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To Take Secularity as Sacred: Confucian's Transcendent Spirit

The separated the sacred from secularity is the origin of all religion, and also is a basic feature of the religious life. Confucianism which does not like Western religions, not to separate sacredness from secularity and for the basic concept of God, holds an attitude that acknowledge god's existence and not discussing him. Confucianism, however, recognizes the concept of the heaven or Tian (天), to recognize the distinguishing between a gentleman and saint, which means that Confucianism also intrinsically includes a sacred or transcendent world. The Confucianism takes secularity as sacred, pursues transcendence in the mundane, and there is not distinctively boundary for the two realms of secularity and the sacred in the world. Tian Dao (Religion) and Ren Dao (Humanity) is same one principle.

Goryunov Valery

Technosocial Anatomy of Crisis

The crisis is a rhythm disturbance of sustainable development, the transition to its new turn. At each stage of the material and technical development there is a limit of growth. Society is doomed to eternal change of technological steps. At each stage, it reaches the maximum level of production and forced to switch to the use of a new resource base. However, each new production and technological transition occurs by means of increasing costs.

Exhaustion of natural resources is a natural cause of periodic crises. Unstoppable growth of production leads to an increase in the mass of overconsumption and population, which deepens and intensifies the crisis. The cyclical mechanism is due to the periodicity of accumulation of excess production and mass consumption. Redundancy is a fundamental sociological category.

Excess weight of society is increasing. It means that safety margin is decreasing. The more a man becomes a man, the more he is redundant. But there is no such resource based on which a human can stay in balance. Humanity must rise across the board in order to survive.

Crisis means the exhaustion of material and technical base of society. Achievements of scientific and technological revolution became exhausted. We need a new technological breakthrough. However, there is no guarantee of conservation of the cycling classic look that is mandated transition to a higher level of development.

Outside of the social concept the crisis is meaningless. The main consequence of the crisis is a sharp reduction in the resources of life, and therefore, increasing social differentiation, the intensification of the struggle for survival at all levels of society.

The way to get out of the crisis is the way of innovation. Anything else will only mean social regrouping, softening of the crisis for some people due to its deterioration for others. Reduce the burden of crisis for all members of society, without sacrificing anyone, is impossible. The common factor to get out of crisis is to strengthen the regulatory role of the state, which implements certain ideology.

Gotovos Athanasios

Narratives of the Greek Debt-Crisis: Critical Pedagogy and the Rebirth of Ethnic Thinking in Europe

On the basis of texts written in German newspapers and magazines in the time between December 2009 and December 2012 about the Greek debt crisis (explanations, situation reports, remedies to be imposed) an attempt will be made to discover the deep structure of the anti-hellenic rhetoric in the dominant narratives of a typical European country and expose the myths behind it. Since the dominant narratives about the Greek crisis in Europe created already "counter-narratives" on the part of some Greek media and political speakers, specially focused on Germany and Germans for historical reasons, time has come for critical pedagogy to encourage more rational and scientifically based descriptions and explanations of the Greek situation in both societies.
