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Reflection and Debate on Human Life with Universal Principles, Ethics and Deontology, in the Digital Society (from Theory to Practice)

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ABSTRACT : We do not intend to deal exhaustively with this theme, because it is broad and complex for the space of a text, and we do not even know if we can deal with it without incurring in generalizations. Our intentions, which are much more modest, refer to documentary research for the understanding and development of Universal Ethics and Deontology and some of its multiple relationships.
The Digital Society poses great challenges to the World (Global) Human Society, among others, the debate on the definition and implementation of a universal code of ethics and deontology (from theory to practice), because the human being is part of a whole, which we call the universe, in time and space. The terms ethics and universal deontology are approached from the discussion about the collective responsibility of citizens.
This implies a reflection and debate on the collective (universal) principles, values, norms and rules of the Digital Society, since all citizens of the world have responsibilities (duties and rights), regardless of their nationality, religious belief, profession, (politicians, military, scientists, etc.). Universal principles, values, norms and rules are crucial for the social and economic well-being of the world's humanity. Ethics and deontology are a form of conduct, which makes people respect each other, and guarantee human rights and dignity, for the sustainability of world society, regardless of the material and technological resources of the Digital Society.
KEYWORDS: *Principles, Ethics, Deontology, Human Life, Human Dignity, Digital Society.*

I. INTRODUCTION

World humanity is living in times of uncertainty, of great conflicts (local, regional and global), affecting various aspects of society in human relations, as a process of configuration of the Digital Society. In this phase, information and technology play a fundamental role, opening space for new global (global) references, as a way to guide global human relations. It is in this sense that ethics and deontology find relevance in the new scenario of the Digital Society.
Faced with this challenge, the need arises for ethics and deontology to be the mediation and interlocution, not only for use in the result of scientific research, but as an activity and search for the new knowledge of human conduct. The concern with the issue of ethics and deontology stems from the perception and criticism that there is a need to universalize concepts and practices that improve the relationship between humans regardless of the space and place where they live, that is, to move from illusion, to the time of reason and practical results, for the social and economic well-being of the world population.
Universal ethics and deontology are a human action, practiced with conscience, in decision-making (acting), with respect for human dignity and that lead the world's human beings to have harmony, peace, security and social and economic well-being, in the world (digital) society. All decision-making is guided by human thought and emotions. Unethical thoughts (misconduct) give rise to decision-making that results in the most undesirable things in which man lives in the world today (conflicts and wars, (human life is "cannon fodder"). They are the result of the actions of humans (men and women), not understanding the true relationship between these three aspects:

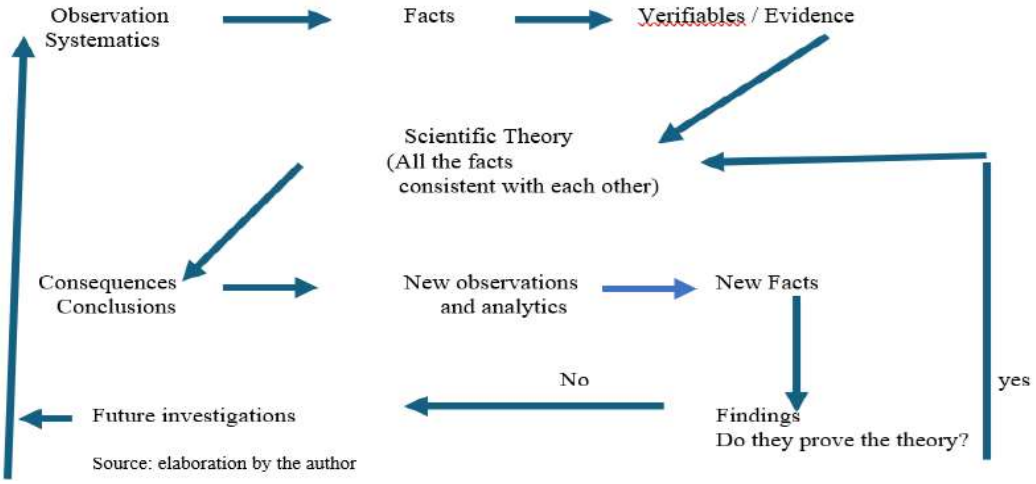
- Thoughts and emotions.
- Decision making (decide - act - actions).
- Resulting consequences, which are harmony, peace, social and economic well-being or pain (suffering, conflicts and wars).

Human beings may aspire to peace and social and economic well-being, but they are always guided by a set of thoughts and emotions. To do so, they need to have adequate knowledge of what human consciousness is (common sense), ethics and universal deontology, as well as the mechanisms by which these thoughts and types of consciousness guide their actions and make them achieve the desired results and abandon mentalities that deteriorate these results. That is, the ethics and deontology that are behind it, that is, conscience and common sense.

II. SCIENTIFIC METHOD

This is an exploratory study that seeks to organize the main challenges faced by people in the Digital Society and their meaning presented in the literature of the Humanities, Social Sciences, Information Sciences, Philosophical Sciences, among others. It is not a proposal for new terms and concepts, but rather a universalization of them. that allows the identification of a common denominator among the different concepts already indicated in the literature, in order to enable their grouping by identity, application / use and pertinence / aggregation of value in the context in which the terms and concepts are inserted. The data collection is characterized by bibliographic research, on terms and concepts, referring to the different scientific fields.
It is a descriptive and analytical approach seeking to know and analyze the existing cultural and/or scientific contributions on this topic, based on the literature review. The research was structured based on the systemic approach to understanding the main challenges that citizens face in the Digital Society, seeking in practical, operational or application terms, the solution of the "real life" problems of organizations (public and private) and people.

Figure No. 1 – Schematic Representation of the Scientific Method



Research Theme and Problem

The Codes of Ethics and Universal Deontology allow for active relationships between people, but the problem is that some do not know what this means or do not want to use them for personal or collective interests. To understand the way we think, perceive and feel, it is useful to create an analogy between universal norms, values and rules.

With the sophistication of new technologies, man has created forms of artificial intelligence that work in a similar way to himself, improving the ability to interpret and understand the global world. This includes object recognition, motion detection, and pattern identification in images. Automated reasoning refers to the ability of machines to process data (information), reach logical conclusions, and make decisions, based on these reasonings. This involves principle-based decision-making (norms and rules) and universal values to solve complex problems.

Issues:

I. Do the Digital Universal Codes of Ethics and Deontology contribute to the Peace and Security of Humanity in the Digital Society?

II. Do the digital Universal Codes of Ethics and Deontology contribute to the improvement of the Social and Economic Well-being of Humanity?

III. Do online or not hidden trackers allow humans to feel comfortable and confident?

IV. Will humans be comfortable receiving a negative digital diagnosis, about health or otherwise, rather than through a human?

Goals

The Information Sciences, Human, Social, Economic, Philosophical, Technological and Political, seek the solution to the challenges of the Digital Society, that is, to define the paths, norms, rules and values that allow citizens (mainly the owners of economic, political and financial power) to guide them, where rights and duties (responsibilities) are equal, for all, without exception. These paths, norms, and rules, to be implemented, require a commitment from them and from people in general, in their implementation.

Ethics and Deontology are a multidisciplinary field of study that covers several areas of knowledge and represents a historical milestone in its interdisciplinary approach that involves the contribution of various areas of human knowledge. The Humanities, Social and Information Sciences provide the theoretical foundations for the modeling and analysis of the principles and values of universal ethics and deontology.

Cognitive Science studies the mental processes of human intelligence, related to the understanding and modeling of cognitive processes for the development of intelligent systems. Neuroscience seeks to understand the functioning of the human brain and apply these insights in the development of norms, rules and values, inspired by the human brain. The Philosophy of Mind explores the issues related to the nature of the mind, consciousness and intelligence, offering the important theoretical perspectives for the field of Ethics and Universal Deontology.

This article seeks to contribute to the clarification of the main challenges that people face with the (global) Digital Society, taking into account the great complexity and turbulence in which the world lives today, as well as the importance of the units of measurement for evaluating the results, the decisions of the different powers and their meanings, in the scope, of the different sciences, from a theoretical framework. The objective is a reflection and debate on the challenges identified by scientific research, developed by the different Sciences, in the Digital Society. The theoretical discussion of the concepts and meanings of empirical research constitute the basis for the outline of its structure, presented at the end, bringing together their universalization.

Methodological Approach

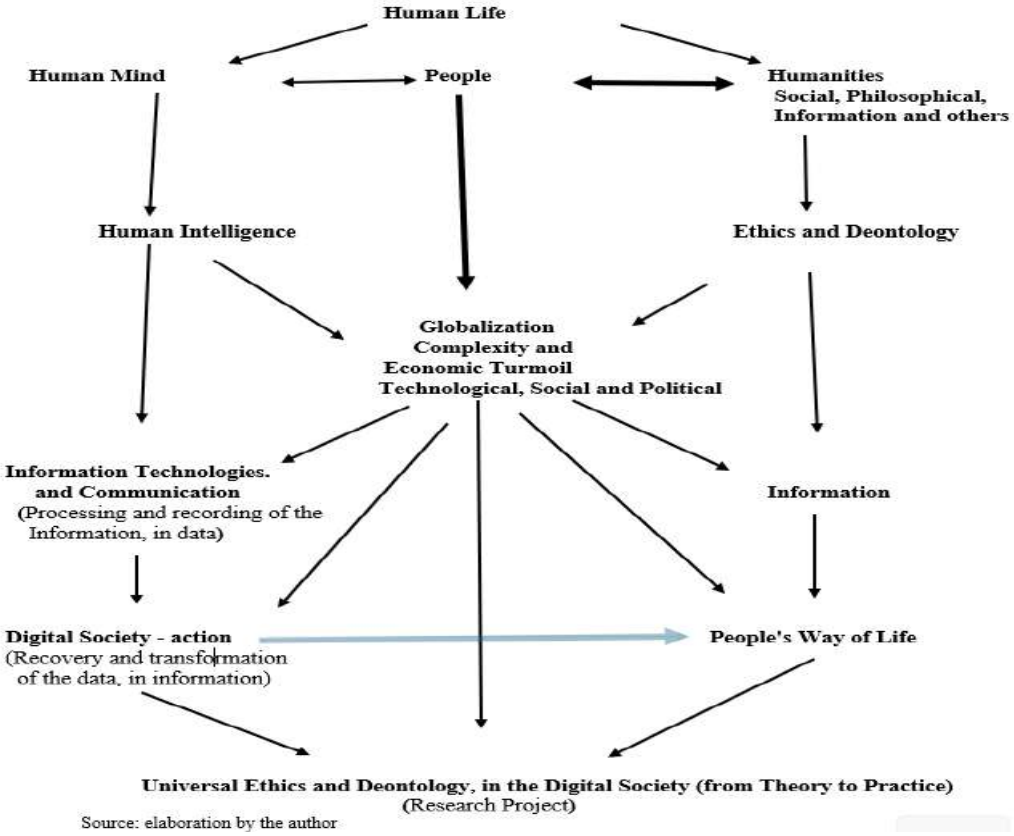
As for its nature, the research is qualitative, since it does not privilege statistical study. Its focus is the collection of descriptive data, that is, the incidence of topics of interest in fields such as Information Science, Humanities, Ethics, Social, Economic, Philosophical and Political, as well as other Sciences. With regard to the extremities, the research is exploratory and descriptive in nature, as the technique used is categorized, consensually, as a study of direct documentation, which provides for the consultation of sources related to the study, in different *media*, printed or electronic. The complexity and turbulence of the digital society have led to the globalization of research, as essential processes for the development and innovation of sciences and technologies. Information is the source of energy that drives the "*engines*" of the Digital Society, but in order to be able to use it we need to convert it into a usable form **: knowledge, (Murteira, 2001).**

The digital society is a complex society of technological innovation and communication, in which new environments are created and changes occur in the dynamics of people, in the way they understand reality, modifying the form, how they relate to each other and how they conceive themselves in the face of reality itself. Both meanings can be understood, as they result from the technological revolution, promoted, mainly, from the attempts to understand human intelligence, via computational bases. As a consequence, the pre-modern notion of information, as the *in-formation* that shapes or shapes the human mind, is gradually being replaced by information, as "data structure", Boland, (1987), representing intangible realities, too large to be experienced directly by people's senses.

