

# Some Thoughts Concerning Philosophical and Anthropological Renew in the Society

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## **Abstract**

*In this paper the issues concern on the philosophical and anthropological challenges in the context of the Informational Era. The authors analyzed through reflexivity in the philosophy how the renew influence on community, relationship among society and environment. Also, how is need to know the importance of the renew components in the reality's constructs. Rather, that the openness of the affiliation to Informational Era, where the knowledge-based society represent a part, it tries to rethinking the role of the knowledge-based society according to the opportunities of the Informational Era.*

**Keywords:** *philosophy, renew, challenge, reflexivity, society.*

The context of the first decades of the 21<sup>st</sup> century indicates a continuation of the disturbances inherited from the 20<sup>th</sup> century also due to the rise of prospects never encountered in the history of civilizations. In this sense there become distinctive the sources that feed the letdowns and their impact on all areas of activity, including human and community behavior, as well as environmental behavior. However, the letdowns also include the effects, the consequences of the spectacular results of the actions meant to bring solutions according to the problems facing the contemporary world (Taylor, 2010). As soon as the solutions are identified for the respective problems, these in turn stimulate the opening of new prospects and facilitate their knowledge. Moreover, the solutions are eminently beneficial for the human condition and the social environment. The effects of aging in the relationship between man and society over time highlights how inefficient and dangerous things become in the absence of the congruence report. Report means an unconditional respect of the benchmarks at all levels in

and between social actors, but also between society and environment (Pascaru, 2019, pp. 7-74).

At the same time, the reality of the letdowns, contrary to the expectations and hopes in the identified solutions, indicates the initiation of processes with another level of relation between them, difficult to predict, with delays in the elaboration and implementation of the regulatory mechanisms. It is not a novelty that the efficiency of the regulatory mechanisms is directly proportional to the use of the obtained results and the opening of new horizons. It was found that the multiple deficiencies are due to the minimization of complexity either in the actions in progress or in those already realized. We are talking about the insular approach of the complex character and the abundance of the segmental one, and a gross misunderstanding than a proper consensus of the depth not only of the obtained results, but also on the consumers themselves, among whom are the authors of these results. Hence the perpetuation of a more utilitarian understanding than a valorizing one (Pascaru, 2019, pp. 7-74).

The chromatics of the painting invoked record the necessity of a complex elucidation of things and objects, because breaking the usual boundaries of the letdowns influence changes on all social and environmental levels. In this sense, the reckless attempt in the foreground of returning to the complex approach of changes on all social and environmental levels. To begin with, mark the benchmarks that ensure the communication, the relationship, but also the perpetuation of each part in the construction of the whole between society-environment. Thus, the changes that occur as a result of this letdowns complete their chromaticity highlighting the reflexivity in the fields of philosophy, which, thanks to the opportunities of the knowledge-based society and the openings of the Information Age, have renewed themselves and the fields in philosophy to return to the life of the society, facing the conditions in which the discrepancies and segmentation have ceased. And the local and global risks sustained by the access to the media and scientific information, to products whose form is by far not related to content independent of the level of education, professional training or social status.

Currently, the benchmarks (foundations) identified in these actions of the research process are aimed at highlighting the changes that occur in society. With the help of the theoretical-scientific results and the instrumentation of the mechanisms that caused the changes, they become not only supplemented with aspects initially considered minor, but also by the way they are used in community actions. All the more so, the investigative area resorted to in order to highlight the

identified problems includes the information and communication system (Mansell, Steinmuller & Montalvo, 1998), the axiological decentralization, the unlimited access to the scientific and media information to the opening of new horizons to which the reflexivity of the philosophy ensures their communication. Communication which, under the influence of openings of horizons in the 21<sup>st</sup> century, also records the renewal of the contribution of philosophy to the development of society, that is, its revival in the life of the community. Revival in which the horizons of new possibilities crystallize the probability of to be known and reassert. Also, the time given to know the triad cause-effect-consequences is a net insufficient not only in relation to the preparation of society and man, but also infinitely for the sources that feed the horizons of openings (Pascaru, 2019, pp. 7-74; Drucker, 1999; Florian, 2003, 2004).

