

PHEADE 2014 December 19-21

6th International Conference

PHEADE 2014

2014 December 19-21

BOOK OF ABSTRACTS

PUNE (India) – SUCEAVA (Romania) – Online Community

PHEADE 2014 December 19-21

PHEADE 2014 conference has a commitment to topics related to *Human Being* topics.

Conference's theme: *Ethics and Predictions of the Future of Technology. Technoethics in the Age of Surprise*

Tracks:

1. Humanism, Technology and Spirituality
2. Ethics of Research in the Age of Surprise
3. Religion on the Future of the Human Being in the Emerging Technologies Era
4. Convergences & Divergences in the Ethics of Technology (Technoethics)
5. Knowledge & Responsibility

Place:

Online community
&
Romania, city of Suceava, "Stefan cel Mare University", Rectorate's House (Building E)
&
India, city of Pune, JDV

Time: December 19-21 2014

Organizers:

ASSR (Association of Science, Society and Religion) - Jnana-Deepa Vidyapeeth (Pune, India)
ROSPHET/SRFIT (Romanian Society for Philosophy Engineering & Technoethics)
EPHES (Ethics Philosophy & Engineering in Society) Research Center, "Stefan cel Mare" University (Suceava, Romania)

Chairs:

Kuruvilla Pandikattu - ASSR (Association of Science, Society and Religion) - Jnana-Deepa Vidyapeeth (Pune, India)
Viorel Guliciuc – ROSPHET/SRFIT & - EPHES, Romania

Key speakers:

Diab Al-Badayneh, Police Academy, Qatar
Marcin Schroeder, Akita University, Japan
Carlos Eduardo Montano, Universidad Autonoma de Juarez, Mexic

Scientific Committee:

- Alexandru Surdu, member of the Romanian Academy
- Teodor Dima, member of the Romanian Academy
- Kuruvilla Pandikattu SJ, Jnana-Deepa Vidyapeeth University
- Viorel Guliciuc, "Stefan cel Mare" University
- Diab Al-Badayneh, Qatar University
- Yolanda Angulo Parra, Universidad Nacional Autónoma de México
- Iulian Rusu, Technical University "Gheorghe Asachi"
- Bogdan Patrut, University of Bacau & EDUSOFT, Romania
- Oana Lenta, "Stefan cel Mare" University

KEY SPEAKERS

Knowledge From e-society: Responsibility is in risk

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Knowledge for what? Knowledge for whom? In addition, knowledge for who? Are traditional questions by social scents raised long time ago? Each question deals with certain are of knowledge production, application and investment. The picture will be complicated when dealing this question in the digital society. Time and place dimension are transnational and loosely coupled. Anonymity and transferability of knowledge and responsibility across time and place put it under risk. Rules in community with borderless society added another difficulty to hold people responsible in dealing with knowledge. Knowledge is power in use with time and place constraints. To what extent this type of power is misuse or abuse. All types of knowledge's power whether it is a social power or physical power imply an ethical responsibility. The question is who determine that? When we are responsible when we are not responsible? Possession of knowledge interrelated with an ethical, social and digital responsibility. Knowledge imposes an obligation on the actor who carries that knowledge. Taking decisions when facing the difficulties of balancing moral values in the physical and digital world and senses of what is right or wrong in borderless society with normlessness structure on how people may use knowledge gained. Virtual and physical reality needs assessment of the possible consequence of knowledge use. With the weak connection between virtual and physical world responsibility in general is at risk.

**Autonomy as a Basic Criterion of Humanity:
Can It Be Artificially Constructed?**

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What does it make humans human? There are several characteristics, capacities or abilities of a human being that can be recalled in this context: consciousness and especially self-awareness, free will, capacity of the intentional use of symbols, agency and especially agency directed by the values, etc.

Many (or maybe all) of these characteristics require as a necessary condition some form of autonomy. It is most obvious in the case of the free will, where the adjective “free” indicates the internal (i.e. autonomous) locus of control. Self-awareness is referring to another distinction, this time between introspection and intersubjective experience, where the former is clearly autonomous due to the fact of its private character. Intentionality requires a subject creating the meaning, which in communication is supposed to be shared, but which in reality is quite diverse among individuals involved in discourse.

