

Everyday Valuable Aspects: Prospects of Philosophy, Sociology and Communication

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The article reviews the scientific conference “Everyday Valuable Aspects: Prospects of Philosophy, Sociology and Communication”. The text discusses the course of the conference, some of the main thoughts expressed by the speakers, and the episodes of the discussion. The conference analysed the relationship of everyday life and theoretical thinking, the relation between reality revealed by technoscience and everyday social-linguistic world, the sociological concept of everyday life, the daily practice as metacommunication, the problem of grounding values, values in everyday discourse, the Lithuanian youth discourse on everyday life, the importance of colour in daily life, the awareness of values and everyday transgression in Mahāyāna Buddhism, the concept of time in Lithuanian archaic thinking, the concepts of “fundamental personal values” and “life concerns”, G. Deleuze’s philosophy, M. Heidegger’s everyday life phenomenology, etc.

Keywords: everyday life, values, philosophy, sociology, communication

INTRODUCTION

On 2 February 2017, the Lithuanian Academy of Sciences hold an annual conference where the speakers were invited to share their thoughts on the subject of values and everyday life. The scientific event was organized by A. V. Matulionis, Lithuanian Academy of Sciences; M. Taljūnaitė, Lithuanian Social Research Centre; T. Kačerauskas, Department of Philosophy and Communication, Faculty of Creative Industries, Vilnius Gediminas Technical University; A. Bagdonavičienė, Division of the Humanities and Social Sciences, Lithuanian Academy of Sciences.

How is it possible to discuss the daily routine based on a scientific – philosophical, sociological, communicative – discourse? On the one hand, science focuses on generalities and

patterns, i. e. what may seem like the opposite in everyday orientation versus specific practical phenomena. On the other hand, the scientific problem making of everyday topics is what alienates a man from the daily routine. Everyday theoretical discourse enforces to turn back to F. Nietzsche's genealogy, M. Heidegger's concept of Dasein as well as language (Sprache) and speech (Rede) interactions, G. Debord's performance society, H. Lefebvre's critical research of everyday life, and many other concepts. A number of issues arise while examining the daily life and its phenomena from the philosophical, sociological, communicative, or another standpoint. A variety of these theoretical approaches allows one to see the complexity and multifaceted side of the everyday phenomenon.

Value discourses often appeal to "eternal" or at least long-term things that are contrary to the flow of everyday life, so what is considered valuable does not surrender to the flow of daily changes. By contrast, values can be perceived as values generated, implemented and transformed by the subject. They can also be perceived as values forming an individual's way of life that can be created and modified both by the individual and his social-cultural environment. Our daily actions are not determined by our own moral values as there are individual, community and even civilization moral conflicts which in some way penetrate into the daily routine, or are an integral part of everyday life.

THEORETICAL APPROACHES TO DAILY LIFE

The conference was opened by Nerijus Milerius (VU). The author in his report "*Topos of Everyday Reflection: Is There a Possibility of a Theoretical Language about Everyday Life?*" claimed that the daily status in classical philosophy is fundamentally ambivalent. On the one hand, the theories of the great classical philosophy cover all possible aspects of the world, and also what is now called the everyday world. On the other hand, in order to ponder the everyday, classical philosophy transcended the everyday field, and thus supposed that the daily life could only be thought through the fundamentally extraordinary medium. Making a reference to Plato, Descartes and other thinkers, the speaker showed that the *topos* of daily reflection did not coincide with the daily routine itself. Even those theories, which retrieved the everyday life at the end of the 19th and the beginning of the 20th century, often made it crossing the everyday, as did M. Heidegger leaving the everyday to an inauthentic area. The insights of his work "Being and Time" are born beyond the everyday life. The distinction of what is mundane and not was typical of such revolutionary practitioners as G. Debord and others. According to Milerius, to get out of the daily routine is not possible, although it is presupposed in Plato's work "Republic", in "cave allegory", where a daily presence in the world appears to be only the perception of the shadow of things rather than the presence oriented towards the perception of the very things (Platonas: 2000: 265–269). In Heidegger's terms, it is impossible not to be in the *Das Man* mode of being. However, it is necessary to separate the daily routine from non-daily life in order to say something about the daily life theoretically. The speaker has published an article examining the problem of self and the everyday world (Milerius 1999), and he has also defended a dissertation (2001) on everyday life issues.

