

SANDU FRUNZĂ

COMMUNICATION OF LOVE IN THE CONSUMER SOCIETY

Sandu Frunză

Babes-Bolyai University, Department of Communication, Public Relations, and Advertising, Faculty of Political, Administrative and Communication Sciences, Cluj, Romania.

Email: sandu.frunza@ubbcluj.ro; sfrunza@yahoo.com

Abstract: The current text highlights the fact that, although consumer society is mainly based on exchange values, love remains a symbolic good with a significant presence in commercial communication and social responsibility campaigns. It is not love as such, with its spiritual or religious weight in traditional narratives, but rather its instrumentalization that is important. Love can be used as a communication tool in advertising rhetoric or be the content of advertising stories. Despite this, the communication of love in advertising language does not diminish its spiritual force, but instead creates a background of diffused spirituality implicit in the meanings present in advertising discourse. The love stories instrumentalized in commercial communication and social responsibility discourses can appeal to dimensions of symbolic consciousness that humans can develop in constructing new mythologies specific to consumer society. The celebration of love invoked in commercial communication strives for a persuasive register that values all that is significant in terms of the human condition.

Key words: communication of love, social responsibility, celebration of love, the consumer society, eros, agape, instrumentalization of love.

1. Introduction to love communication

The consumer society presents us with new challenges in the digital age. One of the most notable is the tendency of the postmodern man, exaggerated by the digital age, to construct new forms of symbolic thought and even new mythologies. Jean Baudrillard's analyses are particularly relevant in this regard, showing that the consumer society is undergoing a paradigm shift in values.

If in the past the human life had as the organizing center of the axiological systems the concern for the perfection of the soul, in the consumer society the central place is occupied by the body, which becomes the most important and "the finest of these psychically possessed, manipulated and consumed objects" (Baudrillard 1998, 132). Thus, „Its `rediscovery', in a spirit of physical and sexual liberation, after a millennial age of puritanism; its omnipresence (specifically the omnipresence of the female body, a fact we shall have to try to explain) in advertising, fashion and mass culture; the hygienic, dietetic, therapeutic cult which surrounds it, the obsession with youth, elegance, virility/femininity, treatments and regimes, and the sacrificial practices attaching to it all bear witness to the fact that the body has today become an *object of salvation*. It has literally taken over that moral and ideological function from the soul" (Baudrillard 1998, 130). In order to culturally frame this new mythological construction, Baudrillard attributes a cultural status to the body. He states that „in any culture whatsoever, the mode of organization of the relation to the body reflects the mode of organization of the relation to things and of social relations" (Baudrillard 1998, 130).

To what extent does such a cultural context still allow the functioning of the symbolic universe of desire oriented in spiritual forms that we identify with love? A possible answer could be taken from Ioan Petru Culianu (Idel 2021). He believes that eros is spiritual in nature and can unfold in the cosmic order of the body, in the cosmic order of the soul, or in the cosmic order of phantasms. Although it can be said that "the realm of physical love must be separated from the realm of divine" (Culianu 1987, 69), it is important to remember that for the philosopher of religions "Eros, being by nature spiritual, hence located at an intermediate level between the soul and the body, the intellectual world and the sensory world, it can lean toward one or the other of those cosmic regions" (Culianu 1987, 38).

Although society built on communication seems to be built around a different kind of values, love as a fundamental value turns out to be, in various forms of its practice, a presence more fascinating and fuller of magic than ever. A gift of love is that its thematization always has the power to bring us together. It can be viewed from a religious or spiritual

perspective, from the perspective of the emotional register, from the perspective of its instrumentalization or from that of its usefulness as a means of capitalization in the consumer society. But every time, love seems like a binder that, even when it has the role of separating, remains as a background, as a binder that can be used as an ultimate instance of new possibilities to build together.

Even in the context of the current crises, which cause us to be rather separate, we can always invoke authors concerned with the theme of love with answers to the problems we face. Often, they can be brought to the ground of a discussion where we can agree that it is in the nature of love to both separate us and bring us together. A good understanding of what happens to love is revealing its instrumentalization in communication.