The research method is likely to make meanings interact with each other. This interaction can range from the simple communication of ideas, to the mutual integration of concepts, epistemology, terminology, methodology, procedures, data and the organization of research. This is an exploratory study that seeks to clarify and organize the concepts presented in the literature of the different sciences. It is necessary to understand, through a theoretical review of the concepts, through the reference documents; of a psychosocial analysis of the concepts and

meanings, applied to the Digital Society, in the context of people's social and economic life. The research was structured based on the systemic approach, to understand people's problems and possible improvements. This conceptual model is represented as follows:

Figure 2 – Universal Ethics and Deontology in the Digital Society (from Theory to Practice)



The model approach for intervention in information actions, in the academic space, with the purpose of production, sharing of information and knowledge, among participants, in addition to promoting the development of skills of search, retrieval, organization, appropriation, production and dissemination of relevant information for scientific researchers, in the digital society, is presented.

III. THEORETICAL-METHODOLOGICAL FRAMEWORK OF THE RESEARCH

3. 1 Humanities

The human sciences are a set of knowledge that aims to **study man as a social being,** that is, they are the human sciences that carefully gather organized knowledge about the creative production of man and knowledge, based on specific discourses. Its goal is to unravel the complexities and turbulences of society, its creations and its thoughts. It is important to keep in mind that everywhere, human beings establish relationships with each other, whether they are friendship, affection or power. The human sciences seek to understand how these relationships are formed and how they evolve over time.

Thus, as a human condition, they have a multiple character, so they address theoretical characteristics, such as philosophy and sociology, while also addressing practical and subjective characteristics. As it is an area of knowledge that has the human being as its object of study, in sociability, the social sciences are based on disciplines such as philosophy, history, law, cultural anthropology, science of religion, archaeology, social communication, psychology, art theory, cinema, management, dance, music theory, design, literature, letters, philology, among others.

Humanism was a **philosophical and cultural movement that emerged in Europe during the fourteenth century**. He was inspired by Greco-Roman culture and philosophy, prioritized reason over faith, and was interested in the concept of the human being as the center of the universe. Although there have been several "humanisms", such as those of the Middle Ages or the humanism of the court of Charles the Great, but **when we talk about humanism we usually talk about the Italian Renaissance**, which is known as Renaissance humanism. In general, any study devoted to the reading and interpretation of classical texts is a humanistic study. Philosophical works that emphasize the human being, above all else, are also called humanists. Examples of this are the works of Werner Jaeger, Erich Fromm, Erasmus of Rotterdam, and Jean-Paul Sartre.

Humanism from this anthropocentric perspective, inspired by scientific studies during Greco-Roman Classical Antiquity, diminished the cultural relevance of theocentrism that dominated European society since the Middle Ages. As an intellectual movement, Humanism disregarded the claim of the scholastic method as critical thinking, valuing rationality. According to humanist thought, human beings would be the supreme divine creation, thus being able to synthesize knowledge by themselves. In this way, the human being was both a creature and a creator of the world, thus being able to act as the architect of its existence.

The multifaceted nature of the term and its breadth oblige academic studies on humanism to treat the term with care. Although they share some general characteristics, **it is not the same to speak of Renaissance humanism as to speak of existentialist humanism**

Humanistic thought prioritized the human being before the religious. Humanism **was a European philosophical, intellectual and cultural movement that emerged in the fourteenth century and** was based on the integration of certain values considered universal and inalienable of the human being. This current of thought arose in opposition to theological thought, in which God was the one who ensured the fulfillment of the duties and obligations of others and the center of life.

Humanist thought **is an anthropocentric doctrine** that tries to ensure that the human being is the measure from which cultural parameters are established. This group privileged the sciences and was interested in all disciplines, whose purpose was to develop the values of the human being. Great thinkers of antiquity (e.g., Aristotle and Plato) **argued that knowledgeempowered people, giving them happiness and freedom, and as such,** through classical works, knowledge was expanded and a more cultured society was created.

In 1945, the philosopher Jean Paul Sartre gave a lecture on the post-war climate, and what he said had a profound impact on all philosophical thought from that time on. This conference was called "Existentialism is a humanism" and marked a milestone by presenting a new conception of man and humanism. Paris in ruins after the Second World War, this conference set the tone for the search for a new human horizon, a **new moral horizon that embodies man 's responsibility and his existence**, beyond what is progress and the devastating consequences of war.

Characteristics of humanism:

- He developed an anthropocentric notion of the world and **set aside the theocentric idea.**
- It is **a much purer model of knowledge** than that existing in the Middle Ages.
- **He defended the idea of using** human **reason** as an engine in the search for answers, leaving aside the beliefs and dogmas of faith.

- **He reformed the teaching model** that existed until then, giving importance to the study of the classics of Latin and Greek and opening new schools that promoted the study of other languages and classical letters.
- **He developed the sciences, such** as grammar, rhetoric, literature, philosophy, morals, and history, closely linked to the human spirit.
- **He sought to eliminate any closed system** that did not allow for the multiplicity of perspectives of thought. It was thought that with this change the total development of man would be achieved: physical and spiritual, aesthetic and religious.

Humanism and Renaissance

The Renaissance was a historical period that extended from the fourteenth century to the sixteenth century, which sought to leave the Middle Ages behind and give way to the Modern Age. This period was characterized by great artistic and scientific development, and by social, political, and economic changes that sought to bury the vestiges of the Middle Ages (which they considered a dark phase) and lead to the development of the bourgeoisie.

Humanism was an intellectual current that developed in this historical period and promoted an anthropocentric view of the world, leaving aside the theocentric tradition and highlighting the capacities of man and human reason. Humanists did not see man from a theological perspective. They valued the human being for what he is: a natural and historical being. Unlike the men of the previous era, humanists ceased to see man from the theological point of view. They were men of religion, mostly Christians, but they looked for the answers to their questions about the world and things in ancient thinkers. They invalidated religion **, but considered it to have a civil function** and that it was a tool for maintaining the peace of society. Among the most prominent scholars of this era are:

- **Leonardo Bruni (1370-1444) -** Italian historian and politician of notable performance in the rescue of the classics of Greco-Roman literature.
- **Giovanni Pico della Mirandola (1463 – 1494) -** Italian philosopher and thinker, his most representative work "The 900 Theses" is a compendium of the most resonant philosophical ideas that existed until then.
- **Erasmus of Rotterdam (1466-1536) -** Dutch philosopher and theologian, he was a critic of the institutions, the power of the time and the abuses of the members of the Catholic Church to which he belonged. He defended his "adages" (sayings), freedom of thought and Greco-Roman traditions. In addition, he sought that all people could have access to the gospel and with it, to the teachings of Jesus Christ. His work: "In Praise of Madness" had a great impact.
- **Thomas More (1478-1535) -** English theologian and politician, he dedicated much of his life to the practice of law and the study of Greco-Roman theology and culture. "Utopia" was one of his famous works, written entirely in Latin. He was beheaded in 1535 for refusing to sign the act that established King Henry VIII as the leader of the Anglican church.
- **Juan Luis Vives (1492-1540) -** Spanish philosopher, he was a precursor of the idea of applying reforms in the academic field and the need for social assistance to the most needy.

Types of humanism

- **Christian Humanism -** A religious movement in which man can be realized in principle from a Christian structure.
- **Evolutionary humanism -** Current of thought that oscillates between philosophy, epistemology and anthropology and places the human being at the center of the Universe.
- **Secular humanism -** A movement that relies on certain philosophical currents and the scientific method to discard those supernatural explanations, such as creationism, that exist about the origin of the universe and humanity.

Importance and impact of humanism

Humanism is considered one of the predominant ideologies during the Renaissance, first and foremost, because **its anthropocentric ideas represented a paradigm shift**. This current focused on the development of the qualities of the human being and conceived rationality as a way of understanding the world.

The importance of humanism lies in the **rescue and dissemination of Greco-Roman traditions**. During this period, translations of the great classical works were made that allowed access to a larger portion of the population. In addition, **it promoted educational reforms** to make knowledge more accessible and valued humanistic studies, contributing to the development of sciences, such as rhetoric, literature and grammar. Humanism stands out for having expanded values, such as tolerance, independence and free will.

Humanist **philosophy**, in this sense, clashed with the expectations of the Middle Ages. Although the Middle Ages had a rich cultural life, it was still strongly linked to the Catholic Church, which helped to dictate social positions and behaviors as determined by a culture that exalted the submission of the human being to God. Humanism, however, defended man's ability to shape his destiny. By doing so, he changed not only the social focus from collectivism to individualism, placing in the human being himself the ability to alter the reality in which he lived without depending on the favor or divine will, but also the inspiring axis for the achievement of new knowledge. In this sense, it was the ancient sages who were seen as the best bases for the so-called advances.

Some of the most significant examples of humanist thought are in the "Discourse on the Dignity of Man", a work by Giovanni Pico Della Mirandola. Considered one of the first books of modern philosophy, in which he presents the main thesis, about creation having occurred with God, allowing human beings the special freedom to build themselves. Through this emancipation, according to the author, the human being cannot have a determined destiny, since it is the artisan himself who will decide what he will be, finding in the process his essence through the rationality provided by God.

Although it is in the articulation of the themes, and not in the argument used, where the originality of Giovanni Pico Della Mirandola is found, the fact is that he represents a new line of thought that began to be adopted by several scientists, painters, philosophers and scholars in general during the beginning of the Modern Era – even though most of the European population still lived marginalized, far from such intellectual and cultural processes. Because of this, Humanism, as well as its heir movement, the Renaissance, can be characterized as having occurred mostly among the European social-economic elite, who had the resources and time for self-improvement valued by Humanism.

An example is in Leonardo da Vinci. Born in a small village near Florence, Leonardo would study for most of his life, until he mastered an impressive variety of sciences, such as engineering, architecture, sculpture and astronomy, teaching himself music, mathematics, physics and Latin. Gaining friends in high social spheres due to his great intellectual abilities, he became one of the most celebrated Western artists of all time, being one of the most recognized names of the Renaissance today. Among his major works are Mona Lisa, Virgin of the Rocks and The Last Supper.

Human Dignity

Human dignity is the **right of every human being** to be respected and valued, as an individual and socially, with their particular characteristics and conditions, for the simple fact of being a person. History shows many cases where human dignity has been subjugated. Therefore, it is a fact that the dignity of the human person is not limited to having access to education, health and housing, for example. It also includes the most diverse faces of freedom, work, politics, integrity, among others, as well as how these values are related.

The principle of human dignity is the basis of practically all law in democratic countries, since it is the realization that the fullness of the human being must be respected and preserved by the figure of the State, that is, a set of principles and values that has the function of ensuring that each citizen has his or her **rights respected by the State**. The main objective is to ensure the well-being of all citizens. The principle is linked to rights and duties, it involves the necessary conditions for a person to have a dignified life, with respect for these rights and duties. It is also related to moral values, because it aims to ensure that the citizen is respected in his personal issues and values.