Edvardas Rimkus (VGTU). Everyday life and technoscience. The speaker was examining the relationship between everyday life and modern technology as well as the reality being opened by modern sciences. Daily life is the field of cumulative and obvious meanings and practices, on which basis the social world – a common communication space – is being created and operated. As far as science in a broad sense (not excluding philosophy and technical

sciences) goes beyond the very common understanding, it is not mundane. Technoscience often deals with totally not commonsense theories and/or hypotheses such as multiverse theory, string theory, various paradoxes of quantum physics and others. Scientific discoveries replacing the everyday outlook of the world, and technical inventions solving fundamental day-to-day emerging problems take on a special significance and value. Sometimes a radical position is taken when only a practical significance and practically applicable research is thought to be valuable. However, some inventions and discoveries proved to be practically applicable only after a certain or even a long period of time and became an integral part of everyday life. A problem occurs as it is almost impossible to predict or know what, when and how an invention or a discovery in its initial stage will be applied in everyday life, and how and in what direction it will transform the daily life. Technoscience transforms the everyday life quantitatively but not qualitatively, thus it remains an autonomous social-communicative space, where only a superficial, massive, not deeply reflective understanding of various phenomena functions.

Lina Vidauskytė (KTU). The extinction of remoteness and the proximity of daily life in Western philosophical tradition. The speaker examined the manifested opposition between theoretical distance and everyday life in the philosophical tradition while discussing Tall, G. F. W. Hegel, M. Heidegger and others. Tall was watching the stars at night and fell into the well. However, the story features one more character – “the observer’s observer”, i. e. his maid. From the theoretical point of view, a practical everyday wisdom joke represents the wane of distance and the rise and importance of the daily proximity. It is funny because the practical wisdom prevails. The maid’s laughter is meant for everybody who spends time philosophizing, and those involved understand neither a relative nor a neighbour. The philosopher is being laughed at because he is ignorant of everyday objects and helpless in the practical sphere. However, as the story goes, on the basis of astronomy, Tall predicted a rich olive harvest and by paying Miletus oil mills ahead of time, inexpensively hired them. When the time came and there was a simultaneous need to use the mills, he transferred them under his own conditions, thus earning a lot of money. Tall proved that if philosophers wish so, they can easily become rich, yet this is not the thing that they normally focus their efforts on. Abstracts are usually perceived as something that is far from everyday consciousness. Hegel convincingly shows that sensory consciousness is the most abstract and criticizes abstract thinking, which is characteristic not of an educated man, but, on the contrary, of an uneducated one. Abstract thinking is too simple, and in his view, even dishonourable; it is a blank activity. Abstract thinking is the behaviour with each other only as with a certain caste representative. To think abstractly means to see nothing in a man, but only what we assign with one or another category, for example, when we describe a man as a “killer”. With such and similar abstract descriptions everything what constitutes a human being is being destroyed. Disembodied and simplex can be even the most mundane household consciousness. A. Šliogeris also believes that not the things themselves are important in a daily life, but how and to what extent an object can be useful for a man (Šliogeris 1988: 24–25).

EVERYDAY SOCIOLOGY AND POLITICAL SCIENCE

Arvydas Matulionis (LMA). Daily value: the daily evolution in social time. The speaker discussed the two main types of a day distinguished in sociology – an ordinary and a special day as well as the peculiarity of social time. An ordinary day is a regular day characteristic of any subject, group of people, country or the world. A certain repetitive mode or a daily routine is

typical of an ordinary day: breakfast, work, leisure time, sleep etc. An ordinary day is characterized by stability, which is called a routine – the same actions are carried out day after day. According to Matulionis, the value of an ordinary day is life itself. We often fail to recognize that the daily life has the highest value. We leave everyday life on special days, which are characterized by their significance, exclusivity, and uniqueness. A special day is an exclusively important day, for example, somebody's birthday, the first job, the first love, bereavement, etc. We escape the routine on special days which are unique when something what is not typical of everyday life happens. Historically it can be seen that social time transforms. In ancient times, social time was highly dependent on natural cycles and it was stagnant. The new technologies which emerged in the modern world sped up the time. In today's globalized world, the new technologies influence the social flow of time and its perception even more. Looking from the perspective of an individual's living time – a man's time growing and aging is going by faster and faster.

