

Assumption of Post-structuralism in Contemporary Epistemology

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Abstract

By deconstruction of any reality, postmodernism suppresses itself the action space of values. In this way, postmodernism involves the entire scope of human beings: culture, theology, philosophy, art, politics, science and technology.

The removing of transcendent in postmodernity gives rise to a new humanism "beyond the person" is void, nothingness. The existentialist humanism still kept the "the human being" as a metaphoric referential, which contrasts with the "nothingness". Postmodern humanism remains focused - on one hand - on the issue of freedom, taken from Sartre, but breaks it apart from any other form of transcendence, from any possibility of ontological focus. On the other hand, the postmodern humanism is centered on the distinction. Reality is multiple; there is not only one world, but a multitude of worlds, going to be so many worlds, as many thoughtful consciousnesses. In terms of epistemic the paradigm mutation of postmodernism has as referential the theory of relativity. As Albert Einstein excludes absolute referential in physics, postmodernity followers exclude him from culture.

Methodology of postmodernism and post-structuralism starts from the idea of deconstruction. Reality is a flash, a cut of a set inter-looked to object-event system, which constitutes the way of appearing for the observer. Methodological debate in post-structuralism is centered on understanding rather than explaining reality. Semiotics and hermeneutic approach is more relevant in terms of methodology for post-structuralism as we operate with subjective realities, constructed through a process of creating meaning. There is no single reality capable of measuring, but a multitude of realities which could be understood and contained in a communication process.

Keywords:

post-structuralism, epistemology, postmodernism

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Introduction

Spiritualization of borders from the socio-political construction level is a natural continuation of "epistemological spiritualisation of borders", of the ontological unification into a "network universe" in which, according to Paul Ray (1970), every constituent element is unitary correlated with all other elements of the system.

Through deconstruction of any reality, postmodernism suppresses itself the action space of values. In this way, postmodernism involves the entire scope of human beings: culture, theology, philosophy, art, politics, science and technology.

One of the most important "directions" in the philosophy of the twentieth century is the "rediscovery" of language. Openings made by Ludwig Wittgenstein on "language games" (Surlea, 2007: 31) are valued by the post-modern authors as a logical analysis of the relationship between language and formative structures of thinking.

Formal aspects of thinking are carried into the syntax of the language. Native language syntax takes its toll on cognitive patterns of native speakers, turning into the person's subjective syntax. To formalize and axiomatize contemporary logic systems requires a uniform syntax that allows invariance to cultural model. Significantly in language analysis constitution as a universal system of meaning exists the possibility of invariant semantic structures.

Post-structuralism is in the view of Adriana Baban (2010) close to postmodernism, without being synonymous with, has a series of features in common: ontological, epistemological and methodological. Poststructuralist way of understanding a phenomenon can not be independent of the system of knowledge and cultural values that produced it (Baban 2010).

Postmodernism replaces ontic with axiological and bases its mission through praxis. Everything seems to realize that the world is as it seems, since we know that the thing itself is unclear (Huzum, 2002:2). Contemporary discussions regarding "the question of postmodern" mainly use three terms: postmodern, postmodernity and even postmodernism. Most of these analyses lead us to an impasse due to the fact that they usually use these terms as synonymous (Huzum, 2002:2).

Postmodernism is the paradigm which gives interpretative frameworks and expectations of postmodern civilization.

Postmodernism is a cultural, ideological current and postmodernity, societal paradigm, is referring to contemporary social and economic processes. Are considered in this respect, the recent transition to a postindustrial economy or society (A. Touraine, D. Bell), capitalist, (P. Drucker), informational (M. Castells), digital (Negroponte N., D. Tapscott), of knowledge (L. Thurow) of consumer (D. Lyons), of services (O. Giarini), transparent (G. Vattimo), of the show (G. Debord), placed in the broader process of globalization. However, the term postmodernity (Toynbee is the first that uses this term) designates a new period in human history.

Ontological Dimensions of Postmodernism/ Post-structuralism

The "linguistic turn" of the twentieth century has as its starting point the concept of "structure". The postmodernism is based on the deconstruction of structures of representation, having as main argument the idea of language game, as a "grammar" of understanding reality. Postmodernity also put emphasis on the power of words to establish world. Florea Lucaci observes the "reduction to language" (2005: 104), which is specific to late modernity and postmodernity. Eliminating the "absolute" (in this case the word as logos), postmodernity operates with the possible, and in a natural way with the plural, whereas Wittgenstein says, "the sentence is a model of reality as we imagine it" (1991:401).

