
SACRED IN ONLINE COMMUNITIES

ABOUT THE FOUNDATION OF FREEDOM THROUGH RESPONSIBILITY[†]

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Abstract

Our approach starts with some simple facts, most of them being related with the quick changes of the world we live in. According to our observations, the Internet and the new informational horizon of our daily work and social life creates new forms and ways in order to aggregate a community.

Online communities are visibly increasing and face a continuously development. Especially in these communities an unimaginable form of freedom is being generated, which was difficult to imagine in previous eras – the freedom of work. Being free to work and extremely active in online aggregations, the man (and especially the young man) may be baffled. His identities became multiple. There are a lot of delusions and identity dilemmas which may occur. Being now tangible in the work field, freedom proves to be fragile.

Freedom is now facing the risk of lack of accountability. The need for creating freedom through accountability is a real necessity. Our premise is that the sacred is the most powerful source for founding social and individual accountability. The most generic argument for the basis of this premise is that the sacred is a constant and stable form for human aggregation and has been playing a fundamental role in the history and culture of all peoples. The sacred, in its both aspects, the profane sacred and the religious sacred, can fulfil the need of accountability of freedom in online communities. This is what we try to demonstrate further on.

Keywords: freedom, online, communities, responsibility

1. Online communities - new powers and new forms of social aggregation

We live in multiple and diverse communities, according to the hypostasis that illustrates both our ‘profile’ and also our social interactions. The neighbourhood communities are easily visible (villages, towns, regions) from

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which we had acquired both an 'address', which can be identifiable in space, and also a 'brand culture'.

The most frequently mentioned are the professional communities, by which the intellectual and instrumental load are being defined and also the search field which any man can have. Then, a high relevance can be identified at the political, civic and cultural aggregations. Of the all cultural structures, religiosity is the highly consistent and intense aggregation, being generated essentially after assuming a common mythology or common foundationist truths. As it is already known, online communities are a relatively recently phenomena.

But there are more and more visible and very often used. Moreover, they are very active and very efficient, being used as tools for contesting the public power and also to promote changes, mostly where no other form of interaction and organization has not seemed capable enough to achieve. The functional core of online communities' uses Internet (both as a field and an information tool) and also social media and social networks. Online communities have a conglomerate structure, where all components interacts and mutually reinforce themselves, generating patterns of action that configures individual and collective identities specific to each type of online community basis.

Which are the aggregation forces in online communities? It's useful to use classical forces of aggregation, but they can't give a definitive answer. Something new is happening in the social history to a wider progressive scale up to the moment when, today, we could even talk about the premises of a new rupture in the social logic, the emergence of a world with different rules and norms with an Identity or with collective identities different from everything we knew in the history and the social research so far. How different is this new world from the world that we already can call it 'traditional'? *Are online communities' aggregations of proximity?* Definitely not! The community actors are not next to each other in the spatial sense, as we are accustomed. They can be, and can be actually found everywhere ... even the idea of neighbourhood is now changing. We don't speak now about a spatial proximity, but about a functional one, of informational contact. In traditional communities... neighbours can not be chosen (only slowly and with great effort).

Now, in the new community, neighbours are wanted, captured, seduced and elected...!

Are online communities' professional aggregations? The answer is rather no. In the new communities, people interconnect with very different professions (in the sense of classical professions). Still, members of online communities have - in the professional sense - something in common. It's about the mental and instrumental capacity, and also about the psychical availability to create informational products and connections. It's like they would outline a new profession, over the professions existing, a meta-profession we might say... And maybe that's the case! We believe we are witnessing the development of a higher level, beyond all existing professions. It's like people would grow... a second head (or a second brain).

Are online communities aggregation tools? The answer is difficult to give, primarily for the term ‘aggregation tool’, which is relatively rare and difficult to use. Is the symphony orchestra an aggregation tool? Certainly yes, but in the foreground relies the capacity of aggregating professions (and within a profession, actors use identical or similar instruments).

The suggestion of an instrumental aggregation must be kept, from the simple and profound reason that we ought to note that all the actors in online communities are the users of a common tool – the computer, a tool that works in a new instrumental-organizational paradigm, the computer network, by its use being generated new social networks which may become tempting and identifying themselves as impetuous, as social networks. In fact, something new happens. At first - 10-15 years ago, it seemed like the world would re-create.

Today, practically, we know that this happens. The old forms and strengths of aggregation do not have enough force for act or explanation. It is more obvious that online communities are now a form of social aggregation that accompany real traditional communities, which seems no longer sufficient for themselves and does not have sufficient autonomy, a tool by which they once dominated the social field and its subdivisions.