Gintautas Mažeikis (VMU). After-daily revolutions: the concept of metamorphosis and the hegemony of a brand name. According to the speaker, the concept of revolution in the course of history undergoes a complete metamorphosis from the concept of eternal heavenly vault rotation to the idea of all repetitive breach and everyday creative resistance. The concepts of revolution such as trajectory, configuration and metamorphosis show a radical transformation of the perception of dependence, oppression, and affection. Today one of the most important philosophical oppositions is between the concept and the brand name. Concepts store their content and change their form in a long process of analytical and dialectical reasoning, but the brand name – during the brand circulation and value accumulation. J. Baudrillard has described the process of the brand value accumulation referring to the fourth degree of simulacra. The problem arises as to how the brand name opposition can be treated for a conceptual thinking, how it can be included into the environment of mimesis and mimicry, and how it can be empowered as a free conceptual thinking in a self-performing public environment. It is assumed that the content of the definition is stored not only and not necessarily in the process of observation and investigation, but primarily simulating the behaviour of the power source, or pretending or falsifying and completely replacing it with the new non-referential icons and the activity of a lust machine. It provides a daily revolution (R. Vaneigem, G. Debord, M. Foucault and others) the whole set of alternative choices in the form of strategic decisions.

Tomas Kačerauskas (VGTU). Daily practices as metacommunication. According to the author of the report, communication is an integral part of everyday topics. Different types of communication processes can be observed in everyday life. Metacommunication means speaking and thinking about communication, for example, about its different discourses and traditions. This allows to compare incommensurable discourses, to trace their boundaries and discuss the origins and trends of communication. Nonetheless, metacommunication has a risk of becoming a grand “omnivorous” narrative, i. e. another metaphysical theory. Metacommunicability is a specific criterion which assesses how much communication helps to change one or another form of practice, including the practice of theorising, and if we are able to get out of the private theoretical traditions and turn to others. Daily speaking embraces “small talk” in the media as well. The speaker raised the questions: Is the practice of everyday speaking which in an amazing way reflects all communication not called metacommunication? Is everyday speaking the background of our theoretical discourse or an attempt to implement theoretical provisions?

THE DISCOURSE OF VALUES AND NORMS

Albinas Plėšnys (VU). Values and norms. The problem of grounding values. The speaker analysed the grounding of a moral order in positivism and classical philosophy. As the author claims, positivism philosophy assumes valuable solutions to correspond (or not) to the existing norm. According to H. Kelsen, a pure theory of law, the solution that the actual behaviour is as it must be in accordance with an objectively valid norm is a valuable solution. Decisions corresponding to the existing norm are “good”, while not corresponding ones are “bad”. So by having valuable solutions, and speaking about values, first of all, we have to see whether they meet the norm or not. To prove which of the opposing norms is acceptable and which is not, according to the speaker, in positivism philosophy the issue is treated as unresolved. Therefore, the question how values are grounded becomes the question how a normative order happens to regulate human behaviour.

Nida Vasiliauskaitė (VGTU). “Values discourse” in everyday life: why is it here? The speaker noted that the daily social-communicative space is stuffed with values discourse. Ordinarily, in the daily life of a single person no one ever talks about any values. However, in a sociopolitical communication taking place in various media channels, the values discourse is clearly visible: here everybody is talking about values, everybody has them, everybody finds them or takes care how to develop them. The announcer asks why we live now in the world where everyone is constantly talking about values, where does it come from? Discussions about values have infested political communication with the help of which it is sought to extract citizens’ values or opinions. It is done with diverse procedures enabling the democratic process: voting, questionnaire surveys, discussions, debates and more. In this way individual, group and public opinion and values are learned. During such procedures values get to be generated. Values discourse is a public management technique that creates specific society and specific consciousness. This respectively creates the optimal working image of the democratic process, i. e. society’s values are respected, and it is explained to the society what values it has promoted itself. Using such a technique, an opinion is enforced on the society that it is normal to have values, reason about everything through the prism of values, and even create your own identity through the values discourse. Values discourse, from the point of view of the speaker, is only a certain political control and political public management technique through the medium of which the “democracy” itself is being created.