Many basic rights of the citizen (fundamental rights) are related to the principle of the dignity of the human person, especially **individual and collective rights and social rights.** Respect for fundamental rights is essential to ensure the existence of dignity. It is precisely for this reason that the dignity of the human person is recognized as fundamental by the Constitution. Individual **and collective rights** are the basic rights that guarantee equality to all citizens. Some of the most important are:

- Right to life.
- Right to security.,
- Equal rights and obligations for men and women.
- Freedom of expression of thought (oral or written).
- Freedom of religious belief.

Individual and collective rights are also the protection of intimacy, freedom at work, freedom of movement and freedom to engage in artistic or intellectual activities. Social rights, on the other hand , are rights related to the well-being of the citizen. Some examples are:

- Right to education and work.
- Guarantee of access to health, transportation, security, social security.

- Protection of labor rights.
- Protection of children, maternity and the most needy.

The dignity of the human person **is a principle of the Democratic Rule of Law**, which is the State that respects and guarantees the human rights and fundamental rights of its citizens. Thus, it can be understood as a principle that places limits on the actions of the State. Thus, the dignity of the human person must be used to base decisions made by the State, always considering the interests and well-being of citizens. This means that, in addition to guaranteeing people the exercise of their fundamental rights, the State must also act with sufficient care so that these rights are not disrespected. It is an obligation of the State, through governments, to take measures to guarantee the rights and well-being of citizens. In the same way, it is also the task of the State to ensure that **fundamental rights are not violated**.

Human rights

The origin of the concept of human rights originated in the seventeenth century, and is a product of the theory of "natural rights" (Natural rights were established by God and reason, to all men, because they are all equal to each other – Principle of Equality among Men), by John Locke, defender of religious freedom and tolerance. However, in the era before Christ, there was already an embryonic perception of the concept and of human specificity:

- Cyrus Cylinder decree of (539 BC)., - protects the right to equality and religious freedom;
- Pact of the Virtuous (Hifl-al-fudul) – drawn up by Arab tribes around 590 A.D. is considered one of the first human rights alliances.
- No tribute may be imposed without the consent of Parliament,
- No subject can be imprisoned without a demonstrated reason (the reaffirmation of the right of habeas corpus),
- No soldiers may be quartered in the homes of citizens
- Magna Carta - establishes equality before the law and the right to property;

After King John of England violated a number of ancient laws and customs, by which England had been governed, in 1215 his subjects forced him to sign the Magna Carta, which enumerated what later came to be regarded as human rights. Among them were:

- The right of the church to be free from government interference,
- The right of all free citizens to own, inherit property(s), and be protected from excessive taxation.
- The right of widows to own property and to decide not to remarry,
- Establish the principles of equality before the law. It also contains provisions prohibiting bribery and official misconduct. (A Brief History of Human Rights - The Magna Carta (1215);
- The Petition of Right (1628), - the English Parliament passed a declaration of civil liberties, which safeguards civil liberties, such as the right of *habeas corpus*;
- The Constitution of the United States of America (1787) - defines the basic rights of citizens;

The Declaration of Independence of the United States of America "was the document in which the Thirteen Colonies of North America declared their independence from Great Britain, it inspired human rights documents around the world". (Declaration of Independence of the United States (1776). The Constitution of the United States of America (1787) "is the oldest National Constitution, and defines the principal organs of government, its jurisdictions, and the basic rights of citizens." (A Brief History of Human Rights - The Constitution of the United States of America (1787) and the Bill of Rights (1791).

The Declaration of the Rights of Man and of the Citizen (1789) marks in a broader and more significant way the historical process of Western awareness of the intrinsic value of Man. The French Declaration of Human Rights emerged in the context of great political and social upheaval, under the Enlightenment influence of natural rights and Renaissance ideas that evoked equality among all human beings, calling into question the old ideals

The Bill of Rights (1791) - «... protects freedom of expression, freedom of religion, the right to keep and use weapons, freedom of assembly and freedom of petition.' (A Brief History of Human Rights - The Constitution of the United States of America (1787) and the Bill of Rights (1791).

Only in the nineteenth and twentieth centuries were initiatives with some significance put into practice in the international protection of human beings, namely, in the eradication of the slave trade; treaties aimed at improving the conditions of the sick and wounded in war; the protection of minorities; the creation of the Leagues of Nations; concern for the fair treatment of refugees; the legal status of women, and the creation of the International Labour Organization (ILO), with the humanitarian mission of eradicating poverty and social inequalities, along with concerns about equal opportunities among men.

On October 24, 1945, the United Nations (UN) was created. Its founding principle of seeking and maintaining peace was to rebuild the world on the pillars of freedom and justice, through cooperation between peoples, to strengthen human rights and to seek solutions to the economic, social, cultural or humanitarian problems that occurred after the end of the 2nd World War. A war where many atrocities were committed, 6 million lives were lost among soldiers and civilians, entire cities in ruins and flames in which the Holocaust is an example.

Article 55 of the UN Charter itself proclaims that the United Nations shall promote "universal ***respect for, and observance of, human rights and fundamental freedoms for all without distinction as to race, sex language, or religion."*** Article 55 of the UN Charter. In Article 56, the member states express their willingness to develop cooperation actions with the UN, both joint and individual, with a view to achieving those objectives (states with different legal and cultural origins, from all regions of the world).

The Universal Declaration of Human Rights (UDHR), signed on December 10, 1948 by the United Nations General Assembly in Paris, appears as a landmark document in the history of human rights. In its desire to regulate international relations, in the repudiation of violence and barbarism among peoples, in the maintenance of peace, in the opposition to discrimination and exploitation of peoples, the UDHR established for the first time in history, the universal protection of human rights, as an ideal to be achieved by all peoples and all nations, in the promotion of respect for these rights and freedoms. The 14 States that signed this Declaration were bound to accept the precepts that, despite not having coercive value or legal imposition, have ethical and moral value, with the commitment assumed, making them responsible for developing the appropriate legislation, in their countries, so that these rights could be implemented.

The United Nations Universal Declaration of Human Rights marked the twentieth century, bringing legal and global recognition of human rights, innovating civil and political rights, namely, the right to life, the right not to be subjected to torture or slavery, the right to freedom of thought, conscience, religion and expression, and in particular to inspire the constitutions of the States and of recent democracies. Two decades later, given that the UDHR of 1948 had only the quality of a recommendation (resolution), therefore not binding, States needed to create other instruments.

At the United Nations Assembly of 16 December 1966, two multilateral treaties were concluded which recognised and strengthened the rights and duties of the UDHR; more articles were added extending the number of rights, giving them greater protection, surpassing the Fundamental Declaration itself. These Treaties are the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR), which have made human rights mandatory and binding precepts of the signatory States.

The ICCPR is a Covenant that strengthens civil (individual freedoms) and political (access to justice and political participation) rights. The ICESCR has established the human rights - economic, social and cultural - that must be implemented in the long term, in a progressive and programmatic way, whose duty to comply with them is addressed to the States themselves.

The principles of the UDHR are present in almost all humanitarian documents, such as the International Convention on the Elimination of All Forms of Racial Discrimination, the Convention on the Elimination of All Forms of Discrimination Against Women, the International Convention on the Rights of the Child, the Convention against Torture and Other Cruel Treatment or Punishment, Inhuman or Degrading, among many others.» (Universal Declaration of Human Rights). It was up to the signatory States to transpose it into the internal legal order of these States, producing new legislation, adapting the existing one and giving it effective application in order for these norms to be respected. Failure to comply with the rules, whether by acts or omissions, puts States in a situation where they have to justify themselves before the International Court of Justice (ICJ).

3. 2 Philosophical Sciences

Considering philosophical practice, as the art of interpreting reality from the formulation of conceptual schemes about the human being, nature and society, can Philosophy face the problems that arise from the new organizational dynamics of society today? We understand that Philosophy alone, without interdisciplinary tools of analysis, does not seem capable of facing, perhaps even formulating, the problems raised by ICTs.

Floridi (2011, p. 14) characterizes the Philosophy of Information (IF) as follows: a philosophical area that is related to:

a) The critical investigation of the conceptual nature and basic principles of information, including its dynamics, use and sciences; and refers to IF as a new area of investigation in Philosophy, guided by the investigation of the content of information and not only in its form, quantity and probability of occurrence (thus differing from the proposal of Shannon & Weaver, (1949/1998). It is important to emphasize that the IF does not seek to develop a "unified theory of information", but to integrate the different forms of theories that analyze, evaluate and explain the various concepts of information defended.

b) The characterization, in turn, indicates, according to Floridi (2011, p. 15-16), that the IF has its own methods for analyzing philosophical, traditional and new problems. These methods have information as their central element, are interdisciplinary in nature and maintain the relationship with computational methods, in addition to using concepts, tools and techniques already developed in other areas of Philosophy (e.g., Philosophy of Artificial Intelligence, Cybernetics, Philosophy of Computing, Logic, among others).

Thus, IF will provide a broad conceptual framework for the treatment of the issues that emerge from the "new" dynamics of contemporary society, Floridi, (2011, p. 25). An example of this dynamic is the possibilities of interaction provided by ICTs which, depending on the degree of familiarity of people with such technologies, promote a feeling of dependence on being online. In addition, even if people do not want to be online most of the time, such a feeling remains due to the dissemination of informational devices in everyday life, such as cameras, credit cards, among others. In this situation, the question arises: what are the implications of the insertion of ICTs in society for people's daily action?

Considering (a) and (b), Floridi (2002, 2011) argues that IF constitutes a new paradigm and an autonomous area of investigation in Philosophy. It is characterized as a new paradigm, as it would break with previous paradigms of Philosophy, since it is neither anthropocentric nor biocentric, admitting information as the central focus in the analysis of concepts and social dynamics. The autonomy of the IF, on the other hand, would be sustained by the presence of its own topics (problems, phenomena), methods (techniques, approaches) and theories (hypotheses, explanations), according to other areas already recognized, such as legitimately philosophical, Floridi, 2002, 2011; Adams & Moraes, (2014).

Information what is it?

Among the topics of IF, the question "what is information?", referring to the ontological and epistemological natures of information, stands out. It is the answer to this question that directs the paths to be developed by FI and delimits its scope of investigation, Floridi, (2011). The importance of this issue is also due to the fact that there is no consensus among scholars in their proposals.

Since the "informational turn in Philosophy", several conceptions of information have been developed in an attempt to respond to concerns about the ontological and epistemological status of information. Although Adams (2003) indicates the milestone of the informational turn in Philosophy with the publication of the article by Turing (1950), there are precursors of information theory in several areas, especially in Semiotics, such as the works of Charles S. Peirce (1865-1895). Some examples can be given with the following proposals:

- Wiener, (1954, p. 17): "The commands through which we exercise control over our environment are a type of information that we impose on it." In addition, for this author, information would be a third constituent element of the world, along with matter and energy, and is not reducible to them.
- Shannon & Weaver, (1949/1998): the authors establish, the Mathematical Theory of Communication, a technical notion of information conceived in probabilistic terms resulting from the reduction of possibilities of choice of messages, which can be understood objectively.
- Dretske (1981): information is understood as a commodity that exists objectively in the world, independent of a conscious mind of the first person who captures it. The information would constitute an indicator of the regularities of the environment, from which representations, beliefs, meaning, mind, mental states, among others, would be made.
- Stonier (1997, p. 21): information would be on the physical plane, objectively, and the theorists of Physics, in turn, would have to expand their vocabulary and admit *infons* (particles of information) as a constituent element of the world. «(...) information exists. It does not need to be perceived to exist. It does not need to be understood to exist. It does not require intelligence to interpret it."
- Floridi (2011, p. 106): "Information is a well-formed piece of data, with meaning and truth". Well-formed and meaningful data that refers to the intrinsic relationship that the data would need to have in relation to the choice of system, code, or language in question. These would have their aspect of "true" and "truth" related to the adequate supply of the contents to which they refer in the world.
- Gonzalez (2014): conceives of information as an organizing process of dispositional (counter-factual) relations that bring together properties attributable to material/immaterial objects, structures or forms) in specific contexts.

