

EPHES 2014 July 20-22

# **3<sup>rd</sup> EPHES**

## **International Conference**

**2014 July 20-22**

# **BOOK OF ABSTRACTS**

**SUCEAVA  
&  
Online Community**

The EPHES (*Engineering Philosophy & Ethics in Society*) series of international interdisciplinary conferences intend to be places to debate and share common concerns of researchers from different “hard” and social sciences, engineering, philosophy and other humanities, when trying to capture the high sense for the Human Being in the Age of Surprise / Digital Era / Emergent Technologies Era / Knowledge Society.

**Place:**

Online community  
&

Romania, city of Suceava, “Stefan cel Mare University”, Rectorate’s House (Building E), Faculty of Electrical Engineering and Computer Science (Building D)

**Time:**

July 20-22 2014

**Organizers:**

*Beyond Humanism* Network

*SRFIT/ROSPHET* (Romanian Society for Philosophy Engineering & Technoethics)

*EPHES* (Ethics Philosophy & Engineering in Society) *Research Center*  
“*Stefan cel Mare*” University (Suceava, Romania)

*Romanian Academy*

**CHAIRS:**

*Stefan Lorenz Sorgner* – Institute for Ethics and Emerging Technologies, Connecticut, USA

*VioREL Guliciuc* – ROSPHET/SRFIT & - EPHES, Romania

*Oana Lenta* - "Stefan cel Mare" University, Suceava, Romania

**KEY SPEAKERS:**

*Natasha Vita-More* – University of Advancing Technology, Tempe, Arizona, U.S.A.

*James Hughes* – Institute for Ethics and Emerging Technologies, Hartford, Connecticut, U.S.A.

*Stefan Lorenz Sorgner* – University of Erfurt, Germany

*Bogdan Patrut* – "Vasile Alecsandri" University, Bacau, Romania

**Scientific Committee:**

- Alexandru Surdu, Romanian Academy
- Teodor Dima, Romanian Academy
- Alexandru Boboc, Romanian Academy
- Yolanda Angulo Parra, UNAM
- Diab Al-Badayneh, University of Qatar
- Peter Boltuc, University of Illinois Springfield
- Marcelo Dascal, Tel Aviv University
- Luciano Floridi, Oxford University
- Nicu Gavriluta, "Alexandru Ioan Cuza University", Iasi
- Lorenzo Magnani, University of Pavia
- Sorin-Tudor Maxim, ROSPHET/SRFIT & - EPHES
- Dan Milici, "Stefan cel Mare" University & ROSPHET/SRFIT
- Adrian Nita, Revue Roumaine (of the Romanian Academy)
- Kuruville Pandikattu, Jnana-Deepa Vidyapeeth University
- Bogdan Patrut, "Vasile Alecsandri" University of Bacau & EDUSOFT
- Iulian Rusu, Technical University "Gheorghe Asachi" and EUJST
- Colin T. A. Schmidt, Le Mans University
- Stefan Lorenz Sorgner, University of Erfurt
- Viorel Guliciuc, SRFIT/ROSPHET & EPHES-RC & "Stefan cel Mare" University
- Oana Lenta, "Stefan cel Mare" University

**Conference's 2014 theme:**

*Enhancement & Morality in the Digital Era. Global Political, Economic & Social Issues*

**Tracks:**

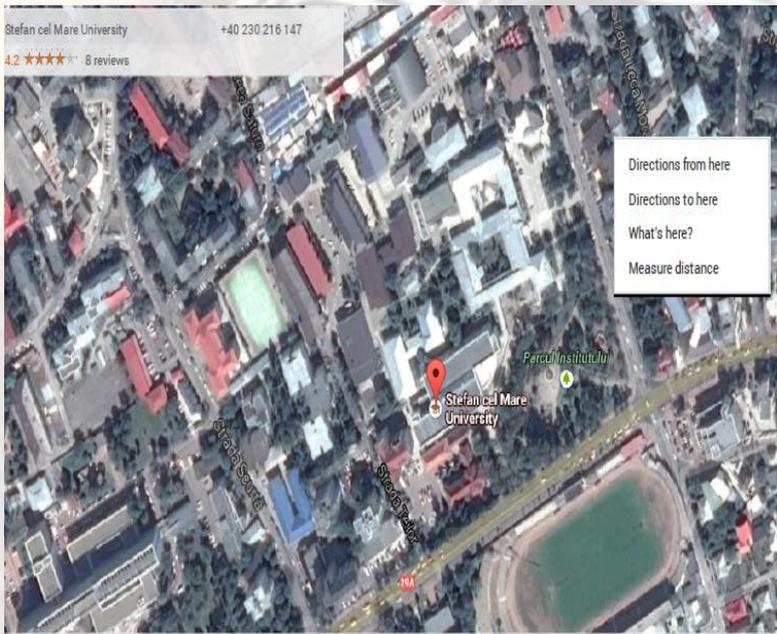
1. Humanism, Posthumanism, Transhumanism and Philosophy
2. Ethics of Research & Teaching in Age of Surprise
3. Disruptive Technologies and the Future of the Human Being
4. Convergences & Divergences in the Making
5. Knowledge, Morality and Signs

**Working Language:** English

**Types of participation:**

- online – via Skype
- online PechaKucha – via Skype
- in person

**Location:**



## KEY SPEAKERS

### **NATASHA VITA-MORE**

PhD, Professor, University of Advancing Technology, Tempe, Arizona, USA

#### **Human Enhancement Safety**

*Abstract (instead of)* Transhumanism analyses the evolution of human life beyond its current lifespan through technological intervention. It focuses on selective human enhancement. It advocates life-promoting principles and values, but is aware of the risks included in our own evolvability.

### **JAMES HUGHES**

PhD, Professor, Trinity College, Hartford, Connecticut, USA

#### **How do emerging technologies effect inequality and how can we make them more democratizing?**

*Abstract* Technological innovation often has disruptive and unpredictable effects on social power. On the one hand, the existing structures of social power attempt to mold and regulate emerging technologies to protect and reproduce their power, and sometimes new technologies are structurally inegalitarian, so technologies therefore sometimes exacerbate inequality. On the other hand, technologies sometimes undermine existing power structures. Often technologies can have either effect, depending on the way in which they are deployed. Social struggles for equality are therefore always also struggles to either acquire more equal access to technological empowerment, or for the restriction of technologies with inflexible inegalitarian consequences. Historical and hypothetical future examples will be discussed.