Autonomy presupposes opposition between the conscious subject and objects of its experience. In European philosophical tradition this opposition was expressed in Cartesian mind-body dualism and the division into *res cogitans* and *res extensa*, with its troublesome consequences. The physical objects are subject to the mechanical determinism, which precludes free will (“demon of Laplace”). Other difficulties appear when we try to explain the mechanisms of embodiment. How does physical system of the brain can produce mental experience?

These, and other puzzles related to paradox consequences of mind-body dualism can be resolved when we realize that the human being is not autonomous as living (biological) object. The fallacy is in the assumption of homogeneity or two-fold division into mind-body. Already at the level of organic life it is necessary to distinguish several levels of hierarchical complexity. Similarly, all attempts to explain cognition and consciousness in terms of the distinction between mental and physical reality are doomed. We have to take into account at least three levels: body-mind-culture. Mind can be understood only as intermediary between an

individual human organism and a collective of humans constituting social environment for this individual.

How does this explain human autonomy? What is its role, if missing aspect of the reality was a collective? The answer is that only integrative capacity of the individual brain can support the existence of culture. The three levels (actually many more, since we should consider life as a whole) are inseparable. Even the lowest level of the body depends on higher levels, as without mind experiencing it, we cannot consider its existence.

Finally, is it possible to create autonomous artificial intelligence? Perhaps yes, but this requires the construction of analogous many-level hierarchic structure.

**Social Networks and the Constitution of Cyber-Subjectivities:
Towards a Foucaultian Project for the Analysis of Cyber-Practices
in *Facebook***

Prof. **Carlos Montano**,
Dr. **Carmen Alvarez**
Dr. **Aida Reyes**

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This paper can be located within the implications of genealogical studies, relying on Michel Foucault's work through qualitative approaches for the understanding of cyber-subjectivity, arguing an agenda for the analysis of cyber-practices in Facebook as a social dispositive for the constitution of subjects. Using Foucault's notions and categories, this document poses a research opportunity for the treatment of subjects in social networks, providing methodological elements and diagnosing pathways to the exploration of discursive practices, power relations and moral practices, to describe forms of subjectivation in the Social Network, tracing the present of those practices in its historical transformation, giving arguments for accept or reject those forms of subjectivity.

PARTICIPANTS

Eternal life as a technological possibility?

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The questions raised and the answers attempted go beyond the classical understanding of death. It takes technology seriously and at the same time critically. That's heartening for all of us. As one who has been exploring this area of physical immortality, I welcome this idea wholeheartedly. It is a noble task to reverse the aging process and to eliminate physical death.

Aristotle the Father of Western thinking proclaimed just before his death: "Death is a cure." As against him, Eric Drexler, the father of Transhumanism and author of "Engines of Creation" broadly affirms: "*Death is a disease. Cure it*"

One thing is certain. Through the synergetic working together of techniques like cryonics, nanotechnology, human genome project, enzyme (telomeres), tremendous growth will take place in the area of reversal of aging and extension of life. Whether we will finally be able to overcome death, I am not sure. The cynical remark applies here: only one thing that can be sure about predictions about the future is that future will be very different from the predictions.

Two insights of Albert Einstein are relevant here. "All our lauded technological progress – our very civilization – is like the axe in the hand of the pathological criminal." Despite our tremendous technological advancement, we behave like the "pathological criminal." Again Einstein affirms: "The release of atomic energy has not created a new problem. It has merely made more urgent the necessity of solving an existing one." Will we sing to the dance of death and life or death over life? We can live the dance of death and life leading to deeper life. Maybe we can also learn the dance of spiritualism and science! That could be a mutually enriching venture!

Keywords: transhumanism, overcoming physical death, moral development, spiritual revolution, consciousness.