A new world seems to emerge before our eyes. It has a recent history, if we compare the types of change and the pace of development of the social field until now. As it is natural to happen in the beginning of the new world, in the Genesis era *the ontological and gnoseological forces of aggregation* are working directly. New territories are defined and are ‘stitched’, by extension, to the traditional world. The gnoseology and the knowledge in general are facing a profound transformation. Now are being defined new paradigms and new horizons.

Briefly speaking - online communities now form a new universe, a ‘new world’, a complementary world to the traditional world. Investigating the new world is a natural imperative. The history of culture shows that the influences of the ‘new world’ on the traditional world have always been significant.

A first hypothesis is that this new world, that is being created online, risks to take selectively and with no discernment values of the traditional world, which have been used in a millennial history. Moreover, certain types of individual and social behaviour seem to show that the new social communities - online communities - do not always take the founding values of the traditional world.

Individualism becomes a value with an unknown force in the traditional world. The return to yourself and the focus on self tends to generate phenomena of fracture and a blocking in the logic of community aggregation, something that is not yet known in history. The ability to quit or hide the personal identity - was something severely punished in the traditional world - appears to associate with the renouncing at any accountability in the traditional world: I can be whoever I want and I can say Whatever I want – can be a principle of action in any online communities, generating non-social behaviours, or even anti-social actions, possible in web communities, but impossible to accept in the traditional world.

The principle of non-religious sacred which has been proposed by the sartrian existentialism – Man’s absolutely free and absolutely responsible for his actions - seems to be found in the online community’s only with its first component – Man’s absolutely free. Any accountability for our actions seems to be circumvented in web communities. And the temptation is very great.

A *second hypothesis* is generated by the need for sacred of the communities. Thus, if a new world appears, the new social environment needs its own sacred, which can be even more different than the sacred in the traditional communities. In this sense, there seems to be a need for an institution that can impose these elements of the sacred elements to the online communities: University, the State, the Church, or other institution with credibility for such a mission of moral foundation in a social world, very different from the ‘traditional world’ of face to face interactions.

2. Sacred – the founding force of social and individual accountability

Sacred mean, in the benefit of this discussion, a human need and ability for looking beyond ourselves, and also the capacity to look and charge at all-encompassing level. Sacred express the need for founding the world and the need for giving a meaning of life, inclinations that people and communities take as cultural needs. Generated by cultural needs, the sacred is manifested through faith and beliefs in a transcendent founding force (sacred religious) and also beliefs in facts, ideas and founding heroes of the City - values extracted from everyday interactions which were selected by their value of each community (sacred profane).

Taken as a founding force for the world and the City, sacred has a resembling primordial effect, such as Big Bang; sacred world is a coherent world, intelligible and capable of being explained. Moreover, a coherent world is a world that can be communicated. In a sacred world, we can ask questions and - really sensational – the questions can receive an ANSWER. Cascading effects continue.

In a sacred world, where all the questions from the eyes, the mind and the history of the people and communities receive an answered, people face a moral and cultural reaction. After they become fulfilled and meaningful by the answer they have received, people find themselves ‘responsible’. This is how SOCIAL RESPONSIBILITY is being born. In other words, sacred generates responsibility. It is a premise on which we will rely on in our next speech and investigation.

But we’ll do it later, after we will analyze in detail the genesis and the evolution of tools, from the beginning up to the Internet era, with a special focus on the state of freedom of workers and citizens. We will focus on the link between freedom and accountability, but also on the issue concerning the risk of freedom without accountability. Only in this context, we can formulate the main interrogation of our approach - it is possible that through sacred we can generate accountability in online communities?

3. A technological revolution and social miracle - freedom of work

Towards the end of the century and the millennium which we have passed becomes evident a new Scientific and Technological Revolution. In the age of digital technologies a new kind of language appears: the binary universal language. Binary language is used by a new generation of tools - the computers. Information and knowledge are the raw material of the new civilization that now is born. The changes are revolutionary. Even in prehistoric times, people essentially had tools that worked as a hand extension, enlarging the physical strength. For the first time in history we now see tools which are an extension and a multiplication of the human mind. The creative force of the worker is impressive. The effects are significant.

The new generation of tools determines the replication of the social genesis. Computers, through Internet, are structured in a network and *The Computer Network* underlies and makes possible a new *Network of People*. Social media appears. The effects are multiple and complex. Using Twitter and Facebook people become more cohesive and solid as citizens. In the last 4-5 years, from Chisinau to Istanbul, through Northern Africa or through electoral competitions in one country or another, you can see that social media is being populated by 'free workers' working for a world of 'free citizens'. Risks are not absent. It is particularly noticeable the risk of loneliness and the 'narrowing' of the link between people in the network.