### **BOGDAN PATRUT**

PhD, Associate Professor, "Vasile Alecsandri" University, Bacau, Romania

#### **Graph Theory Algorithms for Analysing Discourses**

*Abstract* In this paper, we show how we can analyze various discourses, using the graph theory. The premises of our analysis are: we have the corpus of a discourse, as empirical data, which convey economic, political, and socio-cultural values which constitute themselves as key words of the discourse; there are interdependences among the key words of a discourse; these interdependences can be studied by analyzing the co-occurrence of two key words in the text, within a well defined fragment; established links between values in a discourse have associated positive numbers indicating the "power" of those links; these "powers" are defined according to both the number of co-occurrences of values, and the internal logic of the discourse where they occur, for example in the same section of the discourse. In this context, we intend to highlight the dominant values in a discourse, groups of values based on their links between them, the optimal order in which values should be set for a more concise speech etc.

**STEFAN LORENZ SORGNER**

Phd, Associate Professor, University of Erfurt, Germany

**Moral (Bio)Enhancement as an Obstacle To a Good Life and Indirect Moral Enhancement by Means of Emerging Technologies**

*Abstract* This paper explores why emerging technologies can be seen as promising ways of enhancing morality indirectly, whereas moral bioenhancement, for most people, is an obstacle to a good life. I disagree with the suggestion put forward by Savulescu and Persson that there is a need for moral bioenhancement in order to reduce the risk of madmen using the increased potentials of emerging technologies for the destruction of humanity. I propose that instead of using moral bioenhancement, it seems more plausible to promote cognitive capacities; since an increase in cognitive capacities also promotes the likelihood of moral behaviour on a social level. I also disagree with Savulescu and Persson that there has hardly been any moral progress since Confucius, Buddha and Socrates, suggesting a correlation between moral and cognitive progress. I focus my criticism on that form of moral bioenhancement that aims to reduce the harm done directly to individuals; and I argue that this type of enhancement is neither in the interest of a country nor in that of most individuals, whereas there are reasons for holding that emerging technologies, if they aim at promoting cognitive capacities directly, also promote morality indirectly.

## IN PERSON PARTICIPANTS

ANTONIO STEFAN SANDU

PhD, Professor, "Stefan cel Mare" University & *Lumen* Publishing House, Romania

### 1. Social constructionism as core paradigm of appreciative ethics

*Abstract* Constructivism and social constructionism both refer to how individuals operate with constructs, understood as operational definitions on reality clippings. Constructivism places the formation of constructs at the level of the individual who designs them on social environment. It is mainly a psychological approach (Sandu, Alexa, Ponea, 2012). Social constructionism places the formation of constructs at the level of interactions in the social environment, individuals assigning and redesigning them towards social environment. It is mainly a sociological approach (Sandu, 2012a) but we consider suitable for social philosophy itself. Social constructionism abandons the idea according to which the individual mind is the mirror of reality. Social construction of reality as a result of the negotiation of interpretations legitimates the appreciative vision derived from the social constructionism among contractualist models. While ethical constructivism emphasizes the rational design of ethical principles as derived from moral reasons, the social constructionism underlines the inter-subjective character of the process of creating ethical sense. Moral norm and virtue are social constructs based on a negotiation between the moral actors involved. The resulted ethical construct will have a rational character, even though during its construction the rational processes were not central. *We think* that once accepted, a product of the interpretations negotiation, in this case an ethical norm has "contractual" value for the members of the given community. "The natural state" is not a pre-politic one but rather a pre-semiotic one. *We consider* appreciative approach a form of ethical semiosis, where the organization or community is the sign of an ethical message extra-institutional negotiated by all stakeholders involved in that social construction. The interpretative contract operates as local dictionary, but also as generative grammar that controls the creation of meanings process. The consequential dimension of appreciative ethic comes from the model orientation towards what gives meaning and produce development to the system. Consequences are designed specifically as results of appreciative process. A consequential critique of appreciative paradigm could be that this approaches only considered the creative-generative consequences. Evolution of a system generates development not only through the conceded consequences, but also through critical transformational situations. As we have seen, modelling an appreciative ethic regards an interpretative synthesis of the presented ethic models, seen through the grid of waiver of deficiency paradigm. Deficiency paradigm is constitutive to the rationalist European model. *Dubito* is the gnoseological expression of the deficiency paradigm. Essentialism, of which the Platonic is the most obvious, through the concept of imperfect participation of things in the world of ideas, is the metaphysical expression of the same principle of deficiency. Overcoming the deficiency paradigm, through the deconstruction of epistemic and ontological foundation, is an ambition of the supporters of appreciative model. Operation in the conceptual space of this paradigm, for example in the sense of building ethical models, can be understood as pragmatic justification of the new paradigm. The ability to generate ethical but also epistemic and ontological models tests the generative capacity of this paradigm (Sandu 2012a; 2012b). Constructionist epistemology generates a relational ethic based on the idea that language constructs reality. The way language is used generates different ethical practices within the organization. Language is

not a passive mirror through which we express reality but an active instrument of its creation (Haslebo and Haslebo, 2012), therefore the way to achieve language has ethical value. The attention focused on the specific of language used in various situations is a true ethical challenge, thus the ethical value can be the co-creation of a better social world (Sandu, 2012c). Ethical and moral constructs are embedded in speech, language and narratives (Haslebo and Haslebo, 2012). Constructionist perspective alters the meaning of power relations from a quality someone possesses in the form of personality traits, motivation and resources, into the opportunity to define “reality” and to determine what is seen as true (Haslebo & Haslebo, 2012). Meta-narratives become power tools when they are taken for granted by members of the Organization and function as a given within organizational culture. Appreciative inquiry is considered a tool for building ethical climate in the organization (Sandu, 2012c). In the context of communication from constructionist perspective any generative language has incorporated a moral sense (Haslebo & Haslebo, 2012). Understanding the language and the context of social construction of reality raises the question of responsibility in the act of communication. Language is an instrument of power and therefore it needs attention on the impact that words have on other co-creators of social reality. Continuing the ideas of Wittgenstein, John Austin examines language as social action which has performative power. Language not only describes reality, but also creates it. Gitte Haslebo and Maja Haslebo analyze the theory of Coordinated Management of Meaning, model that starts from the work of Pearce. According to this theory there is an inherent vision of communication underlying any communication act as a meta-theoretical foundation (Pearce, Kearney, 2004). Positioning is a process of linguistic continuity of communication that places individuals in various positions of power. The positioning process takes place within the discourse frameworks (Haslebo & Haslebo, 2012). The construction of discourse defines positions such as: doctor, patient, researcher, storyteller, etc. Each individual negotiates its discursive position. *Positioning* theory was founded by Davies and Harre (1990). *Positioning* is a defining customization of actors’ ongoing communication process. At the same time, positioning is a relational concept, a position within which the individual interacts with the actors of communication. Positioning of individuals is related by mutual complementarity and is the result of ongoing negotiations of communication position (Haslebo & Haslebo, 2012). The author emphasizes the intellectual kinship between appreciative approach and recognition ethics founded by Axel Honneth (1995). Recognition is seen as a state of appreciation, especially in terms of moral perspective. Social constructionism and Appreciative Inquiry are theories that can generate a particular ethical view, whose theoretical construction is not only desirable but necessary (Sandu, 2012c).