Information and Truth

Although the concepts of information are different, there is in common the naturalistic stance in relation to the objective aspect of information. In addition, proposals such as those of Dretske and Floridi denote an intrinsic relationship between information and truth. According to Dretske (1981, p. 45), characterizing "false information" as information would be the same as saying that "rubber ducks are types of ducks". Since the information cannot be false, the information would be true, as well as its source. This source can be interpreted as the world itself, making it possible to deal with another problem of IF, that is: what is the nature of knowledge? Regarding the nature of knowledge, the theories of knowledge stand out, from which it is analyzed through the relationship between the cognitive and the world. For Dretske (1981, p. 56), the information processors of the sensory systems of organisms are channels for receiving information about the external world.

The naturalistic stance of Philosophy consists of disregarding the supernatural, in the explanation of nature and mind, conceiving reality constituted only by natural elements and laws, which are explained through scientific methods. The term "natural" encompasses other terms such as "physical", "biological" or "informational" that express a rejection of transcendent assumptions in the foundation of knowledge (Moraes, 2014). Second, (Adams, 2010), knowledge acquires its properties from its informational base; Thus, if someone 'knows that P' it is because he is told 'that P'. In such a relationship, knowledge is about the world, about truth, constituting the bridge between the cognitive agent and the world.

The problems of the ontological and epistemological nature of information, and the nature of knowledge, are part of the IF's research agenda the following questions: "what is meaning?", "what is the relationship between mental states and informational states?", "can reality be reduced to informational terms?", "can information support an ethical theory?", among others. Having presented the topics (problems) and theories (hypotheses and explanations) of IF, we highlight two methods specific to this area of investigation: the "synthetic method of analysis" and the "levels of abstraction".

Such methods come from the influence of Turing's works on Philosophy (marked, in particular, by the informational turn). The "synthetic method of analysis" is the result of Turing's hypothesis (1950), according to which the study of the mind is appropriate when carried out from the use of mechanical functions that could be manipulated by digital computers, Gonzalez, (2005); Floridi, (2012). By means of such functions it would be possible to construct mechanical models of the structure and dynamics of intelligent thought. The understanding that underlies this conception is that the ability to manipulate information, in a mechanical way, constitutes thinking.

This understanding enabled the development of mechanical models of the mind, which initially generated two strands in Cognitive Science, Teixeira, (1998): strong Artificial Intelligence, which defends the thesis, according to which, mechanical models of the mind, when successful, not only simulate/emulate mental activities, but explain and instantiate such activities; and weak Artificial Intelligence, according to which the model is only a limited explanatory tool of intelligent mental activity. The common point of such notions is that both accept the thesis that to simulate is to explain, in order to attribute to mechanical models, the value of theories.

Relationship between information and intelligent thinking

The "levels of abstraction", in turn, derive from Turing's algorithmic approach, which is summarized by Floridi, (2013b, p. 210) as follows: We have seen that questions and answers never occur in a vacuum, but are always incorporated into a network of other questions and answers. Likewise, they cannot occur in any context, without any purpose, or independent of any perspective. According to this perspective, a philosophical question is analyzed considering its context and purpose, which delimit the field of possible answers.

Considering the topics, theories and methods of IF, Adams & Moraes, (2014) propose the "argument of analogy" to analyze the autonomous aspect of IF. These authors point out that, like the Philosophy of Mathematics and the Philosophy of Biology, the IF has characteristics such as:

- Proximity to the scientific approach, epistemological and metaphysical problems, in addition to the presence of problems of its own not previously dealt with in other areas of Philosophy. Given that IF shares characteristics present in areas already recognized by the philosophical society as legitimate, it would be counterintuitive not to accept IF as an autonomous area of research in Philosophy.

As we have indicated, the development of information studies in the philosophical-scientific sphere contributed to the constitution of the IF in the academic sphere. This is illustrated with the constitution of IF, as an autonomous and interdisciplinary area of Philosophy: due to its relationship with Computing, Sociology, Engineering, among other areas, generating methods and theories to deal with its problems; and autonomous, depending on its own (and new) problems. With the development of the academic scope of IF, the influence in the social sphere is also highlighted, illustrated by the growing presence of ICTs in the daily lives of people and organizations. Such presence would be influencing the dynamics of contemporary society, constituting the "Information Society / Digital Society".

3. 3 Social Sciences

Although thought and reflection on social reality and social relations has been a constant in the history of humanity, since Classical Greece, through the Middle Ages and during the Renaissance, it is only in the nineteenth century that it becomes possible to speak of "social sciences", as it is the set of reflections of this period that, incorporating Baconian principles and the Cartesian method, it will consist of the form of knowledge historically known as "modern science". If the

eighteenth century knew important thinkers of society, such as Montesquieu, Locke, Hume and Rousseau, it is with Auguste Conte that the beginning of the social sciences is usually identified.

Conte, a French thinker known as the father of Positivism, proposed to carry out studies on society with maximum objectivity, in search of universal laws that would govern the behavior of social life everywhere. His theory, also called Social Physics, proposed that the whole society should evolve in the same way and in the same direction. And so, he proposed his Law of the Three States, according to which every society evolves from a theological or fictitious state, to a metaphysical or abstract state, and then, finally, to a positive or scientific state, Lakatos & Marconi, (1999, p. 45-46). Comte's Social Physics provides the theoretical foundation for a process that had already been happening in Europe two centuries earlier, a process by which "the calculus of probabilities, the foundations of which were laid by Pascal and Huyghes around 1660, became a new form of objectification of human societies" Mattelart, (2002, p. 18).

The mathematical sociology of the Belgian Adolphe Quételet, the probabilistic theories, the application of statistics in the management of companies and the anthropometry of Alphonse Bertillon were developed. In only a partially different direction, since his direct influence comes from Darwin's work on the evolution of species, the Englishman Herbert Spencer begins, at the same time, Social Biology, Lakatos & Marconi, Araújo, (1999, p. 47).

Based on the reflections on the division of labor by Smith & Stuart Mill, (2008, 2018)), the models of material flows in social groupings, Quesnay, Babbage, (1980),) and the theorization about networks (Saint-Simon), Spencer elaborates his organizational model of understanding social reality, promoting an analogy between society and a living organism, with the parts performing functions, for the proper functioning of the whole. Among the various impacts caused by this theoretical model is the foundation of the doctrine of Social Darwinism, which justified the European colonizing action in the nineteenth century in Africa and Asia, the elaboration of the Psychology of Crowds (Sighele, Le Bon) and the use, in the social sciences, of various terms and concepts "borrowed" from biology (isolation, contact, cooperation, competition and others).

The synthesis between the two pioneering theorizations and their systematization in a body of "sociological" knowledge was carried out by Émile Durkheim, "Frenchman, considered by many scholars to be the founder of sociology, as a science independent of the other social sciences", Lakatos & Marconi, (1999, p. 48). His proposal to consider social facts as "things" and a radical empiricism are in perfect harmony with the positivist spirit. His idea of "primitive societies" and "complex societies" takes up both elements of the Law of the Three States, and Spencer's biological perspective, which is not taken without criticism. His study of suicide is the application of the rules of the sociological method he defined two years earlier: the exclusion of individual and psychological causes, the search for properly social causes, the elaboration of laws and quantification.

With Durkheim, Functionalist Sociology, also known as the Theory of Integration, is inaugurated, which sees society as a whole formed by constituent, differentiated and interdependent parts. The study of society must always be carried out from the point of view of the functions of its units. In the twentieth century, Functionalist Sociology developed and became the "*strong program*" of the social sciences, mainly with the works of Talcott Parsons (Harvard University), Robert Merton and Paul Lazarsfeld (Columbia University), inspiring the other social sciences, such as anthropology, political science and communication.

This is the trend of higher education courses in sociology structured throughout the century, the nature of the first professional associations, and the type of research funded by large foundations and government agencies. The first major split experienced in the scope of the social sciences has its origin in the Hegelian dialectic, taken up by Marx for the understanding of social reality, Demo, (1989, p. 88). Applied to social life, dialectical thought, which operates with the unity of opposites, sees social life from the presupposition of social conflict, perceiving that "all social formation is sufficiently contradictory to be historically surmountable", Demo, (1989, p. 89-90). Also known as Conflict Theory, the Marxist perspective is the first model that is really specific to the social sciences – since functionalism borrows its concepts and methods from physics and biology – even though an approximation with philosophy has been built.

Another approach from the social sciences poses a whole range of new concepts and objects to be studied: domination, ideology, alienation, reification. Its application, throughout the twentieth century, contributed to the construction of different perspectives: the Critical Theory of the Frankfurt School, the Theory of Dependence, the Theory of Cultural Imperialism, the Gramscian Political Theory, and, even in the United States, has in the formulations of Wright Mills a sympathizer of the "critical" stance as opposed to the "sociology of the bureaucrat or the intelligence official", that is, to the positivist and functionalist social sciences.

Structuralism, which is often identified as a third approach to the social sciences, Demo, (1989, p. 171) can, in fact, be understood as a specific perspective that, in fact, constitutes manifestations of both functionalism and Marxism, as exemplified by the works of Manilowski, Radcliffe-Brown and even Parsons' "structural-functionalism", in the first case, or the works of Levi-Strauss & Althusser, in the second.

The second split in the social sciences occurred from the merger of the works of two other precursors of the social sciences – Max Weber and Georg Simmel – both Germans. Weber is considered the founder of Interpretative Sociology or Comprehensive Sociology, insofar as he formulates the concept of social action, which is the action of the individual, endowed with meaning for him – in what differs radically from the concept of social fact in Durkheim. His work on *the Protestant Ethic and the Spirit of Capitalism* seeks to explain the development of capitalism in the United States, not from the idea of linear progress of societies or the functions of each part in the whole (functionalism) or from material or economic conditions, or from the class conflict originated by the distribution of modes of production (Marxism). but from the "spirit of capitalism", that is, from the *ethos*, the atmosphere of values of a given population, from the beliefs and meanings attributed to their actions.

Simmel, on the other hand, proposed the study of social relations based on small everyday interactions, giving rise to a field known as microsociology. The importance of his work will be at the beginning of the century, with the research of the Chicago School. One of its representatives, Robert Park, took the city as a "social laboratory", installing a method of study in which subjects could not be studied outside their environment. Ernest Burgess, in the same vein, carries out work in "social ecology" from an ethnographic perspective. The first major attempt at synthesis between the two possibilities of understanding social reality (the focus on the micro dimension and on the interpretative attitude of the subjects) was achieved by Symbolic Interactionism, a current that brought together researchers from different schools that have George Herbert Mead as their precursor. One of his students, Herbert Blumer, created the term in 1937, publishing in 1969 its three basic assumptions:

- Human behavior is based on the meanings of the world;
- The source of meanings is social interaction;
- The use of meanings occurs through a process of interpretation, Blumer, (1980).