4. The New World and the production of freedom

It seems that we are on the threshold of a new era. However, we are entitled to ask whether we are on the eve of a new threshold of modernity, in front of a new model of civilization. People, who make with courage the first step into the realm of freedom at work, seem to have the opportunity, once again, for the first time in history, to become free in the City. Money does not disappear and will not disappear. Their utility function as a medium of exchange, it is normal to be maintained. They will just no longer be the key-value model of the civilization.

There are great chances that the world we live in to move from 'production of money' to 'production of freedom'. That would mean that people - as they say and think for a long time - will be brought where they belong since the days of Genesis - in the centre of the Universe! The problem which we will discuss below is linked to the need of sacred of the communities that make up this New World, which may represent a fracture in the social history and in the Freedom's history alike.

The citizen-man of this world of web-communities is free to a greater extent than we ever imagined in the history. The absolute freedom that this 'parallel community' generates, in which today's younger generations linger, and more of their social time they act without absolute accountability (using the

correlation with sartrian existentialism), making part of the ‘traditional communities’ of face to face interactions.

From another perspective, it is clear that this new world of web-community needs and uses the sacred in a way as any other human association, the sacred being already seen as a history-constant need of social communities. How freedom is being correlated – as a key value of the new generations - with the religious type of sacred and with the secular type of sacred? Doesn’t these generations, in which the person is being build both ‘traditionally’ and ‘online’, with multiple and diverse identities, need a secular or religious sacred which may turn against the criteria and the basic mechanisms of the human sociability - cooperation, communication and love for one another, respectful to community members? We will develop this idea in the following.

5. The community fragmentation: the man is absolutely free and absolutely non-responsible for his actions

The second rupture produced by the technological revolution of recent years is related to the emergence of social networks. Along with this, the typology of communities receives a new category, along with its subdivisions, related to the type of social network that allows relative differently the taking up and pursuit of the ‘traditional’ rights and freedoms - freedom of speech, freedom of association, the free initiative, triggering and participation of social demobilization and, in some cases, the right to vote of the public authorities etc.

It seems to create a new world with absolute freedom, which, contrary to sartrian existentialism – which is associated with the classical form of community – is not accompanied by absolute responsibility. The classical existentialism, accompanied by the already well-known expression ‘Man is absolutely free and absolutely responsible for his actions’ appears to have lent new social community forms, but only one part of the whole meaning: Maximum freedom, with minimal ACCOUNTABILITY.

The Community Fracture, to which we refer here, as a result of separating Freedom from responsibility, goes much further. The new form of community enables - with minimal skills - two ways of relating to our identity, other than the ‘traditional’ one, in that it was difficult to keep other definition than that ‘I am I’. On one hand, you can change your identity so that it differs from the real one, and to build it, or to build yourself exactly under the terms and characteristics you’ve really wanted. On the other hand, with minimal resources, the human person can build a completely false identity and can become whoever she wishes, and may participate in the community with this false identity.

But if we also add the already known identity - the ‘real’ identity - in order to participate in the community and in the community networks, we will probably get in a very well known phase of ‘sick’ social and individual identity of multiple personality. Simple question posed by now is: Who am I in relation to those multiple identities? A minimal consciousness of a researcher sends us to another question - questions pertaining at the logic of Science and research: Who

are we, who point out an alienated world of ‘multiple personalities’? Do our glasses have lenses that see reality inadequately and therefore fail to see the ‘normality’ that we proclaim, from the perspective of our own values and experiences which sees everything as ‘abnormality’? Can we say that the real social aspect is characterized by multiple identities assumed in multiple communities to which these communities online - WEB-communities – represents exactly that part of our personality which so much time was missing?

After such a technological revolution in which the ‘real’ aspects of Freedom had emerged, it’s still a question if we can return to the teaching and values of human identities as they were known in history. Don’t we want to use an historical opportunity to adjust the issue of identity with reality and understand that there is a new social need, which we still arrogantly declare as ‘false needs’?

A question about these new social identities developed by the web-communities it’s still available. A particular question, with great importance for this study is: with what kind of values freedom (which seems to be absolute, without being associated with absolute responsibility) in online-communities is being build and maintained? With what kind of values do the individual freedom and the freedoms of religion will communicate or will be associated? What happens with the work and with the forms that are generated by the ‘work online’, an activity that is now been historically understood as an obligation, but that today, for a ‘web-person’, seems to have been made in the area of Liberty? What happens, in fact, with that homo faber about which philosophers and writers of the ‘traditional’ communities spoke about - lest he failed making traditional tools and now makes tools for multiple meanings and identities? What is the link between the Citizen-man and the Working-man? What is the link between the obligation to work and the freedom to seek freedom and political rights in the City, in the context of a new form of community networks and multiple identities on which the technological revolution of the internet generates?