2. Love and social responsibility communication

Throughout the socialization processes, we have been trained to conceive of love as a mystery that encompasses us in the form of positive energy. Love appears to us as the bright side of our existence. She comes to chase away the darkness and fascinates us by the fact that the more she shines, the more inexhaustible her energy becomes, the increasingly inexhaustible she seems to be.

Both to express what is love and to express what is not love, we can use a suite of images and words from the communication industry. I will use some advertising and social responsibility stories. Whether it's personal brand or commercial communication, personal stories have a unique persuasive power (Denning 2011; Grad 2021). This is the reason why I chose to refer to some advertising stories on the theme of love. I will sprinkle these stories throughout the discussion. In the context of our discussion, they have no commercial function. I detach them from the context of their commercial broadcast. On the one hand, they can offer us some moments of reflection on some ways of building love in communication. On the other hand, they are illustrative of a way of communicating products through persuasive messages that instrumentalize the value of love.

If we analyze social responsibility campaigns, we find that one of the relevant themes is the association of love with violence. We are thus helped to understand a dark side of love. It involves the problematic aspects that can appear in stories about love.

We can follow such a story in one of the campaigns carried out by One Love Foundation: *#ThatsNotLove Campaign Because I Love You* (One Love 2015). The campaign reminds us of one of the most terrifying crimes in the history of college campuses, in which the victim was student Yeadley Love, who was killed by her boyfriend. In her memory, One Love Foundation develops programs to raise awareness of the dangers that

entering into an unhealthy relationship can bring. In this sense, tools are proposed to help us detect early the signs of a possible toxic relationship. We are offered “10 Signs of an Unhealthy Relationship” as a support tool in making the distinction between a healthy love relationship and a pathological one: „Intensity, Manipulation, Sabotage, Guilt, Deflecting responsibility, Possessiveness, Isolation, Belittling, Volatility, Betrayal” (One Love 2022). These elements can be used as a framework for evaluating the types of relationships in which we are involved, especially when the love relationship is the one that prevails.

We observe that, in spite of the beauty that love can bring to individuals' lives, its practices can often go unnoticed; ranging from cultivating an ethic of care to varying degrees of control, to states of excessive possession, and even to violent practices motivated by love. Although this perspective on love is widespread in awareness campaigns, I will not delve further into it.

One of the reasons why I will not address the question of love in this line I found after reading the texts of Irvin Yalom. I was convinced by Irvin Yalom that love should be, to the greatest extent possible, detached from suffering. Only in this way can we truly enjoy the fruits of love. We can perceive this play of light and shadows that love can bring into our lives in one of the 10 therapeutic stories from the volume “Love’s Executioner”. Irvin D. Yalom tells us: “I do not like to work with patients who are in love. Perhaps it is because of envy – I, too, crave enchantment. Perhaps it is because love and psychotherapy are fundamentally incompatible. The good therapist fights darkness and seeks illumination, while romantic love is sustained by mystery and crumbles upon inspection. I hate to be love’s executioner” (Yalom 2012, 26). He considers, on the one hand, the magic brought by romantic love, and on the other hand, the mystery that accompanies it. Entering into a therapeutic relationship implies a tacit agreement of the client that his love will be stripped of this mystery, in the process of an analysis that involves revealing the problematic, dysfunctional aspects that love can bring into his life. Precisely this bringing to light, perceived as a removal from the world of magic and the mysterious, may also reveal a dissolution of love. Thus, the therapist risks being in the position of love’s executioner.

The way in which not only the mysteries, but also frustrations, and pathos are revealed in the therapeutic dialogue, can be noticed in the story that also gives the title of the volume, *Love’s Executioner*. The author introduces us to the suffering world of Thelma, the character of this therapeutic story. We learn about Thelma that she lives a love that brings her imbalances, causes her very intense suffering, fills her with frustrations. Because it deprives her of all possible pleasure, it diminishes the quality of her life, and her love turns into something very tormenting. We can say that, to the greatest extent, the story of *Love’s Executioner* tells

us about the inability of the lover to have control over his affective universe and his own life.

