

Harnessing Digital Creativity in Contemporary Entrepreneurship

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Lately, we face more and more talks of how digital revolution influences the creative industries. We live times where creativity is a common lifestyle of big cities and not an elitist practice – digitalization could mean both: a huge empowerment for creative industries or a major crisis for some artistic products. The digital revolution of the last decade has liberated creativity and talent in an orderly and somehow rigid system given unlimited opportunities. Strategy of creativity is the most important tool that innovative leadership must develop. In the new economy it is possible to convert physical and tangible things into virtual things. Agility is vital to the innovation and competitive performance of firms in contemporary business environments. Firms are increasingly relying on information technologies, including process, knowledge, and communication technologies, to enhance their agility. The purpose of this paper is to broaden understanding about the strategic role of IT by examining the networks of influences through which IT impacts firm performance. We also propose that these dynamic capabilities and strategic

processes impact the ability of firms to launch many and varied competitive actions and that, in turn, these competitive actions are a significant antecedent of firm performance. Through our theorizing, we want to draw attention to a significant and reframed role of IT as a digital options generator and in contemporary firms. Also in the society in which information is retrieved in time, analyzed and processed in the meaning of those who will use it, the digital creativity gains ground in every field. This hidden world amazes us through chaotic motion in the universe and after years of research it fascinates us by the multitude of applications and the ease of our work. Through the errors of digital creativity we will reach enslaved of artificial intelligence? How much we will develop it? How much does it helps us? Can we live without it?

Keywords: *digital creativity, entrepreneurship, digital revolution, performance, artificial intelligence.*

Ideological Values in the Romanian Law of National Education (2011)

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The legislation in the domain of education in Romania has a real history of change, sometimes remaining obvious for an

analysis rather the idea of history of change than that of a history of cumulative components for modernization. Such an interesting history could be analyzed from a real diversity of paradigms and methods – contents, components, comparing periods of different political administrations, theoretical foundations and so on. None of these perspectives seem to be more interesting for an analysis, in my view, than the perspective of doctrinal and ideological foundation. Is there any set of political (doctrinal, ideological) values identifiable in the process of the Romanian educational modernizing process after the so called Romanian Revolution in 1989? Intuitively, my hypothesis would go rather towards the liberal set of values that might be identified as a founding support for the Romanian permanent reform whose phases could be the different administrations. My presupposition would be, under these theoretical circumstances, that it is quite probable to have a social democratic administration with a liberal set of values in the Romanian educational system reform and a consistent set of social democratic values in the reform of a liberal administration. A case analysis of the National Education Law (2011) might be a useful starting point in identifying such an ideological dimension of the Romanian education legislation – if any. This is the very aim of my paper.

Keywords: *national education, Romanian education, Romanian legislation, the law of national education, ideological values in education.*

Philosophy for Preschool Children

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In the digital era, there is a more deep necessity that the preschool children, and the kids in generally, to handle not only with computers, internet and videogames, but, or in especially, to have preoccupations in order to develop their creative thinking, the understanding of values, the development of cognitive capacities. Given that, in the next years, the study of philosophy for children will be introduced in Romania, it is very useful to be ready for many and hard challenges. In this paper, we will rise a part of these aspects.

Keywords: pshilosophy for children, creative thinking, values

The Urge for Spiritual Opening in the Digital Era

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Digital Technologies are more and more present at any level in society and thus influencing our lives and our attitudes towards everything we are involved in. Although we might say that the

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capabilities of modern computational systems could “weaken” our spirit because of the implied comfort, this is not true, as a great deal of results of some computational capabilities can represent a challenge to the human spirit. As an example, data mining and pattern recognition software could lead to a complete remodelling of the conceptual framework for physical systems, measurements and physical quantities and set new bases to the way relations between them are interpreted. The necessity to process huge amounts of data, while grouping and interpreting them is a challenge to finding more significances, which should be wider and deeper. This could be a good occasion to “dig out” unexpected correlations between quantities which, in the framework of classical and wellknown theories, have no link one to another. In this way, emergent phenomena occurring at global levels which cannot yet be estimated, will become explorable. The presentation will show some of the perspectives of this new “look into” physical systems. This one is not a privilege of fundamental research, but a social demand in the context in which the results of fundamental research are not imaginable without creativity and a new spiritual approach. But the spiritual approach is almost seen to be needed in education. The overwhelming emergence of digital gadgets and apps are changing the relation between the educating and educated person, as children and teenagers are eager and much more capable to assimilate the novelties of the digital era. They begin to “feel their superiority” over their educators and what

they really feel (unfortunately only on an unconscious level) is the urge for radical changes in the present life of mankind. As one can easily see that traditional education is a continuation of the standard attitudes of primitive societies, with unquestioned authority of the parents over the children, the urge for radical changes comes from the need of another spiritual attitude towards the partnership educator/educated. This means a need to be a real partnership in which both parties have to understand that each one has to learn something from the other. The presentation marks out the importance of real communication, based on face-to-face transmission of non verbal messages in both directions. Cultivation of the emotional intelligence and of the opening towards spiritual perspectives are shown to be essential in facing the danger of losing the individual in a world of only partial integrated audio/video signals and discursively sequenced realities. On the other hand the social impact of the internet has not to be lost out of view while looking for communication in an educational partnership. Educators have to understand how to use social networks to improve essential messages exchange with the educated.

