconstruction of institutional dignity can be followed in Cace, S., Arpinte, D., Cace, C., Cojocaru S. (2011: 49-66).

meanings, and the individual has the possibility to reveal the virtual modes where the supernatural is hidden in the profane. We thus face a window towards invisible worlds, towards virtualities that can be built in decrypting meanings, in communicating them. What is significantly happening “is not a change in the register of the Absolute or the World, but in the way the individual understands oneself and one’s relationship with the Absolute or the World” (Codoban, 2011: 134).

Thus, it becomes obvious that if we talk about the secularization of the modern society, the phenomenon regards the Western world, and especially different institutional traditions that create culture within Christianity (Frunzã, 2003; Frunzã, 2011b). As concerns the sacred and what is important from the perspective of the meaning of existence and the authenticity of the human condition, it would be more appropriate to talk in terms of what Eliade, and later Codoban, called the dialectic of the sacred and the profane. This is fully consistent with the ontology of the significant surface, built in the process of communication by the individual of the postmodern society.

Atheism and the search for meaning

A less common way to highlight the search for the depths of the meaning of human existence is given by the way in which the philosopher examines the issue of atheism. From the perspective of an ontology of the significant surface, an important idea theorized by Aurel Codoban is that secular atheism may be viewed as one of the creations of Western modernity. Aurel Codoban distinguishes between inter-religious atheism and irreligious or secular atheism. He believes that inter-religious atheism may be seen throughout the history of religions as a religious means of encounter of religions, or rather as a form of relating religions by denying the possibility of truth in the religion of the other. This form of atheism is fed by the needs of each religious group to argue for the absolute truth of their own religion and by the relativization of the truth of the other’s religion. Codoban sees secular atheism as a secular disproof of religion, especially of the Christian religion. Most often, this denial brought by secular atheism does not lead to anti-theistic positions but it leads to another form of religiosity, on behalf of a new religiosity. Moreover, representing a negative approach to religious experience, “atheisms have the quality of explaining religious experience, leading it to its pure form, the mystical experience” (Codoban, 1998: 31). The conclusion that Aurel Codoban reaches is significant because it shows us the consequences of adopting a minimal experience, as that of religiosity suggested by atheism. It must be correlated with the idea of the weak transcendence that opens the possibility to accede to transcendence, beyond the absolutism of traditional religions based on the assertion of an absolute truth, which makes them become exclusive. This transcendence is specific to the era of global communication and has the

merit to make room for the experience of the sacred beyond any relativism or absolutism. In the process of global communication and of the atheistic experience, we can deduce that “according to an ontology of the significant surface, if we live in a world of meanings without consistency, without origin and without depth, the sacred is precisely the point of unreality, which provides consistency to Reality” (Codoban, 1998: 74).

The paradox of atheism is that it works in the context of the weak transcendence in the manner in which negative theology works in traditional theological thinking. It has the merit of giving color to the state of the sacred in today’s world. In what sense can we accept Aurel Codoban’s claim that atheism can get us closer to an experience similar to the mystical experience? Surely, such a statement makes sense if we remember that positive theology proposes a symbolic construction of divinity calling constantly to analogies that turn divinity into something familiar to our world, and it emphasizes its immanent dimension. In contrast, and more often as a sequential or complementary action, negative theology comes to establish the elements of differentiation, to highlight those elements that emphasize the transcendent dimension of the divine presence. Thus, in an effort to deny all forms of existence that could be associated with the presence of divinity, negative theology offers a kind of purity of the experience of transcendence. Refusing to represent divinity through material objects or refusing any element of anthropomorphizing divinity, atheism guides us towards an experience where the sacred may arise in various and diffuse forms of religiosity, thus opening not to the denial of the sacred, but to a proper and authentic encounter with it.

Thus conceived in Aurel Codoban’s vision, atheism becomes a defining part and an original creation of modernity, which has an important role in the dialectic of the symbolic construction of the sacred in postmodern culture. It is part of the same existential construction based on the idea of inadequacy between the signifier and the signified, between the represented and the representative. In other words, in order to construct a symbolic awareness of the world, one must be taken into account the fact that “between symbol and what it represents, the relation is inadequacy”. In addition, it is important to understand that “in this inadequacy we must seek the secret of the symbolic form of hierophanies, respectively the secret of the purely religious nature of the symbol” (Codoban, 1998: 81)⁸.