The removing of transcendent in postmodernity gives rise to a new humanism "beyond the person" is void, nothingness. The existentialist humanism still kept the "the human being" as a metaphoric referential, which contrasts with the "nothingness" (Sartre, 2004). Postmodern humanism remains focused - on one hand - on the issue of freedom, taken from Sartre, but breaks it apart from any other form of transcendence, from any possibility of ontological focus. On the other hand, the postmodern humanism is centered on the distinction. Postmodernity is a "civilization of minorities, having as main model the sexual minorities (Codreanu, 2005:67). Reality is multiple (Baban, 2010); there is not only one world, but a multitude of worlds, going to be so many worlds, as many thoughtful consciousnesses.

Attempts to unify relativity with quantum physics, the idea of hierarchical universe dominated by an implicit order (Bohm, 1995),

transdisciplinarity as a paradigm of knowledge (Nicolescu, 1999, 2007) are evidence of the need to overcome a culture of difference, towards a culture of systemic integrality. Rorty (2000) accuses Derrida that his postmodernism does not change radically the ontological status of the Logos to lower it, like Wittgenstein, to a simple instrument of knowledge. Ontological centrality of postmodernism is the difference (Derrida, 1997, 2001).

Deconstruction is a limiting transition of philosophy from the ontology of real to the semiotic of the Being. The thirst for freedom of postmodernism is a reaction to overcome the Cartesian mechanistic paradigm specific to modernity. If modern science seeks its legitimacy in a meta-discourse, in a philosophy, such as the dialectics of spirit, hermeneutics of meaning, the emancipation of the rational subject, or worker, the wealth development, in postmodernity manifests "a distrust of meta-discourse", which leads to the main crisis of metaphysics (Ghideanu, 2003:8).

Focusing on deconstruction, postmodernism is to be sentenced to a diverse and polymorphic hermeneutics. If reality is a structure, a construction, the postmodern hermeneutic researches the foundations of this construction and its modalities of articulation. Derrida proposes logo-centrism (starting from Wittgenstein's language games). Logos is the "original sentence" around which the philosopher must lie. Derrida's language games are achieved by changing the context of the use of words (2001: 1-3, 351-352).

Outlining the possibility of philosophy as transcendental phenomenology, Husserl prefigured paradigmatic revolution of the twentieth century and centered postmodernism on the subject. Postmodernity is founded on the imperative of freedom. Freedom is seen both as creative attitude and the rejection of empire shape, of any structural frames. Postmodernity requires giving up subordination to form as expression of over-sensible and proliferation of possible worlds to the detriment of the real world. With the expression "God is dead" as ontically foundation, the metaphysical center of postmodernity migrates from absolute to human: From a metaphysics query and artistic search of "What is", postmodern turn ontically to "what is for us" or "What does it mean for us as it is for us". Contextual, "what is" becomes negligible in front of "what is represented" that is what we can configure.

Radical deconstruction has as necessary step the synthesis, asserting freedom as the refusal of any form. Freedom is no longer an understood necessity. Freedom is the foundation of difference. The right to be different certifies our level of reality. In other words, the more there are, the more I manifest as different. Tyranny expressed by the obsession of harmony and order is replaced by an obsession with promotion, as a person, as a group: social promotion, political, cultural promoting, etc. Change of the ontological and the epistemic paradigm generates a new socio-cultural paradigm: transmodernity. Holarchic interconnection of constituents of reality undermines the spaciousness as limit in communication and thus the possibility of action. Alternative universes and dimensions of the confined space undermine the idea of spatiality as restrictiveness (as onto-gnosiological filter). Virtualization of social space transforms space from a binding externality into potential.

Epistemological Dimension of Postmodernism/ Post-structuralism

In terms of epistemic the paradigm mutation of postmodernism has as referential the theory of relativity. As Albert Einstein excludes absolute referential in physics, postmodernity followers exclude him from culture. For Rorty contemporary world favors a culture lacking foundation both teleological and ontological (2000:162).