Keywords: *data mining, pattern recognition, physical quantities, partnership, emotional intelligence.*

Fostering Creativity through Technological Design

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Don Ihde's postphenomenology shows that technological objects have a genuine multistability: they can be used in multiple ways and can instantiate multiple meanings. Also, analysing the process of seeing and the process of following rules, Wittgenstein shows the possibility of grasping different aspects and different meanings as well as the infinite possibilities unveiled by the following of a seemingly clear rule. There are two important aspects of human-technology relations that tremendously influence user experience: embodiment (technology is inserted in a certain grammar of embodiment patterns) and technical skills. The creativity will be analysed as a relation with three terms: (i) the *sudden understanding* of a general rule, (ii) the *alternative meanings* that can emerge in user-technology interactions and (iii) *user's technological habits* that builds up new meanings and new practices around a certain technology. In my paper I will address creativity from the perspective of Wittgenstein's *Philosophical Investigations* and Ihde's postphenomenology. I will argue that using technologies is a way of following rules, of being accustomed to certain patterns, of having certain embodiment relation to these technologies and that creativity

rests on the possibilities of seeing different patterns, of following rules differently. The designer of a technology can foster creativity by making transparent the functioning of technology, by enhancing the multistability of devices and by enhancing user skills and critical thinking.

Keywords: *creativity, following a rule, multistability, design, embodiment*

Philosophical Pragmatism in the Digital Era

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Situated at the confluence between realism and idealism, pragmatism is seen as a philosophical vision, capable of giving man back his inter-relational routine, the mundanity of his effective and concrete action, of the action that inserts its energy into the everyday temporal sequence. The view of the philosophic pragmatism warns against the growing danger of the technological modernization of the human being in the mechanization era, which is gradually transforming and approaching a digital era. Authors such as R. Rorty believe that only the return to the paradigm of the human reality

separated from metaphysical ideals could keep us away from exacerbations of ideas and the dehumanizing automatisms of technology. In the view of pragmatic philosophy, the human being is not a mechanic, operational construction; on the contrary, he has a consciousness that opts for free actions, which may prove, in the end, to be genuine or not, thanks to the success or due to the failure in the concrete reality. The aim of this article is to underline that the digital era must be perceived as a product of human ingenuity and its applicative potentialities and should not be seen as the domination of *techne* (but only as a stage of the developments in the technologies that must assist our life.)

Keywords: *pragmatism, solidarity, contingency, irony, technical modernization, quotidian (routine), action, real*

Political Creativity and Individualism in the Digital Age

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In recent decades, we have witnessed a number of significant changes in political terms. New forms of information, debate and political mobilization were invented. The Internet and

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mobile telephony provides extraordinarily vast possibilities of political information, communication and discussion of political issues, and political mobilization as well. All those who have Internet access may be informed in due time, on any matter relating to the political game and the players involved in the game, may present their views on these issues through blogs, and mobilize or be mobilized for real political action. We believe that, in a certain way, politics was practically reinvented and the level of political participation in democratic countries greatly increased. The emergence of these new forms of information, debate and political mobilization are in fact the expression of political creativity on the part of ordinary people, who have found the most effective way to benefit from the advantages offered by the digital age: the extraordinary possibilities of information and communication. The social intelligence of those involved in politics, ordinary citizens for their greater part, is what underlies these manifestations of political creativity. Given the fact that, in general, contemporary democracy is based on the values of individualism, we must see to what extent the political creativity specific to the digital age is based on the values of this ideology and to what extent it causes changes in terms of individualism. The second part of the twentieth century has been characterized as the age of a second individualistic revolution, imposing a hedonistic, narcissistic individualism, which involved a kind of political autism, a removal of the common man, preoccupied with satisfying his

own needs and pleasures, from political life. The creation of new forms of political participation, which the conditions of the digital era make possible, seems to deny this kind of individualism, bringing involvement in politics back to the forefront. On the other hand, we must consider an older dimension of individualism, that of human achievement, human rights, and concern for the collective welfare – a humanistic dimension. It seems that this dimension is enhanced by the new creations in terms of political participation that are made possible by the conditions of the digital age.

Keywords: *political creativity, social intelligence, individualism, digital age.*

Nazism as Utopian and Millenarian Ideology

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Totalitarian regimes installed in Europe of the last century, besides the myriad of victims produced, alternatively implemented a highly refined coercive system with ideological usages, definitely aimed at installing terror in order to consolidate its absolute power by transforming the collective

mind. In this respect, in a first process of alienation, the totalitarian utopias massified the society, and then they actually were expressed by the atomization of each individual. *Human* archetype became societal prototype ideologically reported to both *the new man* preached by Marxism and fascism and also to *Übermensch* created by National Socialism. Within the totalitarian political imaginary we can detect an immutable hypostasis aloof from human condition, under the auspices of the laws of nature inherent to Neo Darwinism in case of fascism and National Socialism, and also of the laws of history when we refer to communist Marxism. Both paradigms are expressed as pretexts for totalitarian manipulation, demagogically showed as "ideological recipes" (Hannah Arendt) generating evolution and progress. The collective imaginary shaped by the totalitarian myth was reproduced from the aspiration of modernism, according to Roger Griffin, transgressing the cultural dimension into a bio-political one both in Bolshevism and in Fascism and Nazism. Thus, the cleavage between the two dimensions, the cultural and the socio-political one, will be done through the millennial myth expressed in the collective mind by means of utopian endeavour of creating a "new world". In the spectrum of *political religions* (Eric Voegelin), the Leader's infallibility (Fuehreprinzip) acted both as a prerequisite and as a consequence of the process of atomization of society inherent to the national socialist totalitarian ideology. In front of masses, totalitarian leaders have a soteriological position, their

mission assuming transcendent grounds to their mission, with a cathartic function of purifying the world. The totalitarian mesmerism of the ideological manipulation deeply marked humanity, producing concentration camps along with the process of atomization of the individual and society as a whole.

Keywords: *totalitarianism, national social, millenarism.*

Issues on Educational Technology Use

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This brief paper deals with the role of new educational technology resulting from the expansion of the information and communication sciences. In particular, it addresses the issue of creativity, as it relates to innovation.