Vilija Grincevičienė (VGTU). Lithuanian youth discourse about values. According to the author, the individual internalizes values through the world outlook. It is a common philosophy of life, the individual’s extensive perception of the world and his self-actualization, based on knowledge, beliefs, principles, ideals and dreams. Accordingly, internalized values programme the activities of the individual, draw the trajectories of his actions and behaviour, as well as speak about the society to which a person belongs, maturity, culture and ideology. In the dynamically developing, urbanized and globalized world, the younger generation may be the real social force that will be able to change or transform the dominant value system adapting it to real-life conditions. The speaker presented the research carried out together with the colleagues from Belarus in 2016 on the values promoted by young people, which revealed what is considered to be a value under the conditions of globalization and information society: 16–29-year-old respondents; a quantitative research; 1,030 respondents; research geography – all Lithuanian regions. According to the speaker, modern social theories offer new promising research methodologies of social phenomena. One of them is the “socio-cultural approach”, which allows to examine young people not as a demographic group, but as

a multifaceted community of one generation. This approach makes it possible to look at young people not as a group with some formal status positions, but as a complex system, which, in particular, takes young people's socio-cultural situation into account. The research which analysed young people as one of the most important socio-cultural space subjects, revealed that the Lithuanian youth culture is heterogeneous, and certain value and identity differences exist being present in different patterns of behaviour.

VALUE REGION PERIPHERIES

Laimutė Monginaitė (VGTU). The importance of colour in daily human life. According to the speaker, on the sensory level light and colour affect a person through the visual apparatus. Colour psychophysics examines the sensation, perception and effect of colour on the physiological body functions which is a psychophysiological fact. Colour psychology investigates the effect of colour on human emotions, thinking, consciousness, subconsciousness and behaviour. Monginaitė discussed E. Gonikman's physico-chemical colour concept and its relationship with biology. As the speaker said, colour rays are the expression of the essential life aspects, and colours consciously or subconsciously play a special role in the mental structure. Referring to the recent research, the speaker discussed the aspects of colour perception, colour physiological effects on the cells and various physiological body systems at the level of individual organs. The colour therapeutic effect was outlined and discussed as well, i. e. M. Luscher's "four colour man" or the mental balance developed by the four states. Also, the speaker briefly discussed the symbolic meanings of the main spectrum colours and their behaviour in culture.

Tadas Snuiškis (VU). Understanding values in Mahayana Buddhism: pāramitā as everyday trespass. In Mahayana Buddhism direction the equivalent of value originates – *pāramitā*. The term *pāramitā* is made of two words: *pāra* (beyond) and *ita* (that which goes), and it literally means "that which goes beyond" or more precisely – "gone to the other side". *Pāramitos* or the practice of *going to the other side* is the highest objective of the Buddhist belonging to the Mahayana tradition, because a faulty daily viewpoint (*parakalpita*) is being overcome by the *going to the other side*, creating the illusion of object stability when everything in reality fluctuates (*anitya*), and the items and the man have no substantiality (*anātman*) because of conventionality (*pratītyasamutpāda*). In Mahayana Buddhist writings, such as "Lotus Sutra", it is common to distinguish six levels of the *going to the other side* (virtues), which means going beyond the mundane-egoistic and reality distorting approach: 1) generosity (*dāna*), 2) a noble behaviour (*śīla*), 3) tolerance (*kṣānti*), 4) courage (*vīrya*), 5) attentiveness (*dhyāna*), and 6) perception (*prajñā*). For example, a person practising the approach of generosity refuses or transcends himself and can sacrifice everything for others, while the approach of tolerance recognizes everybody's outlook, regardless of any likes and dislikes, etc. A human being *going beyond* (*bodhisattva*) is overcoming discontent provoked by everyday reality and seeks common community.