As a cultural paradigm, characteristic of postmodernism is deconstruction. The fact that this "concept" allows a hermeneutic drift, spin and without poles, shows the difficulty of understanding a way of thinking, of supreme tolerance, which accepts any text. Man is subject to its own language, understanding that, involuntarily, accepting the language involves not trying to justify it in any way. None interpretation of deconstruction, come from Derrida's manner, in the sense of the universality of language, is not possible because any interpretation is a game of deconstruction, showing that deconstruction makes clear (Silion, 2002: 2). The words make the sense that we want to give unto them, and the metaphysics become a grammar of the human being. The meanings are not themselves derived from the properties of objects, but attributed through the communication game, after sets of rules imposed randomly by the needs of discourse. There is a significant and fundamental difference between reality and our perception of reality. The individual

does not respond in accordance with reality but with its image of reality. "Our personal map of reality may differ fundamentally, both from reality and from the maps of the others, as well" (Sandu, 2005: 74). The map is the paradigmatic model in which the individual structures his knowledge as a cognitive, interpretative model, based on several approximations and reduction of unknown to cognitive and adequate dimensions to the specific model of the paradigm.

In the mentality plan the deepest restructuring takes place, moving from understanding an objective, knowable, and unique world to the model of a plurality of worlds whose indeterminacy is predicted theoretically. New epistemology can no longer be quantitative and positivist, but rather holistic and qualitative, that takes into account the assumption that the research should include the researcher's system and his correlation with the researched object. It slips from a hard core of the concept of reality as objectuality to a 'plurality of possible realities' which through the intervention of the researcher is ordered in a single series of consequences results. Rebuilding "world picture" is a constant negotiation of models, correlated with new experimental data. Feynman considers that theoretical models must be constructed so that the calculated consequences can be compared with the experiment (2006:144).

This new epistemology renounces claim to explain the cause of reality in favor of "a better understanding of it", especially the adequacy of consequences with the experimental results. "Science is more about stating what is likely and what is unlikely and not always proving possible and the impossible" (Feynman, 2006:144). Paradigms in physics have brought profound changes to epistemology. Models that have brought success in interpreting the world have been taken and used in the interpretation of other spheres of social life.

Epistemolog Ștefan Celmare believes that "the transition from classical to modern physics has problematized the extent that science reflects reality independent of our consciousness, whether concepts and statements of physical theories do not refer to knowledge rather than objective reality" (2006:47). The idea of reality and describing reality is correlated with the presence of intentionality of the observer. An electron appears as a particle or a wave depending on the type of experience that the researcher chooses to make (2006:49).

To investigate the nature, the physician enters into dialogue with it, and nature responds depending on the type of question (experiment) selected. Is the position of researcher privileged by quantum mechanics? Researcher's position is rather that of inseparability from the system investigated. Certainly the use of the term inseparability in this context - understood as "property of a microphysical system that can not be divided into two independent parts (Celmare, 2006:49) - can be considered less forced, physics can not give a non-local explanation so far for the correlation between the type of experiment used and the particle response. However, inseparability is a model for the philosophy of science underlying the holistic paradigm according to which the universe is an inseparable whole and every interaction is reflected on the entire universe.

Inseparability at quantum level becomes axiological implemented at the world of individuals under the form of social movements such as feminism, minority rights movement, and environmental movement. Globalism is an analogous transcription of inseparability model from reality of micro-particles to social reality. New physics generates a new humanism. We can not revoke the sovereign in nature to investigate and exploit it without any consequences of our actions. The universe is a whole and there is no place where to flee out from the consequences of our actions. Transdisciplinarity proposes to philosophy of science a new paradigm.

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The inseparability model generates in social science different theories such as feminism, appreciative perspective, neuro-linguistic programming. The principles of appreciative inquiry in sociology (Cojocaru, 2005:48-50) are related to the idea of inseparability between researcher and the social environment. Social organizations are the results of interactions between mental models of individuals who compose it. The objectivity of an organization is given by the correlation of subjective realities. Research of an organization and its change are simultaneous. Social Reality (organization) - as Elliot believes - can be viewed as a text that can be "permanent" interpreted (cf. Cojocaru, 2005:49).