Keywords: *educational technology, information sciences, creativity*

Socio-Cultural Perspective on Death

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Any culture is "broadly, a culture of death" said Fr. Dastur in 2006. Death is one of the great themes of our existence. Thus, the modern world operates several definitions of death. They circumscribe a wide enough scale ranging from most religious meanings possible to the formal, actual death desecrated. In the entire landscape of death conceptual definitions are eventually invoice the cultures and religions. They announce different perceptions and relations of human with his own body, can capture a variety of perspectives on the relationship between body and soul, as they can hide in a range of attitudes, practices, representations and beliefs of groups, communities and people. Under these conditions we support that religious data are the human imagination that shapes individual and collective representations even in conditions of modern society, desecrated.

Keywords: *death, culture, desacralization, modern science*

**Religious Romania in the Digital Age
IRES Sociological Research, 2013**

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This paper presents the beliefs, the rituals and the religious superstitions of Romanians in the Digital Age. It is based on a sociological field research carried out in August 2013 by IRES. Romanians` beliefs regarding the meanings of life and death; regarding the otherworld and the entities which populate it; regarding the belief in talismans and the sanctification of personal goods are here shown and interpreted. A special significance and place is given in the paper to Romanians` beliefs of 2013 regarding the importance of the Church in their personal life and the answers which the Church must give to some social issues: infidelity, the third world, racial discrimination, ecology, religious tolerance, abortion, nuclear disarming, euthanasia, unemployment or homosexuality.

Keywords: *life, death, God, Church, angels, heaven, hell, superstitions, tolerance, horoscope, abortion, euthanasia, politics, religion.*

Can Web 2.0. Accomodate the Grand? Cognitive Linguistics-Based Reflections on the Media-Message Interaction in the Digital Era

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Channels for sharing videos are analyzed through the lens of Blending Theory imported from the domain of Cognitive Linguistics. Monoscope blended spaces such as YouTube videos are then discussed in terms of their effectiveness in expressing ideas that require intensive participation and long-term commitment on the part of the receivers to be processed adequately. Grand topics, such as Holyness and its relationship to nowadays humanity require "outside-the-box" thinking. The ticket for entrance in the world of the Grand topics is giving up zapping tendencies and empty commentaries that superimpose old frames held by the self on the fresh cognitive entities met by the mind. Concentration, humbleness, ability to rest on a topic long enough to allow it to penetrate through the old frames (which are often constitutive of the self) are all conditions to properly understand such topics. The organizing frame provided by Youtube encourages quite the opposite behaviours through its platforms of file sharing, related videos and commentaries posted at will. This is why the Web 2.0 phenomenon must be seriously considered in the light of

media theories on agenda-setting and framing. McLuhan's age-old idea that "the medium is the message" raises interesting questions in what concerns the constraints imposed on the nature of the content by the format of Web 2.0 channels. The moderating factor of viewer-profile and initial motivation are also discussed.

Keywords: *new media content, Web 2.0. communication, agenda-setting, framing, blending theory, discursive expressions of blended spaces.*

Spiritual Values in Digital Era

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It is said that the idea of value is relative, because each one is measuring it by his interest. If we start from the fact that every human being's personality in full training, or already formed with some good principles and values well set in place, then we realize how important they are in shaping human personality. We constantly try in every day to fight on keeping the really important values in our lives, either the spiritual or

the material. And we wonder which of them are primordially in shaping personality? In a normal, healthy society spiritual values are those that prevail over the material, not that the latter would not be as important, but simply because the material can only harness the spiritual bonding. Now thinking about what values that our contemporaries have, do they put accent on some spiritual principles or material swallows them every day? If we take into account that we live in a consumer society where every day increases the amount produced and consumed, they purchased all sorts of little things that we need or not, we can rightly say that we are interested in the material welfare obviously. Our ancestors had other values in their times. Does the contemporary era in which people are most active on social networking sites, in the virtual space rather than real space, affects the training and the formation of the youth? Will they become with another type of spiritual values? Relating to the contemporaneity and of the interest in the updated technology in every domain, to try an artificial method by creating a prototype of digital spirit in the future could be the effect of the digitalization that started? The effects of the digital industry are increasing. Could we be ever able to talk about a digital spirituality? Have we reached that point?

Keywords: *spiritual values, digital era, youth, digital spirituality, contemporaneity.*

Science and Spirituality: Indian Perspective

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Science and spirituality occupy mutually exclusive domains at the apparent observation. This exclusiveness is existent in multiple aspects such as object, method, foundations, application and so on. As is well known, science is related to the empirical world while spirituality is related to something transcendent, something 'beyond' this material world. Science acquires the knowledge of the external world through empirical, scientific method whereas there is no fixed method of spirituality. Evidence is the foundation of scientific knowledge whereas personal intuitive experience is the foundation of spirituality. Application of science is universal while it can hardly be claimed in the context of spirituality can it be said, on this basis, science and spirituality are opposite to each other? There is no categorically negative answer to this question. There are diverse claims and diverse explanations about the enigmatic relation between science and spirituality. One of the specimen view is that of Jaina tradition which claims that the highestly knowledge acquired by the spiritual masters supreme is scientific. Unlike other religious traditions, Jainism does not assume a life between science and spirituality nor does it hold that spiritual is superior and scientific is inferior (which is the most coldly held approach), but to a

certain extent, it equals spiritual with scientific. Present paper proposes to examine the Indian perspective towards the relation between three sections. Section 1 deals with the enigma and problems arising out of the complex relationship between science and spirituality. Section 2. gives exposition of the Indian perspective. Section 3 offers the examination of the Jaina view and also states the problems emerging out of the Indian view.

Keywords: *science, spirituality, relations, Indian view.*

Synergy for Spirituality: Insights from Contemporary Technology

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One thing that contemporary scientific and technological revolution teaches us that the era of “geniuses in isolation” is to be replaced by “scholars in collaboration.” This paper attempts to focus on the need for spirituality and how we also need to go beyond a individualized to a collective and collaborative spirituality. Thus we can draw on the synergy of the many spiritual practitioners and outline a spirituality that responds to the contemporary spiritual and technological era.