THE COMMUNICATIVE AND THE NARRATIVE
Grafting an Ethics of Technology
in the Differentiated Modern Society

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Ethical reflection has become an essential component of the development of science and technology. This marks a real turning point in science and technology at the end of the twentieth century. It radically changes the way in which scientific issues are addressed today, although the nature of science itself has not really changed. Thus the contemporary ethical debate hinges on what it means to be human in the context of the overwhelming significance of technology in the reproduction of modern society. This essay is an attempt to address this question by undertaking a comparative study between the approaches of Zygmunt Bauman and Peter Kemp. Both try to articulate the phenomenological approach of Levinas to Ethics in the complex and differentiated modern society from a sociological mode of thinking thus applying it to the technological issues of different kind. Bauman focuses on the social existence and expresses his concern over the promotion of “public self-exposure” making oneself vulnerable thanks to the technology of surveillance. “Today’s Big Brother is not about keeping people in and making them stick to the line, but about kicking people out and making sure that when they are kicked out that they will duly go and won’t come back.” Kemp shows how his ethics is applicable concretely to the technologically related ethical issues such as artificial intelligence and military technology. In his words, “the modern society does not need only science and technology, but also ethics with practical knowledge of the good life with and for other people.” However, while the former places ethics in the heart of communicative practices, the

latter places it in the narrative. This marked difference calls for a detailed study and reflection on the implications of their ethics of technology with its merits and demerits. This paper aims to briefly outline the philosophical basis of their ethical approach and claims, followed by a presentation of their central insights. In doing so, what is envisaged is not a faithful reiteration of their ethical principles but a critical appropriation of certain ethical values to understand and appreciate the meaning and dignity of human life, without however, getting trapped neither into technophobia nor into anthropocentrism.

Digital dangers in Academia - Are they real?

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In a world that is increasingly being overtaken by social media tools and technologies, it is beyond doubt that the Internet in itself is not a bad thing. Nevertheless, beyond the great opportunities that social media provides, it is also a medium for harmful content, full of traps or dangerous temptations, where anyone can easily become a target for crime and exploitation in this environment. Therefore in this presentation the authors will explore how can both teachers and students perceive and protect their privacy and reputation on social media, and the extent to which we're aware and prepared toward digital safekeeping and responsibility.

The authors will present the findings related to academia's exposure to dangers in terms of cyber-bullying, online harassment, digital abuse,

sexting / sexual violence, inappropriate content (misuse of social media¹), cruelty or anti-social behaviour (e.g. street riots), etc. Special care will be given to mobile access of social media using cell phones, tablets or iPads – in or out the campus, too.

Keywords: online dangers, responsibility, social media, academia

THE POWER OF LIGHT: FROM MAGIC TO TECHNOLOGY, FROM LIVING TO SENSE

Prof. Traian D. Stănculescu

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The existence of a certain “historical unity of the human spirit”, attested by twentieth century anthropology, can also be proven by the universality of magical behavior, specifically explained by the word that carries both light as informational content and sound as energetic substratum. Humankind felt the need to take hold of cosmic world things, through complex fusion with them, from the very beginning of our existence and not just at a later stage. Because, “the magic is as old as man”. From this implicative attitude of magical thinking emerged later the explicative attitude of mythical thinking whose archetypes are still preserved by all folk cultures, including the Romanian one.

The recognition of the universality of magic, which compels cosmic and / or human phenomena and objective forces to obey, as a human practice prior to religion, which requests the favor of these forces by offerings and prayers, generated the clash between two different viewpoints pertaining to:

- the theme of archaic humanity’s impossibility, incapacity, unconsciousness in regard to existence, on the one hand;
- the theme of archaic humanity’s capacity to use his natural psychological and mental resources, as magical power, to control objective existence and his own state, on the other hand.

¹ If students are on Facebook does the teacher have the right to be on Facebook, too in a friendship relationship with his students? Or should the teacher must learn first how to use (take advantage of) social networks in order to teach students and learn together with them?

In reality, to follow a compromising line of truth, account must be taken of the dialectics between human incapacity and capacity in the first confrontations with nature. In other words, the origins must be searched primarily in pragmatic causes, in fundamental existential needs that only later determined the psychological needs that were affective, intellectual and volitional.