Although it is a very good territory for a reflection on love, I will not stay here because I relate this issue to another context, the ethical one. And I do not wish to be in any way moralistic throughout this article, although my text is significant in terms of ethical and effective communication. I would like us to start on the ground of a shiny love, close to an experience of a spiritual nature, with diverse practices, contextual and adapted to the plural needs of our existence.

I can illustrate the idea of building love through the meanings extracted from an advertising campaign, which aims to address a complex personal and social responsibility issue: “Love Takes Action”. What interests me in this video is not life insurance, but rather the presence of love as a strong impetus to act. The persuasive power of this campaign lies in the fact that we strive to construct our daily lives based on values. Even seemingly minor gestures, in comparison to what is happening on a global scale, can make a difference when our actions are guided by the values of love and the pursuit of good.

The New York Life Insurance Company, a leading insurer, launched the “Love Takes Action” campaign to commemorate its 175th anniversary and celebrate the power of love (Business Wire 2020). This campaign encourages people to take action and demonstrate the constructive force of love, regardless of its form, and to recognize the unique relationships in which they are involved. Even the smallest gestures made with love can have a profound effect on our lives and the lives of those around us.

Campaign titled ‘Love Takes Action’ was created in January 2020 for the brand New York Life, by Advertising Agency Anomaly (New York Life 2020). The advertising speech celebrates love starting from the meaning of the 4 terms that we find in the Greek language to express love: *philia* (which expresses love specific to friendship relationships), *storge* (comprising the complex and diverse relationships that love establishes as family realities), *eros* (which reveals erotic love, love between partners, with the mystery and magic of saying “I love you”) and *agape* (which the campaign identifies with love in action) (New York Life 2020). The term *agape* is of great complexity (Nygren 2018). It expresses here the love accompanied by giving and sacrifice in relation to others. It is the love in which action is directed towards the achievement of good in the lives of others. We must mention that *agape* is, in the language of Western culture, also the term by which we express the specifics of Christian love. In this register, love implies both the encounter in philanthropic action in everyday life, and the communion of values that build a community of those who love and are loved.

To talk about the Christian meaning of *agape*, a good starting point is Dumitru Stãniloae’s statement: “In the beginning was the love” (Stãniloae 1993). The proximity of this wording to the biblical one is obvious: “In the

beginning was the Word” (John 1:1). We can also easily invoke in the context of this discussion Martin Buber’s statement: “In the beginning was the relationship” (Buber 1992). The philosopher here captures the relational character of the human being, but also the dialogical structure of his relational universe. As a relational being, the human being comes to dwell in his love by projecting the light of original authenticity onto all aspects of present life.

We must notice the fact that in these formulations the “beginning” refers to what is considered at the same time primordial and very current, comprising a history of logos, love and relationship. The quote from the Gospel according to John captures very well the centrality of the Logos in shaping Christian thought. If we try to see what is the place of the *eros* in such a paradigm of thought, we will inevitably arrive at an association between Logos and *eros*. Love understood as *agape* places us around such a harmonization of *eros* and logos. On this ground of a love that stands in the light of the Logos, we can also understand the statement of Dumitru Stăniloae, in which an important aspect of Christian love is revealed to us. This primordially of love reveals to us the inclusion of everyday life in a dynamic of the mystery of the Holy Trinity as the archetype of love. At the same time, it associates the love of the Logos and feeds on its light. Therefore, love also acquires a sacrificial dimension, related to assumption, giving, action in order to do good. The good presupposes the presence of an intersubjective relationship. And *agape* always involves philanthropic action in order to achieve good in the life of the neighbor. Love understood as a call to action can also be illustrated with the biblical call: “Thou shalt love thy neighbour as thyself” (Matthew 22: 39). *Agape* is the love that begins with yourself and is fully realized in the action of producing good in the life of your neighbor. In *agape*, social responsibility is always implicit.