## 2. Some Regards on the Possibilities of Constructing an Appreciative Ethics

*Abstract* Replacing welfare society with the network society, globalization of interdependence and the reconstruction of social paradigms through displacing individuality obsession specific to postmodern society, with “transmodern spiritualization of borders” (Sandu, 2009c), will change the social interventions objectives from dynamic potentialities of self-determination and self-update of the client (Rogers, 1966). This change will be manifested into the adaptive restructuring of social networks for positive development of the client. The client individual-centred intervention model or task centred model are both tributary to the individualistic and deconstructivist vision specific to postmodern paradigm. The individual is natively equipped with the necessary self-actualization skills (Rogers, 1966) that counsellor’s intervention should cultivate, showing to the client the option that will ultimately lead to solving the social problems he/she faces. Individualism is a methodological option, and therefore social intervention in a

postmodern manner aims at the individual himself/herself (client-centred approach) or the individual in action (task-based approach). In terms of appreciation, *we can see both models* as belonging to the deficiency paradigm, because one of the main stages of the intervention is to identify the problem. Both views, and most of those based on deficiency paradigm (Cooperrider, Srivatsva apud Cojocaru, S., 2005), are tributary to the deconstruction model and therefore to postmodernism. We base this statement precisely on atomization of social reality, which is the substrate of failure identification. Failure of the (autonomous) individual is related to malfunctioning of the systems that comprise it. The appreciative model has on the other hand as an epistemological substrate, the principle of connectivity and social interdependence. Individuals are not only equipped with self-actualization potential which can produce social change, but they are the very key of changing through attitudes, which are generated in social networks and responses generated within networks. The autonomy of the subject is represented, in the context of appreciative practice, by this very self-actualization potential. From epistemological view, the appreciative model is tributary to transmodern perspective and therefore can be conducted in the coordinates of a multi-layered social reality, where the client is part of a communicational and interpretative trans-network. Appreciative vision proposes a paradigm shift in organizational development from the replacement of the problem-centred approach with one centred on the successful elements, which can represent the prerequisites of the creative transformation of the system (Watkins et al. 2011). Watkins and collaborators (2011) customize appreciative paradigm in contrast to problem-centred model in the process of organizational development. The steps of organizational development according to the problem-centred model include: identifying the problem, analyse the cause of the problem, analyse possible solutions and action planning. The assumption of this model is that the organization is a problem to be solved. Appreciative paradigm is based on the assumption that the organization is a mystery to be embraced and makes the following stages: valuing what is the best of what is, creating a vision of what could be the design of systematic transformation and innovation (Watkins, Mohr & Kelly, 2011). Extending appreciative paradigm in various spheres of social action involves, beyond methodological normativity, a legitimate theoretical construct, and also an own ethic that results from giving up the paradigm of deficiency. For the appreciative paradigm the legitimate theoretical paradigm is the social constructionism (Gergen, 2005). In these circumstances, we seek for compatibilities between constructive ethics and the appreciative view (Sandu, 2012e; 2012f).

#### **DAN MILICI**

PhD, Associate Professor, "Stefan cel Mare" University, Suceava, Romania

#### **KONSTANTINOS PAPAOKOSTAS**

PhD, Associate Professor, "Aristotle" University of Thessaloniki

#### **MARIANA MILICI**

PhD, Associate Professor, "Stefan cel Mare" University, Suceava, Romania

#### **Constructural systems in the medieval Romanian artifact**

*Abstract* Nature has done so that every living being to be perfectly adapted to the environment. Adrian Bejan, a specialist in thermodynamics, explains the emergence and universal evolution of forms of organization and puts them together into a theory called the Constructal Law. It tries to explain the organization way and the and transfer of natural streams animate and inanimate. By this law, the renowned professor of Duke University explains the evolution of everything that moves in nature and economy, sports development, industry, human settlements and communication ways, all belonging thus to physics. The triconch type of church, centered on the idea of the vault/cupola, becomes the fundamental type of the local architecture from the early

decades of the principality of Moldavia, type in that will be built the vast majority of churches, either they were from city, village or court. The synthesis achieved by the master builders during Stephen the Great, between the West and East architecture, did not stop to the structural problems. The triconch plan of the moldavian church seems to be inspired, at the same time, from the shape of the cross (liturgical symbol) and from the posture of the inhabitants of these places, making, even through the shape, the connection between divinity and people to whom it is intended. Thus, the *Altar*, the sacred area, with limited access only for the servants of the church, coincides with the head, where the brain coordinates the activity of the entire body. The next area, the *Nave*, has two side lobes where stay those who provide the support for the whole ritual – the singers. This area has the shape of a person's chest and arms, therefore the elements that help a human being to survive. The *Nave* is separated from the *Altar* by the *Iconostasis*. Centrally, the Nave supports a tower, vertical volume that leads to the idea of connectivity with the *Divinity* and that links the church's body with the Heaven. This seems to be the heart of the sanctuary, able to generate the great feelings of love. Following the east-west axis of the church we find the *Pronaos*, the access area of the laity to Iconostasis, the place that prepare gradually the Man for the encounter with the Divine. The church *Porch*, the entrance of the church, represents the connection with the society, with the people, as the feet support the body on the earth, on the land of our forefathers.

