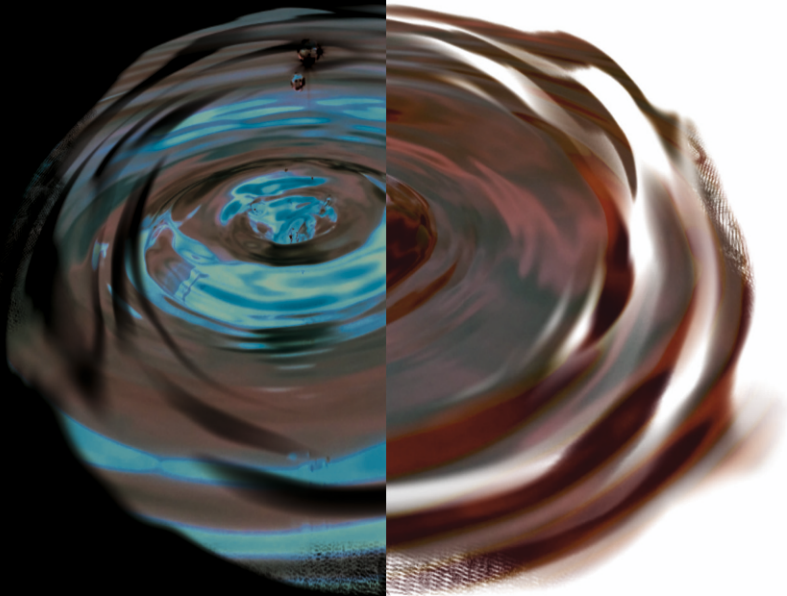


Antonio SANDU

Social-Constructionist Epistemology



Antonio SANDU

**SOCIAL-CONSTRUCTIONIST
EPISTEMOLOGY**

Lumen

Iași

ANTONIO SANDU
SOCIAL-CONSTRUCTIONIST EPISTEMOLOGY

Lumen Publishing House
2, Țepeș Vodă Str., Iasi, Romania

Lumen Publishing House is recognized as an academic and scientific publishing house by CNCS (The National Research Council) in Humanities, History and Cultural Studies in B Category. After the CNCS assessment a number of only 30 publishing houses were accepted in A and B Category for at least one area of humanities.

edituralumen@gmail.com
grafica.redactia.lumen@gmail.com
prlumen@gmail.com
www.edituralumen.ro
www.librariavirtuala.com

Chief Editor: Simona UȘURELU
Cover Design: Cristian UȘURELU

Reproduction of any part of this volume, photocopying, scanning, or any other unauthorized copying, regardless way of transmission is prohibited without the prior written permission of Lumen Publishing House.

Descrierea CIP a Bibliotecii Naționale a României

SANDU, ANTONIO

Social-Constructionist Epistemology / Antonio Sandu.

- Iași : Lumen

ISBN 978-973-166-310-4

1:316

Antonio SANDU

**SOCIAL-CONSTRUCTIONIST
EPISTEMOLOGY**

Lumen

Iași

Pagin 1 sat
goal inten ionat

TABLE OF CONTENTS

ABSTRACT	9
INTRODUCTION	13
COMMUNICATION AND SEMIOTICS.....	17
PHILOSOPHIC AND SCIENTIFIC ROOTS OF (POST) TRANSMODERNITY	23
From Hegel's Dialectic to German Romanticism.....	24
Transmodern Turn: A Paradigm Of Present Time.....	27
Constructionism - a methodological challenge.....	31
EPISTEMIC FOUNDATIONS OF POST (TRANS) MODERN CONSTRUCTION	33
Hierarchies Of Scientific Truth.....	34
From levels of reality to reality of Correspondence- truth	36
The scientific authorship – Who are the authors of articles and how do we establish the correct order of authors of a scientific article	45
<i>Affiliation</i>	46
<i>Acknowledgements</i>	47
<i>Title of article</i>	47
<i>Abstract of article</i>	49
<i>Keywords</i>	51
The content of a scientific article	52
<i>Introduction of article</i>	52
<i>Literature review</i>	53
<i>Methodology</i>	57
<i>Results</i>	58
<i>Discussion section</i>	59
Particularities of theoretical article (argumentative essay)	60
<i>Writing the conclusions of the article</i>	61
<i>Citation and references</i>	61

From reality of world to the logics of possible worlds	63
From hierarchies of the „Human Being” to categorization of the world.....	69
<i>Logical-mathematical formalism versus reporting to phenomena: instrumental dimension of scientific truth.....</i>	<i>74</i>