It is now an appropriate time to move away from theological reflections and return to the spirit of the ‘Love Takes Action’ Campaign. A compelling example of how love-driven action can be effective is the video “Terri Jones Takes Action”. The pandemic has reduced interpersonal interactions and, to some extent, limited the opportunity to take action. Terri’s story illustrates a form of love expressed through action. She took the initiative to meet with members of the community who needed protective masks, and began to sew masks for them. She made masks available to those who needed them, which is a form of contribution that the “Love Takes Action” campaign identifies as a way of showing love for others and helping to overcome the pandemic crisis (New York Life 2020a).

3. Love and the human condition

Love stories are of great importance as they explore aspects of the human condition. This can be further examined when discussing love in a therapeutic setting. To this end, I would like to introduce you to the vision of love presented by one of my favorite philosophers, Emmy van Deurzen. As a philosopher and psychotherapist, she often suggests that we take into consideration the four dimensions of human existence: the physical, social, personal, and spiritual. Invoking these dimensions is necessary to gain insight into our way of life and how to achieve an authentic life (Deurzen, 2011).

In the existential counseling activity, I bring up two additional dimensions, namely the religious and virtual/digital (Frunză, 2021). On the one hand, I consider that the human being is defined in its authenticity by appealing to cultural factors. In my existential counseling activity, I integrate religious issues into the dialogue with individuals from the Romanian cultural space. The cultural specificity of identity formation prompts me to appeal to such a dimension. I can accept that the spiritual dimension, already proposed by Emmy van Deurzen, can also include the religious issue. However, from my counseling practice, I find that for some people, spirituality can only encompass religion in its broadest sense, associated with cultural creation. Additionally, there are clients who have more specific spiritual needs, related to the need for transcendence and self-transcendence, as well as the experience of encountering a Transcendent reality. They can imagine It either in terms of the theology of their own community or in personal forms of representation of Ultimate Reality. On the complexity of religious and spiritual issues in a therapeutic context, I revealed some aspects in an article written together with my collaborators (Frunză, Frunză, Grad 2019). I do not do these steps in the spirit of pastoral counseling, but in the integrative manner of philosophical counseling. At the same time, we can notice the fact that the man of the digital era can no longer be thought of without taking into account the fundamental changes brought by the development of virtual space and communication technologies. The virtual dimension becomes a constitutive part of man's way of locating himself in the world. The digital dimension is attached to the way of self-definition of the human being, especially for those we call the digital generation, but also for the rest of us, participants in the construction of the digital age. If we turn to the evidence that today reality is built in communication (Codoban 2009), then it is obvious that the statement is also true: communication builds human reality and even the real man. Especially the development of communication technologies means that the identity of man, like all people, can no longer be understood without the call to the digital dimension (Fuchs 2022; O'Neill 2021; Coles 2018).

I will not develop here the differences between my way of conceiving the dimensions of human existence (which presupposes two new dimensions, specified as the religious and the virtual) and the way they are constructed by Emmy van Deurzen. First because her perspective is sufficiently robust and integrative both to give substance to the instrumentalization of love in persuasive communication and to help us understand why love is thematized as part of ethical and effective communication. Then, because they are not strictly about the question of love, but a broader discussion about the human condition of the postmodern man, creator of the digital age. Last but not least, thanks to the facilities created by the easily accessible space of the virtual world, those who wish can access my philosophical trainings available online. They provide enough data to have an image of my perspective on this subject (Frunză 2020; Frunză 2020a).

From the perspective of counseling and communication, it is important to perceive the meaning of love especially from the perspective of the social dimension. This dimension especially tells us about the construction of relationships with otherness. Aspects related to belonging relationships, the need for recognition, interpersonal communication strategies, but also the world of love are addressed here.