***STEFAN STANCIUGELU***

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***SLAVOMIR MAGAL***

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PhD, Professor, University of ss. Cyril and Methodius, Trnava, Slovakia

***JULIAN RUSU***

PhD, Associate Professor, Technical University "Gheorghe Asachi", Iasi, Romania

**The Communist Cultural Heritage in the Social Representations of the Post-Communist Generation in Slovakia face to Digital Era**

*Abstract* Our research is aimed at replicating a former research realized in Romania and published as THE COMMUNIST CULTURAL HERITAGE IN THE SOCIAL REPRESENTATIONS OF A POST-COMMUNIST GENERATION (2013). Our research question is: *Which is the perception of the young Slovaks about the communist cultural heritage?* A larger research question will be taken into consideration: *Do the members of a post-communist generation in Slovakia have a rejecting attitude towards the communist history?* Our research interest is focused on the members of a generation who did not receive ideological education in the communist era of the Slovakian history. The study is divided into two parts. *Primarily*, we will try so see the general perception by a survey whose target-group is composed of students in social sciences from University Cyril and Methodius, Trnava. The questionnaire will be applied online and the research is in progress. *Secondly*, within a larger Slovakian-Romanian research team coordinated by Dana Petranova and Slavomir Magal, Faculty of Mass Media Communication, University of ss. Cyril and Methodius, Trnava, we will try to replicate the study realized in Romania using experimental methodology with groups of students in social sciences and groups of students from the technological domain. The general conclusion of the research from Romania was that a post-communist generation seemed to be ready to drop out the ideological dimension of the communist cultural legacy. In other words, the first post-communist generation in Romania has not inherited the social tension concerning the communist cultural legacy of the previous

generation. Our hypothesis concerning the idea of a kind of “unwanted past” that might have been inherited by the first post-communist generation proved to be false. The conclusion of the study realized in Romania might become a hypothesis for the study we are going to do in Slovakia: *The first post-communist generation in Slovakia has a non-ideological attitude towards the communist cultural legacy, face to Digital Era*. A research to check the hypothesis is needed. We will present here the phase of the online questionnaire.

**MIHAELA MACSUT**

PhD, Consultant, "IBN Khaldun Center For Research & Studies", Amman, Jordan

**CLAUDIA TOGĂNEL**

Graduated, “Dimitrie Cantemir” University, Romania

**About the World of the Future**

*Abstract* The past traditional society was based on a reduced grade of complexity and through a previsible and slowly evolution. In these conditions, it was not motivation for predictions related to the future. The future survival of humanity depends of its acting capacity in this moment, keeping touch that its actions have future consequences. The actual society has not an effective established name because puzzled by technological explosion the futurologists have appellations as: informational society, space era, post industrial or postmodern society. Already the train, the airplane, the fridge and the television seem to banal but there was not so at the beginning of the XX century. The fridge makes possible the deposition of produces in optimal conditions. At the beginning of the XX century it was yet travelled stagecoach, but not the automobile, the trains and the airplanes make possible a quick travel between different zones of the Earth. The television makes possible the quick spreading of the news in the whole world. The informational society brings more and more performance computers. The revolutions are made of facebook and the whole world is a huge village. On Facebook, an immense virtual village of the humanity, it can find what are humans are eating, drinking, thinking, writing, what kind of music do they listen, what schools they have graduated, where they spent the summer, who is their best friend, what is their kids doing... is like they let 1.000 of people coming and going, over and over, to their `s door house in a free mode. But also the technology is amazing so it is spoken about the bionic man: from artificial prosthesis, resulted of using the most existent performance technology. They were united in a whole some kind of presented artifacts on the market and resulted some strange human body with has human face, is without skin and is controlled by a computer. But the actual world is confronted with problems like poverty, pollution, scientific excess, terrorism and it there is need for moral collective and individual responsibility. So it can be said that the future is already here, but the humans has the responsibility to built o moral future and to establish ethicodes for the future society.

**MARIA SINACI**

PhD, Teacher, “Francisc Neuman” College, Arad, Romania

**Emotions and Moral Judgements**

*Abstract* Moral judgments, one of the most important human activities, with direct implications of everyday behavior, were in the center of philosophic debates from the last decades of the XX century. Philosophers’ interest and concerns were doubled by the researches achieved in specific area (psychology, cognitive science, neurology, etc.), context in which was discussed again the role of emotions in moral judgments. This study tackles the relationship between emotions and moral judgment, by calling the results offered by the recent studies from psychology and cognitive science

**STEFAN GROSU**

PhD Fellow of the Romanian Academy, Project ID 136077 POSDRU/159/1.5/S/136077

**Human Enhancement and Virtual Ethics in the Contemporary Romanian Culture**

*Abstract* The value of an idea is seen in lessons like “the grace of a virgin: when she is caught in circle with others” (I. Petrovici, *Ideii contemporane*, București, 1997, p. 279). The expressing of ideas was illustrated by Titu Maiorescu human of culture: “the clarity, the order and the waem of exposure which composed the charm of lessons of this teacher are qualities which anyone can covet to have them” (*ibid.*, p. 279). Mircea Florian is inscribed in “the current of represents os The School of lui Titu Maiorescu” (Ștefan Grosu, „Mircea Florin sub semnul unui destin nedrept”, in Marius Eși, Ștefan Grosu, Narcisa Posteuță, Ana Maia Gajdo, *Repere ale gândirii lui Mircea Florian în limitele cunoașterii*, Rovimed, Bacău, 2014, p. 5). Going on the line of Maiorescu he continuous the fight against imposition in culture and write a paper dedicated to “the surface declamations” (Mircea Florian, „Dilatatismul în filosofia românească”, in *Noua Revistă Românească*, nr. 10, vol XVII, 7 – 14, 1915, pp. 125). When Maiorescu, Petrovici and Florian were living was talking about the culture of elites and the human of culture were locked in their tours of tusk. The actual world does not have time to climb in tours of task, so the human of culure must promote the cultural debate on social networks. Though Noica predicted through the concept of non – localization that ii will come the time when teachers and pupils will be in different places (Constantin Noica, *Simple introduceri la bunătatea timpului nostru*, Eminescu, București, 1970, p. 15; to be seen also Ștefan Grosu, „Paidea în accepție noiciană”, in *Noica după Noica*, coordonator Emilia Guliciuc, Didactică și Pedagogică, București, 2011, p. 191). It will be needed a virtual ethics for this cultural spaces of the non – localization.