FROM FRACTAL VISION TO SEMIOLOGICAL RECOVERY OF THE UNIVERS: TOWARDS AN INNOVATIVE METHODOLOGY 83

<i>Epistemic premises of fractal constructionism</i>	<i>86</i>
<i>The method of fractal-constructionist analysis.....</i>	<i>89</i>
<i>Upgrading the antinomy method transfigured within the onto-logical model of fractal constructionism.....</i>	<i>94</i>
<i>Human being and understanding or about how metaphysics is possible in transmodernity</i>	<i>98</i>
Social Constructionism as a Negotiation of Meanings	104
Appreciative inquiry and social change	112
<i>Characteristics of Appreciative Inquiry.....</i>	<i>112</i>
<i>The four phases of Appreciative Inquiry.....</i>	<i>118</i>
SOAR analysis within Appreciative Inquiry methodology	121
Virtualization of social space in transmodernity.....	122
Transmodern Humanism – European Ethical Horizons	125

QUANTUM METAPHYSICS MODELS 129

<i>David Bohm – completeness holographic model.....</i>	<i>129</i>
<i>Ben Goertzel. Free Will Theory in Virtual Multiverse</i>	<i>133</i>
<i>Mark Germin. The Model of Single Mind.....</i>	<i>134</i>
<i>Marks Tarlow. Fractalic Dynamism of consciousness.....</i>	<i>134</i>
<i>Victor Stenger. Subjective Cosmologies</i>	<i>134</i>
<i>Tipler. The Anthropic Principle and physical immortality.....</i>	<i>136</i>
<i>Imaginary Histories and the Anthropic Principle</i>	<i>142</i>
<i>Gnosis from Princeton as neo-panteism.....</i>	<i>143</i>
<i>Richard Healey. Quantum Causality Theory.....</i>	<i>144</i>
<i>Non-locality and Quantum Teleportation.....</i>	<i>144</i>
<i>God casts dice</i>	<i>147</i>
<i>Stanislav Grof. Holo-tropic Model of consciousness</i>	<i>149</i>
<i>Hugh Everett. Consistent Histories Theory</i>	<i>149</i>
<i>Mihai Drăgănescu. Ortophysics</i>	<i>151</i>

<i>Ștefan Odobleja. Consonant Psychology</i>	154
<i>Traian D. Stănciulescu. Cluster Universe Model</i>	156
QUANTUM METAPHYSICS A POSSIBLE DIRECTION OF THE TRANSMODERN DISCOURSE	157
Existence Probability.....	159
Limits of the transcultural model	163
SOME CONSIDERATIONS ON SPATIALITY IN TERMS OF QUANTUM METAPHYSICS	169
Constitution of spatiality in the experience of senses	170
Space as experience of existence reflection in consciousness	171
Restoring reality as subjective experience	175
Virtualization of reality as an experience of hyperspace	176
From philosophy of mind to new interpretations of religious believes	177
INSTEAD OF CONCLUSIONS	179
BIBLIOGRAPHY	181

Pagin 1 sat goal inten ionat

ABSTRACT

Volume "*Social-Constructionist Epistemology*"¹ brings into the readers' attention the most important developments that were made around the *transmodernity paradigm*. During its eight chapters we intend to emphasize the close connection between areas such as: communication and semiotics, transmodernity, scientific authorship, epistemology, social constructionism, philosophy, ethics, quantum metaphysics, and appreciative inquiry.

This paper is based on identifying the cultural models and cognitive patterns that make possible the comprehensive opening, in the meaning of rethinking ethics in terms of transmodern paradigm. The base of this research is represented by a methodology that we called fractal constructionism. This concept is a paradigm taken from the sociology of communication, which tells us that reality is a construct "made by symbolic interacting of maps of the world of various individuals". In this sense, the idea of fractal implies a fundamental structural element and a generating law.

When we refer to "communication" we know that implies three important elements: transmitter, receiver and information. Communication is seen as the stone of our existence, this being what makes us human different and special. When referring to the concept of information, wikipedia offers us this definition: "Information constitutes a representation of reality, but also of reflection and projection - which are typical operation of the human intellect -

¹ This paper/study was realised within the Project "Postdoctoral Studies in the Field of Health Policy Ethics" POSDRU/89/1.5/S/61879, co-financed by European Social Fund by Sectorial Operational Program for the Development of Human Resources 2007-2013".

through a well-defined and structured set of symbols - usually accessible to human senses and reason, but also to some devices, such as automatic calculation (computers)."

In the second chapter of our book we make a "map" of transmodernity's development, as an important paradigm of the XXIst century. Transmodernism suggests the paradigm of transdisciplinarity as a cultural opening, specific to early twenty first century (Codreanu, 2005). In this chapter we review the history root of transmodernity.

We also offer a special place in this book to the scientific authorship. Researchers' affirmed, over the time, that our world can be a plurality of words, and that "the map precedes the territory". In this sense we review the basic steps that turn an article into a "scientific article". This part of the paper details the right way of writing an academic article, that can help in developing ones work, and also making it world wide known.