Thus, the searches of the incidence of the openings of horizons in the 21<sup>st</sup> century also record the renewal of the contribution of philosophy to the development of society, that is, its revival in the life of the “city”.

The search for solutions to the problem of the philosophy of renewal in the society proposed for examination also draws on the experiences of the adjacent fields, with the help of which an attempt is made to complete the elaboration and definition and the inter and multidisciplinary paradigm, but also of the actions that are undertaken in the community. Actions that subsequently facilitates the systematization and awareness of the immanence of complexity, not only in studying problems in the fields of philosophy or science, but also in all other fields of activity (Florian, 2003, 2004; Gubser, 2009; Heinäma, 2014).

The reflexivity of philosophy is aimed at substantiating the knowledge of the components that revolutionized not only the classical condition of the research, multiplying the highlighting and ascendance of the aspects considered minor until recently, but also the need to raise awareness of their intercommunication, interconnection and interaction in all the actions that are being performed. Thus, the reflexivity of the philosophy facilitated the highlighting of the character of the renewals that catalyzed them within and beyond its framework (Gubser, 2009; Heinäma, 2014). And, if initially, renewals were considered to be only specific to philosophy, it has been shown that they have exceeded their borders and are foreshadowed in all fields of activity. Also, adjusting the condition to the challenges of the openings the reflexivity of the philosophy through renewals accentuates the need for a complex approach, because the complexity is a presence in itself and in the other fields of activity. During the course, it is confirmed that the adjustments of the philosophy to the challenges of the openings also include

the information and communication system (ITC), but also the axiological decentralization (AD) ensures through its communication another level of interaction and interdependence (Mansell, Steinmuller & Montalvo, 1998; Pascaru, 2015).

At the same time, the reflexivity of the philosophy through renewals emphasizes the acuity of the inclusion of ITCs and AD and this does not mean their removal from their own systems from which they belong (Mansell, Steinmuller and Montalvo, 1998; Guber, 2009; Heinäma, 2014). Also, the renewals influence the area of the openings, indicating that the overcoming of the fields of science marks and is involved in all the components of activity. Now, the renewals and openings break the boundaries of the past and become unquestionable presence in all fields of activity, including those that highlight the contribution of science to the development of society. Prospecting through philosophy completes the implications of openings and tones the explosions of notions used not only in interference between adjacent or other domains, but also in everyday life. It is not often found that some of the notions lose their former significance, and the contents are disassembled and then used in actions that may have long-term effects.

A similar thing has also emerged in the process of investigating epistemic prospects in which it was initially considered that opportunities and openings belong to the knowledge-based society. But with the deepening of the study, it was more and more evident that the area of the openings was becoming wider, surpassing that of the society based on knowledge. With the help of the landmarks of reintegration into and between the foundations of knowledge, the contemporaneity of the connections and the rigors of philosophy in the mentioned issues, we can notice the less well-known aspects of the genre: renewals, new reality, etc. (Pascaru, 2019; Biriş, 2010; Dragomir, 2004). Also, the relationships in and between the components of the parts, between them and the aspects that influence them, have been reached to see that the openings have a wider area than the one offered by the knowledge-based society, and the framing of the opportunities of the knowledge-based society indicate that they are not just its own and that they are resizing according to the field of action. Thus, the framework of the problematics becomes a propitious one in the ascension not only of the aspects, but also of the landmarks, alternating them with regard to the intercommunication, interdependencies and interactions on all levels of social life, supported by the opportunities of the knowledge-based society (Pascaru, 2019).