In the spirit of such a negative theology, which does not deny but enhances transcendence, the presence of transcendence should also be viewed, in Aurel Codoban’s vision, as follows: “to me, they seem foolishly egotistic, the people who think they can know what divinity is and what it intended to do” (Codoban, 2009: 25). He has in mind the presence of the sacred, revealed as the Unknowable in the great experiences presented by the great narratives proposed by the religions

⁸ A complex analysis of the symbolic relation is done by Aurel Codoban in (1982: 153-170); and for a structuralist approach of this relation, see Codoban (1984).

of humanity. The perception of the manifestation of the sacred leads to an ontophany that he eventually perceives as representing the finality and completeness of the religious experience. From the perspective of a philosophy that favors communication as a defining element in the construction of the postmodern world, Aurel Codoban explains why ontophany needs to be a special element in a complex process. It involves the transition from ontophany to religious ontologies conceived as the transition from articulation to communication, a process where “the religious experience finds its expression in ontophany, but is communicated as ontology”, and eventually the whole process is converted into an ontology of communication (Codoban, 1998: 153).

The silence of divinity and constructing reality in communication

The need for the weak transcendence is important in the system of thought proposed by Codoban because it leaves enough room for the human intervention in the process of construction of reality. If the world is no longer built on a single truth derived from the logic of the manifestation of some absolute transcendence, it can be reconstructed from the perspective of a significant surface understood by the individual in terms of a complex communication process. Interestingly, in the postmodern world, divinity chooses to be silent to leave room for human communication. This view of the god that covers itself with silence is taken by Aurel Codoban from Lucian Blaga just to show that “divinity, the Great Anonymous is silent only to raise man to the dignity of divine communication, that through which the divine verb becomes reality” (Codoban, 2005: 59). In this context, Codoban claims the need for a critic of communication. In the current philosophical reflection, this critic of communication turns out to be mainly a critique of techno-communication which concludes that, in fact, today, it is not communication but technique which acts as link, as aggregate of the dispersed society. Codoban notes that this observation is based on the fact that in the development of civilization, there is a visible trend of autonomous development of communication means that come to prevail over the means of signification, over the signifying systems (Codoban, 2005: 60). In traditional societies, we could see the prevalence of signification in relation to communication, a certain type of prevalence of symbolic thinking in relation to reality, which actually reveals a record of excess meaning. In the postmodern society, Codoban notes, we have reached an excess of communication: “The miracle, the mystery, the enigma... everything seems to be shared, it seems to pass into communication, with the exception of the secret, which is what communication forbids itself into communication” (Codoban, 2005: 61). The role of secrecy here can be interpreted in the symbolic key of the sacred, which is of the unexplainable and unknowable. The secret is that

leftover that cannot be exhausted because it belongs to a register of meanings that cannot be exhausted despite being stored in finite structures of representation particular to immanence. The postmodern perspective on the weak transcendence makes possible the mediation between the excess of meanings and the excess of communication. This recovery of religiosity is needed in order to avoid the excess of communication so as to avoid an overexposure to this excess. The silence of divinity leaves room to human communication through the fact that “the unknowable remains a leftover of communication: the unspeakable, that which only silence can communicate. Through the problem of silence, the problem of the being emerges. Silence is, in the thematization of communication, what is death, disappearance, nothingness or the unknowable in the other two thematizations. Yet silence is not what nothingness would be if it existed. Only the thematization of communication permanently removes the metaphysical idea of the positive existence of nothingness replacing it with the idea of silence. Silence can become, with this, one of the most concrete ways of being of the being: the absence-presence” (Codoban, 2005: 61). In this context, divine silence entails affirmation and human communication. Codoban reserves the registry of silence to divinity only. He believes that if one wants to communicate something about silence, one must speak. Only god can say something about silence being silent. We must be thankful to the great anonymous for silence. Divine silence is part of the mechanisms of manipulation and seduction through which communication constructs reality. When he says that divine silence “allows us to be creative, to approach the divine to be like him through creation” (Codoban, 2005: 61), Aurel Codoban bears in mind the fact that if one wants to communicate, one must speak. It seems to be like a being sentenced to speech, i.e. to communication. This obligation is more visible in the shaping force of media communication. Only against a background of silence can one find the answers to one of the greatest challenges of today’s world: the expanding of global communication.