When speaking about constructionism, we refer to is as to a paradigm, which according to the "*map*", by which we understand it or "read" it, the reality, is no more than a continuous negotiation of interpretation. The paradigms of science are culturally interpreted and they generate a series of models that we called after Thomas Germinie (1995) quantum metaphysics. Understanding concepts as they are taken from scientific language in cultural discourse form a paradigmatic model, relatively independent from its scientific origin. Cultural derivation of the meaning of the concepts underlies the semantic convergence of any socio-cultural paradigms. In the mentality level occurs the most profound restructuring, through the transition from understanding an objective, knowable and unique world, to the pattern of a plurality of worlds, whose indetermination is theoretically predicted.

Appreciative Inquiry's field expresses the believe that is built on the assumption that any organization is an arbitrary social construction whose limits are drawn only by the imagination of people and the collective will. G.

Bushe believes that the language and words are the foundation of social life, according to post-modern view of language seen as an active agent in creating meanings. Therefore, the theory, especially the theory encoded in words or images has the power to shape social organization because *we see what we believe*.

Another important part of this book is referring to quantum metaphysics. *Quantum Metaphysics* can be understood as an existential hyper-strings structure forming a resonant system called at its maximum level the multiverse. Object-event hyper-strings have quantum nature, meaning it respects a *suigeneris* principle of uncertainty that is impossible to determine simultaneously the existential state and reality of a hyper-string event object. If superstrings in quantum cosmology form the backbone of the space as a set of processes, hyper-strings object-event determines the structure of the "Being" and the way in which Being appears as being. But as the being is unique, we are talking in fact of a single hyper-string whose vibration produces the object-events as they occur-to known subjects.

What is the most relevant is that a first dimension of transmodern ethics is the *protection of human dignity*. Legal principle of human dignity derives from the axiological character belief on the centrality of the human person and indissoluble link between the person and its right to dignity. Dignity is thus a positive attribute to be protected and asserted. The affirmation of human dignity of the individual on one hand and of the species on the other hand, represents a subtle shift from the specific individual rights of modernity and postmodernity towards their universalization in the words of human dignity.

We believe that it is hard to find extra dimensions of the universe postulated by quantum mechanics, as we do not have a perceptual representation of these. To imagine interactions that would prove the existence of worlds with more than three dimensions, a sensorial reconstruction of spatiality specific to that dimension is needed. At the level of theoretical

construction, we can discuss the multidimensionality of the world because the plurality of the world is a rebuild experience by the internal sensation.

The same mental map is the model of real virtualization. Human experience is a holographic projection of consciousness into cyberspace on the existence itself. Translation of existence is our own virtual reality. World appear to be distinct, because of limited experience and new distinctions of the world, divided into objects due to perceptive, three-dimensional discontinuity due to external, causal and determined focus, due to the subjective experience of motion.

The human being is “designed” to succeed and his success is produced thanks to the evolution of world, and most of all, thanks to development, creativity and understanding.

INTRODUCTION

The present volume is an attempt to identify the ethical dimensions of a cultural paradigm that gains increasingly more dynamism and scale: the holistic paradigm or the *transmodern paradigm* after Theodor Codreanu (2005). The stage at which this paradigm fully remarks, we agreed to call it *transmodernity*. Transmodernity currently coexist with postmodernity and therefore many authors identified the two paradigms, deeming them as a single cultural matrix.

We prefer to grasp the distinction between the two models as a centripetal trend, focusing on the fundamental unity of the world for transmodernism, and a centrifugal, deconstructive tendency, specific to postmodernism.

We understand *postmodernity* as a revolution of individual in front of the universe, meaning the affirmation of individuality and deconstruction of any structure, while *transmodernity* is a return to founding unity. In frames of this work, although we take into account the distinction drawn between transmodernity and postmodernity, we prefer to embed them as dimensions of postmodernity, starting from common elements, namely those related to epistemic relativization and with it the social constructionism. For ethical connotations both constructions have some synchronicity that can only be understood if they are correlated.

We called the book „*Social-Constructionist Epistemology*” because, in our view, the main paradigm shift, specific to the confluence of post and transmodernity, has an ethical-axiological component.

We followed this confluence starting from mutations in philosophy of science and epistemology, philosophy of mind and social reconstruction of reality. Communication claims its ontological centrality, but logos is no longer understood as "founder" of reality, but as a structural framework of interpretation. The reality is constrained to refer to language, as it is the reality of a given subject. Ethical control is the operant dimension of the social establishment of reality, communication being the tool of "delegation of sacredness". Through delegation of the sacred we understand the transfer of a transcendent value, an object, person or event, which is how a famous brand, for example, gains an eschatological function.

The crises of modern society generated by consumerism and postindustrialism are, for a representative of the postmodern paradigm, signs of a *fractal growth* on another horizontal, nor superior nor inferior quality, but otherwise modulating the same fundamental experience of the One.