The meaning of *homo faber* is already established by H. Bergson in *Creative Evolution* – a being manufacturing tools and gear tools manufactured, in differentiation with other definitions given to the human nature: “It’s been a century since the invention of the steam engine, and we are only now beginning to feel the deep shaking that caused it. The Revolution that gave birth to the industry has transformed, at least as much, the relations between people: there are rising new ideas and there are about to arise new feelings. Over centuries, when they will examine the past and will only expose the great directions, our wars and our revolutions will count too little for someone to take them into account. And about the steam engines and about all the inventions generated by it they will talk about it as so as we speak today about the bronze and the carved stone. It will serve to define an era. After we could get rid of any pride, if - to define us as a species - we are guided by what prehistory and history shows as a stable feature of the human intelligence, we will never say *Homo sapiens* (human intelligent/wise) but *homo faber* (man craftsman/builder tools). In fact,

intelligence is the ability to produce artificial objects, especially tools to make tools, and to vary their production indefinitely.” [1] The meaning of the term ‘creative’ is present in a different stance in the classical Latin thinking - in relation to their own destiny: FABER EST SUAE QUISQUE FORTUNAE (in Latin - each is the creator of his own destiny - Salustiu, *Historia rerum in Romanian republic gestarum*, 1,1.2, online at <http://dexonline.ro/definitie/faber>).

6. The sacred of the new online communities

When they define the sacred, dictionaries refer to a reality or a behaviour that is related to religion, to something sacred, solemn, worshiped, inviolable, something that transcends human being – it is something beyond the profane physical world. As an adjective, it is a reality considered sacred sends to something inviolable, untouchable and unquestionable (See the following sources from which I have taken different dimensions of meaning concept - DEX 98, 1958-1966 DER, DN, 1986, 2002 Antonyms, Synonyms, 2002, CDM 2000 DN 1986 Scriban 1939; online at <http://dexonline.ro/definitie/sacru>.)

Being revised in the sociology and the history of religions, this concept refers to a reality that contains necessity and inviolability – the Sacred is a necessary part of the social life, whether we speak from a religious or a secular perspective about reality. The sacred is every time a social gesture with a meaning, as Mircea Eliade says, myths of all peoples containing such ‘sacred’ creations, being permanently in relation with the profane ‘degraded time’ in which man lives everyday life (more elaborate sacred-profane correlation was made at the conference organized by the Faculty of Orthodox Theology of the University ‘December 1’ of Alba Iulia in mid-May 2013 [S. Stănciugelu and D. Jacob, *The Contemporary Sacred. Sacred Towards a New Generation for the Web*, 12th International Conference Religion and Politics, Church-State Relationship. From Constantine the Great to Post-Maastricht Europe]). This degraded time is abolished in the moments of the return to origins - temporal sequences in which social communities establish a sacred time of beginnings, which is the ‘Real time’, in opposition with the ephemeral ‘everyday time’. In a perspective that goes beyond the logic of rationalist modernity, Eliade speaks of a reality that represents the Sacred *par excellence*, in the world of archaic man, where nothing was ephemeral and the daily time was unable to reach the Being. This material empirical determinant of the social and cultural space is the ‘degraded reality’, ontologically unfounded by any myth, being empty of any superior principle of the sacred *in illo tempore*. Unlike farming in religious societies, the agrarian work today – as an example for the actual socio-cultural society, different from religious primitive societies – is related to a human action that has no longer an imitative function, unlike the original sacred societies. Looking for profit, agricultural labour does no longer participate to a world and time of the Origins, where all founding myths of the archaic world were created [2]. Such a phenomenon of enlarging the profane time and space should be equated with the disappearance of the sacred in the social world. In fact, we

must understand the profanation of the religious world as actually an in-sacralization of the secular world: "There are then the possible developments which starts from conception that religiosity represents a final structure of consciousness and does not depend on numerous and ephemeral (historical) oppositions between sacred and profane, as we encounter throughout history. In other words, the disappearance of 'religion' does not imply by no means the disappearance of 'religiosity'." The secularization of a religious value it's nothing else but a religious phenomenon which actually reflects the universal law of transformation and change of human values. The 'Profane' character of a behaviour which before was perceived as 'sacred' does not mean a rupture. 'Profane' is merely a new manifestation of the same structure that it is constituent for man, which before used to be manifested trough 'sacred' expressions [2]. The historic man, in terms of Eliade, participates at a sacred time of a profane type, in which the absence of the religious is only apparent. Most of his actions in the physical time hide old religious behaviours: New Year's Day is a sign of a regeneration cycle, perfectly profane but perfectly loaded with sacred, mostly because every new year celebration it is equivalent with an archaic behaviour of re-instituting the sacred time. In addition to homo religiosus of Eliade, there are authors who identify sacred and around a homo ludens (meaning the producer of culture - the equivalent of homo faber), as is the case of Huizinga [3]; other authors consider that a holiday should be regarded as an 'accomplice of myths', saying with Caillois [4], for the celebration of a 'outpouring' of the social manifestation of social being in sacred religious or secular type, depending on the nature and content, the sacred ground and his foundation in both situations.