At the level of social reality the map (image of social reality) precedes the territory (reality itself). "If people define situations as real

then this situation is true by the consequences of defining them as real" (Wachowski, Thomas, cf. Cojocaru, 2005: 49). The consequences of the scientific theories, propose experiments to be performed to justify it. These experiments fractured the reality to match the theoretical model. The researcher's map, the scientific theory precedes the territory (experiment). Quantum physics has shown that the nature itself responds the researcher through the nature of the experiment. The theory builds the reality model. Basarab Nicolescu does the distinction between real and reality, "the real signifies what it is, while the reality is linked to human experience" (2007:144).

Reality is designed to have levels. A level of reality incorporates all of the systems, which are invariant under the action of general laws" (Nicolescu, 2007: 51). Is there designed a reality on the quantum level, the level of human and cosmic. Each level of reality corresponds a logic of its own. The existence of levels of reality makes it necessary to introduce the concept of complexity. Complexity can be understood in the sense proposed by Dent, as a description of the transition from one level of reality to another (Nicolescu, 1999:5). Basarab Nicolescu examines the dependence of complexity of the nature of space time. Space time with 4 specific dimensions of our reality, has its own level of complexity, different from that of a multidimensional world, existing at the quantum level or macrocosm. At each level of reality in part is build a complexity, which is structured by their "level of integration." Several levels of integration may belong to a single level of reality (2007:140-142). The idea of levels of reality is not new in philosophy, it being found for example in cosmology Jacob Boheme (cf. Celmare, 2006:50). Husserl proposes the existence of levels based on "different levels of perception of reality to the subject observer" (Celmare, 2006:53). Esfeld proposes the term of "structural realism" for holistic analysis of the reality, perceived as hierarchy of systems (2004:601-617).

Basarab Nicolescu proposes a multidimensional model of reality, having an open structure based on multiple levels. Nicolescu considers the structure levels of reality as being godelian, resulting that is impossible to construct a complete theory for describing the transition from one level to another, and thus to describe their unit. In the circumstances, where there is the links' unity of levels of reality, will necessarily be a true open" (2007:145). Levels of reality correspond to regional ontologies. It is not enough to put the question on what is, will

have to address the additional question at what level is? Ontological levels are not a fracture of Being itself, but a way of saying that Being is different, depending on the subject expert. Being and man are inseparable once again. The fractal ontological model, proposing a hierarchical reality, can be understood, in our opinion, from the perspective of an epistemology that takes into account the fractal of world and the importance of re-signify of reality.

The introduction by Heissenberg (cf. Celmare, 2006:56) of the concept of reality potential, given by the fact that micro-level laws of nature are laws of potentiality rather than of actuality, shatters the primary idea of reality as pure objectivity, linking it with subjectivity. The meeting between the researcher and the nature is defining for the event which will be studied. We can not study an objective reality but rather the result of interaction between observer and observed. Any postulation of an independent external reality gets the character of speculation.

The truth appears as a "report between man and the surrounding reality" (Celmare, 1996:93). Truth designate a property of cognitive informational content transmitted through linguistic expressions. Semantic definition of truth is left to meta- discourse. The theory "Correspondence Truth" - fundamental to the scientific spirit - assumes that between the discourse on reality and factual reality appears a certain bi-univocal correspondence. The basic characteristic of the truth is that it is based on the correspondence information with reality and not on knowing the propositional formulation meanings through which it is expressed. Coherence theory has been adopted by scientists to validate mathematical models. These are consistent systems of coherent statements describing reality from a given axiomatic system. Validation of models is made by correspondence criterion or by predicting the consequences. Restricted relativity theory is a special case of general relativity theory.

Theories on truth concern its relationship with existence, action, and necessity. According to Hawking, "unconfessed faith into relativity independence to model is the fundamental cause for the difficulties faced by philosophers in the field of quantum mechanics and the uncertainty principle" (2005:54). The truth of scientific theories is dependent on the conceptual paradigm of the theory. Correspondence Truth gains a statistical probability character correlation. Inferences are of probabilistic, modal or fuzzy logical nature. Mutations suffered by the