**MARIUS ESI**

PhD “Stefan cel Mare” University, Suceava, Romania

**DRAGOS HUTULEAC**

PhD Fellow SOCERT. POSDRU/159/1.5/S/132406 “Stefan cel Mare” University, Suceava, Romania

**The Challenges of Education in the Knowledge Society**

*Abstract* This paper aims to show what are the education challenges and implications in the knowledge society. The theoretical constructions lead this type of research of reality introducing for and against arguments which make the concepts, the laws and the theories interact. Consequently, the perspective that the rational paradigm opens gives the possibility of understanding the physical reality in relation to the scientific discoveries. The conceptual and methodological diversity present in the scientific frame expresses forms of specific reasoning. However, in the context of theoretical structures, the destiny of conscience remains under the sign of complementarity. The analogies and the scientific connections allow sometimes satisfactory understandings of the reality. The conscience has to learn a new language where the relational responsibilities rely on certain principles. The flexibility of thinking is a form of organization and the communications among different levels of reality is possible in relation to the conscience of the present times and the universal one implicitly. Hence, we believe that these reveal ways of rationally rebuilding the physical reality where the unity of the conscience plays an important role. Due to this, the analysis of the language supposes communication as well. Still the communication is part of a specific conceptual dimension.

**ANA CARAS FRUNZA**

PhD Fellow, SOP HRD/159/1.5/S/133675 Project, Romanian Academy Iasi Branch

**Social Services and Paradoxical Happiness. Social Construction of Responsibility**

*Abstract* In postmodernity the ethics has adapted to the economic and social context, becoming consensual, and is the reason for which people act or not balanced. It is carried out an exchange

of values, the citizens wishing to report to just, fair and balanced rules, not to those rules who require the renunciation of self, responsibility being the one that recommends the individual relationships to family, community, society, and not the duty itself. Duty in the postmoralist society is obscured, the same society placing the self-sacrifice on an inferior position, the idea of self-sacrifice loosing also its social legitimacy. In his paper, *Le Crépuscule du devoir*, Lipovetsky states gradually the transfer of the ethics' condition from the modernity to postmodernity, and observes that starting from the middle of the 20<sup>th</sup> century appears a social regulation of the moral values, whose referential point is no longer the duty. The philosopher enounces the introduction of the democracies into a postmoralist era, the sacrifice based culture being vanished. The absolute duty dissolves itself in the favour of individualist values, which aim at obtaining the happiness, "the moral recycles itself into spectacle and enterprise communication, the duty militancy is metamorphosed into interactive and festive consumption of good feelings". Starting from the Lipovetsky approach of ethics into a postmoralist era, paper aims at analyzing the ethical implication of the society transformation into a "hypermarket", whose main objective is the distribution of paradoxical happiness. We analyze this from the perspective of the manner in which social services could be interpreted as a marketable product offered by the specialized institutions to the vulnerable populations, as captive clients of the "social hypermarkets". There is not a coincidence that we hear more and more the speech about social economy, which modifies the social work, from a marginal fairness distributor, into an instance of normalization of access to opportunities. Therefore social work and social services in general, is a tool to transpose the values of justice, equity, responsibility, from the social philosophy level to the one of social action.

**ANTONIU FLANDORFER**

PhD Student, "Stefan cel Mare" University, Suceava, Romania

**The Imaginary *topos* of the Totalitarian Ideologies in the Digital *Panoptikon***

**Abstract** Humankind was always searched for the patterns of a perfection *topos*. The new paradigm of the Technological Singularity is the last acquisition in this search. So the Digital Era is another expression of the re-configuration of the *Lost Paradise*. Presently, the humankind is under the effects of a dystopia, where the human being is a prisoner of a global *panopticon*.

**IOAN LESENCIUC**

PhD Student "Stefan cel Mare" University, Suceava, Romania

**Social interaction in cyberspace. Implications of theoretical mechanics in the study of social processes and virtual**

**Abstract** In the world of industrial machinery that caused the explosion of modernism reached in a short time scale explosion historical information postmodern world that causes human- computer interaction where he reached the virtual world . The virtual world can be imagined as an hallucination, experienced by millions of people around the world.

**FLORIN TARNAUCEANU**

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**ECATERINA CROITOR**

PhD Fellow POSDRU/159/1.5/S/138963 "Stefan cel Mare" University, Suceava, Romania

**Social Work and Transhumanism**

**Abstract** Contemporary social work, in all its complexity approaches in which it manifest itself and it is present both at the individual and in the community level, is increasingly called upon to respond to new trends of social development, with programs and policies, often novel, adapted requirements, current conditions and applications integration. In this regard, taking into account all the ideas and trends manifested in society becomes a

priority topic for policy makers in this field, institutions, practitioners, to analyze and use resources more efficiently, mostly adverse relative to the number of beneficiaries, to prepare and then implement projects and programs, policies that will increase the level of protection of the population. Transhumanism, through its program meets these concerns, not necessarily with solutions but especially with challenges, starting with the desire to improve mental and physical abilities and skills of the people, while pulling out the need to address the possibilities and consequences of developing and use for this purpose human enhancement techniques and other technologies, the dangers and benefits of applying these technologies and their effects on human life and social condition. Joining the two terms is even more possible considering the fact that in transhumanism can be found related topics regarding “respect for reason and science, dedication to progress and a valuing of human existence in this life” (Fukuyama 2004) as well, “recognition and the anticipation of the radical changes of nature and the possibilities of our lives resulting from various sciences and technologies” (Bailey 2004). The result of this juxtaposition can lead to benefits or disadvantages, with significant effects in the individual and community development, creating new approaches and a more close image regarding the use of resources and how to intervene in society.

**ROXANA ACHIRICESEI**

PhD Student, “Stefan cel Mare” University, Suceava, Romania

**Beyond Transhumanism and Technological Singularity**

*Abstract* The Singularity Hypothesis is one of the most important and sensitive issues on the agenda of transhumanism, the intellectual movement who intends to draw attention on the effects that the new technologies may have on the evolution of our civilization in the near future. Considering that the most important implication of eternal life is the need to continue intellectual development, it is considered, however, that the singularity scenario might run and otherwise, which may arise as a result of different circumstances, other forms of manifesting technological evolution. Its initial motivation was the finding that new technologies have the potential ability to fundamentally change not only the current civilization, but also human as a biological – it will be separatism between communities, later it could lead to the disappearance of communities, human will become individualist, he will live in a digital universe, will be dependent on new technologies, even of virtual friends – and, ultimately, the human condition itself. Confronted with such opportunities, people have to realize that they have the moral right to exploit this potential by using new technologies to overcome their current biological limits. They could then choose for radically improving their biological body and their life, to the point that they become, in some essential aspects posthuman beings. But what would it be the risk that it will involve?