Žilvinas Svirgiris (VU). The restoration of Lithuanian archaic thinking: the concept of time. According to the author, specific perception of time can be seen in the Lithuanian archaic tradition, which determines both human mind and its relationship with the world. Not one, but several different perceptions of time can be found in the Lithuanian archaic tradition, which do not compete with each other, but meaningfully expand and complement each other. First of all, it is important to distinguish the time concept of life path when it comes to upward growth, progression, overcoming life's difficulties, when a man stays on his own, when he is tested by the world the way he is, when he realizes what he was like, and reflects on what he

will be like. Undoubtedly, such reflection leads to a *cyclical concept of time*, which uncloses the phenomenon of “permanent return”, when every day, every season, every year, every time a man returns to different, but at the same time, same life situations; he experiences different, but at the same time, same concerns. Thus, *cyclical time* inevitably opens up the depth of the *same* recurrence, where the time as if stops. The concept of static time is highly important, as it permeates the entire archaic consciousness with holiness, with the overall *now*, and is especially intensified and emphasized during the holidays. Such time concept opens up a completely different consciousness, which as if stops moving, becomes quiet. Living in several time planes the concept of *time harmony* becomes extremely important, which is also important in the Lithuanian archaic tradition.

Andrius Jonas Kulikauskas (VGTU). Personal values, highlighting questions and life concerns. The speaker shared his insights about the value research he is carrying out. Surveys are being done with the focus on the following questions: which is the underlying value for you covering all the rest? Which/what questions would you like to be given answers? People provide the most diverse answers to these questions. Everybody’s underlying values are different, and, in addition, after identifying the same values, people understand them in their own way. According to the speaker, every person has his own certain core value, which as if combines all the rest. Such values determine our general life orientation and our daily activities. Underlying values are in some way linked with the fundamental questions to which people are looking for the answers in their life. The speaker states that this relationship between the core values and the questions, to which a person wants to find the answers, permeates all our daily life, all everyday human concerns on his way of maturation and formation as a personality.

Jūratė Baranova (LEU). Gilles Deleuze: Becoming an alcoholic, becoming a drug addict, becoming invisible. In Deleuze and Guattari’s book “A Thousand Plateaus: Capitalism and Schizophrenia” while pondering upon the question of becoming invisible, the authors note that all drugs, regardless of their differences, are related to the pace of becoming and pace modifications. Deleuze says that alcohol does not evoke dreams, on the contrary, it deprives the dreamer of his dreams. Alcohol acts as a pure mind, convincing us that life is a carnival, and the society is a jungle; life leaves no room for hope. Thus, a mocking tone of alcoholics comes into existence here – they no longer believe in illusions. Deleuze himself is more interested in a certain insight movement. His favourite writer was Francis Scott Fitzgerald who was a drunkard writer. Unlike the case of an alcoholic, when while drinking you can still become sober and even become a prophet, being a drug addict guides a person in a completely different direction – everything is lost: there is no perception of things, thoughts or desires, only a shapeless world without a subject is left. Hallucinations, false and illusory perceptions or paranoid attacks appear, and, from Deleuze’s point of view, it is the wrong molecule that drug users choose. Drugs are too clumsy to catch what is invisible.

PHENOMENOLOGY OF EVERYDAY LIFE

Nerijus Stasiulis (VGTU). Is there a possibility of an authentic everyday life? According to the speaker, Heidegger provides a certain way of thinking about the everyday life form. There are opinions according to which Heidegger associated his *Das Man* with liberal democracy, and the authentic existence with the existence advocated by national socialists. However, as the speaker states, Heidegger defines *Das Man* concept as a constant matter of routine, which means that both liberal democracy and national socialism, as well as any other political regime, are nothing more than *Das Man* forms. Heidegger tried to take over the political regime

of his living era, but he did not suggest escaping from Das Man, whatever it may be – national socialism or liberal democracy. Furthermore, Stasiulis discussed how the authentic everyday existence should look like from Heidegger's philosophical point of view, in which everyday existence is understood as a kind of phenomenon. Daily life is the place where we live surrounded by familiar objects and people. Heidegger does not contrast theoretical and everyday outlook on the world. Theoretical outlook deduces its conceptual tools, makes them abstract from the everyday world and everyday presence. Heidegger speaks about a certain horror survival which is an underlying ontological condition residing under every Das Man and every event. This state is a necessary condition for an authentic existence in Heidegger's opinion.