In such a context, Emmy van Deurzen asks us that when we refer to the attempts to define love, we should consider several aspects: 1) love appears to us as an emotion, one of a special kind because it is always a constructive emotion and ascendant. All negative secondary experiences, which could arise, must be eliminated in the processes of developing love. Love grown as a healthy relationship, freed from all the ballast of feelings that might accompany it and with which it might be confused. Love must be something uplifting, something that lifts us into a bright area of existence from which to view our entire existence. 2) love presupposes a dynamic of desire that also presupposes the desire to embrace the loved one. Often it is a road with obstacles. The more the obstacles are overcome, the more the love should grow in its intensity. Walking a path that involves solving some difficulties should lead to a growth in love. If the intensity of love decreases, if love is negatively affected in its intensity, it means that a disturbing element has arisen that must be identified and removed. Nothing should prevent those in a love dynamic from finding themselves in a mutual embrace, similar to that of two cosmic principles in love, encompassing in their embrace the entire world of the love story. 3) this dynamic can be associated, in Emmy van Deurzen's view, with an effort made in order to transcend, practiced as a form of coming out of oneself. This exteriority of the self is found both as self-discovery and as orientation towards the loved one. In this spirit, I think we could also interpret Heidegger's statement from a letter addressed to Hannah Arendt: „Because we become what we love and yet remain ourselves” (Arendt, Heidegger 2003, 5). The one who loves

continuously experiences this double tension, one that leads him towards the other, driven by the very desire to merge with the other, but at the same time, the desire for self-preservation makes him always remain identical to himself. 4) at the same time, a certain type of possession is specific to love. The beloved is recognized, alike, under the sign of belonging and possession. Love seems to be about “being” and “having” at the same time. The experience of love reveals a special form of devotion to the loved one. It becomes visible in the practice of an ethic of care that involves, equally, the fulfillment of desire and the possession, taking possession of the beloved being. What makes the difference between a healthy love relationship and an unhealthy one is the intentionality of love that orients us towards the other. It can be practiced in the form of control and possession in the specific way of relating to objects, or it can be approached, assumed and recognized in the way that persons assert themselves as intersubjective realities (Deurzen 1997, 312). When she questions how love can be valued, Emmy van Deurzen finds that love requires a lasting commitment. It is realized as an existential assumption based on action, dedication and openness to embrace otherness. That’s why we say that love is maintained with a lot of effort. She has to face many threats, oppositions and separations. But it brings so many satisfactions that no obstacle can stop the one who loves from constantly acting in the direction of achieving the ideal of being, in turn, loved (Deurzen 1997, 313).

4. Celebrating love

Love is invested with inestimable symbolic value. It becomes increasingly valuable when exposed to successive threats. The idea is widespread that - if love exists, it is present - love should not be defended, it should simply be celebrated.

In the consumer society, one of the most brilliant forms of celebration of love is that in which love appears to us in association with diamonds. We are persuaded by messages like “Celebrate love with the right engagement ring from DeGeorgia” (DeGeorgia Diamonds 2022) or “Celebrate love with Love Stories” (Teilor 2022). An advertising story in which we are proposed a way to celebrate love, we are told that “It’s time to celebrate true love. That love which sometimes needs only one look, a delicate gesture or a long-desired touch. However we define love, we always recognize it at the right time. Celebrate love with a diamond!” (Kultho 2018).

In this context of celebrating love, I would like to give a parable. It only fits here because Russell H. Conwell tells us about *Acres of Diamonds* (Conwell 2014) in it. It is the story of Ali Hafed, a rich man content with his life, his wealth, his children and his wife. One day he meets a wise man who tells him a story about diamonds, and from that moment he feels that

he cannot be happy without being their possessor. He sells everything he has and goes to distant lands in search of them. He ends up losing everything. He is poor and exhausted by his own desire, and finally ends his life in the waters of the sea. The continuation of the story brings the sage to the new owner of the property that Ali Hafed had sold. Together they find that there are a lot of precious stones in the garden, which will be exploited in a diamond mine. If Ali Hafed had dug in his own garden, he would have discovered acres of diamonds (Conwell 2014). Even at the risk of moving away from the original meaning of the story, I will say that I have re-told this initiatory story here because I would like to take its meanings to the importance of being aware of what is valuable in your own life, what in terms of Martin Buber we could call it: the importance of realizing the fact, of inestimable value, that man lives in his very love. If we associate the meanings of this story with the ontological dimension of love, we will notice that the entire initiatory approach can be traced as a way of redefining the whole life from the perspective of what is an existential given, available to every human being. She just has to let love shine through, emerge from the existential fact of her way of being in the world.