**ALEXANDRA -VIOLETA GHEORGHIU**

PhD Fellow, SOP HRD/159/1.5/133675 Project, Romanian Academy, Iasi Branch, Romania

**Worshipping of Allah. Constructing Muslim Identities in Urban Spaces**

*Abstract* Contemporary Islam is a singular case to the extent that transnational processes, de-territorialisation and de-ethnicization involve a reformulation of Muslim religiosity based on multiple and reconstructed identity categories. We aim to explore the way Islam, as a religion, practice and identity, can be constructed and imagined by young muslims with immigrant background from European cities, in an endeavor to understand the complex experience of being and living as "Muslim" in contemporary urban Europe, in postcolonial and information society contexts. Specifically, we intend to explore the process of identity formation of young post-migrant European Muslims and analyze the

place of religion in the construction of personal and social identity for second and particularly third-generation Muslims. Throughout this analysis, will be shown the role of urban space in what we consider a combination of piety and consumerism, manifested, among other things, through explicitly religious rap, urban fashion, pious slogans or spiritual mural art, all strongly inspired by the popular Western aesthetic standards, but who speak of rise of an Islamic pop culture and an alternative consumer culture industry.

***DORA-ALEXANDRA CANĂ***

PhD Fellow “Al. I. Cuza” University, POSDRU/159/1.5/S/132400 Project

**Constructing, Superstition, Society versus Individual**

*Abstract* This article aims to present the actual superstitions (we also refer to them as “half-beliefs”) of the contemporary man, thus differentiating between traditional superstitions and modern ones. Following this idea, we can see that the contemporary man shares some of the traditional half-beliefs socially inherited (derived from folklore), but he also constructs some personal superstitions, based on personal life experiences and personal beliefs. We also wish to study this process of construction of personal superstitions, reinvented old half-beliefs or newly created personal beliefs. We were able to discover some superstitions that do not have a correspondent in traditional beliefs, superstitions that the individual constructed himself. Another objective of this article is to present the declared motives for having and respecting these so-called irrational beliefs in the contemporary urban society.

***LIDIA UNGUREANU,***

PhD Student, “Stefan cel Mare” University, Suceava, Romania

**Ethics and the Future of Humankind**

*Abstract* Ethic subjects are more than ever interesting nowadays. One of the possible explanations is related to the importance of ethic answers to the concerns related to the global risks of the Emergent Technologies Era

***MONICA CRETU***

PhD Student, “Alexandru Ioan Cuza” University, Iasi, Romania

**ALEXANDRU OPASCHI,**

PhD Student, “Stefan cel Mare” University, Suceava, Romania

**Ecology in the Digital Age**

*Abstract* Ecology and environment are 2 terms a la mode in the ethic researches nowadays. There is a link between the interest for those terms and the Digital Age requiring to be explored.

***OANA LENTA***

PhD Student, “Stefan cel Mare” University, Suceava, Romania

**The need for multidimensional education in the Transhumanist Era**

*Abstract* Due to the unexpected massive changes in the everyday life of the ordinary people, under technology there is a need for rethinking education toward a multidimensional model.

***VIORTEL GULICIUC***

PhD, “Stefan cel Mare” University, Suceava, Romania

**Transhumanism and Complexity**

*Abstract* Transhumanism is a complex international cultural and intellectual movement (Stephen Kagan, 2014), as it has the characteristics of non-linearity and non-predictability in its manifestations. This is why in order to have a true “integral framework of Transhumanism”, we have to accept some lessons from the complexity science in its own analysis.

## ONLINE PARTICIPANTS (VIA SKYPE)

### **LORENZO MAGNANI**

PhD, Professor, Universita di Pavia, Italy

#### **Beyond Transhumanism Means Not “Beyond Ethics”**

*Abstract* Transhumanism is a very debated topic in the contemporary debates about the ethical questions of the use of the technological achievements for human enhancement.

### **Monsenior VLADIMIR PETERCÁ**

PhD, Emeritus Professor,

#### **About the Virtual Ethics in the Catholic Doctrine**

*Abstract* The virtual society there are is a digital social network which can be named virtual agora. It is like an immense village where persons of whole world shares ideas, information, opinions even feelings. But these new spaces of communications need ethics rules. Benedict the XVI talked about the complex problems of the virtual world in message told of the 47 Day- of the Social Communications.

### **KURUVILLA PANDIKATTU**

PhD, Professor, Jnana-Deepa Vidyapeeth, Pune, India

#### **Disruption, Destruction and Discourse. The possibilities and hopes offered by contemporary technological marvels**

*Abstract* The use of the best technology is not a guarantee of a better human life. There are some fractures / splits between the discourse about the technology and the quality real life – in terms of values, sense etc., which requires an appropriate approach.

### **LAURENTIU STAIUCU**

PhD, Associate Professor, University of Bucharest, Romania

#### **Philosophical presuppositions in the doctrine of informed consent**

*Abstract* After the World War II and the public outrage caused by the disclosure of the Nazi medical experiments with human subjects during the war, the doctrine of informed consent has become an object of heated debates in the area of medical and research ethics. Although the need to obtain the patient’s consent before dangerous treatments or experiments has been recognized by medical professionals and institutions in the ‘50s and ‘60s, the concept of informed consent itself, and the theoretical and ethical principles which could determine its definition and guide its practical applications didn’t receive a lot of attention until the last decades of the Twentieth Century. My paper will try to analyze the main doctrines of informed consent and to critically evaluate their philosophical and ethical foundations. In this context, I will argue that a coherent and up-to-date definition of informed consent is still missing from applied ethics and medical literature, and that such a definition could become necessary and even critical given the human enhancement technologies which could radically alter or modify the human nature.