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At the same time, the prospects highlight the evolution of the profile in openings and understanding that their area exceed the competences of the knowledge-based society needs to be identified. Accepting this state of fact, it is possible to decipher the character of the openings, and that what is offered, that is, new horizons that are not just for landmarks or aspects, including they substantially change the optics of the actions that are being undertaken. Optics which means reorganizing, reevaluating, restructuring, resetting and reporting or regrouping them in an appropriate framework. These aspects include the renewal, which, according to Mircea Florian (2003, 2004), means accepting the role of coordinator of philosophy in relation to the other sciences in building the picture of the world. Through the concept of recessivity it sees a profound asymmetry of the structure of the world, that is the world (global society n.a.) with a recessive structure, the knowledge of which can only be through complex inter and multidisciplinary elaborations. In this sense, the renewal of relations between the fields of science and philosophy by recognizing the role of the latter becomes the *sine qua non* of the contributions made to ensure the security of deep dissymmetry in the structure of the world. However, neglecting an aspect under the conditions of deep dissymmetry can lead to breakdowns and the formation of vacuums on the various levels of social reality that in the Information Age (Pascaru, 2015).

In this context we consider it necessary to emphasize that the renewals of philosophy were preceded by those of the ethics of the 20<sup>th</sup> century. It is about the ethics of renewal approached by Edmund Husserl between problem and method, but also as an individual-ethical problem (Gubser, 2009). Also, the ethics of social renewal in the vision of Franz Brentano (Heinäma, 2014). However, over the last 50 years, the renewals have been elucidated as they pertain only to the fields of philosophy, so they were diminished from the value component, because it was found that they exceeded the borders invoked and spilled over all fields of activity.

The philosophical perspective of renewals in the case of openings means the use of the philosophy organon, the framework of which relieves other dimensions in their outlines, but also the need to be known and brought to the forefront of research. Dimensions that give the area an amplitude different from the one recognized and accepted in the case of the knowledge-based society in the multiple studies performed (Drucker, 1999). These are dimensions that make the difference, delineating between openings and opportunities. Thus, anthropological philosophy distinguishes between detachment and organization of the use of openings that land from the multiple demands that have been imposed and taken into consideration. Such requirements underpin the truthfulness and necessity of the

contemporaneity of prospecting for renewals through philosophy in the conditions of the openings of the Information Era (IE) and not of the knowledge-based society. Because the inconsistencies invoked lead to the multiplication of the inertia of losses in all fields of activity.

The appeal to the reflexivity in philosophy supports the need for resizing on the theoretical-methodological foundations of the notional-ideological framework that is reflected in renewals. Thus, the resizing framework highlights the significance of the renewals and not in any case applied to the membership of the openings. Because the interpretations used to base the systematization on their attribution to the knowledge-based society are inadequate in terms of reflexivity. Insufficiencies that from the perspective of the reflexivity of the instant philosophy are made possible by the reduction of the area of openings, but also of the possibilities of exploiting them. In this order of ideas, the apprehension of philosophy highlights the effects of renewing resizing, attributing the openings of the Information Age, dismantling their belonging to the knowledge-based society. At the same time, the renewals also elucidate their presence in the relationship between IE and the knowledge-based society and speed up the explorations regarding the level of understanding of the challenges. On the one hand, the awareness of the academic environment and not only about the restructuring of the responsible institutions in order to ensure a favorable climate. On the other hand, the urgent need to resize the action in all areas of activity and maintain the balance between using and capitalizing on the new horizons of openings (Pascaru, 2019, 2015).

The actuality of the preliminary knowledge in the study issues also comes from the claim of the viable ways identified for maintaining the balance between capitalization and use of the new horizons of the openings, all the more as the utilitarian / consumerist tendency continues to be a priority. At the same time, the highlighted landmarks destroy the argument that renewals are only the apex of philosophy. Thus, the framework of the references attests that, the renewals go beyond the fields of philosophy and meet again, due to the opportunities of the knowledge-based society in all human activities, regardless of the degree of awareness. Also, the renewals that go beyond the fields of philosophy include the ones that caused them, that is, the openings themselves. Given that the experience gained certifies the presence of renewals in all areas of community life and the environment, supported by the multiple level insurer openings, on the other hand, the valorization of the reproducibility of not only scientific results depends on the level of preparation of all social actors.