Since spirituality basically provides us with a meaning for our life and enables us to cope with life better, it is imperative that we formulate a spirituality that takes seriously the concerns of contemporary men and women, for whom the primary subjective experience is not the agricultural lifestyle of the traditional societies, but the radically changing life-style characterized by digital devices.

Keywords: *technological era, collaborative spirituality.*

Author's Creative Approach to Digital Era

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Digital era is currently perceived as a natural branch of the development of theoretically and historically defined “information society”. Technological development of means of (mass) communication and digitalisation are phenomena that have affected all areas of social communication. In the application to the communication process whose fundamental elements are a transmitter, a message, a communication channel, a receiver, and an effect, we reflect certain shifts and changes arising from the digitalisation implementation into daily life.

Opportunities brought by the digital era have become a starting-point of improvement of communication processes at interpersonal, social, and mass levels. The communication process equation is still applicable. Although some parts (especially communication channels) of the equation have been technically overexposed, an unique human individual represents an irreplaceable position in the introductory as well as the final stage, either in the position of an author (transmitter) or a receiver (addressee). Within the context of medial communication, the digital era has been projected into a line of production, propagation and reception of all kinds of medial contents. In terms of a production, there has been changed the author's position, who produces now for non-mass audience (as it used to be in times of traditional media), but for atomised and relatively active audience with access to various sources of contents. In terms of distribution of medial contents we have encountered increasing number of communication channels, when we have naturally accepted more and more transparent tendency for convergence of particular media contents, as well as media itself. In terms of receiving of medial contents we register especially preference of different technical facilities on the recipient side. Furnishing of the media users by sophisticated equipment intended to receiving of medial contents enable to watch and search for formats according to our will and within the time chosen thereby. As a fundamental change in the audience nature we consider the fact that thank to Internet, its properties and

technical support, each member of the audience may become an author and may independently publish their own texts. The digital era challenges have been mastered by representatives of the production line for the first time. The communication channels that allow them to address wide range of recipients in different space-time interface, increase their chances to place medial contents. Globalisation and the associated versatility of used codes wipe off particularities and, at the same time, it affects levelling of particular contents. Under influence of these factors the situation starts to tum against the producers. The recipients lose interest in formal and content-relative programs. The only one competent to provide with required way out (valuable and original content) is the author. The author with his creative potential, individual dispositions arising from his ontological nature and inclinations to conventional values and traditions. In presence, the author is at the beginning, but also at the end of the communication chain, therefore it is his commitment to permanently call attention to his cardinal importance by creating messages in the present digital era. At the same time, the author formed by cultural background of Christianity, is a guaranty of the content that forms and improve opinions of potential recipient in the right direction, which contributes to promote peace and balance in hectic world of digital era.

Keywords: *communication, digitalisation, production, receiving, author*

Social Division and Symbolic Violence in Digital Age

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We live in a continuous change society, in which the information is primary, and the age we belong is characterized by human being capacity to transmit information without any restrictions and to access information in a way that wasn't possible in the past. This new perspective, through technology and internet, with multiple possibilities of information, education, is marked by a “digital revolution”, which fundamentally changed concepts as space, time and groups and which changed the traditional society in a modern society, based on information, technology and internet-*The Digital Age*. This type of extremely fast development, in a very short time, makes the difference between social categories, so we can speak of a social division, produced by digital division which represents the inequalities about the access to information in an internet way, the using measure, the knowing of the research strategies of informational contents, the quality of technic connections and of social support, the capacity to evaluate the quality of the information and the diversity of the use of it. In this way, it can be marked the existence of two segments of the population, one that has an

easy access to possibilities like that and finally to complex and diversify useful time information, and another segment of population which or doesn't have the possibilities and finally to information, or has a limited or restricted access. The vulnerability of this segment of the population is emphasized by the social distance created by the limited access to information in the new conditions and in a changing society. But persons belonging to both categories presents an high risk of vulnerabilities in front of symbolic violence-the risk is to be easily manipulated or on the information deficit, or on the ingestion of a short time reality representation, without having the capacity to process enough the information. The social division suggest a clear division between the two groups for whom the distance is very high, and this distance is difficult to be reduced, in the matter in which it appears to appear once with the development of the technology. It talks about inequalities between the ones included and the ones excluded, and suggest that this distance, even if is static, is in continuous transformation, promoting an technological determinism. So, the goal of this article is to show the social division in a digital changing society, following in the same time the impact that this evolution has on a digital way, following in the same time the impact that this evolution has especially on population that presents an handicap because of the low access on technology and informational flow, with consequences on theirs existence.

Key words: *social division, digital division, symbolic violence,*

New Age, a Dangerous and Global Syncretism

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The term of *New Age* appears for the first time as a title of a modern newspaper of 1894 but it has roots in The Theosophical Movement made in 1875 of Elena Blavatschi. The New Age movement is formed as a diffuse structure between “60 – “70 years, and its members are the adepts of a new era of illumination and harmony. It does not exist effectively a *New Age* movement, but it can be described as a religious syncretism which contents Oriental Gnostic doctrines, Christianity, Animism, Buddhism, Hinduism. The postmodern world is enthused by its own scientific discovers but it has lost the sense of sacredness Before there was the modernism contoured at the end of The Middle Age, being stimulated by the discovers Copernicus and Galileo. People become to have faith in science which gives right predictions. Postmodernism, appeared at the beginning of XX century, is presented as an industrial revolution explosion of modernism and it is still going on. Whole world is living the computer era. In this context catholic liturgy is often seen as only an ancient drama. Religion looses it traditional sense, and in this field *New Age* syncretism appears to be more accessible. Generally, a man is looking for a spiritual mentor, and the Church must

not to remain immobile in a secular history. It is time for *aggiornamento* of Christian Church.