### **BRIGITTA BALOGH**

PhD, Associate Professor, “Partium” University, Oradea, Romania

#### **The spirit and the bone. Finitude as constitutive moment of morality in the light of a dynamic model of human condition**

*Abstract* Contemporary debates about possibilities of human enhancement and the proper view of human condition in general are often concerned with the meaning of some of our basic concepts. These questions of meaning sound like “What does it mean to be a human being?”; “In what consist the boundaries between natural and artificial?”; “Does its finite character belong to the essence of human condition?” or “Is the acceptance of our finitude a necessary component of human morality?” These problems are intertwined in various ways, and all of them put in question somehow the ontological and ethical role of finitude in human existence. Our paper will try to present a Hegelian model of human condition which interprets finitude not merely as a biological one, but as somewhat emerging in the intersubjective tension between the self and the other, and as somewhat connected with the human impossibility to create the synthesis of all possible perspectives. From this point of view, human condition reveals itself as essentially bounded to the necessity and vocation of coordinating different lives and actions, and the acceptance of this will be equally an ontological and a moral issue. But, when acceptance of boundaries is a constitutive moment of morality, then it could have been defined where exactly these boundaries are. At this point can be extremely fruitful the Hegelian concept of the dialectic process, inasmuch as it makes possible a dynamic way to handle the exact content of our concepts. In the light of this model, the boundaries which determine human condition would be caught as moving ones, but they will also reveal a describable structure based on the progressing alternation of that what is given and that what is emerging. By Hegel (more precisely, in the *Phenomenology of Spirit*), a paradigm for this type of dynamic structure is the structure of language, which shows an alternating follow-up of revealing and hiding, representing and mediating, appropriating and alienating. When constitutive – and morally meaningful – human boundaries will be interpreted in such a way, it will result a rather conservative view of human condition, but it will be able to build in itself such traces that can not be handled by any static model, including the “progressive” ones. Moreover, extremist “progressive” theories as transhumanism or posthumanism will reveal the traces of that self-misunderstanding of human intellect which was described by Hegel as “infinite judgement” and as the deepest drawing-away of human spirit of itself. In our paper, we will argue in favour of the thesis that this Hegelian model of the dynamic structure of human condition helps us to handle in a more successful way contemporary issues about morality in the technical era. Our hypothesis is that a) in the light of the dynamic structure of human condition, the respect of finitude will prove itself to be a constitutive moment of human morality; b) when this is so, then – albeit they appear under permanently changing circumstances – basic parameters of human morality are essentially *not* affected by technological enhancement.

**MONICA PATRUT**

PhD, Lecturer, “Vasile Alecsandri” University, bacau, Romania

**Political Communication in Facebook Era**

*Abstract* The social network *Facebook* has turned out to be a two-way channel of political communication: politicians send messages to those members that are willing to listen and then receive feedback for the messages transmitted from citizens-internauts.

On the virtual stage called *Facebook*, candidates demonstrate their competence by presenting past achievements or future political projects, consolidating their reputation, calling themselves spokespersons for the citizens and advocating either continuity or change, the citizens’ involvement in the political process, conscripting volunteers and attacking counter-candidates, encouraging donations and debating upon the current problems of society. Citizens have the chance to get informed, to organize and to mobilize themselves for different causes or candidates, to participate in different events or elections campaigns, to belong to an

online political community. In our study we want to analyze whether these assertions are valid for Romanian public space in the context of the European elections.

**ROXANA-EMA DREVE**

PhD, Lecturer, "Babes Bolyai" University, Cluj-Napoca, Romania

**Le Clézio and the Digital Era?**

*Abstract* In a era of digital domination people seem to have forgotten that tradition and change should complement each other. Given the peaceful, unmechanized society that most of Le Clézio's characters have chosen as their home, the question of technology and progress remains still open. That is why, the purpose of our article is to analyze how the citizens – specifically children and adolescents– try or refuse to adapt themselves to the influence of colonialism and globalization. The novels we will focus on are *La quarantaine*, *Etoile errante* and *Desert*.

**DANIELA STANCIULESCU**

PhD, Lecturer, "Spiru Haret" University, Romania

**Postmodernist re-thematisations regarding the relationship between religion and science**

*Abstract* In general, the postmodernist position regarding the relationship between science and religion reflects the uselessness of the attempt of truth identification outside the language games to which each of them belongs. Starting from the idea that through semantic assumption of some concepts specific to a particular language game by another language game the principles of comprehension can be violated, the postmodernist thinkers consider necessary the compartmentalization of the two types of discourse, scientific and religious. Therefore, the statements should be regarded as moves in a game. Each category of utterances operate according to some rules, without which there can be no "language game" and whose change, even minor, leads to changing the whole game. The scientific language becomes a simple game, as all other language, therefore "without any regulatory vocation" of the other language games, such as aesthetic or practical. So does religious language. Hence, in the present study I will try to reformulate some discussions regarding the relationship between science and religion, an issue widely debated in the literature of the philosophy of religion, in terms of notions of language games and life forms. Such a restatement appeals, in reconsideration of the relationship between science and religion, to the concepts used to assess the possible relationships between language, discourse (notions such as confrontation, dialogue, disagreement, agreement, communication etc.), rather than epistemological or ontological notions.

**RUI VIEIRA DA CUNHA**

PhD Student, Catholic University of Porto, Portugal

**Enhancing Persons Metaphysical and Normative Problems**

*Abstract* In this paper I use human enhancement technologies in general and transhumanist hypothetical scenarios in particular as a test to our intuitions about three metaphysical problems related to the concept of person: the ultimate nature of beings like us, personal identity and personhood. The aim is to show that these technologies and scenarios have a direct bearing on these problems and that either 1) these technologies will never abandon its hypothetical nature but our understanding of these problems and of the concept that underpins them (person) will be richer and clearer, thus clarifying the metaphysics that grounds much of our normative framework in western societies or 2) these technologies will someday become available and the metaphysical and theoretical questions they raise will need to be addressed in a very urgent and direct manner in societal dialogue, because they will be normatively and practically pressing, thus imposing on governments more and more investment in Science and Society Programs, like European

Commission's NERRI (Neuro-Enhancement-Responsible Research and Innovation), to engage stakeholders in technology governance. Either way, reflection and discussion of these three problems are of capital importance and that is what the first section of this paper is devoted to: presenting the problems I call "Traditional Personal Identity" (PI), "Personhood" (P) and "Our Nature" (N). While the former is the metaphysical problem of the persistence of the person (Noonan 2003: 2), the second one is a question about the necessary and sufficient conditions of personhood - also a metaphysical question (Baker 2002), although perhaps inseparable from normative worries (Dennett 1976; Schechtman 1997). The last problem, "Our Nature" (N), is a question about what is the essence, if there is one, of beings like us? Are we organisms, embodied brains, souls, bundles? As Olson (2007) put it: "What are we?" Precisely because it is not a given fact that we, beings like you and I, are necessarily persons not even necessarily human organisms, I propose to test our intuitions about those problems resorting in the second section of the paper to human enhancement technologies and appropriating three typical scenarios of transhumanist speculation: complete inorganic body replacement, mind copying and artificial intelligence. The last section of the paper sustains, from those scenarios and the intuitions they rise, that: i) although beings like us are not essentially persons, it does not follow from it that we are essentially animals or even essentially anything at all; ii) if we cannot say what beings like us essentially are, then possibly personhood and personal identity are not determinate; and iii) if that is the case, then perhaps human enhancement technologies and transhumanist speculation in general are better explained by a reductionist and gradualist view, such as Derek Parfit's well-known theory (1986) and it's *motto* that "Identity is not what matters". That being the case, a tentative conclusion is that it is up to us, perhaps for the first time in our history, to decide on what we are and what matters about it.