Accepting such a dynamic of the religious sacred and the secular sacred, we believe that we can talk about constant historical epochs of the communities and, equally, of the civilizations. In other words, modern man hides behaviours and gestures with meaning in the secular world, which formerly belonged to the sacred religion. Traditional political institutions of the state, as the state as a whole, behaviours associated to statehood, up to the divine descent or divine identity of pharaonic power, for example - all are relevant cases to an era of religious sacred origins, whose components, behaviours and political institutions can be found apparently only in the form of desacralised behaviours: Celebrating associated with the state and state institutions, the foundation of the nation or community of different types retain logic of the sacred, but are operationalized in the sense of the sacred and profane and are defined in symbolic historical and cultural horizons.

The problem that arises from the relationship between religious freedom and individual freedom is directly linked to the sacred values which the new communities embrace. What we can demonstrate through a research on a group that belongs exactly to the new generation of web communities and social networks, which are now part of everyday life, is that these networks use a new kind of sacred, taken from the 'classic' world of networks and social identities. For example, religious freedom and individual freedom are associated and run in

parallel, as is shown in a series of data mentioned in the research. Moreover, people who declare themselves religious participates equally in a non-religious sacred, which belongs to a different level of education - ex. self-confidence as a value we assume since childhood and which can be considered a landmark for the secular type of sacred of today.

7. Sacralisation instances: the State, the University, the Church (the religious culture)

We're back to basic pre-supposition of our approach - the sacred is (can be) an essential instance in generating responsibility, and in this way the plenary humanity becomes possible through the twinning between the freedom and the accountability. This has worked significantly in history, both in the case of the actors of a profane type sacred (states, cities, communities, leaders and heroes...) and also actors of the religious sacred (church, through the entire arsenal of cults and religious culture). But we are in a new reality, an extension we could say of the 'traditional reality' - online communities have emerged and are rapidly evolving, where people are free (their perception of freedom) at work, but they face the risk of different identity dilemmas and also the condition of low responsibility or of non-responsibility.

At the level of the initial interrogations, we want to know how online communities can be held accountable (the institutions as such and also their members). *Can the state be a factor of accountability for the new online communities?* Yes, of course. He already does it, especially by national and regional regulations (European Union in our case). But the normative influence of the state is slow, with high bureaucratic inertia and often with inhibition and restraints coming from the permanently care of the 'political correctness'. Leaving the fundamental problem of 'online accountability' only in State's care is risky. Can be the University (in the broad sense, education, academic bodies) an accountability factor for online communities)? Again, the answer can not be other than yes. And again, action and influences are visible. But they mainly focus on 'ownership of ideas' (which is neither less nor unimportant) with a low concentration of 'identity property'.

The university's message for the 'online citizens' refers especially at their style of work and less their lifestyle (at least so far). *Can the church be a factor of accountability for the online communities?* Although surprising, the question is not meaningless, for the simple reason that, in cultural history, the church has worked significantly in the accountability domain. The answer is still difficult to formulate. We are in a new reality, in which, at least until now, the Church is not being present. Which does not mean that It couldn't be present. Metaphorically speaking, it may not be inappropriate to talk about the 'online sins' and on an appropriate approach for prevention and counteraction. Such action of influence, yet hypothetical (but plausible in our view) would place us (as has happened many times in the history of culture) in the space of confluence and high fertility

between the profane type of sacred and the religious sacred. We believe that the time has come of a new Sixtine Chapel...

8. Data survey on sacred among the younger generation

The research which we present in the following uses as subjects a group of 168 people in their first three days as students in the Faculty of Communication and Public Relations SNSPA. The questionnaire entitled ‘25 laws of occult energy resonance’ is the result of conversions of meanings movie ‘Law of Resonance’, which can be accessed free [<http://youtu.be/MDo8dO6hnjo>]. Message of the first 56 minutes of the all movie (80 minutes long) – is the section where I felt the authors exhausted the ‘theoretical resonance Law’. We organized this message in 26 items which we associate the following possibilities as a response: ‘I agree’, ‘I disagree’, ‘Too general recommendation as to be in agreement or disagreement with it’.