Tautvydas Vėželis (VGTU). The ambiguity of an average daily life in Heidegger's philosophy. According to the speaker, an average daily life is the question of a sense of being of an unfolding field in Heidegger's philosophy. Heidegger examines the structures of human presence in the world in the hope to overcome oblivion. Heidegger rebuked the traditional philosophy that not proper attention was paid to everyday life and daily human existence, for example, Platonism or essentialism separated the human essence from the everyday and housed it somewhere on the other side. Authenticity and inauthenticity are the two poles between which human life swings sway in Heidegger's philosophy. Das Man element in everyday life is dominant. An authentic presence is just a breakthrough moment, or even an attempt or ambition of an authentic presence. Heidegger's Das Man concept masses such terms as mediocrity, forgetfulness, obsequiousness, publicity and others (Kačerauskas, Vėželis 2016: 103–107). Das Man is an all-pervasive force in our life; it is an element of gossip, small talk, or curiosity removing the sense of responsibility. It is an average daily existence, and it unfolds in a social public space. Das Man unifies a man, for instance, it deprives a person of his courage to fear death. Das Man is not a specific person, but in general a certain manner of a human presence in everyday life. According to the speaker, we can have a positive relationship with our existential Das Man through which we can realize our own authenticity. The awareness of human finality, transience, or the approach of death, is one of the main roads towards an authentic existence in Heidegger's philosophy.

Tomas Sodeika (VU). Everyday phenomenology: boredom. The speaker phenomenologically analysed the daily routine focusing on the *emotional* aspect of consciousness. It is an interesting aspect, because an emotional content of a certain survival component constitutes the content of a "significance for me", in other words, a *valuable* nature is given to the experienced content. The report was based on Martin Heidegger's insights, which he presented in his course at Freiburg University in 1929–1930. One of the main topics of this course is *boredom* which Heidegger, continuing the project of "fundamental ontology", analyses "reference mood" (*Grundstimmung*) found in an average everyday life (*durchschnittliche Alltäglichkeit*), which opens up an access to the dispersal of *Da-sein* ontological structure. Also, the speaker focused his attention on another important concept of Heidegger's philosophy – "*Befindlichkeit*", which represents the emotional dimension of human existence and is intertwined with the other two parameters of human existence – perception and language (Heidegger 1967: 134–140).

FINAL REMARKS

It has become a beautiful annual tradition for the Lithuanian Academy of Sciences to organize a republican scientific conference to examine the problems in the field of humanities and social sciences, involving scientists from various Lithuanian academic institutions. As in previous years, a fundamental subject was chosen again, and the speakers with different life

and academic experience were summoned to have a discussion exercising their own aspects and methods. Though different in the topic under discussion, the reports maintained a deep relationship with the main subject area suggested this year – “valuable aspects of daily life”. Daily life and daily values are multifaceted phenomena that can be analysed from different theoretical perspectives – both within a separate science and a different scientific point of view. The main benefits of the conference are that it provided an access to the insights, ideas and research conducted by local scientists, as well as it made it possible to see important aspects of a daily life and values that allow one to expand professional awareness. What was usually typical of the previous conferences, theoretical studies, theoretical reviews and reflections were also dominant in the current conference. Other reports were based on a solid empirical research, and an important analysis of social facts was introduced. As in previous years, the speakers’ speeches were filmed and posted on the Internet. For the help, we thank www.filosofija.info team.

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IVONA BARANOVSKAJA, EDVARDAS RIMKUS

Kasdienybės vertybiniai aspektai: filosofijos, sociologijos ir komunikacijos perspektyvos

Santrauka

Apžvelgiama mokslinė konferencija „Kasdienybės vertybiniai aspektai: filosofijos, sociologijos ir komunikacijos perspektyvos“, aptariama jos eiga, kai kurios pagrindinės pranešėjų išsakytos mintys, diskusijų epizodai. Konferencijoje analizuota: kasdienybės ir teorinio mąstymo, technomokslo atveriamos realybės ir kasdienio socialinio-kalbinių pasaulio santykiai, sociologinė kasdienybės samprata, kasdienės praktikos kaip metakomunikacija, vertybių argumentavimo problema, vertybių diskursas kasdienybėje, Lietuvos jaunimo kasdienybės diskursas, spalvų svarba kasdienybėje, vertybės supratimas ir kasdienybės peržengimas mahāyānos budizme, laiko samprata archajiniame lietuvių mąstyme, žmogaus pamatinių asmeninių vertybių ir gyvenimo rūpesčių sąvokos, G. Deleuze'o filosofija, M. Heideggerio kasdienybės fenomenologija ir kt.

Raktažodžiai: kasdienybė, vertybės, filosofija, sociologija, komunikacija