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The contours of the area of openings are a much broader one than that attributed to the knowledge-based society. In this case, an argument that was cemented concurrently with the investigation of the epistemic landmarks previously identified at interference with the fields of philosophy. During the course, it was pointed out that the influences faced by the landmarks in the integration of traditions in the fields of philosophy highlight discrepancies and slippages of notional-ideal character, even in dealing with the belonging of openings attributed to the knowledge-based society. Thus, the landmarks of the study are fruitful of the renewals in philosophy in order to recognize the argument that the boundaries are not only in relation to the membership of the openings. The landmarks considered insignificant in relation to the openings, regardless of the level of awareness of the community environment, are a manifest presence that influence the reality in general and the social one in particular (Pascaru, 2019; Florian, 2003, 2004).

The perspective of renewals through philosophy emphasizes that these too have evolved, fueled by the opportunities of openings and of course subject to restructuring in the face of new challenges. Also, the renewals that go beyond the philosophy have facilitated the highlighting of their dichotomy which, on the one hand, triggered by openings ensures a manifest presence in all fields of activity, regardless of the degree of awareness or preparation of the social environment. On the other hand, and perhaps the most interesting, it becomes the monitoring of the influence of renewals inside the openings. With the remark that the renewal is directly proportional to the credibility of the attempts of valorization in contrast with the overuse of the present openings.

In other words, epistemic research facilitates maintaining not so much by the trend of the knowledge-based society, but by the openings of IE whose reflexivity of the philosophical renewal regimes them in all fields of social thinking. It is noted that the renewals through philosophy contribute to the propulsion of the arguments according to which the changes occur continuously and become impetuously necessary to be treated to their full extent. Thus, the renewals dealt with certify the idea that the openings are in fact of the Information Age, and the opportunities belong to the knowledge-based society. However, the reflexivity of renewals attaches openings within their logic of the Information Age. Also, the openings through renewals extend from the fields of social-human activity, on the environment, the human condition to the digital humanism and the reproducibility of the scientific results. At the same time, the renewal of the fields of philosophy support the changes in the field of knowledge and the evolution of the concept of

the knowledge-based society in IE, but also a notable presence from renewable energy, the economy of knowledge, education-innovation until the construction of the new reality. Renewals are found to encompass the fullness of IE opportunities and not only those of the knowledge-based society.

Undoubtedly, the reflexivity of the philosophy on renewals facilitates the projection of openings on several levels. In this sense, we point out that IE openings support the contribution of renewals in the evolution of the knowledge-based society concept and the differences between concept-theory and concept-theories. It is a support that the renewals bring to fruition in the promotion of concepts applied to the knowledge-based society and the advancement of the concept-theory from the numerous published studies, starting with the last decades of the 20<sup>th</sup> century and in the first decades of the 21<sup>st</sup> century. Thus, the contrasts in the respective approaches indicate an insufficient relation to the structural changes highlighted in the evolutions from the concept, including the need for its transition into concept-theories (Biriş, 2010). However, the context of the realities in which the concept-theory was elaborated and focused on the unlimited access to the scientific and media information in the meanwhile has evolved and requires conformity to the challenges. All the more so, the epistemic shift to concept-theories extends the area, integrating them with the concepts of information and communication technologies, and axiological decentralization (Pascaru, 2015).