#### **DAN NICU**

PhD Student, National University of Political Studies and Public Administration, Bucharest, Romania

#### **Ukrainian Nation-Building Process: a Linguistic Approach in the Digital Era**

*Abstract* My study is aimed at analyzing some aspects of the process of modern Ukrainian nation-building from a historic perspective and using a linguistic approach. Ukrainian nation-building started on ethnic Ukrainian lands both in Russian Empire, and in Austro-Hungarian Empire, and shares common features and mutual influences despite the border that divided a people. The Ukrainian variant of national awakening, a process instrumented by cultural elites all across Europe at various moments of the XIX-XX centuries, has experienced its maturity with the advent and affirmation of two poets: Ivan Franko (born in Austria-Hungary) and Taras Shevchenko (born in the Russian Empire). The efforts of Ukrainians to build a nation have met, however, obstacles such as the similarities between the Polish and Ukrainian language (especially the Western sub dialects), on one side, and a similar link with the Russian language, doubled by the process of linguistic assimilation conducted by the Russian Empire as a policy starting with the XIX century, when Russia itself started its own process of nation building, on the other. I will try to show that the Ukrainian national identity, which experienced a strong boost starting with the days of Euromaidan, has still to overcome troubles at the basic linguistic level, such as the two different accents of the word "Ukraine" in Ukrainian and Russian that give opposite and even antagonistic visions of Ukraine's statehood. I will further try to affirm that Ukraine may overcome these insufficiencies of its nation-building process (provoked, as well, by the Soviet federation and then Soviet nation project in the XX century) by starting at the same basic linguistic level, and recovering, in essence, its Central European identity.

#### **CARLOS EDUARDO MONTANO**

PhD Student, UAJ, Ciudad de Juarez, Mexic

**The Subjectivation of Academic Practice: A Study of Discursive Practices in the Border University, from 1999 to 2012**

*Abstract* This research explores the institutional official discourse in the contemporary Border University and the production of subjectivation procedures of Academic Practices, using a Foucaultian approach. Through this, I argue that teaching and research have been reduced to the expectations and demands of professional offices and the academic subject has been conceived as just a loyal worker, a university's employee. Further, the research exposes that only the productive academic subject is recognized and rewarded, where privilege is always regulated by production on demand. Increasingly, the relation between the academic and the institution is merely based on a commercial exchange between growing demands of documentary evidences of academic production and diminishing material stimuli, favouring the emergence of institutional loyalty orientation from academics towards the administration, the economy of privileges and the culture of the "Academic Employee". In contrast, academic freedom, political involvement in university matters and community engagement are absent from the discourse. Finally, this diagnostic is targeted to build a series of strategic agenda for thinking and acting differently **ROBERT SABOTICI** PhD Student, National University of Political Studies and Public Administration, Bucharest, Romania

**ROBERT SABOTICI**

PhD Student, National University of Political Studies and Public Administration, Bucharest, Romania

**The "Prisoner's dilemma" and the War Rationality. A Rational Choice Analysis of the Iraq Crisis (2003)**

*Abstract* My presentation will detail the five concepts which are alleged at theoretical level by the rational choice theory: rationality, utility, choice, preference and utility function. Within this theoretical framework I will discuss the two main models developed in rational choice theory. The first theoretical model is that of *internal consistency election*. The second theoretical model of the domain is that of *individual utility maximization*. Then I will focus on the latest model, using the "Prisoner's dilemma" game, that will be applied to the two main actors of the conflict - the United States and Iraq. My theoretical exercise will shape the conflict in order to meet the formal requirements of the prisoner's dilemma. Therefore, I will show that both players have chosen to play rational, using the weak dominant strategy, so it came to conflict. Which means that, in terms of utility, interpreted by rational choice theory, the conflict was rational. It was the only way in which the two players tried to maximize their utility, of course, Pareto suboptimal.

**MIHAELA MUTU**

PhD Student, "Stefan cel Mare" University, Suceava, Romania

**ALEXANDRU OPASCHI**

PhD Student, "Stefan cel Mare" University, Suceava, Romania

**Philosophy of ecology in Transmodernism**

*Abstract* It becomes obvious that in the recent decades ecology in all its forms, from conservation of ecosystems to sustainable management of ecosystems, gains a more increasingly influence on daily life. The insistence of human thought to penetrate deeply into the essence of the origin of life, and earthly and universal existence have impressed man to create and discover new technologies that will be able to draw a line of modernist life based on the findings from knowledge of human intelligence. No matter how advanced these technologies will be, humans will depend on an indispensable matrix of bodily life, that becomes a cell of an environmental philosophy of existence and perpetuation of the human being. This matrix will be applied and taken into account by making an integrity body with

transmodernism which, by its nature will try to modify to the maximum the current way of the actual ecologist way of living, with one more stiffer and artificial, which will be accepted in time as required by the situation of the moment. In the technological era even the environment will enter in a new phase of its evolution, an era completely different from the previous ones – in fact, a phase that in some sense may be regarded as a *posthuman* one.

**KAYO UEJIMA**

Kumamoto University, Japan

**Democracy and "the influence of social media and mass media to social choice" in the Era of the Emergent Technologies; A case from Japan**

*Abstract* How do mass media and social media influence to democracy in the development of information communication technology?

By analysis of voting behavior to Tokyo gubernatorial election, this paper shows the following political conditions concerning social choice in the general public in Japan.

1. Political majority is free-riders that are nonvoters about social choice by voting. Minority strongly influences to decision making of public policy through voting.
2. Though Japanese government permits the utilization of social media like twitter, YouTube, blogs etc. on the web-site for the campaign of the election by the candidates since 2014, mass media strongly influences to voting behavior as social choice in individual agent.

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