By developing such a general frame, the paper proposes an assumption /scientific explanation of the main magic phenomena – such as levitation, psycho-kinesis, elements transmutation, inedia etc, – involving the presence of light, by using the explanatory force of biophotonics, the emergent science of the "living light". Having such a type of understanding, it will be possible that human beings pass normally from magic to science and technology, from tradition to innovation, from the experiential "living of magic" to its experimental and clarified senses.

Key word: magic, light, biophotonics, explanation, living and sense.

Transmodernism and the Age of Surprise

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Transmodernism is an invitation for a re-evaluation of human unity through spirituality. This re-discovery of the power of the spirituality is able to offer a model for the approaches of the problems of the evolution of the human made technologies in the Age of Surprise, as it is promoting an unexpected way of understanding complexity.

Implication of inter-communication in the Digital Era, under the international migrations.

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The international migration had an unexpected scale in the last two decades, precisely under the communicative forces developed during the Internet/Digital Age/Era. We are facing the renouncement to the old forms of communications (letters, telegrams, phone calls etc, for new ones: e-mails, chat, social networking, mobile phone applications etc. It offering the “face to Face” communications like experiences, with profound effects and implications, individual and social, toward the integration of the virtual reality in the very fabric of our reality.

Keywords: international migration, communication, technology, Internet, evolution.

ABOUT THE REHABILITATION OF CRISTOLOGY OF LIBERATION

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In the Primary Christian Church appears the title of The Liberator Christos, taken by the Christology and Theology of Liberation theorized by Gustavo Gutiérrez. The doctrine is evinced on the background of the liberation movements against military dictatorship from Latin America. But this Theology and Christology of Liberation has communist elaborated accents by KGB. It is reached to comparison of Che Guevara with Jesus Christos. Though the Christology of Liberation became a fighting weapon of CIA for caunteracting the communist movements and

remained also a weapon in KGB fight for combating the Christianity. The paper presents two exponents of liberation doctrine: Gutiérrez the theoretician and Aristide the fighter. The doctrine is contested by John Paul II (who showed that Jesus is not a rebel for the liberation of Roman dominance) and Benedict XVI (who specifies that Jesus cannot be a Marxist hero) but Francis I considers that Liberation Christology must be purified of Marxism.

Key words: Jesus Christos, The Liberation Christology, *KGB, CIA, Intelligence.*

Deepening Our Moral and Spiritual Consciousness: Religious Responses to the Tremendous Scientific and Technological Growth

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Science and technology have been making unprecedented progress in the last century. Though many of the innovations have contributed to a better understanding of ourselves, they have also provoked unimaginable crises. Some of the technological advances threaten the very existence of human life. The positive and destructive impacts of science and technology on the society has been explored in my book “Life Extension or Extinction: Human Genome Project and Science-Religion Dialogue.”

Many scientists, including Nobel Laureates, have been pleading with religious leaders to save life on the planet earth. Elon Musk and Stephen Hawking argue that we must put people on Mars to ensure human future. Others are convinced that we need to deepen our level of consciousness, since "problems cannot be solved at the same level of awareness that created them" (Einstein). The religiously inspired leaders like Mahatma Gandhi, the Dalai Lama and Pope Francis have shown that such changes are possible.

This project presupposes that both religion and science have contributed significantly to the betterment of humans. The crisis we are facing today challenges us to draw from our collective resources and accumulated wisdom to shape our common destiny. For, "We must learn to live

together as brothers or perish together as fools" (Martin Luther King). This project presupposes that we can deal with the technological perils by deepening our collective consciousness, guided by religious vision and suggest some means to achieve this.

Keywords: consciousness, technological singularity, spiritual development, moral evolution

Human Intelligence in the Singularity Era

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Human intelligence represents the foundation of human technology, all technologies are ultimately the product of intelligence. In case technology transforms everything around us and enhances intelligence in a logarithmic–heuristic spiral, sometimes as a chain reaction, other times as a cleansing contemplation. Every day, with every "now" with each "we" and every "I", the human mind is smarter and more efficient and intelligent in building increasingly intelligent minds of a new kind of artificial.