Keywords: *New Age, syncretism, modernism, postmodernism, spiritual mentor, Christian Church, aggiornamento.*

Understanding Creativity The EC-Model of Abductive Cognition

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Abductive cognition represents an unavoidable conceptual tool for understanding creativity in logical, philosophical and cognitive perspective. Abduction is a procedure in which something that lacks classical explanatory epistemic virtue can be accepted because it has virtue of another kind: Gabbay and Woods contend (GW-model) that abduction presents an ignorance-preserving or (ignorance-mitigating) character. From this perspective abductive reasoning is a response to an ignorance-problem; through abduction the basic ignorance—that does not have to be considered a total ‘ignorance’—is neither solved nor left intact. Abductive reasoning is an ignorance-preserving accommodation of the problem at hand. Is abduction really ignorance-preserving? To better answer this question I will take advantage of my eco-cognitive model (EC-

model) of abduction and of three examples taken from the areas of both philosophy and epistemology. It will be illustrated that through abduction, knowledge can be enhanced, even when abduction is not considered an inference to the best explanation (IBE) in the classical sense of the expression, i.e. an inference necessarily inductive characterized by an empirical evaluation phase, or an phase, as Peirce called it.

Keywords: creativity, abduction, inferences, ec-model, gw-model.

***In Vitro* Corrosion Study by Electrochemical Tests of Some New ZrTi Alloys**

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The aim of this study is to investigate the corrosion behavior of three ZrTi alloys (Zr5Ti, Zr25Ti, and Zr45Ti) in Ringre's solution. For comparison, Cp-Ti was also investigated. In order to study the localized corrosion resistance and corrosion behavior at open circuit potential versus time, the open circuit potential (E_{OC}) was recorded, the cyclic potentiodynamic

polarization and electrochemical impedance spectroscopy were performed. Scanning electron microscopy observations were made following the polarization tests. The Zr5Ti alloy was the most susceptible to localized corrosion. Among ZrTi alloys subjected to investigation, the Zr45Ti alloy had a much larger passive range in the polarization curve and was the most resistant to localized corrosion. The electrochemical tests show that investigated ZrTi alloys and Cp-Ti exhibit passivity after 7 days immersion in Ringer's solution, at open circuit potential.

Keywords: corrosion, electrochemical tests, polarization curve

Disruptive Individuals and Prospective Ethics

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Ethics is often denied the status of ontology because while social ontology reasons upon the existence - upon what manifests as a being, namely "what is" – the ethical discourse focuses on "what should be", being placed in an ideal dimension that transcends the reality of the moral fact. The prospective function provides the moral theory with a genuine ontological direction, an ontology of the human, as it aims at identifying the problems of a future existence that does not fall under the sign of "what should be"; it describes "what could

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be", since it does not contradict the evolution of the present social phenomena, anticipating as such our way of being in the years to come. In a society where preparing for change is the condition for avoiding serious risks regarding the humanity, identifying those environmental implications that may endanger the very existence of humanity is an act of social responsibility. Preventing means preparing! Being wise does not mean relating to the present and immediate reality, but also predicting what will happen (*Istuc est sapere, non quod ante pedes modost Videre, sed etiam quae futura Prospicere – Teresitius, Adelphi*). The "sorcerer's apprentice" syndrome, which consists in the intemperate use of the scientific and technological advancements in the digital age, resulting in the deterioration of what we call the "quality of life"; the risk of the excessive attachment of the individuals to the existence in the virtual space to the detriment of the active involvement in the improvement of the real quotidian or prospective living conditions; the incorrect use of biotechnological information, as it becomes increasingly available as a result of the globalization of knowledge; excessive interferences on the nature surrounding us as well as on our own biological nature; these are all possible human experiences to which environmental ethics must relate, identifying the consequences and proposing solutions, *even before the effects have been produced*, with predictable – irreversible results. The prospective dimension of ethics is even more strongly emphasized by the ecological challenges, as any human invasive, non-organic interference reveals its

consequences not only to the present generation, but especially to the future ones. Specific literature highlights the fact that serious moral problems arise when unflinching trying to use the distinction between intention/prediction in an environmental ethical judgment. On the one hand, a commendable initiative can result in negative consequences - The road to hell is often paved with good intentions! - On the other hand, there are situations when one cannot speak with certainty regarding a judgment in moral terms, clearly discerning between good and evil, whether the human interests should always prevail or whether keeping the ecological balance is sometimes more important than any human interest. Preserving the balance may be the expression of the most authentic human interests in the medium and long term.

Keywords: prospective ethics, environmental ethics, digital age,

Design Elements of Teaching for Developing and Structuring the Innovation Capacity

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Each time we speak about Creativity we give definitions of perfection, but we forget we have in front of us a learner with

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flaws and qualities, with weaknesses and exceptional availabilities, often undiscovered yet. We must highlight the limitations and the characteristics of the time we live. What should do a lecturer? What are the qualities of a lecturer? The lecturer is both actor and director. He plays a role because he performs for the learners and, by what he does and says, he transmits information. The role is adaptive (it must be played in such a way that to capture those in front) and interactive (because the *stage* partners are the learners with whom he must collaborate, dialogize); learners should be always challenged and their reaction should be always evaluated. At the same time the lecturer is director because he puts on stage the lesson, initiates conversations, changes rapidly scenarios, based on his own experiences and personal vision of the world and life. The human nature is so diverse, the lecturer should play his role so that to give the illusion that everybody gets what wants, to transmit optimally the information not boring and tiring and to keep the learners' interest. It's actually a paradox: on the one hand he must play a role, on the other hand he must be genuine. To be, at the same time, himself and another one, to correspond to the ideal lecturer wanted by the learners and, eventually, by their parents, but to be also the living man who lives in this world and who knows what man faces in contemporary society. Increasing the capacity of processing information associated with specialization and complexity of biochemical structures – physical support of processing – can be considered a deep property of the universe in which we live. This observation can

be extended to the level of artefact evolution. Itself the act of processing seems to be the cause able to change both the context and the substrate, thereby contributing to the accelerating and developing the perception and the relation with the environment. The continuous increase of the processing capacity thus appears to us as being an universal process, independent of the material, unlimited in time. The society performance at a time is the result of a complex process of interactions between individuals, themselves being systems that transform continuously by cumulating history. A spectacular self-organizing process, difficult to understand and studied through the current paradigm limited by a linear approach, still tributary to an emphasized residual reductionism, is a reason why sociology, economics or political science are the same class of difficulty with understanding the living and life, being closer to art than science defined in the classical sense. Although they are talking about a socio-economic restructuring and about the need to improve the quality of life and human performance in general, in concrete terms the steps are still timid, due to the missing of critical mass of those who are aware of the conceptual limits of the current paradigm and who can operate coherently with the series of consequences arising from the new paradigm of Knowledge.