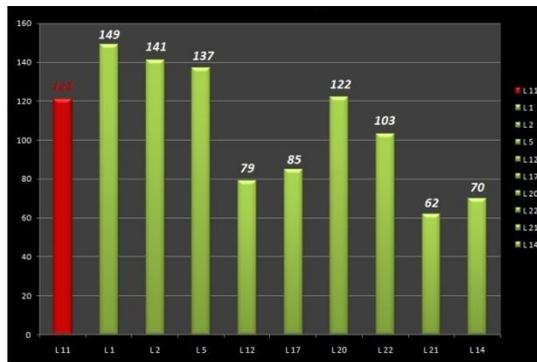


Figure 1. Positive values of the answers.

We present in the following the correlations between: (i) the explicit question about God and (ii) its correlative questions, but which do not contain direct references to religious type of sacred, sending rather to values associated with the profane type of sacred. We try in the following to produce possible correlations between options related to the religious type of sacred and options related to the laic type of sacred, by selecting those questions that we considered significant in terms of this correlation. The chart (Figure 1) will be explained by presenting some categories of the relations between the selected questions.

A) The religious type of sacred – the main question of the comparison

L11. Be grateful to God for all of these because, in gratitude, the good amplifies and then we become more aware of it's presence in our lives: +121 acceptances.

B) The secular type of sacred – values related to trainings that focus on ‘personality development’ and the development of self-confidence/group/team work confidence and which define the horizon of ‘positive thinking’.

Intuitive significant correlations L1 - religious type of sacred, over two thirds (over 100 positive responses to the value of +121 with which we compare).

- L1. When you want something, want it with all your heart, because only then you emit the most powerful energy of the Universe and the chances that your desire may get back to you as positive energy (wish fulfilled) increases (sincere desire and 'from the soul') +149.
- L2. Be full of confidence instead of doubt because doubt is also in fact, an energy, but a negative one (*confidence in success - believe and do not doubt of success*) +141.
- L5. Be open in front of the unexpected, because, even when you do not know why some things happen randomly, they always happen for a good reason (*belief in a power beyond the immediate reality that governs conform Plan*) +137.
- L20. When you have to solve a complicated problem or you have to take a difficult decision, follow your intuition, which is what gives you a sense of harmony and well, rather than getting lost in rational calculations that make you doubt of any alternatives you may have (*belief in yourself*) +122.
- L22. Just what is firmly believe, from the bottom of our hearts, may occur around us (*true faith can move mountains*) +103.

Significant correlations with the religious type of sacred - L11, but less than 2/3

- L12. Everything's good and harmonious is possible. (*Good and Harmony can generate realities*) +79.
- L17. All your wishes can become reality. (*positive desire can become reality*) +85.

Significant correlations with L11 - religious type of sacred (less than ½)

- L14. Always write down what you want to make this desire to manifest in your life +70.
- L21. Always start with small desires, not with the impossible ones, because you risk to loose all the time +62

Table 1. Positive values - reflected in the chart.

L11	L1	L2	L5	L12	L17	L20	L22	L21	14
121	149	141	137	79	85	122	103	62	70

9. Provisional conclusions on the sizes and the stances of the sacralisation of the younger generation

9.1. Personal data of the subjects investigated

Of the 168 respondents, 34 are male, 134 are female. Regarding their faith, 21 are atheists, 15 chose not to declare the extent of reporting on religion,

and 132 are believers. A total of 23 respondents took at the secondary entrance examination between 9 and 10, while 56 of them had an average of between 7 and 9 and 89 had average of between 5 and 7. With respect to high-school, only 36 have completed high school or technical real field, and the rest come from humanistic profiles, such as social sciences, literature, foreign languages, social sciences. In the group studied, the percentage of people who declare themselves believers is very high - 132 of 168, only 21 declare themselves atheists.

The interesting thing of the investigation in terms of the values of the religious-secular axis is the number of options for those who participate in the sacred secular type - L1 (149 - sincere desire and '*from the soul*'), L2 (141 - confidence in success - believe and no doubt of success), L5 (137 - belief in a power beyond the immediate reality that '*governs according to a Plan*'), L20 (122 - *faith in yourself*) is higher than that of group options for sacred religious type values explicitly expressed - L11 (121). A possible interpretation of this distribution of responses, where we must accept that the weight of those who claims most faithful is the biggest, would mean that they can be found in the majority of all positive responses to the questions compared. More specifically, their option for the religious type of sacred manifests itself in a secular type of sacred, seemingly unrelated to religion, but definitely closely related to religiosity, as it is defined in the analysis, in terms of *homo religiosus* (M. Eliade).