Berger &Luckmann (1985, 1966) addresses the social construction of reality, which is seen not only as a process of construction of objective/subjective/intersubjective reality, in the context of infinite daily interactions, but also of processes of institutionalization and socialization.

Yet another current, in the same vein, is ethnomethodology, a discipline founded by Harold Garfinkel (1967), which aims to try to understand how individuals see, describe and propose, together, a definition of the situations in which they find themselves, Coulon (1995). His proposal provoked great controversy against traditional sociology, for criticizing the idea of social fact, as something stable and objective, proposing a vision in which it is understood, as a product of the continuous activity of men. Starting a whole branch of studies, it spread first to the University of California (Sudnow, Schegloff, Zimmerman), then to the United States (Cicourel), England (Heritage) and France (Fornel, Ogien). If, until the 1970s, the social sciences found themselves in the clash between "administrative" and "critical" perspectives, Horkheimer, 1983), or in the face of the opposition between "apocalyptic" and "integrated" (Eco, 1985). Since that time we have witnessed the growing influence of interpretative and micro-sociological currents.

This whole movement has provoked, since the 80s, an attempt to synthesize the different perspectives, their proposals and their concepts. Examples of this work are the Theory of Communicative Action by Jürgen Habermas, the Praxiological Model of Louis Quéré and Pierre Bourdieu, the Reflective Sociology of Anthony Giddens, Scott Lash and Ulrich Beck, the Sociology of Everyday Life by Michel de Certeau and Michel Maffesoli, the Cultural Studies descended from the Birmingham School and which have today in Stuart Hall, Douglas Kellner and Fredric Jameson as its main representatives, the proposals for connection with the hermeneutics of Clifford Geertz, among others.

3. 4 Information Science

It is difficult to pinpoint the emergence of a new science, even if it is a recent scientific discipline such as Information Science. However, Foskett (l969) and Ingwersen (l992) point to the date of l958 as one of the milestones in the formalization of the new discipline, when the *Institute of Information Scientists* (IIS) was founded in the United Kingdom. Meadows (1990) describes the origin of the new discipline from the specialized libraries (in industries and other organizations). According to Meadows (l990), the discipline underwent a marked development after the Second World War due to the emergence of the Mathematical Theory of Information described by Shanon and Weaver in the late 40s. This theory has been adopted by many other areas because it explains the problems of transmitting messages through mechanical communication channels. The industrialization of the commercial press promoted the bibliographic explosion, a phenomenon no less important than the advent of the Gutenberg printing press that occurred around 1450, whose effects became more evident after the 2nd world war.

His contribution to the development of Information Science was small, but important for the history of the area, as it attracted attention to two needs. The first to clearly define the nature of the information that people cared about, and the second to define the conceptual framework to be applied in the organization of that type of information. According to (Dias, 2002), it is a consensus among authors in the area that information science emerged in the middle of the twentieth

century. According to Pinheiro & Loureiro (1995), Norbert Wiener in 1948, in his work "*Cybernetics or control and communication in the animal and machine*", and Claude Shannon and Warren Weaver in 1949, in the book "*The mathematical theory of communication*", marked the beginning of what would become information science. Also according to the authors, it is in the 60s that the first concepts and definitions are elaborated and the debate on the origin and theoretical foundations of the new area of knowledge begins" (Pinheiro & Loureiro, 1995, p. 42). The authors point out several facts that occurred in the 60s that meant the true milestones of the formation of a new disciplinary field:

- The conference held at *the Georgia Institute of Technology*, (1962),
- The *Weinberg Report (*1963)
- Mikhailov's work Informatics (1966)
- The study by Rees and Saracevic, (1967);
- Borko's definition, *in Information Science: what is it?*, (1968).

Borko (l968) defined information science as a discipline that investigates the properties and behavior of information, the forces that govern its flow, and the means of processing to optimize its accessibility and use. It is related to the body of knowledge related to the production, collection, organization, storage, retrieval, interpretation, transmission, transformation and use of information. This includes the investigation of the representation of information in natural and artificial systems [...]. It has a pure science component that investigates the essence of the subject without considering its application and another applied science component that develops services and products [...]. For Goffman (l970) the goal of Information Science is to establish a unified scientific approach to study the various phenomena that involve the notion of information, whether such phenomena are found in biological processes in human existence or in machines created by human beings. Consequently, the subject must be related to the establishment of a set of fundamental principles that govern the behavior of the entire communication process and its associated information systems.

Griffith (1980) proposed a similar definition that establishes Information Science as a discipline that seeks the creation and structuring of a body of scientific, technological and systemic knowledge related to the transfer of information. Saracevic (l991) studied the evolution of Information Science and defined it as "a field dedicated to scientific issues and professional practice focused on the problems of effective communication of knowledge and knowledge records between human beings, in the social, institutional or individual context of information use and needs. In dealing with these issues, the advantages of modern Information and Communication Technologies (ICTs) are considered of particular interest".

Information Science was born after the Second World War, to solve a major problem, which was also the great concern of both Documentation and Information Retrieval, which is to gather, organize and make accessible the cultural, scientific and technological knowledge produced around the world. Information science is a recent science and was born from the exact sciences, that is, seeking to achieve exact knowledge from the inspiration of mathematical and quantitative models. Bronowski, (1977, p. 47), based on objectivity, sought to formulate universal laws of the "behavior" of information. Strongly influenced by the empirical sciences, it intended to establish universal laws that represented the informational phenomenon and hence the need to resort to mathematical (information theory), physical (entropy) or biological (epidemiological theory) models.

In the seventies, a character enters the scene who redirects the focus of information science: "man (decision-maker) and as such the human and social sciences also begin to contribute with their methods and practices to the composition of this emerging science", Cardoso, (1996: 73-74). Initially very connected to computing and automatic information retrieval. According to González de Gomez, (2000, p. 6), from the 1970s onwards, he effectively inscribed himself in the social sciences, as a "symptom of the ongoing changes that would affect the production and direction of knowledge in the West", González de Gomez, (2000, p. 2). It is from this decade onwards that we can refer to the "social foundations of information". However, some relevant questions are posed to us right now, which branch of science is the closest to which information science is close? What are the theories, concepts and methods that feed information science?

The first studies in information science as a social science were to study social reality from a statistical, i.e., quantitative perspective. Berger &Luckmann (1985) presented reality as something that is socially constructed and not as an existence in itself, and pave the way for the understanding of information not as a given, a thing that would have meaning and importance *per se*, but as a process. That is, something that will be perceived and understood in various ways by people, which according to Borko's (1968) definition of behavior and information flows, is something that is outside of people and with Buckland's (1991) definition that sees information as a "thing" outside people.

The subjectivity of information becomes fundamental for understanding the different planes of reality and the distinction between the different forms of knowledge and the mechanisms of their configuration and legitimation. People need to be included in studies on information and in their daily interactions, forms of expression and language, rites and social processes. Several studies can be presented as examples of the incorporation of these concepts in the field of information science studies, such as the *sensemaking approach* inaugurated by Dervin, Atwood & Palmour, the studies of MacMullin & Taylor on the values of people, the studies of a cognitive nature inspired by the theory of Maturana & Varela of the hermeneutic approach to information science, the studies of Capurro (2003) on information networks based on the theoretical framework of Bourdieu (1983. p. 46-81), as well as the studies of bibliometrics and scientific communication and the contributions of Foucault's Archaeology of Knowledge and the Sociology of Science (Latour, Knorr-Cetina, among others).

Information Science is a discipline that has a very broad field of practices, but it does not yet have a defined theoretical field as is the case with other areas of knowledge such as Linguistics, Anthropology and others. He has not yet arrived at a theoretical construction that integrates all his concepts and practices. That is why it operates based on more or less fragmented theoretical constructions, for example, the Representation of Information would be one construct, among another, etc. The most important feature of information science is its interdisciplinary nature in which the magnitude of the problems faced (ecological, ethnic, and demographic) is demanding innovative solutions. Information science has been consolidated from elements "borrowed" among others, by mathematics, physics, biology, psychology, sociology, anthropology, semiology and communication theory and other sciences that contributed to its foundation and applicability (Cardoso, 1996, p. 74). *"Information science is not to be looked at as a classical discipline, but as a prototype of the new kind of science" (Wersig, 1993, p. 235.*

Information science evolves to new stages of dialogue and insertion in the social sciences. Reflection on the evolution of information science, its relations with the social sciences and as a model of science as a whole, is fundamental for research to continue and to incorporate all the knowledge accumulated in this process. Since scientific investigation is one of the main ways for the formulation of theories in an area, what can be seen is that research in Information Science has been consolidating itself over the last decades and opening new horizons of discussions. Great contribution has been made by professors and researchers in the various international universities.

It can be seen that some important steps have been taken in order to theoretically strengthen the area of Information Science and that research in Information Science is expanding and has a Scientific Community that over the years has been consolidating internationally. There are many and different challenges that are presented today for Information Science. As an applied science, it needs to respond to society's demand for information and, as an object of research, to the needs of fundamental conceptuals in the area. The realization and sociability of research are the safest paths for the creation and sharing of new paradigms. Thus, it becomes increasingly important to seek the theoretical, philosophical and social foundation in the field of Information Science and, above all, to further strengthen its scientific community.

Interdisciplinarity with other sciences

Interdisciplinary can be understood as "dialogue between the fields of knowledge", in the words of Japiassu (1976), or "mutual appropriation of methodologies, principles, theories, concepts and constructions between two or more areas of knowledge", Pinho, (2004). For Klein (2004), the concept of interdisciplinarity is linked to complexity. The convergence between these two ideas has significant implications for understanding the nature of knowledge, for solving scientific problems, and for the dialogue between science and humanity. According to Klein (2004), the nature of complex systems provides a comprehensive rationality for interdisciplinary studies, unifies apparently divergent approaches, and serves as a criterion to direct the integration process.

The ultimate goal of interdisciplinary research comprises the portion of the world shaped by a complex system. Interdisciplinarity is characterized by the exchange of knowledge, the transformation of areas of knowledge and the sharing of objectives. Interdisciplinary is not a simple appropriation of concepts, theories and methods from one area of knowledge to another, it only materializes from the concrete dialogue between different areas of knowledge. Effective interdisciplinarity is that which is updated in the field of theoretical abstractions, establishing methodologies, but also interventions that promote different areas of knowledge in the social, Gomes, (2001). According to Klein (2004), the interdisciplinary approach stems from the need to understand complex objects, which constitute a single area of specialization and would be unable to deal with adequate coverage. Among these, the phenomena of the explosion of information and cultural diversity, social and technological problems, multifaceted concepts such as "body", "mind" and "life" are mentioned. A significant number of areas of multi or interdisciplinary knowledge have been developed since the mid-twentieth century, and among them is information science.

Information Science and Ethics

The concern with ethical principles and moral values spreads with globalization and makes us reflect on a society with social responsibilities. According to Sá (2007), the word ethics is sometimes understood in the sense of morality, but not always in an adequate way. It has also been understood as a science of human conduct towards the being and its fellow human beings, to study the action of men and their considerations of value. For Du Mont (1991), ethics aims to

establish the principles of behavior that help people to choose alternative forms of action. These considerations lead us to the definitions of ethics and morals, instigating us to refer to deontology as the study of codes or ethics of professions.

Targino (2006, p. 135) tells us that the definitions of ethics originate from the "Greek term *ethos*, as the etymology suggests, that is, it is the part of philosophy that deals with reflection on customs and actions". As a moral "term from the Latin *mores* refers to acts and customs *per se*, that is, to the set of objective rules of conduct, changeable in time and space". According to Targino (2006, p.135) ethics "comes from the Greek *deontos*, it is duty; *logos*, discourse or treatise, etymologically equivalent to a treatise or science of duty, and designating the doctrinal precepts related to the various professions", highlighting ethical action in the context of society and, mainly, with regard to its social responsibility.