Keywords: *teaching, innovation, information, knowledge, creativity.*

Designing a Historical Information System for the Diagnosis of Subjectivation Processes of Academic Practice in the Border University in Mexico

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Foucaultian approaches for the diagnosis of subjectivation processes require an exhaustive documentary research process, where the treatment of document localization, manipulation, comparison and relation becomes an important issue for the mass of documents for present and future analyses. The archival approach for gathering and organizing documentary evidences of subjectivation processes, together with a TI application tool have formed what we have called “The historical information system for Academic Practice”, in a State University in Mexico. This information system has enabled the search for and recovery of the information required by the methodological approach of the main research project, which is directed to analyze academic practice as a mode of subjectivation. Archival perspectives have helped to form an ordered collection of evidences dedicated to the description of features and characteristics of subjectivation processes. For this task, there were two simultaneous tasks: 1. The preparation

of the various analysis instruments and 2. The job for the special indexation language; that is, a system that will facilitate the formulated representation of the contents of the documents to enable the search for and recovery of the information requested by the researchers. Furthermore, for the material describers, the archive have access to an structured list of concepts and, with them, established equivalence, hierarchical, and associative relationships in such a way that the isolated indexation terms remain converted into real describer families which form an ad hoc thesaurus intended to unmistakably represent the contents of the documents and the references, which comprise of: a) the design of an automated documentary manager, b) the synthesis and extraction of general characteristics stage, c) the formation of the archive or fond and its sections. Finally, the archive is structured from the three characteristics of Foucault's philosophy: Archaeology (Discourse), Genealogy (Power) and an Historical Ontology of Ourselves as Academics (Ethics).

Keywords: *archive, Foucault, analysis*

The Human Body and Medicine in Digital Age: Challenges and Limitations

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The fact that cyborg technology, in the near or distance future, shall become an integral part of human existence and evolution is no longer a decorative element in the science-fiction discourse, in the context of the digital era we hear mentioned, ever so often, the issue of human cyborging. The applications of the cybernetic organism term are varied and numerous, ranging from biomaterial to software networks. In the recent debates (Heim, Guattari, Fukuyama, Hayles, Moravec, Kurzweil, Ascott) there are distinguished at least three ontological dimensions of the cyborg: human cyborg (its body being technological added, having prosthetic appliances or implants), the virtual cyborg (integrated in the virtual space by means of computer technology), and the cyborg as a socio-cultural attitude (behavior of life-style). In high-tech society, cyborgs are not limited to humans whose bodies survive or are added by medical technology implant devices. Finally, all the individuals of the digital era are cyborgs, because the contemporary society is one that leads to cyborging. We perceive reality through various digital channels and our social

behavior is mostly based on information networks: the computer, the phone, new media. Recent studies in the fields of cybernetics, nanotechnology, genetic engineering, biomechanics, social anthropology and philosophy discuss the possibility of the technologized human body, and the proliferation of cyborg technology. Regarding the immersion of the cyborg in the digital era, debates oscillate between two extremes: techno-phobia and techno-philia. In common for both of the discourses, classic dichotomies taken from the history of philosophical thinking (self-other, unity-diversity, nature-culture, reality-appearance, divine entity-human), medium through the human is put under question, are replaced with the perspective of the posthumanism, the ***technologized human body*** being correlated with the concepts of a post-biological and post-evolutionistic era, characterized by artificial being, prosthetic replacement and automation.

Starting from the aforementioned aspects, in this study there would be analyzed the process of medical adding of the individual, subjecting the biological, ethical and socio-cultural consequences of the human body's artificial functioning and simulation process to a critical reflection. We shall focus mainly on the cyborg in itself, as added body by diverse technological devices, having prosthetics or implants, but without neglecting the conceptual cyborg. The problematic shall be discussed interdisciplinary, related, on the one hand to the practical dimension offered by the usage of technology in

medical science and biology and, on the other hand, to the conceptual dimension specific for philosophic anthropology.

Keywords: *human body, technology, medicine, implant, cyborg.*

The Presence of the Romanian Orthodox Church on the Internet

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This year, we are celebrating 20 years from the appearance of the Internet network in the romanian schools and universities, and the first .ro domain. We are currently experiencing a burst of virtual informational sources, spread mainly through the use of Internet. As a matter of fact, we are talking about over 2,5 billion users, and the number is ever growing. A life without Internet is now, basically, unimaginable. Globalization has become a reality and time and distance are no longer an obstruction in the way of worldwide integration. Brilliant ideas can now be spread almost immediately and sharing information to the mass population can be done instantly. The Orthodox Church has accepted the importance of these new

communicational means, by making use of the Internet in order to share information with the religious segment of the population, basically easing the access to orthodox teachings and practices and transmitting the message of the Church to whoever is interested. Our purpose is to deliver a quantity and quality analysis of the Metropolitan Church of Moldova and Bucovina websites, in order to determine the characteristics of the message the Church sends using such means, and how it is received by the public.