Some conclusions seem to indicate the need for a further research on this community. We refer here to the fact that self-confidence as a value of the profane type of sacred could be related to something else than sociality and sociability: lest the value of self-reliance which is dominant for the web identity and hidden in an indirect relationship (totally different from the relation of the face to face interaction) is close to selfish individualism, egocentric possibly related to a true "cult of personality"? What can represent the huge number of pictures which the members of the network use to present themselves to their fellow? Can this be an indicator for selfishness and personal frustrations in the "traditional community", rather than the need for exposure - opening for communicating with the members of the web-community?

9.2. The necessity for sacred of the Web communities might suggest the anti-social

The new historical community – THE WEBCOMMUNITY - seems to share a much wider range of individual freedom, at least in the freedom of expression and engagement for social projects, or for carrying out activities related to work, etc. Individual and social identities of this online community does really not resemble with the traditional communities. Under this perspective of a wealth of differences, it seems, however, that the new identity of the internet users needs re-inventing the sacred.

In the absence of the direct social interactions of the old communities, *Web-zoon-politikon* finds himself in the situation of re-inventing the religious or

the secular type of sacred, in order to adapt it to the new identity by converting the 'traditional sacred' into the religious or secular type of web-sacred. Religious services on the internet or a chasing of evil spirits through sanctification of the house by 'web-service' are events that seem to be fundamentally frameworks emerging from our participation in the religious type of sacred. The question is whether, events seemingly unusual somehow, are not just signs of a new beginning for a process of a religious in-sacralisation of this web-social identity, which is defined by the web-social behaviours.

Although the threshold of a 'web-crisis' which seems generated by introducing institutionalized behaviours on the internet, the Church is not in a position to refuse the web-community, which is associated – the new terminology seems almost absurd, of course – with the 'web-confessor', 'web-consecration' or 'web-confession' - behaviours that have already begun to manifest as exaggerated situations considered 'avant-garde'. Obviously we can smile in the face of any 'web-a-religious', like this name which we have used previously. But our smile does not solve and do not participate in any way to meet the need for sacred of the new communities from the social networks. It is currently very difficult to predict where new communities will go. Are they a temporary phenomenon? Will they disappear in the future? Will they become places for meaningless identities for the new generations or will become more and more present in the lives of future generations? To what extent these web-communities will replace or take over the identity functions and mechanisms of the 'traditional' communities? Here are so many questions that not only it is impossible to answer today, but they suggest a different approach in the future.

One such example is the free-labour correlation. Younger generations seem to have discovered a new kind of freedom - freedom of the Internet with all its unique characteristics, one of which is particularly interest for our analysis: the freedom to work, which no other historical epoch has known. The Citadel – the place where traditionally the Constitution and Freedom had been constituted and expressed, seems now to be the site of constraints, while the Internet seems to become the place of Freedom, work also finding itself part of that Liberty, despite the old status of a social obligation as it was defined in the 'traditional' society. Basically, such type of work seems to no longer ask for its 'traditional' ... retirement. What we can not know today is the structure and the configuration of the sacred of this new type of social communities. Also, our research methodologies seem to need a restructuring, because they are tailored according to the 'old' communities already, which have another form and other identity categories than the web-community.

Assuming the limits of our research, we tried to identify in a sociological survey some values - views of the new generation, whose members are simultaneously involved in traditional communities and in web-interaction networks and online communities. We've noticed that the most widely shared value, with the participation of persons declared religious, non religious or atheists is the adoption of a sacred selfishness that is rather far from the love for people or the respect for others. For example, one of the values that we have