Instead of conclusions

Aurel Codoban considers that what is essential in understanding how communication constructs reality is the transition from the hierarchical thinking specific to persuasion systems to the manipulation specific to systems in which individuals become a mass that functions as a collective consciousness, which aims at amorphous masses, at seduction, forming masses that act under the affirmative impulse of the unconscious, but it keeps individualities beyond the sum of the individuals making up the masses. It is all about individuals who build a world and offer it to others as an alternative in their desire to participate in a common identity. The proximity of seduction is the nostalgia for the paradisiacal

condition.⁹ Giving a positive answer to the paradisiacal nostalgia which passively dwells in every individual means abandoning yourself to the mechanisms of seduction. This update of the paradisiacal condition does not mean the return to origins, as some of the great narratives of the religious traditions of humanity promise. It does not even mean the promise of a trip to the Isles of the Blessed, whether placed in the past or the future. Seduction makes paradisiacal nostalgia be a state of the everyday human and it brings the promise of its fulfillment in the conditions of daily life. An example at hand that Aurel Codoban brings is that of the language of advertising where seduction is part of an ostensive ideology: "Have you ever seen in advertising any kitchen that looks like yours after you cook? Never! Have you seen in advertising untidy apartments, like yours in the morning? No. Everything is heavenly. It's like it's never been used or can be used indefinitely without unpleasant effects. It's as if time, denial, fatigue, loss of energy don't exist. It's the <yes> you say against any denial, any limitations. It's the endless <yes> Molly Bloom's unconscious. That's actually seduction: the <yes> that knows no limitations. The <yes> that is spoken without any fatigue, expense or consumption of energy" (Codoban, 2005: 138).

The mass culture created by media is that of a reality that contains, as default dimension, the new forms of religiosity whose possibility of emergence is facilitated by a new way of relating to transcendence. The mythic structures of the language of advertising¹⁰, as the new forms of spiritual and cosmic integration in the meaning of human existence, become possible due to the weak transcendence that leaves room for a plurality of options regarding how to appropriate the sacred and the experience of religiosity. They can be found in the plurality of meanings that make the promise of a wide variety of existential encounters with what is meaningful and authentic for each individual. It is about the individual who belongs to the postmodern mass that allows itself to be seduced by the promise of an encounter that appears to be quite different. This expectation of the encounter with what is different is obviously an expectation of the encounter with the otherness represented by the sacred.

⁹ This nostalgia is a constant feature of the human imaginary in the subjective choices that help us evade from daily living, as seen in Aurel Codoban, (2003: 138); this can be a way of relating, in special situations, to one's personal life, as seen in Sandu Frunză, (2009: 101-105), or in Claudiu Mesaroș, (2010: 132-156); see also Sorin Șipoș, (2004: 10). An important premise of the discussion can be found in the form of the actualization of the originary phenomenon described by Daniela Dunca, (2006: 95).

¹⁰ I analyzed this aspect of approaching the relation between myth and media in (Frunză, S., 2011a: 182-202). A way to understand the presence of mythical and religious elements in the language of advertising may be seen in Kathryn Lofton, (2009: 202). For the intertextual nature of the relationship between religious language, imagery and technology, see Campbell, La Pastina (2010: 1191-1207). For a symbolistic of gender bordering the religious and the secular, see Guthrie, (2007: 14-33).

This promise of the daily encounter is a part of the creation of mass culture. This culture created and maintained by media determines a new type of relation between the philosopher and the world. He must appropriate the mechanisms that enable this new reconstruction of the world and become an expert participating in its construction and functionality. If we accept that communication is a form of exchange due to the presence of significations, symbols and meanings, then it is obvious that communication constructs reality by specific means of seduction, without leaving aside the importance of manipulation and ostensive ideology in the conditions of mass culture.

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