Keywords: *orthodox church, Internet, communication, Metropolitan Church of Moldova and Bucovina.*

Creativity in Noica and Whitehead

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The creativity represents a basic concept in two great metaphysical buildings of XXth Century, that are Noica's and Whitehead's systems. If, in the case of Whitehead, the creativity is the basic category (category of the Ultimate) of a very reach metaphysical scheme, in Noica's philosophy the creativity is put at work in order to give reason of novelty. The creativity will represent the necessary and sufficient condition

of European culture, and it is placed in the core of European cultural model. This model is structured by values and it has a categorial scheme grounded in the concept of „one multiple“. This is the horizon where our paper will present and analyze the creativity in Noica and Whitehead.

Keywords: creativity, philosophy, cultural model

The Concept of Beauty in Digital Art: The Temptation of Perfection

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In the contemporary digital age, we witness changes regarding the vision of beauty and the confirmation of new standards in artistic creation. Recent theories in the field of aesthetics (Bourriaud, Dutton, Rush, Eco) assert that in digital culture, the mutation of beauty concept meaning determine deep changes, upon the configuration of the work of art as well as upon the reception and appreciation of the work of art. Different aspect, not without connection between them, one can invoke here the influence they have over these mutations: the prevalence of extremely flexible aesthetic principles regarding beauty, accepting and integrating certain extra-aesthetic values in the artistic sphere, the educational

background of the audience. Although fifteen years have passed from the point when the first manifestations of digital art came into sight, staggering in contemporary debates we still find some confusions about this type of art. Often voiced towards digital art we may find the excessive use of digital technology, or canoning the decorative style, or even lack of concept or idea in context, or, on the contrary, a high degree of conceptualization. This criticism is partially owed to the massive afflux of ambiguous concepts particular for this artistic practice, on the other hand we can invoke the lack of aesthetic education of the audience, one which is more often than not in the impossibility to distinguish between digital art and digital technology, between digital works of art and design, between conceptual and decorative. Heading off from the aforementioned aspect, this paper aims to critically discuss some of the aspect regarding the meanings of the beauty concept in digital art. Which are the attributes of beauty in digital art? Where does the aesthetic value of digital art reside? Has beauty totally disappeared from digital artistic creation? We shall try to reveal that at the digital art level, beauty is still an important aesthetic value, its meanings being extremely flexible and mobile. Concerning its structure, this paper is consists in three parts, each of them discussing a particular aspect of beauty in digital art. The first part contextually approaches the aesthetic principles of digital art, in comparison with the specifics of the digital culture. In its present day meaning digital art cannot be discussed outside the context of

new art media, following video installations, interactive installations, multimedia performances, mixed media, hypermedia. As the basis of these artistic practices, we find digital culture specific concepts as: interactive, randomness, virtual, immersion, open script, where we could add conceptual art specific notions as: experimental, performance-like, and conceptual. The second part is concerned with the specifics of the aesthetic category of beauty found in digital art, focusing first on the meanings regarding perfection and then on the discussing the ratio between it and extra-aesthetic values. We can identify three perceptions of beauty: beauty as perfection, eco beauty and eclectic beauty – multiple-identity and symbolic. Digital art, influenced by the perspectives of cultural globalization, is oriented towards conveying the dynamics of the contemporary environment and the local realities, beauty as an aesthetic category being ambiguous, original, uncertain, semantically open. In the third part of the paper we have an interpretative approach of the meanings of beauty characteristic for some digital art creations, and finally to settle some conclusions.

Keywords: *communication, digitalisation, production, receiving, author*

Spiritual Intelligence and Artifactuality

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For the past science the existence and manifestation of consciousness' subjectivity was unconceivable as mandatory element of a fully objective theory. At the present moment the transcendentalism is not rightfully accepted. Why, if we already learned from the history of science there are more things in heaven and earth, than are dreamt of in your philosophy of science. The present working paradigm on intelligence is mostly limited to the ability to respond successfully to new situations and the capacity to learn from experiences. Although there are recognized many types of intelligent behavior: naturalist, musical, logical-mathematical, existential, interpersonal, bodily-kineshetic, linguistic, intra-personal or spatial (H. Gardner) they are less conceptualized and carefully employed in daily practice and studies. Moreover, a spiritual intelligence and a moral intelligence are beyond our present way of (scientifically) understanding the world. Another underestimated aspect at intelligence is its creative component. The complexity of cognitive system reaches at a point where the trail and error conduct is unsatisfactory. The human level of intelligence is at the superior level of awareness. The self-reflective loop produced by decision-makings converts in self-reflexivity when certain

level of self-awareness and the recognizing in “the other” conditions are met. The achieved self-reflexive stance and act upgrades the process of knowledge from the order of discovery to the order of creation and self-creation. The self-created identity and self-supporting knowledge are the minimal conditions for apparition of the sense of spiritual transcendence. I am not talking about the natural anthropomorphic cognitive construct which offer the illusory security from the environmental threatening elements. This spirituality is the experience of transcendence as conscious entity, a sense of affective intelligent wholeness, and a holiness which is felt as a purified state of apprehension and unifying understanding. However, the self-creative character of this spiritual understanding requires the prerequisite of creativity. And here lays one of the most essential queries for artificial intelligence design. The self-creation spiral of future collective consciousness includes artificial intelligence as a means or as fundamental element? Artificial intelligence is part of spiritual evolution in universe or just its co-generic companion? At this point, the importance and relevance of Spirituality, how it is thought and conceived, how it is felt and created become vital. The self-reflexive knowledge and action toward world is reflected and creatively self-determine the agent. From a certain level of development the evolutionary path become self-sufficient and self-controlled (or lacks of control). The self-reflexive spiral might be developed further at a collective level up to the point of transcendent wisdom, or could be

weighted and deviated toward an unpredictably technological singularity. A self-reflexive co-reflection could (self-)fulfill the requirements for assuring safe sustainable future evolution.

Key words: Spirituality, creativity, self-reflexivity, artificial intelligence, self-creation, singularity.