placed into the profane type of sacred, value shared also by believers and atheists, is self confidence. As the graphic correlations and associated tables show, the value of self confidence from what we've called, keeping the terminology of the tested message, 'Law no. 1 of occult resonance' it is supported by the largest number of subjects. Confidence value is credited significantly larger than that of the 'Law' that is built into the religious type of sacred: L11. *Be grateful to God for all of these because, in gratitude, the good amplifies and then we become more aware of it's presence in our lives* (121 acceptances, some of those who declare themselves religious to this type of values which we may identify as Christian religion type of sacred). The question for which we don't have yet an answer is directly related to the depiction of the sacred of the young generation in its *web-community* position, for which work can become part of their freedom on the internet, and the social identity, generated by belonging at classic communities of direct interactions, is accompanied by a *web-identity* generated by of belonging to the social networking as *web-communities*. Thus, treating the web-community in terms of basic social ruptures in the social history and comparing it with social rupture caused by the New World of the sixteenth century, should the Church give an answer for the need for sacred of this 'new world' and can she respond to the social in it's position as social-web? Should the Church itself be involved in structuring the 'new world' and apply, by adapting, to retrieve some of the freshness and of the unknown of this web-reality as it did once across the ocean in the case of the New World, enriching itself and gaining something from the force of the Original Church and from the primary ideas that generated the sacredness? A number of other questions about the need for freedom and the need for sacred, understanding the limits of freedom - in case there are some of them already assumed? - within this web-communities seem to require a separate research project, with a specific purpose and objectives, which can identify the moving direction of this community: lest confidence as a value of the profane type of sacred tend so far to generate or to enrol, in fact, among the values related to self-centeredness, selfishness - with elements that instead of building up an identity, they rather destroy it? At least at the moment, intuition doesn't seem to point us toward the correlation of the value associated with confidence and sincerity of desire to obtain something with the secular and religious sacred sociability in the classical sense of the terms. Does the new communities hide under the guise of the large number of friends in social networks exactly the road to selfishness, egotism and self-centred behaviour, which need indirect relationship with community members in order to potentiate web selfishness/self-centeredness, not the love of peers and the will for cooperation, which is the main founder of social relations and identities in line with the social nature of our species? May the anti-social field, that Aristotle saw in the world of the gods and beasts, be, in fact, a symptom of the loneliness that is manifested today at the web-community members who are hiding behind an identity built on other values than the love of others, in the context when absolute freedom is

accompanied by absolute lack of responsibility and the potential for building false/multiple identities is so lax?

10. A time for freedom of religion?

Religion is, it is well known, the depth cultural matrix of the civilization. Religion is the 'genetic code' of a community. Usually religions and religious denominations react quite sensitive and appropriately when the tectonic plates of a civilization are changing. We are, from what we can tell, on the eve of such a historic event, on the eve of change model of civilization by switching from 'civilization money' to 'civilization of freedom'. The new world of web-communities is centred on the idea and the behaviours associated with absolute freedom, many of the members of the new generations attracting the work in this online environment, in which they also try to attract the public exercise of citizenship (voting rights and the control of public authority - online campaigns, petitions or requests send on online publications, online voting, etc.). Progressively more of the empirical reality of the Citizen and the Labour is transferred online and brought into a web-community, in the particular environment of absolute freedom that no one was able to predict, especially because it is often associated with the lack responsibility of acts and opinions that were assumed. It creates a new form of social identity that sociology and psychology textbooks could hardly suggests, but which becomes progressively more social time consuming for the young generation. We believe that the emergence of the social fracture of a new world in which today's younger generations spend increasingly more time in entering an education system that needs to define it's values of the sacred. The hypothesis of taking over the love and respect for others in this web-communities and the assumption of a cult of personality at the expense of others, or the hypothesis of egoism as a secular type of sacred seem equally likely to be validated historically. It is one reason more that religious institutions, that have accompanied the history of mankind, should take a research project with founder questions such as:

- a) Do these communities need a web-religious sacred in order to accompany and guide their behaviour?
- b) To what extent is this religious sacred a founder for the online community and for the individual identities that differ from the real identity of its Members?
- c) Is freedom – as it is perceived in the web-communities – a goal likely to achieve in the world we live in?
- d) Is freedom in web social communities - and to what extent - compatible with the 'traditional' freedom of the empirical communities?
- e) To what extent absolute freedom of these web-communities it is compatible and can communicate effectively with religious freedom?
- f) It is the freedom of the new community a core idea for doctrinal developments of the Christian Orthodox Church?

- g) Can freedom without responsibility of the web communities be a core idea for Christian churches?
- h) Is a web-freedom a core idea for the historical religious cults?
- i) To what extent extensive freedom of the web-communities can encourage or hinder the ecumenical dialogue?

It is clear that these questions await a theoretical model, assumptions and the appropriate research tools that we don't have at the moment and in which needs a necessarily interdisciplinary community of scholars. The fact that the Church and religious institutions that do not recognize a 'web-sacred' officially today and they not take very serious its response it's not an option that does seem sustainable. The historical logic tells us that the institutions which administrate the social (religious and secular) should receive and respond to the social innovations. As otherwise history that tried to impose matrices of civilization to the institutions in order to prevent the natural development of the social, such as the peer society or the 'new man' in its various versions forms have failed, with all the support of the backing repressive institutions. In doing so, we not at all deny the proposition with value of motto, that 'in the beginning was the tool'. The only tool that we refer to this time is a totally different work instrument from the first tool – the lever and which must be properly integrated in the new social realities that we intend to study: the web-community.

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