Regarding the renewals within the opportunities, we emphasize that they also contribute to a new reality in society. We discuss clarifications regarding the meaning of the notions invoked in the public space facilitated by the IE openings. The x-ray of these notions also indicates their quality of insufficiently known aspects and the fullness of their classification in the construction of the new reality. However, the renewals for the new reality represent the identification of the optimal ways and the actions taken. All the more so, renewals also take place in the obtained products whose content, and not only those of the research field, are subject to changes in consumer behavior from technologies, top equipment, unlimited access to information to genome interventions. The latter intervention represents a major danger for the human condition in the context in which the ethics of renewals are delayed. By the way, the beginnings of the delays do not only concern the openings of IE and its opportunities because they were sensitized by E. Husserl (Gubser, 2009) and F. Bertrano (Heinäma, 2014) on which we have previously worked. This exercise was resorted to also because in the social environment the search for solutions to the challenges and the channeling of the accumulated energies continues to be significantly lower in relation to the speed



with which the products change occurs. However, innovation research remains at the event level while changes require a systemic approach. The clarifications undertaken can be found from the elaborations of researchers from different fields of science, public debates to inter and multidisciplinary studies. The subjects being with a large area have constituted the poster head for scientific events, starting with the ones from Cambridge (Cunningham, 1997), the Open Euro Science Forum (Toulouse, 2018), etc. (Pascaru, 2015).

Developing the topic of renewals, we emphasize that the delimitation of openings from the knowledge-based society and their inclusion in the Information Age facilitates the understanding of the 21<sup>st</sup> century society. In this sense, the openings for the society mean the exploitation of possibilities in relation to the needs and needs of the members of the society and the creation of new material and spiritual goods. Also, the openings through renewals, bring new elements in all fields of activity, even if the development is by far not an ascending one, but they do not tend to replace the society with the knowledge-based society. On the contrary, through renewals the fields considered as sustainable indicators in the strengthening of the internal factor are reset, contributing to the maintenance of equidistant and equitable relations with the external one, the development of the company. Resets in which the profound changes triggered vertiginously and which took by surprise from the individual, community to social institutions, continued in transformations reflect a picture with a multitude of aspects more polar than congruent, but insufficiently known. The experience of the first decades of this century denotes unlimited access to information and involvement in the community life, they surprised the society, regardless of its level of development. Thus, at all levels of the social hierarchy, the profound changes highlighted in transformations and their impact on society necessitated a systemic approach, including renewals of philosophical, anthropological concepts. Relation to the new realities along with the institutional capacity to reorganize and involve the members of the community to face the competition and the inherence of the new challenges. All the more so, the needs and necessities of the community environment are deepened due to the openings of IE never encountered in the history of civilizations. In time, the increased degree of accessibility to the media and scientific information highlights a disproportionate use of the openings in relation to that of their use. All the more so, the accumulated experience shows that the excessive use and insufficient awareness of the role of recovery lead to the deterioration of the environmental habitat and not ultimately to the human condition. Thus, there is a multiplication of needs in relation to the reorganization

of activities and understanding of how to look for and find solutions to meet the challenges. The efficiency of the solutions applied in the new reality is directly proportional to the use (not only) of digital tools, the advantages of “surfing the net”, “cognitive surplus” and their effects on the human brain (Stenvot, 2018; Carr, 2012; Shirky, 2010).

Developing the subject, it is justified that the renewals identified in the preliminaries are carried out punctually and by the reintegration of the valuable landmarks in the education of innovation and social security. In the context in which the openings previously attributed to IE diminish the prejudices of the revaluations in all fields of activity, all the more so since the fields of science experiencing a reducible ascent from the second half of the 20<sup>th</sup> century contributed substantially to the explosion of results. These results were obtained by trying to marginalize the fields of philosophy, even on some attempts to replace, while abrogating its responsibility for the impact of the dissemination of products beyond the boundaries of academic communities, but also the reproducibility of scientific products. Also, the products of the results obtained with great ease by the opportunities of the knowledge-based society were committed to promoting the idea that realities, including social ones, can be framed in mathematical or other formulas. The situation is worrying not only for the researches in the socio-humanist fields, but also for the others to the same extent, because the integrity of the connections that ensure both the development and the renewal is neglected. The renewal that is completed in terms of significance with the actualization of the field at the expense of challenges and overcoming accumulated concerns, including through the repositioning of the foundations of knowledge, connections and rigors. However, the organ of philosophy continues to remain the only one that maintains and ensures the many aspectual characters of the relationship between the studied entities, even if on a certain segment one of them does not amount to renunciation or marginalization, but, on the contrary, to enrichment takes place.