The confirmation of right or wrong is usually determined by legislation, although not all situations can be included in such codes, since laws are designed for the well-being of society and change over time, in the social groups and locations in which these groups live. Therefore, the social being establishes ethical or unethical actions. From birth, human beings begin to live in social groups, which get involved and go through a process of exchange of knowledge, habits and customs, allowing their moral growth. Thus, Du Mont (1991) says that the basic components of an ethical system are the values accumulated by the individual, the group or society.

Ethical or unethical procedures start from human coexistence and raise ethical questions and discussions, bring about paradigm shifts and make us rethink the actions of our daily lives. People, regardless of social origins or groups, live according to the ethical aspects disseminated in society. Among the groups that disseminate these concepts, we mention the family, the school, the church, the favorite club, the university, friends, the political party and others. Living with these institutions is important, because it is through them that individuals accumulate unique experiences, enriching their knowledge, Targino, (2006).

Ethics is related to the incorporation of moral standards in the conduct of people involved in the dissemination of information, aiming to guide their actions. According to Camargo (1999, p. 31), "professional ethics is the application of general ethics in the field of professional activities", since the professional incorporates his own principles and values, to experience them in his professional activities. It is through the profession that people are able to fully realize themselves, exercising theirs: capacities, skills, wisdom and intelligence, affirming their personality, raising their morale, being able to be useful to the community and to elevate and stand out in it.

The concern with ethics and social values leads us to reflect on social responsibilities in institutions, companies and social groups. For Du Mont (1991), social responsibility is an ethical concept that involves notions of change, of how human needs should be satisfied. In addition, the author emphasizes the interest in the social dimensions of the information service, which has to do with improving the quality of life. Social responsibility gained greater prominence from the 90s onwards, with a greater influence of society, the media in the organizational world. According to Cajazeiras (2006, p. 13), social responsibility was often confused with "welfare" (donations) and for this reason he proposed "another conception of social responsibility" that stems from industrial advances, globalization and the intense flow of information and technology with immediate prestige, causing degradation of the quality of life, intensification of environmental problems and precariousness of labor relations.

According to Pedro Anunciação (2012) "The relationship between ethics and information is closely associated with its usefulness, value and respective enjoyment. Information is only economically and socially relevant if it is useful, that is, if there is the ability to interpret, understand and use it. This means that whenever conditions are created for the change in the patterns of interpretation or valuation, one is or may be influencing the conduct or behavior of the receiver and, consequently, entering the ethical domain of information". According to the same author, "Information, when transmitting to people something they do not know, involves the reception and communication of intelligence and knowledge. It is the information recognized as valid, accepted and related to certain contexts that should serve as support for the generation of knowledge, decision and consequent action. The ability to screen, combine and interpret allows the development of skills related to use, responsibility in use and innovation".

Information Science and Human Cognition

According to Saracevic, (1996, p. 16), in the 60s information science was concerned with the properties of information and with the "forces" that managed its flows and the means to facilitate its use, that is, it tried to formalize "...the properties of information by applying information theory, decision theory, and other constructs of cognitive science, logic, and/or philosophy." According to Lima, (2008, p. 78) information science studies have focused on the processes of information communication. From the years management was included and in the 90s studies focused on the use/needs of information by people and organizations.80 a

In understanding the informational phenomenon there are multiple perspectives in understanding it and it operates with language. According to Saracevic (1996), information science is "a field dedicated to scientific issues and professional practices focused on the problems of the effective communication of knowledge and its records among human beings, in the social, institutional or individual context, of the use and needs of information. Among the various functions is that of intellectually describing information."

Capurro (1991, p. 3-4) states that "human beings are biological processors of information. Information is a doubly encoded reality... Information science aims to study information itself, that is, to contribute to its analysis and construction and that it proposes to establish a consistent scientific approach to the study of the various phenomena that surround the notion of information, whether they are found in biological processes, in human existence, or in machines".

Understanding the Human Mind

Cognitive science is an area of interdisciplinary studies that, among others, is related to cognitive psychology, computer science, neurosciences and linguistics (Lima, 2003). According to the same author, the research developed on human cognition has sought to apprehend the way people think, interpret and perceive the world. Studies on the nature and cognitive development of human beings are focused on four main theories of cognitive development:

- ✓ Piaget's - "human cognition is a form of biological adaptation in which knowledge is built little by little from the development of cognitive structures that are organized according to the stages of development of intelligence. Thus, cognitive development is linked to the processes of assimilation and accommodation that promote balance that varies according to age" Flavell; Miller, P.H.; Miller, S.A., (1999); Sternberg, (2000).
- ✓ The neopiagetians - "emphasize cognitive skills, such as processing and coordinating elements that enable the differentiation of information in the determination of subjective to achieve a goal. In addition, they include the concept of mediation and interaction in problem solving".
- ✓ Vygotsky's (1998) - "knowledge is built during interactions between individuals in society, triggering learning. Thus, the mediation process is established when two or more people cooperate in an activity". Flavell, (1979; Miller, P.H; Miller, S.A. (1999).

Information processing research encompasses text comprehension, i.e., cognitive activity that involves perception[1], memory, inference, and deduction. The comprehension of the text occurs from the knowledge of the world and of various types of text, requiring semantic awareness. According to Sternberg, (2000) the processing of text in memory occurs in the following way and sequence: 1st there is the perception of graphic representation; then the translation of letters into sounds and the chaining of these sounds into a word, being necessary to master the lexical processes that are used to identify letters and words and activate the relevant information in the memory about these words.

According to Sternberg, (2000); Koch; Travaglia, (2001) the process of comprehension involves semantic coding, the acquisition of new vocabulary, the creation of mental models and the comprehension of the ideas of the text. Semantic coding is the process by which sensory information is translated into words. Vocabulary acquisition adds to the existing vocabulary of new meaningful terms. Mental models are a set of propositions that can lead to more than one mental model and simulate the reality that surrounds us (Johnson-Laird, 1983).

According to Eysenck and Keane (1994) and Seternberg (2000), among others, the most used mental models are the following:

- Schemas – are cognitive structures related to a set of knowledge stored in temporal or causal sequence, in which the sets of characteristics of the objects and beings that surround us are maintained. For example: procedures to make a piece of equipment, mobile phone, etc., work.
- Plans – are a set of knowledge on how to act to achieve certain objectives. For exemple: how to win a chess game;
- Scripts – are stereotyped and predetermined actions applied to defined situations. For example, the script applied when we go to the cinema or a restaurant.
- Superstructures or textual schemes – a set of knowledge acquired as we read different types of texts and correlate them.

When we read a text, we try to keep as much information as possible in our memory for the comprehension of the text. We do not seek to store the exact words, but rather to try to extract the ideas from a group of words, to store them in order to try to retrieve them later.

Authors such as Kintsch and Van Dijl (1983) also included the model of production through analysis and synthesis, called the situational model, that is, a model common to all readers. They affirm that essential thematic propositions last longer in the memory of those that are considered less important. According to Jacob and Shaw (1998), the cognitive point of view of information science implies that each act (preceptive or symbolic) of information processing is mediated

[1] Perception (concept) is the process of looking at the phenomenon, while definition is everything that characterizes the phenomenon. Accepting the idea of perception makes it easy to look at the usefulness of perception with more reason than the universally true definition [Belkin, 1978, p.58]

by a system of categories and concepts which, for the information processing mechanism, constitute a model of the world, that is, all actions performed involve cognitive activities.

Information Science and Knowledge

Although the terms information and knowledge are used very often, they are not the same thing. Information is not the same thing as data, although the two words are often confused, so it is understandable that the subtle distinction between these concepts is essential. Data do not carry the meaning or significance of facts, images or sounds, since they lack relational elements indispensable to the establishment of a complete meaning, lacking an internal relational structure for a cognitive purpose. This structure is one of the attributes of information. Data is transformed into information when its creator adds meaning to them, Davenport and Prusak, (1998).

William G. Zikmund[2] (2000, p.19) defines knowledge as "the mixture of information, experience and understanding that provide a framework that can be applied in the evaluation of new information or new situations". Information "feeds" knowledge.Knowledge can thus be defined as a person's ability to relate complex structures of information to a new context. New contexts imply change - action, dynamism. Knowledge cannot be shared, although technique and information components can be shared. When a person internalizes information to the point of being able to use it, we call it knowledge Zikmund, (2000). This is a fluid blend of experiences, values, contextual information and expert insight, structured that provides a framework for evaluating and incorporating new experiences and information. In organizations, it is found not only in documents and reports, but also in organizational routines, processes, practices, and standards. Knowledge originates and is applied in the minds of connoisseurs, Davenport and Prusak, (1998, William Zikmund, (2000).

Knowledge is information as valid and accepted, integrating data, acts, information and sometimes hypotheses. Knowledge requires someone to filter, combine and interpret information. Information can be considered as a "*substance*" that can be acquired, stored and possessed by a person or a group and transmitted from person to person or from group to group. Information has a certain stability and is perhaps better seen as existing at the level of society, Davenport and Prusak, (1998). Although we can store it using various physical supports, the information itself is not physical, but abstract and not purely mental. Knowledge is stored in people's memory, but information is out there in the world. Whatever it is, it exists somewhere between the physical world around people and the mental world of human thoughts. Knowledge = Internalized information + ability to use it in new situations

Knowledge is fundamentally and intrinsically found within people. These are much more complex and unpredictable at the individual level than an entire society, so it is not surprising that knowledge is much more difficult to obtain than information. Knowledge exists mainly within people, it is an integral part of human complexity and unpredictability, Davenport and Prusak, (1998). Knowledge has a fundamental duality: it is something that can be stored (at least sometimes we intend to do so) and something that flows (something that is communicated from person to person). It is possibly the duality of knowledge (thing that flows and the process of storage) that makes it difficult to treat and manage. According to Dahlberg (2006), knowledge is organized into units of knowledge (concepts) according to their characteristics (objects/subjects/subjects). The organization of knowledge is related to a process of conceptual analysis of a domain of knowledge and from there it is structured/architected, generating a representation of knowledge about such domain that will be used for the organization of information about that domain of knowledge.

3. 5 Data Science

Multidisciplinary approach

Data Science is the study of data to extract meaningful insights for organizations. It is a multidisciplinary approach that combines principles and practices from the fields of mathematics, statistics, artificial intelligence, and computer engineering to analyze large amounts of data. This analysis helps data scientists ask and answer questions such as what happened, why it happened, what will happen, and what can be done with the results.

Data Science is important because it combines tools, methods, and technology to generate meaning based on data. Modern organizations are inundated with data; There is a proliferation of devices that can automatically collect and store information. Online systems and payment portals capture more data in the areas of e-commerce, medicine, finance, and all other aspects of human life. We have text, audio, video, and image data available in large quantities.

While the term Data Science is not new, the meanings and connotations have changed over time. The word first appeared in the 1960s, as an alternative name for statistics. In the late 1990s, computer science professionals formalized the term. A proposed definition for Data Science saw it as a separate field with three aspects: data design, collection, and analysis. It still took another decade for the term to be used outside of academia.

Artificial intelligence and machine learning innovations have made data processing faster and more efficient. The demand from the sector has created an ecosystem of courses, diplomas and positions in the area of Data Science. Due to the cross-functional skill set and experience required, Data Science shows strong projected growth in the coming decades.