Singularity will provide the opportunity to earn the eternity - not only relieve pain, stress, but the prospect for every human being infinite growth - growth in mind, the intelligence, the power of personality; life without borders, endless; to experience everything we ever dreamed to be everything we wanted to be; not for a finite time, but forever ... or maybe jointly implement a even greater adventure, which we can not even conceive.

There are possibilities that that future not to be true. The dangers and possible benefits of powerful new technologies that could radically change the conditions of human life are included concerns which the singularity has. In order to pass the singularity every individual should evolve as intellectual entity, but some individuals have already given up more intelligent tasks such as the ability to write, to read, guidance, perform

calculations, one of the reasons being that these functions were transferred to the machines that human work with.

To be able to transcend to singularity we need to increase as an intelligent entity in order to prevent things that so far are only suspected.

Keywords: human intelligence, singularity, technology, the product of intelligence, human

Computer Networks and their Associated Users in Technoethics

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The acceleration of technological progress in these times has been the central feature of this century so far. The human being can be now posed on the edge of change. The precise cause of this change which is now predicted is the imminent creation by technology of entities which exceed the human intelligence. There could be designed and created computers that are in a way “awake” and that are super intelligent – far more intelligent than human race. The large computer networks and their associated users could or may “wake up” as a superhuman intelligent entity, and these interfaces – the mixt of computer networks and their associated users – may become so similar that the users could be considered in a reasonable way superhuman intelligent. Also the genetics and the biological sciences may provide ways to improve natural human intellect, or it would be a forced process.

Also it would be needed some notions of ethics in such an era of technology that is approaching, because from the human point of view this change will be huge and all the pervious rules could not be applied because it would not fit in the scenery.

What are the consequences of this coming event? We could only suppose and imagine it.

Keywords: computer networks, technological progress, superhuman intelligence, technoethics, human intellect.

Ethics and technology

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We live in an age where our knowledge are enriched by technology and the presence of ethics would not be feasible without the communication existence in its engagement between dialogue and extension. Without ethics, it will not be plausible reaching at a real way of communication of the dialogue but any kind of ethics that might be suited for the entire world, under the name of *antropoetry*. To attain from more particular to more general notions we shall analyse even the *paradigm of complex mentation*² and the matter of ”the moral man” meaning the man with moral duties towards himself, fellow creatures and his nature, too, the idea of *lato sensu* is to humanize the man. The new approaches of the informational technology vary in such a manner in order to be agreeable from an use to another which might be understood by us more or less as the computers have become an essential part of our life and it would not be inadequate to claim that this age has arisen once with the invention of computers. This brings both the advantages regarding the change of our understanding on the Universe and ourselves through the definition of philosophy content limits as an under field of philosophy and the non-beneficial elements which ranged in a virtual space where is lost into the experiences of the knowers. I shall develop the idea of ethics involvement in technology, the application of it in different domains of knowledge specifying that the consequences should be pointed and the ongoing evolution of man through this aspect of informational science. The recent research asserts through the experimentation of networks alter the human being thus the change becomes radical, redefining us by new items and to a new era of information..

Key words: communication, ethics, intelligent machines, evolution, technology

Bioethics and the implications of longevity for the man of the future

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The present paper treats the problem of longevity and all the extensional implications in the vision of the modern man, contemporary from the perspective of bioethic. At the same time, approaching this theme implies the analysis and the interpretation of the philosophical term of *space* and *time* because the human being, especially the contemporary one, needs reference points, certain limits for the subjective perception of the reality which he lives in. If not a long time ago, the man was identifying and defining through demeanour attributes, through knowledge and spirituality, today all these are doubled by the field of technology which studies the human being's side.

Abortion, assisted reproduction, assisted suicide, cloning, the stem cell therapy, recent experiments on humans, antenatal diagnosis, euthanasia are the privilege of present technology and it is included in the bioethic's sphere, elements taken into account during all over the study. The innovator element of the article consists in a pertinent and original interpretation of what the progress means and the way the concept of longevity is perceived. This is why, the syntagm which reflects and define the nowadays human being, are *perfectible man* and *improved man*.