The reliefs regarding the necessity of recognizing the renewal in society, of its relation with the environmental constitute another aspect not to be neglected. In the same vein, the study brings to the fore manifest components of the renewals, which remain insufficiently known, but which already operate in all fields of activity. However, the components are nothing but change, transformation, modification, the basis of which facilitates the use of possibilities only if they are known and assumed, and the perseverance of renewals occurs simultaneously to all possible horizons, regardless of the level of training of the members of the

community to understand them. All the more, the condition of renewals is subject to the challenges as they not only regiment, but also restructure the notional-idealistic framework with which they have become rich. Thus, within the restructuring of the profound changes reflected in the transformations of the society, it is included not only those of a single entity, but also stimulates their relationship on different levels from intersocial, regional, continental to planetary ones. Such as the financial crisis triggered in 2008 has rolled over all parties regardless of their degree of involvement (Taylor, 2010). It is to be noted that developing societies with the inheritance of the deep crises they face remain most affected because the internal factor with the breaking of borders becomes even more vulnerable to the external factor (Pascaru, 2015).

Along the same line of thought, the study emphasizes with the support of renewals, that the immanence of openings in the society identifies the frequent distortions, but also the capacity of the individual and the institutions to diminish them. Their reasoning lies in how they redefine the ascension of openings for uses, because only then can their valence be conferred, transforming them into contributors to the value of the action. In this sense, the renewal in the reorganization of the social institutions and the members of the community, even if their level of development is not a prosperous one, signifies the identification of actions whose realization is in the interest of all. As an example, the Estonian society has transformed the familiarization of all social actors with the opportunities of IE openings into a successful action from institutional re-professionalization, generational re-profiling or, depending on the environment of residence, to diminishing the intra and inter-generational, intra and inter-ethnic communication channels, or confessional. Thus, a society with similar problems, as indeed from all the former components of the Soviet Union, not only diminishes them and removes them from the former tribute, but also becomes an example of good practices for societies with developed democracies not only from within the European Union.

The awareness in this study focuses on monitoring the process of organization and construction of the 21<sup>st</sup> century society, provided that we continue to support the idea of re-attributing (in a way the renewal - n.a.) to the knowledge-based society within the IE framework. In fact, the analysis of the opportunities of the knowledge-based society in IE relieves another level of communication, including in the relationship between civilizational and cultural philosophical anthropological dimension. In the same context, we mention the contribution of the communication between the civilizational-cultural to the

building of the balance in the contemporary society, crushed by the challenges and unchanged energies. However, thanks to the communication through the opportunities of the knowledge-based society, the area of participation expands, attracting the adjacent ones and as a result, the barriers either diminish or multiply. For example, the bumps on the frequency of using the phrase of knowledge-based society openings rather slow down the consumerism of digital humanism, the results obtained and their reproducibility not only to those of science, but from all fields of activity and slow down their use. Because the respective phrase by far does not reflect the real state of the significance of the openings nor of the knowledge-based society. And, last but not least, in the 21<sup>st</sup> century the syntagma also becomes a counterproductive one for both the societal and the environmental. Instead, a return to the criteria in the logic of attributions of cultural or civilization periodization minimizes the susceptibility of slippages and increases the responsibility of representatives from all fields. And, for those in the fields of science, it offers possibilities to rethink the research from the perspective of the reproducibility of the research results. For example, the involvement of these domains in agreement with the other domains at all levels of reality in identifying optimal ways and using them for the benefit of all. At the same time, we note that the renewals also bring to the opening flashing changes, insufficient time for the period during which they are tested, and the consequences will not be delayed.

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