Data Science is used to study data in four ways:

1. **Descriptive analytics -** Descriptive analytics analyzes data to gain insights into what has happened or what is happening in the data environment. It is characterized by data visualizations, such as pie charts, bar charts, line charts, tables, or generated narratives. For example, a flight booking service may record data such as the number of tickets booked per day. The descriptive analysis will reveal booking spikes, booking dips, and high-performing months for this service.
2. **Diagnostic analysis -** Diagnostic analysis is an in-depth or detailed analysis of data to understand why something happened. It is characterized by techniques such as drill-down, data discovery, data mining, and correlations. Various operations and data transformations can be performed on a given dataset to discover unique patterns in each of these techniques. For example, the flight service can drill down into a particularly high-performance month to better understand peak bookings. This can lead to the discovery that many customers visit a particular city to attend an event.
3. **Predictive analytics -** Predictive analytics uses historical data to make accurate predictions about data patterns that may occur in the future. It is characterized by techniques such as machine learning, prediction, pattern matching, and predictive modeling. In each of these techniques, computers are trained to reverse-engineer causal connections in the data. For example, the flight service team can use Data Science to predict flight booking patterns for the next year at the beginning of each year. The computer program or algorithm can analyze past data and predict booking spikes for certain destinations in May. Having anticipated the future travel needs of its customers, the company could start targeted advertising for these cities from February.
4. **Prescriptive analytics –** Prescriptive analytics takes predictive data to the next level. It not only predicts what is likely to happen, but also suggests an optimal response to that outcome. She can analyze the potential implications of different choices and recommend the best plan of action. Prescriptive analytics uses graph analysis, simulation, complex event processing, neural networks, and machine learning recommendation engines.
5. Going back to the flight booking example, prescriptive analytics can analyze historical marketing campaigns to maximize the upside of the next booking spike. A data scientist can project booking outcomes for different levels of marketing spend across multiple marketing channels. These data predictions would give the flight booking company more confidence to make its marketing decisions.

Data Science is revolutionizing the way businesses operate. Many companies, regardless of size, need a robust data science strategy to drive growth and maintain a competitive edge. Some of the key benefits include:

Uncover unknown transformative patterns – Data science enables businesses to uncover new patterns and relationships that have the potential to transform the organization. It can reveal low-cost changes in resource management to achieve maximum impact on profit margins. For example, an e-commerce company uses Data Science to discover that many customer inquiries are being generated after business hours. Research reveals that customers are more likely to buy if they receive an immediate response rather than a response on the next business day. By implementing 24/7 customer service, the company increases its revenue.

Innovate new products and solutions – Data science can reveal flaws and problems that would otherwise go unnoticed. More insights into purchasing decisions, customer feedback, and business processes can drive innovation in internal operations and external solutions. For example, an online payment solution uses data science to collect and analyze customer feedback about the company on social media. The analysis reveals that customers forget their passwords during peak purchase periods and are dissatisfied with the current password recovery system. The company can innovate a better solution and see a significant increase in customer satisfaction.

Real-time optimization – It is very challenging for companies, especially large ones, to respond to changing conditions in real time. This can cause significant losses or disruptions to business activity. Data Science can help businesses anticipate changes and react optimally to different circumstances. For example, a trucking company uses Data Science to reduce downtime when trucks break down. They identify the routes and change patterns that lead to faster breakdowns and adjust truck schedules. They also set up an inventory of common spare parts that need to be replaced frequently so that trucks can be repaired faster.

A business problem typically starts the data science process. A data scientist will work with stakeholders in organizations to understand what the needs are. Once the problem is defined, the data scientist can solve it using the OSEMN Data Science process:

[2] Zikmund, William G., (2000), *Business Research Methods sixth Edition,Dryden* Press Harcourt College Publishers

O: Get Data – Data can be pre-existing, newly acquired, or a data repository that can be downloaded from the Internet. Data scientists can pull data from internal or external databases, the organization's CRM software, web server logs, social media, or purchase it from trusted third-party sources.
S: Suppress data - Data suppression, or data cleansing, is the process of standardizing data according to a predetermined format. It includes, dealing with missing data, correcting data errors, and removing any atypical data. Some examples of data suppression are: ·

- Change all date values to a common standard format. ·
- Correct spelling errors or additional spaces. ·
- Correct mathematical inaccuracies or remove commas from large numbers.

E: Explore data – Data exploration is a preliminary data analysis that is used to plan other data modeling stratagems. Data scientists gain an initial understanding of data using descriptive statistics and data visualization tools. They then explore the data to identify interesting patterns that can be studied or acted upon.
M: Model data – Software and machine learning algorithms are used to gain deeper insights, predict outcomes, and prescribe the best plan of action. Machine learning techniques such as association, classification, and clustering are applied to the training dataset. The model can be tested against predetermined test data to assess the accuracy of the results. The data model can be adjusted multiple times to improve results.
N: Interpret results – Data scientists work together with analysts and organizations to convert data insights into action. They make diagrams, graphs, and charts to represent trends and forecasts. Data summarization helps stakeholders understand and implement the results effectively.
Data Science professionals use computer systems to keep track of the Data Science process. The main techniques used by data scientists are:
Sorting - Sorting is the sorting of data into specific groups or categories. Computers are trained to identify and classify data. Known datasets are used to create decision algorithms on a computer that quickly processes and categorizes the data. For example: ·

- Classify products as popular or not popular·
- Classifying insurance applications as high risk or low risk·
- Classify social media comments as positive, negative, or neutral.

Data Science professionals use computer systems to keep track of the Data Science process.
Regression – Regression is the method of finding a relationship between two seemingly unrelated data points. The connection is usually modeled around a mathematical formula and represented as a graph or curves. When the value of one data point is known, regression is used to predict the other data point. For example: ·

- The rate of spread of airborne diseases.·
- The relationship between customer satisfaction and the number of employees. ·
- The ratio between the number of fire stations and the number of people injured as a result of a fire in a given location.

Clustering – Clustering is the method of grouping closely related data together to look for patterns and anomalies. Clustering is different from classification because data cannot be accurately classified into fixed categories. Therefore, the data is grouped into most likely relationships. New patterns and relationships can be discovered with clustering. For instance:

- Group customers with similar buying behavior to improve customer service.
- Group network traffic to identify patterns of daily usage and identify a network attack faster.
- Group articles into several different news categories and use that information to find fake news content.

Basic principles of Data Science techniques
While the details vary, the underlying principles behind these techniques are:

- Teach a machine to classify data based on a known data set. For example, sample keywords are provided to the computer with their respective ranking values. "Happy" is positive, while "Hate" is negative.
- Provide unknown data to the machine and allow the device to classify the dataset independently.
- Allow inaccuracies of results and deal with the probability factor of the outcome.

Data Science professionals work with complex technologies, such as:

- Artificial intelligence: Machine learning models and related software are used for predictive and prescriptive analytics.
- Cloud computing: Cloud technologies have given data scientists the flexibility and processing power needed for advanced data analytics.
- Internet of Things: IoT refers to various devices that can automatically connect to the internet. These devices collect data for Data Science initiatives. They generate large amounts of data that can be used for data mining and data extraction.
- Quantum computing: Quantum computers can do complex calculations at high speed. Skilled data scientists use them to create complex quantitative algorithms.

Data Science is an umbrella term for other data-related functions and fields. Let's look at some of them here:

- **Difference Between Data Science and Data Analytics –** While the terms can be used interchangeably, data analytics is a subset of Data Science. Data Science is an umbrella term for all aspects of data processing, from collection to modeling and insights. On the other hand, data analysis mainly involves statistics, mathematics, and statistical analysis. It focuses solely on data analysis, while Data Science is related to the big picture around organizational data. In most workplaces, data scientists and data analysts work together to achieve common organizational goals. A data analyst can spend more time on routine analysis by providing regular reports. A data scientist can design the way data is stored, manipulated, and analyzed. Simply put, a data analyst makes sense of existing data, while a data scientist creates new methods and tools for processing data to be used by analysts.
- **Difference Between Data Science and Business Analytics -** While there is an overlap between Data Science and business analytics, the main difference is the use of technology in each area. Data scientists work more closely with data technology than business analysts. Business analysts reconcile business and IT. They define business cases, gather input from stakeholders, or validate solutions. Data scientists, on the other hand, use technology to work with business data. They can write programs, apply machine learning techniques to create models, and develop new algorithms. Data scientists not only understand the problem, but they can also create a tool that provides solutions to the problem. It's not uncommon to find business analysts and data scientists working on the same team. Business analysts take the output of data scientists and use it to tell a story that the organization as a whole can understand.
- **Difference Between Data Science and Data Engineering –** Data engineers build and maintain the systems that allow data scientists to access and interpret data. They work more closely with the underlying technology than a data scientist. The role typically involves building data models, building data pipelines, and overseeing extract, transform, and load (ETL). Depending on the layout and size of the organization, the data engineer may also manage related infrastructure, such as **big data** storage, streaming, and processing platforms, such as Amazon S3. Data scientists use the data that data engineers have processed to create and train predictive models. Data scientists can then hand over the results to analysts for later decision-making.
- **Difference Between Data Science and Machine Learning –** Machine learning is the science of training machines to analyze and learn from data in the same way that humans do. It is one of the methods used in Data Science projects to obtain automated data insights. Machine learning engineers specialize in computation, algorithms, and coding skills specific to machine learning methods. Data scientists can use machine learning methods as a tool or work closely with other machine learning engineers to process data.
- **Difference Between Data Science and Statistics -** Statistics is a mathematical base area that seeks to collect and interpret quantitative data. On the other hand, Data Science is a multidisciplinary scope that uses scientific methods, processes, and systems to extract knowledge from data in various ways. Data scientists use methods from many disciplines, including statistics. However, the scopes differ in their processes and in the problems they study.

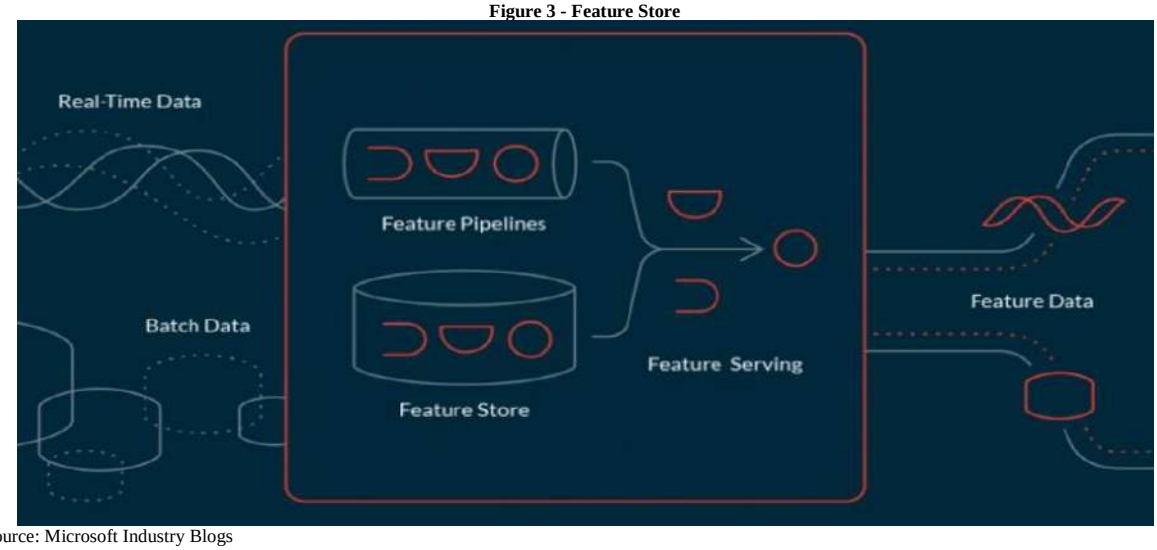
AWS has a number of tools to support data scientists around the world:

- **Physical data warehousing -** For data warehousing, Amazon Redshift can run complex queries on structured or unstructured data. Analysts and data scientists can use AWS Glue to manage and search data. AWS Glue automatically creates a unified catalog of all data in the Data Lake, with Meta data attached to make it discoverable.
- **Machine learning -** Amazon Sage Maker is a fully managed machine learning service running on Amazon Elastic Compute Cloud (EC2). It enables users to organize data, build, train, and deploy machine learning models, and scale operations.