Thus, we offer answers which should be taken into consideration coherent to questions as : The appearance of technology affects or cancel from humanity? What does the evolution of bioethics implies? Is bioethics the source of perfect/perfectible man? Is the nowadays man the perfectible man?

Keywords: bioethics, longevity medicine, time and space, technology, ethics.

The development of new technologies, ethical responsibility and ways to reconfigure the relationships within the family and society

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Technological progress has become a constant concern and importance to ethical reflection. From the moment it was found that new technologies open up new possibilities for action, it was determined the need to address it in a critical way in light of the need for ethical review. Age of biomedical technologies and not only is perceived as opening of new freedoms that ask respondents from a moral perspective, while putting the issue of new forms of accountability. Whether these new forms of human action generates new sets of obligations, or just redefine the traditional ones, reflection on those is a prominent point in the evolution of contemporary philosophy. The status of these obligations is unclear, making it difficult to note who is targeted by these obligations, if they are limited to individuals or should be collective and institutional. Their legal status is also an object of contention between those who consider a simple set of practical recommendations and those who offer them the status of obligation or moral ideals. It must also clarify the normative ethical perspective to the legal regulation, which requires particular political will. In this context, the vision of responsibility to self and others change significantly, these responsibilities were different in nature from the traditional responsibility. More and more, almost invasive, the new biomedical technologies and practices reconfigures existing relationships and obligations within the family and society.

Keywords: ethics of responsibility, biomedical technologies, moral bio enhancement, evolution.

*Three romanian thinkers about Romanian spirituality
-an philosophical perspective*

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This article refers to points of view that Mihai Eminescu, Constantin Radulescu-Motru and Mircea Voiculescu had concerning Romanian spirituality. In their writings, they have identified those specific elements of the Romanian people, through which we can characterize very well in terms of spirituality.

The purpose of this study is to show that Romanian spirituality allow the existence of a native Romanian philosophy, as well to remind that those special characteristics that define us as a nation.

Keywords: Romanian spirituality, thinking, philosophy, identity, national specificity

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**Postmodern identity and the de(re)construction
of intercultural communication**

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The postmodern orientation insists on eclecticism by highlighting of those differences that increase the importance of multiculturalism in the global society. From what it was known in intercultural communication it is required to rethink the manner of positioning in front of what is and / or will be signified in new social, political, ideological, technical, cultural, spiritual, etc. spaces. Contemporary individual exceeded in many areas of the world the "global village" frontiers and he is in the process of

integration in universal cultural space by assimilating new value normative codes, deconstructed old schemes of confrontation between self and the Other (based on *truths* that were "decreed" to that time), by adapting the values, beliefs, ideals to the universally cultural heritage, without losing the most relevant elements of national cultural identity. The refusal of comparativism and novelty can lead to marginalization and self-exclusion as far as the meaning of "distance" between two social actors gained new values. The distance is no longer evaluated according to physically space, as long as we should keep in mind that, in present conditions, there is easy access to information (which is not always the correct one, but we will argue this extensively) via the Internet and social networks; the difference is given by the level of education, knowledge, consciousness and not at least by the desire and will to openness and confrontation with other cultural patterns through new communicative methods and techniques. In the present paper we wish to emphasize the role and relevance of collective memory in intercultural communication, the importance to deconstruct the elements that led to the perception of the Other as a human being strange and difficult to understand by us and even as a potential enemy (as history has shown us), the necessity of knowing the language meanings of each culture in order to promote unity through diversity and difference.

Keywords: knowledge, responsibility, identity, intercultural communication.

An ethical approach on Trafficking in Human Beings

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Trafficking in Human Beings is a serious crime and a grave violation of human rights. Every year, thousands of men, women and children fall into the hands of traffickers, in their own countries and abroad. Almost every country in the world is affected by trafficking, whether as a country of origin, transit or destination for victims. According to the United Nations Office on Drugs and Crime, Trafficking in Human Beings is the recruitment, transportation, transfer, harboring or receipt of persons, by means of the threat or use of force or other forms of coercion, of

abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude or the removal of organs.