The philosopher Martin Buber, as did the theologian Paul Tillich later, spoke of this ontological dimension of love both in terms of ontology and the affective register. It is essential to understand that although love appears to us most prominently in the form of the feelings we associate with love, these are a secondary fact, occurring against the background of the primordial fact of love as an existential given (Buber 1992; Tillich 2000). I propose to read each of us, on our own, from a new perspective the story of acres of diamonds: love is the most precious wealth. It can be associated with each of the meanings revealed by the words we use to express love in the Greek language: *philia*, *storge*, *eros* and *agape*. The inestimable value of love is given precisely by the fact that it includes all these nuances in which it can be practiced and in which it can be found at the level of our actions in everyday life. In such a horizon, the human being can find himself as an inhabitant of his own love or in the proximity of love as an existential experience that he can cultivate, transfigure and celebrate. Against the background of the symbolic association of love with diamonds, I think we can rephrase: Celebrate the diamond that is love itself.

In commercial communication and social responsibility campaigns we can also find a particular form of celebration of love, associated with the celebration of diversity. From the perspective of symbolic thinking, we perceive here the creation of a new mythology - with new anthropological structures of the imaginary through which the human condition is constructed - in which human nature is re-signified from the perspective of the ideologies of diversity. A symbolic structure of this new mythology is that of the rainbow. We can remember here that this is a symbol used

specially to symbolize gender diversity, but it is also assimilated with the idea of tolerance and acceptance of diversity in general.

One of the most inspiring campaigns, related to the context of the recent pandemic, is the one carried out by Dove. The teams from Arco and Unilever PR photographed the soap bubbles and highlighted the presence in each soap bubble of a rainbow. Through this campaign, „Dove Caribe wanted to take a stance. The brand declared that diversity should be celebrated all year long, not just one month. Just like its products do in every wash. Every time a person washes their hands, Dove’s bubbles form an array of colors moving downward. They show a beautiful, natural rainbow” (Dove 2021). The high degree of creativity under the sign of the rainbow, which Advertising Agencies put into play, can also be noticed in the *Colors of Love* campaign in which was created “a version of the «Rainbow Flag» whose colors have been replaced by their Pantone codes” (Pantone and Stop Homophobia 2022).

6. Instead of conclusions

Although exchange values are prevalent in the consumer society, freed from spiritual and religious contents, love remains a perennial theme in commercial communication and social responsibility. In both advertising and social responsibility campaigns, love is instrumentalized for persuasive purposes related to the fulfillment of social or commercial objectives. Love is a cardinal value, aiming at something meaningful related to human existence. Through the way in which the communication of love is carried out, it is a significant presence both as an existential fact and from the point of view of the emotional register that professionals in commercial communication and social responsibility appeal to. At the same time, love appears as a germinating factor of a symbolic thought that can lead both to new forms of mythological creation and ritual gestures specific to certain groups of consumers, as well as to various forms of self-discovery of the human being as a spiritual being.

References:

Arendt, Hannah, Martin Heidegger. 2003. *Letters, 1925-1975*. Editor Ursula Ludz. Translation by Andrew Shields. Orlando: Harcourt.

Biblia. 1988. București: IBMBOR.

Buber, Martin. 1992. *Eu si Tu*. Translation by Ștefan Aug. Doinaș. București: Humanitas.

Business Wire. 2020. New York Life Debuts “Love Takes Action” Campaign for the Big Game. <https://www.businesswire.com/news/home/20200128005268/en/>