The features of postmodernism have been formulated and developed by critic Ihab Hassan, quoted by Mircea Cărtărescu in *Romanian Postmodernism* (1999), with the paper *Pluralism in postmodernism. Perspectives*. These are:

- *indeterminacy* - loss of confidence in absolute values;
- *fragmentation* - discontinuity of text ("the unity of the book fragments to make room for independence of sentence, and the sentence fragments to make room for independence of word etc.");
- *decanonization* - canonical writers seen as immutable values are being demystified;
- *lack of self* - in some works appears as deconstruction of the subject, he himself being a fiction, a manifestation of false selves;
- *non-representable/ non-presentable* - what is interesting is the position towards the referee, but for a postmodern artist, referent no longer exists, works can be completely non-referential; *i*

- *rony* – it generalizes becoming substance itself for artistic works; the past can be recovered with irony, history, tragic initially - through repetition - becomes farce; a postmodernist writer does not create, but mimics, mocking, fantasizing;
- *hybridization* - all art forms of the present can be randomly combined, postmodernism overcoming definitively "encysted" categories of classical aesthetics;
- *carnavalization* - passion for stylistic and narrative polyphony, for continuous formation and deformation of language;
- *performance* - postmodernist text is interactive and requires direct and intense participation of the receptor in its formation; some literary texts are required to be reassembled and even rewritten by the reader;
- *constructionism* - a consequence of postmodern perspectivism is the increasing loss of sense of reality, time and history (the world becomes fiction) and referential relationship between them and work no longer has shape; History, for example, "is treated" with an extraordinary freedom, being twisted, distorted, corrected;
- *immanence* - in literature, this is manifested as an „exuberant” intertextual, self-referential, metatextual, unique in the history of forms.

We started this research in order to identify cultural models and cognitive patterns that make possible the comprehensive opening, in the meaning of rethinking ethics in terms of transmodern paradigm. In conducting this research we have undertaken as immediate methodology what we called *fractal constructionism*.

Constructionism is a paradigm taken from the sociology of communication, which asserts that reality is a construct made by symbolic interacting of maps of the world of various individuals. The idea of *fractal* implies a fundamental structural element and a generating law that together produce the entire reality as a reconstruction, based on the Primary Object by

enforcement of generating law. Fractal constructionism is an epistemological model that proposes the construction and reconstruction of reality from the unit object - event projected in the Universe by various subject connoisseurs.

Constructionist-fractal method, which we propose as semiotic grid of interpretation of the transmodern paradigm, originated in I. P. Culianu's contributions (1994) and assumes the existence of *significant realities*, descriptive as a fractal that includes all the interpretative possibilities of the designate and its reiteration in different semio-logical situations. Such a fractal pattern is taken in the semiotic space in both understanding current cosmological models (Hawking, 2006), and in interpretation of the social anthropological fact proposed by N. Gavriluță (2006).

We considered useful the juxtaposition of the two visions - the constructionist and fractal - to take into account, on one hand, the self-generative structure of the designante in the semiotic context of the transmodern paradigm, but also the superposition of meanings of reality for different subjects. Thus interpretation becomes a mediation on the understanding grid of fractal. Applying this grid on transmodern paradigm we attempted to capture both the ontological substrate and its fundamental assumptions. Therefore, the transmodern paradigm regards the fundamental recovery of the world, manifested as spiritualization of cultural and/ or disciplinary borders. In this reconstruction we have considered the ethical dimensions analysis as a *social construct*, with an active role in perpetual reconstruction of transmodern discourse.

Continuarea acestui volum o puteți lectura achiziționând volumul de pe

www.edituralumen.ro

www.lumenpublishing.com

sau din librăriile noastre partenere.



Antonio SANDU has a Ph.D. in Philosophy. Author's contributions in the field aims to develop an appreciative ethic of care, derived from the appreciative constructionist perspective and a new semiotic methodology, called fractal constructionism. The author also develops a model of applied philosophy, called Appreciative Philosophical Counseling.

Volume "*Social-Constructionist Epistemology*" brings into the readers attention the most important developments that were made around the transmodernity paradigm. During its eight chapters we intend to emphasize the close connection between areas such as: communication and semiotics transmodernity, scientific authorship, epistemology, social constructionism, philosophy, ethics, quantum metaphysics, and appreciative inquiry.

This paper is based on identifying the cultural models and cognitive patterns that make possible the comprehensive opening, in the meaning of rethinking ethics in terms of transmodern paradigm. The base of this research is represented by a methodology that we called fractal constructionism. This concept is a paradigm taken from the sociology of communication, which tells us that reality is a construct "made by symbolic interacting of maps of the world of various individuals". In this sense, the idea of fractal implies a fundamental structural element and a generating law.

ISBN 973166310-X