Challenges Faced in Transferring Knowledge from Teacher to Student - Comparison of Classroom Delivery with on line Courses

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India has been a country where knowledge was transferred in Guru-Shishya Parampara (teacher to student tradition of teaching) in the Gurukul format of education (Gurukul is the residential school or university where teacher and the students would stay together for many years to impart and imbibe knowledge). In the Gurukuls the courses were full time residential programs and students would learn through the Achar-Vichar-Vyavahar (conduct-thought-behaviour) of the teacher. There used to be a one to one interaction between the student and teacher and direct conversations among them would clarify the doubts in the minds of the budding geniuses. With the technological revolution things have changed. The

number of students enrolling for online courses have multiplied and reaching beyond geographical boundaries. However, does the increase of quantity guarantee the increase of quality of students who come out passed from modern today's educational institutions. At the Chanakya Institute of Public leadership www.ciplmumbai.in we have carried out a successful experiment of teaching the traditional knowledge of 'Kautilya's Arthashastra' in a modern format. In the paper we will be addressing some findings related to areas like - does technology contribute to traditional method of education in India? Is the teacher-student direct interaction more important than on line courses? What will be future of schools like ours in the age of digitalization?

Keywords: technological revolution, teaching, education

The Anthropology of Immortality and The Crisis of Posthumane Conscience

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Technological society suggests immortality as a fashionable culture. Technology, at least three fields of research have openings to a post human condition related to creating

immortal individuals. We will argue the unjust nature of the creation of a category of population with longer life expectancy. We will examine whether justice and the character of social justice can be invoked in the creation of regulatory systems for access to the benefits of medical technologies that refer to life extension technologies. The search for 1 immortality is an anthropological constant that unites all eras of recorded history and cultural spaces in which all self-conscious human being has forged a culture and civilization. The consciousness of own death is complementary and potentially generating self-consciousness. Experience of finitude, of limit in general allows the creation of self-consciousness. Immortality by postexistence suggests a preservation of the essence of existence (spiritual). Immortality proposes a conservation of an ontological accident represented by the life and the personality. Technology at least three fields of research have openings to a posthumane condition related to creating immortal individuals. *Life-extending therapies, Mind-transfer; Cryogenic preservation*. We are in a period of "singularity" in the evolution of the human species, being the threshold for the first nonhuman conscious species and in the same time the first artificial species. Humanity has left the empire of natural selection, and by obtaining immortality is free from the need for any creative developments. A posthumane species is a species that evolved from the human condition and is likely to be sentenced to an accident of history being repeated at intervals. On the other hand, the

technological development has reached a point where a simple legal regulation shall not prevent a posthumane crisis. Only the globalization of responsibility in a truly global movement can turn the posthumane future from being danger to humans into a real framework for sustainable development of the human species.

Keywords: *social anthropology, immortality, posthuman conscience.*

On The Family in the Digital Era

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The paper seeks to incorporate in the context of morality much needed water posmodernă society, words patristic author John Chrysostom. The ideal family, from the point of view of Christian philosophy, is one hristocentric. He is not only a family life directed towards Christ, but also lived in Christ. Posmodernă society which begins to unfold at the beginning of the 20th century lost the sense of the sacred marriage. Then came successive waves of financial crises caused, in fact, the lack of morality. The current financial crisis they register it in the register and the lack of morality of the posmoderne society. People are rushing and they want enriching swift, believing that money means everything, and in this context is to

remember the ancient story of Midias. In the crisis of postmodern world, appeal to morality becomes more and more acute (chronic), and it requires a return to the traditional family as the basis of moral education.

Keywords: *Postmodern Christianity, family, morality, John Chrysostom, crisis.*

The PRINT pyramid of the social manipulation

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Starting from the model of A. Muchielli and from our own presuppositions, we will show how any action of social influence became an action of social manipulation. In this approach we will follow the PRINT (social Position, social Relations, social Identities, social Norms, and manipulation Techniques) pyramid as it is used by a manipulator.

Keywords: *social norms, manipulation techniques, social identities*

Postmodern Theological Language in Anglo-American Tradition

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According to the precepts of postmodern theology from Anglo-American tradition, doctrinal truths have applicability only inside linguistic communities, thus we cannot refer from the normative point of view to the exterior reality. Thus, if Christian doctrine and the Buddhist doctrine (for example) strictly refer to internal practices of specific communities and they have no reference pretensions to religious truths expressed in phrases, the contradictions between the two doctrines are dissolved (Douglas Groothuis, *The Postmodernist Challenge to theology*, Themelios, vol. 25:1, p. 10)

Keywords: *religious language, postmodernism, anti-foundationalism*

The Holographic Resonance.

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Biophotonics – a science of the “living light”, of a “biological laser”, emitted and eliberated by any biological system can justify the holographic resonance. The authors of this approach have realized several inventions related to the human habitat and clothing, able to stimulate the human homeostatis.

Keywords: biophotonics, holographic resonance, inventics

Metamorphoses of the Superman: from Golem to transhumanism

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The new technologies in genetic engineering have multiple faces and their use refers to an interpretation in terms of conceptual delimitation. The challenge actually consists in defining the applicative context, since in the contemporary

society people create new inventions every day. Whether we refer to the new technologies that increase the quality of life or to computers, phones, etc., the question is whether an action is ethical or not. The power of the new technologies in genetic engineering leaves room for interpretation whether the human values such as freedom, dignity, autonomy and justice are being respected. The reflection on the existence or absence of the values is performed by ethicists who, on the one hand, examine how the new technologies interfere in the private sphere of the individual in order to improve the living conditions and, on the other hand, guide the behaviour of scientists in terms of the respect for the human values. The aim of this article is to provide an overview of the idea of Superman starting from Golem and up to transhumanism. If in the Middle Ages the Superman was created in order to protect the synagogue from anti-Semitic attacks, transhumanism is characterized by the idea that creating a new humanoid species is an opportunity for the moral improvement of the humanity, both through genetic engineering as well as human enhancement.

Keywords: *human enhancement, Superman, trans-humanism, values, emerging technologies*