- Codoban, Aurel. 2009. "Comunicarea construiește realitatea". Interview by Timotei Nădăsan. In *Comunicarea construiește realitatea*. Aurel Codoban la 60 de ani. Cluj: Ideea Design & Print.
- Coles, Joanna. 2018. *Love Rules. How to Find Real Relationship in a Digital World*. Harper Collins Publisher.
- Conwell, Russell H. 2014. *Hectare de diamante*. Translation by Nicolae Pinteă. București: Editura Act și Politon.
- Culianu, Ioan P. 1987. *Eros and Magic in the Renaissance*. With a Foreword by Mircea Eliade. Translation by Margaret Cook. University Of Chicago Press.
- DeGeorgia Diamonds. 2022. "Celebrează iubirea cu inelul de logodnă potrivit de la DeGeorgia". <https://www.degeorgia.ro/ro/inel-de-logodna-cu-diamante-si-safir-p-4639/>
- Deurzen, Emmy van. 1997. *Everyday Misteries. A handbook of existential psychotherapy*. Second edition. London. Routledge.
- Deurzen, Emmy van. 2011. *Psihoterapie si consiliere existențială*. Translation by Brândușa Popa. București: Editura Herald.
- Dove. 2021. "Pride in Every Wash". Advertising Agency Arco, Puerto Rico. <https://www.adsoftheworld.com/campaigns/pride-in-every-wash>
- Frunză, Mihaela, Sandu Frunză, Nicolae Ovidiu Grad. 2019. "The Role of Spirituality in Therapeutic Practices". *Journal for the Study of Religions and Ideologies*, vol. 18, issue 53: 60-74.
- Frunză, Sandu. 2020. *Practician în consultanța filosofică și consilierea filosofică*. <https://www.udemy.com/course/practician-in-consultanta-si-consiliere-filosofica/?referralCode=946A0FAC33DA4E2C1059>
- Frunză, Sandu. 2020a. *Practician în leadership etic și etică managerială*. <https://www.udemy.com/course/practician-in-leadership-etic-si-etica-manageriala/?referralCode=2A7937D54612FC7F5862>
- Frunză, Sandu. 2021. "Philosophical Counselling, Personal Brand, and Social Networks in the Digital Era". *Synthesis Philosophica*. Vol. 36 No. 1: 39-54.
- Fuchs, Christian. 2022. *Digital Ethics: Media, Communication and Society*, Volume Five. London and New York: Routledge.
- Grad, Iulia. 2021. „Advertising and meaningful stories”. *Journal for the Study of Religions and Ideologies*, vol. 20, issue 59: 95-107.
- Idel, Moshe. 2021. „Ioan P. Coulianu and Ars Combinatoria”. *Journal for the Study of Religions and Ideologies*, vol. 20, issue 58: 3-17.
- Kultho. 2018. "Celebrează iubirea cu un diamant!" <https://www.youtube.com/watch?v=M4tGARfnE4o>
- New York Life. 2020. "Love Takes Action". Advertising Agency Anomaly, USA. <https://www.adsoftheworld.com/campaigns/love-takes-action>
- New York Life. 2020a. "Terri Jones takes action". <https://www.newyorklife.com/who-we-are/love-takes-action-series>

- Nygren, Anders. 2018. *Eros și Agape. Prefaceri ale iubirii creștine*. Translation by Wilhelm Tauwinkl. București: Humanitas.
- One Love. 2015. #ThatsNotLove Campaign. Because I Love You. One Love Foundation. <https://www.youtube.com/watch?v=4JYyHa03x-U>
- One Love. 2022. <https://www.joinonelove.org>
- O'Neill, Onora. 2021. *A philosopher Looks at Digital Communication*. Cambridge, U.K: Cambridge University Press.
- Pantone and Stop Homophobie. 2022. "Colors of Love". Advertising Agency TBWA\Paris. <https://www.adsoftheworld.com/campaigns/colors-of-love>
- Stăniloae, Dumitru. 1993. *Sfânta Treime sau La început a fost iubirea*. București: IBMBOR.
- Teilor. 2022. "Celebrează iubirea cu Love Stories. Inel de logodna din aur alb". <https://www.cadouldeosebit.ro/inel-de-logodna-din-aur-alb-de-18k-cu-un-diamant-solitaire-de-0-57ct-77536.html>
- Tillich, Paul. 2000. *The Courage to Be*. Yale University Press.
- Yalom, Irvin D. 2012. *Love's Executioner and Other Tales of Psychotherapy*. New York: Basic Books.