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| Dr. Ilie Badescu, HC - Director of the Sociological Institute, the Romanian Academy. Member of the Academy of Romanian Scientists. He taught lectures in *Globalization and Cultural Identities* at the Chair of UNESCO Department in Inter-cultural and Inter-religious Exchanges, University of Bucharest. Former head of Sociological Department and Professor of *Classic and Contemporary Sociological Theories* and *Geopolitics* at the same University. Chief editor of Romanian *Journal of Sociological Studies and Sociology Today.*  Coordinator of empirical researches: rural sociology, sociology of rural communities, social impact of risks, comparative analysis of genealogical stock, Noological studies on human communities, Noopolitics, Romanian social problems, Geopolitics.  *Areas of Competence***:** Sociological Theory, Sociology of communities and social problems, Social impact of risks, Noology, Geopolitics, Noopolitics, Comparative sociology.  Author of 42 books in sociology, geopolitics, noology, noopolitics. Some of them:  *Interethnic Relations in Romania, (coord. 1995), „Sociology in Central and Eastern Europe: Transformation at the Dawn of a Millenium*”, *cooautor, M. F. Keen şi Ianusz Mucha eds, Greenwood Publishing Book, 2003; Noology. The Spiritual Order of the World. Studies of the Noological Sociology, Valahia Press, 2005, Noology. The Spiritual Order of the World. Studies of the Noological Sociology, Kindle – books , 2013, European synchronism and romanian critical culture, 1984, History of sociology, 1994, Contemporary Sociological Theories, 1997, Geopolitics, 2005, Life and Death in the Romanian Village, 2005, Noopolitics, 2005, Rural Sociology, (coord., 2009),* Author of about 80 papers and articles published in books and scientific journals  In his recent works, *Noology: On the Spiritual Order of the World. System of Noological Sociology (2001)* and *Noopolitics*: *The Theory of Asynchronous Phenomena (2005),* Badescu argued that latent mind capacities, as faith, the creative capacity, virtues, gifts etc., are noological expressions of what he calls *spiritual latencies* (a concept related to what Nee W. used to designate through the concept of the “latent powers of Soul”). Thanks to *spiritual latencies*, human being stands related not only to the “external world of sense” but also to the ascending spiritual worlds, proving the ability of taking part to the mighty works exceptionally wrought throughout history and beyond it. Standing connected with the spiritual world through spiritual manifestations, with the faith at the head of them, revealed to be the condition that enhances man to cope with all sorts of crisis and imbalances. Modernity appears like a period of severe acquired noological disabilities when we compare it with the traditional civilizations. Badescu’s research on contemporary nihilism is rooted in discovering the accumulated *noological incapacities* throughout modern age, fostering so the civilizational decline of postmodern society compared to the traditional type of society. By disclosing the spiritual paths through which inner spiritual latencies are activated in our life we discover the ways that make people happy and fulfilled. This is the prominent message of *Noology*. |

ILIE BĂDESCU