concept of truth, from absolute truth of the theology to the probability of truth, make the definition of the scientific enterprise as a theoretical pursuit of truth to be nuanced. The concept of scientific truth is more a philosophical issue than an issue of science. The idea of scientific truth is based on the metaphysical assumption of the existence of a single reality that can be known. The concept of truth is necessary in theoretical models to be able to speak about progress. In this sense truth is just a non fake. Constantin Salavastru, following Botezatu Peter (2002), formulates four dimensions of truth in science "dimension of correspondence, dimension of representation, dimension of reference and dimension of information" (1997:176). Truth as certainty is no longer fully adequate to science. The concept of truth suffers an epistemic change within the constructionist epistemologies. As Ștefan Cojocaru stated, constructionism abandons the idea that the individual mind is the mirror of reality. Constructionism is based on relationships and supports the role of the individual in the construction of material reality (2005:25). Concepts such as the plausibility become more appropriate to describe the nature of new laws formulated within science that departs more and more of what may be actually experienced or observed directly. Top sciences talk about models of the Universe with mathematical truth value and not correspondence truth. Even mathematical model of cosmology is based on an axiomatic universe that best describes the results of observations.

The paradigm can be expanded in the field of philosophy of science and philosophy of culture. Contemporary Western culture can be understood as a paradigm in the sense that there is a coherent set of meanings of basic concepts, a set of interpretative models of the universe, a set of rules and regulations of creating new cultural goods and validation criteria of truth of a cultural conception.

Today's global society is from 2000 in a paradigm shift period, dominated by a theoretical cleavage from postmodern paradigm of methodological individualism and programmatic deconstruction towards a transmodern paradigm centered on "integration and border spiritualization" political but also cultural, scientific, etc., with a dominant constructionist model based on global negotiation of interpretation.

Methodological Dimension of Postmodernism/ Post-structuralism

Methodology of postmodernism and post-structuralism starts from the idea of deconstruction. To deconstruct means (Baban, 2010) to search for alternative meanings for things, events and status. Derrida's stated aim, says Adriana Baban (2010), is to release intellectuals from the constraint of rational thinking and from the idea derived from rationalism, according to which there is a single reality, and this can be known, having a unique and true meaning. In the view of deconstructivist no one can decide which is the true meaning, the interpretation of the world, especially the subjective, can be achieved in a variety of ways, in conjunction with both the observer and his ideas, visions, cultural backgrounds as well as with the subjects and the ways in which reality is constructed and makes sense for them. Reality is a flash, a cut of a set inter-looked to object-event system, which constitutes the way of appearing for the observer. In the presence of the observer event-object systems take a certain amount of existence of the plenum total existence. Schrödinger's cat, in Schrödinger's presence, takes the value of existence living (cat), while the same system, Schrödinger's cat, towards an alleged observer Newton, who has properties (different spatial-temporal coordinates, he lived in another century), the cat takes the value non-living because Schrödinger's cat does not exist in the space-time referential of Newton. The Being is thus a plenum from which the observer cuts being sections - treating and defining them as reality - based on a priori categories in the Kantian sense.

Methodological debate in post-structuralism is centered on understanding rather than explaining reality. Semiotics and hermeneutic approach is more relevant in terms of methodology for post-structuralism as we operate with subjective realities, constructed through a process of creating meaning. There is no single reality capable of measuring, but a multitude of realities which could be understood and contained in a communication process.

Derived from postmodern view are the constructionist trends that take from postmodernism the anti-realistic character, and explain the process of creating meanings as a negotiation of interpretations.

Instead of conclusions

Experience of originality founded postmodernity. "Death of God" foretold by Nietzsche and raising the individual to the level of superman opens the way to originality empire. Originality is a purpose in itself. The centrality of the subject communication is accompanied by transformation of communication from an instrument of self-expression to one of human optimization by total participation. The transmodern assumption is that Universal and individual-contextual can unite through a dynamic relationism and transdisciplinary negotiation of interpretations. Communication in postmodernity is governed by the assumption of difference and complementarity. The emphasis is on the act of communication, not on the message, like postmodernism. In addition, transmodern communicational paradigm brings the humanistic centrality of communication. Communication is not simply self-expression, but a subjective reconstruction of reality. Communication act, by acceding to significant levels of reality, makes possible the participation to the Whole. Act of participation is one of communication. Communication techniques from humanistic-transpersonal paradigm (postmodernist- transmodern), propose restructuring of the subjective world of the participants in communication, by re-establishment of complementarity between the parties.

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