Usually Trafficking in Human Beings is analyzed from juridical, sociological, psychological or even economical point of view, but almost no papers analyzed this phenomenon from the moral point of view. This paper analyses some ethical views on Trafficking in Human Beings, like the responsibilities of all persons involved in this very dangerous phenomenon.

Ethics in the age of digital development and social welfare

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The new ethics include parts of the old theory but it permanently adapts to the communities' needs, keeping track of rapid development of technology in some areas but also the discrepancies that occur in the society. All these raise debates and issues.

The problems related to the access, use and information as well as evaluation, motorization and control are also aspects related to the ethics in the digitized world.

The development of new areas of knowledge also have a wide range of social effects that could be more or less visible on different levels: individual; community; society as a whole and a variety of other activity sectors.

The introduction of digital technology in the daily life, the use of funds by the investors in such as programs, projects, campaigns, according to the needs and expectation of the population, more or less educated to access the technology, led to the unsuspected and less transparent effects on the individual and society. Technology limits the connection between

the individual and society and this leads to behaviour change of the social actants.

Monitoring, controlling the effects and organizing community events can be done by certain institution, coordinated by governmental, local, professional associations or unions. These have the tools and procedures (CNA) that are meant to permanently control that the commonly accepted rules are followed and to identify possible failures to comply.

Ethics seems to have a controlling role and it is the keeper of stability in the society, as a reply to the aggressiveness of the technology development and the population's need to consume, the satisfaction of the individual need with a minimum effort and social implication.

Ethics has transcended from the acknowledged and predictive science to a more active and consulting one that maintains the society in a balance. It also raises questions that are needed to establish social order and debates the redistribution of terms and places, social actants, skills and intervention. There is also the need to negotiate the interventions and the acknowledgement of value and importance of every actant, based on a constant monitoring and coordination.

Ethics is still a benchmark and introduces/invites other actants (church, education) to join in order for it to become a integrative concept in the community and individual life that can be linked to social development and responsibility.

Key words: digital technology, individual, communication, social actant, ethics

Homo sapiens species between beginning and end

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Every day we are getting more and more used to hearing about genetic engineering, artificial intelligence, mind uploading, posthumanism or technological singularity. Researchers in the field are stating that we are rapidly approaching a new era of civilization: the posthuman era, where the homo sapiens species will evolve, leading to the creation of new humanoid species. Not only transhumanism brings into question the theme

of posthumanism, but also the futurist Alvin Toffer, who believes that the world is rapidly moving towards a fourth wave, where people will become posthumans, mainly due to the new technologies.

In this paper I shall bring into question the fact that, with the emergence of artificial intelligence, cloning, mind uploading and the new methods of human enhancement, the homo sapiens species will undergo certain changes that will lead mostly to the emergence of another humanoid species with different rights than those of our species and a different morality.

Key words: mind uploading, human species, posthumanism, new technologies, posthuman era

The Ethical Ambivalence

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A social construction cannot possibly exist without a set of rules. Yet, not all the rules which keep a society working may be considered moral. Under certain circumstances, usually the ones which are difficult from an economic viewpoint, there is the tendency of seeking a scapegoat for various frustrations.

The rules that were now to be obeyed stopped protecting life, freedom and justice, and aimed at instilling the masses with total obedience and with the idea that killing the ones ideologically defined as the enemy of the country and race was a mere act of cleansing. In other words, the principle of reality as perceived by the Germans during the Nazi times is a destructive and immoral principle. Obedience makes the perception of the principle of reality possible, as man is ready to obey since infancy. Rational obedience has nothing bad in itself; on the contrary, it is a necessary ingredient in the functioning of a civilized society, which offers its members a regulated space where they can pursue and fulfill their life necessities, as they are granted rights and freedom, and they can decide on who rules them by voting. To put it clearly, rational obedience corresponds to a rational, constructive principle of reality.