Analysis:

- Amazon Athena is an interactive query service that makes it easy to analyze data in Amazon S3 or Glacier. It's fast, serverless, and works using standard SQL queries.
- Amazon Elastic MapReduce (EMR) processes big data using servers such as Spark and Hadoop.
- Amazon Kinesis enables real-time aggregation and processing of streaming data. It uses website clickstreams, application logs, and telemetry data from IoT devices.
- Amazon OpenSearch enables searching, analyzing, and visualizing Petabytes of data.

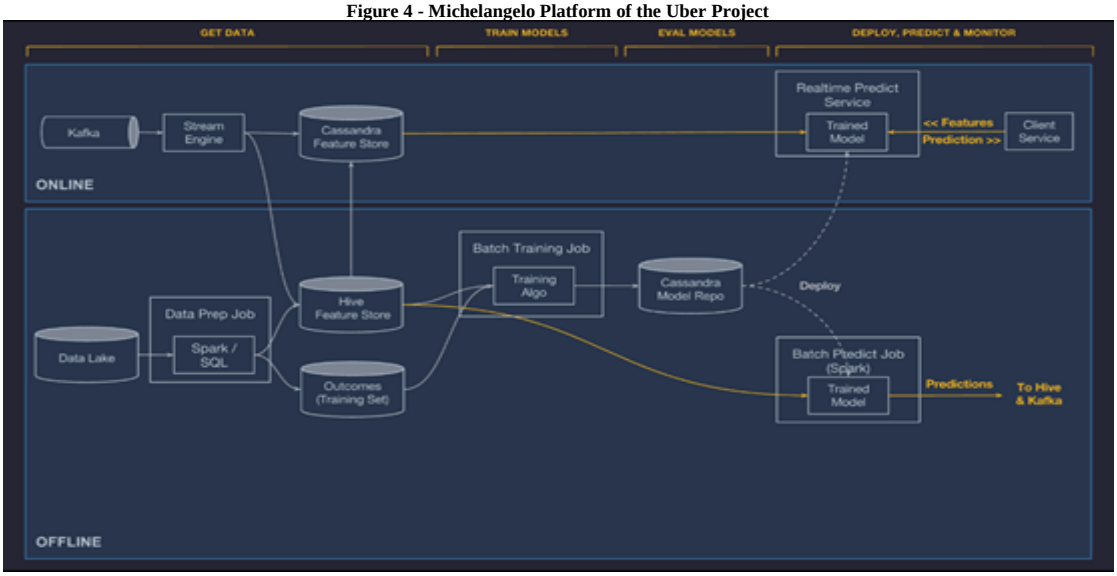
Figure 3 - Feature Store



Source: Microsoft Industry Blogs

The data can be stored in memory or in a very fast key-value database. The process itself can be carried out on multiple cloud services or on one platform. Here's an example of an online and offline pipeline using data store (Feature Store). It was designed by Uber, as part of its Michelangelo platform:

Figure 4 - Michelangelo Platform of the Uber Project



Source: Microsoft Industry Blogs

Challenges for Data Scientists

A data scientist can use a number of distinct techniques, tools, and technologies as part of the Data Science process. Based on the problem, it chooses the best combinations to get faster and more accurate results. The role and day-to-day work of a data scientist varies depending on the size and requirements of the organization. While they typically follow the Data Science process, the details may vary. In larger data science teams, a data scientist may work with other analysts, engineers, machine learning specialists, and statisticians to ensure that the data science process is followed end-to-end and that business goals are met. However, in smaller teams, a data scientist may have more than one role. Based on experience, skills, and academic background, he may perform multiple roles or have overlapping roles. In that case, your day-to-day responsibilities may include engineering, analytics, and machine learning, along with key data science methodologies.

Data sources - Different types of applications and tools generate data in various formats. Data scientists need to clean and prepare data to make it consistent. This can be tedious and time-consuming.

Understand the problem of organizations - Data scientists need to work with various stakeholders and managers of organizations to define the problem to be solved. This can be challenging, especially in large organizations with multiple teams with varying requirements.

Eliminate drift – machine learning tools are not entirely accurate, and as a result, there may be uncertainties or deviations. Deviations are disparities in the model's test data or prediction behavior across different groups, such as age or income bracket. For example, if the tool is trained primarily on data from middle-aged people, it may be less accurate when making predictions involving both younger and older people. The field of machine learning offers an opportunity to address deviations by detecting and measuring them in the data and model.

Online and offline data have different characteristics. Behind the scenes, offline data is mostly built on frameworks such as Spark or SQL, where the actual data is stored in a database or as files. While online data may require data access using APIs for streaming engines such as Kafka, Kinesis, or in-memory key-value databases such as Redis or Cassandra.

Working with a data store abstracts this layer, so that when a Data Scientist is looking for data, instead of writing engineering code, they can use a simple API to retrieve the data they need.

One of the main challenges in implementing machine (computer) learning in production arises from the fact that the data being used to test a model in the software development environment (programs) is not the same as the data in the production service layer. Therefore, enabling a consistent feature set (machine and software) between the test and service layer allows for a smoother deployment process, ensuring that the tested model truly reflects the way, how things will work in production.

In addition to the actual data, the data store maintains **additional meta data** for each feature. For example, a metric that shows the impact of the resource on the model it's associated with. This information can help Data Scientists tremendously select the features for a new model, allowing them to focus on those that have achieved better impact on similar existing models.

The reality today is that almost all businesses are based on Machine Learning, so the number of projects and resources is growing exponentially. This reduces our ability to have a good comprehensive overview of the resources available, since there are so many. Instead of developing in silos, data warehousing allows us to share our resources with our colleagues' Meta data. It's becoming a common problem in large organizations that different teams end up developing similar solutions, simply because they're not aware of each other's tasks. Data stores bridge this gap and allow everyone to share their work and avoid duplication.

To meet guidelines and regulations, especially in cases where the generated Artificial Intelligence (AI) models serve industries such as healthcare, financial services, and security, it is important to track the lineage of the algorithms under development. Achieving this requires visibility into the end-to-end data flow to better understand how the model is generating its results. As the data is being generated, as part of the process, it is necessary to track the flow of the data generation process. In the data store, you can maintain the lineage of data and a resource. This provides the necessary tracking information, how the data was generated, and provides the insight and reporting needed for regulatory compliance.

MLOps is an extension of DevOps where the idea is to apply DevOps principles in machine learning pipelines. Developing a machine learning (computer) pipeline is different from developing software (programs), mainly because of the look and feel of the data. Model quality is not based solely on code quality. It is also based on the quality of the data and resources that are used to run the model. According to Airbnb, about 60%-80% of Data Scientists' time is spent creating, training, and testing.

Data stores allow Data Scientists to reuse resources instead of rebuilding them over and over again for different models, saving valuable time and effort. Data stores automate this process, and resources can be triggered by code changes that are pushed to Git or by the arrival of new data. This automated feature engineering is an important part of the MLOps concept.

Some of the largest information and communication technology companies that deal extensively with AI have created their own Feature Stores (Uber, Twitter, Google, Netflix, Facebook, Airbnb, etc.). This is a good indication to the rest of the industry of how important it is to use data warehousing as part of an effective machine learning pipeline. Given the growing number of AI projects and the complexities associated with putting these projects into production, the industry needs a way to standardize and automate the core of feature engineering. Therefore, it is fair to assume that data warehousing is positioned to be a basic component of any machine learning pipeline (computer and software).

IV. REFLECTION AND DEBATE ON HUMAN LIFE WITH UNIVERSAL PRINCIPLES, ETHICS AND DEONTOLOGY, IN THE DIGITAL SOCIETY (FROM THEORY TO PRACTICE)

4.1 Digital Society

It will not be an exaggeration or blatant mistake to say that the current society is increasingly qualified by the adjective digital, where the new information and communication technologies (ICTs) have a constant daily influence, configuring themselves as mediators of social relations, the economy and even in the way of producing/disseminating knowledge. There are forms of knowledge absorption about users in a ubiquitous way, in which ICTs can be seen as new forms of surveillance Lupton, (2015, p. 02; p. 189). Digital ICTs play a crucial role in the globalization process, as a phenomenon characterized by the wide circulation of people, ideas and habits, which, although it did not begin historically with technologies, develops at high speed through these technologies. De Mul, (2015, p. 106).

The growing insertion of Information and Communication Technologies (ICTs) in people's daily lives has promoted a relationship of deep dependence between them. In this context, everyday actions have become essentially informational, given the need for mediation for their performance.

The digital society is a complex society of technological innovation and communication, in which new environments are created and changes are made in people's organizational dynamics, in the way people understand reality, modifying the way, how they relate to the environment, to other people and how they conceive themselves in the face of their own reality. Both meanings can be understood, as they result from the informational revolution, promoted, mainly, from the attempts to understand human intelligence, via computational bases

The works developed by Turing (1950) had a great influence on studies in the second half of the twentieth century, including Philosophy, mainly due to his algorithmic approach to the nature of thought, in which he proposes the thesis that "thinking is calculating", Turing (1950, p. 436). This is that since digital computers operate from calculations and manipulate rules for the organization of symbols, if we consider that thinking consists of the activity of manipulating symbols according to a set of logical rules, constituting algorithms, then digital computers could, in principle, think. Once intelligent thinking is understood mechanically, it would be possible to build mechanical models of the structure and dynamics of this type of thinking. This understanding enabled the development of mechanical models of the mind, which initially generated two strands in Cognitive Science, according to Teixeira, (1998):

- Strong Artificial Intelligence – is one in which mechanical models of the mind, when successful, not only simulate/emulate mental activities, but explain and instantiate such activities.
- Weak Artificial Intelligence – is one in which the model is only a limited explanatory tool of intelligent mental activity.

The common point of such notions is that both accept the thesis that to simulate is to explain, in order to attribute to mechanical models the value of theories, in which the computer is employed, as a fundamental tool. As for the social sphere, the development of information theory studies has promoted the social changes that we are currently experiencing and that have generated new types of problems, especially those related to the relationship between action and technology and environment. Given its impact on the academic and social spheres, the approximation between Philosophy and Information Science, and the role of computers in the development of theories, theoretical production occurred concomitantly with technological improvement.

Floridi, (2008, p. 3-4), states that during the second half of the twentieth century there were events such as: the massification of the computer, which promoted the generation of the "personal computer"; the advancement of scientific discoveries due to the use of ICTs; and the emergence of new ways of experiencing the world, based on such technologies. These events illustrate the influence of ICTs in various spheres of society (sociological, economic, scientific and cultural), providing elements for its characterization as an information and knowledge society. According to Floridi, (2002, p. 127): "Post-industrial societies live fed by information".

ICTs play a central role in the characterization of the digital society, insofar as they are present and related to the person and their well-being, and in their continuous use in everyday situations (e.g., leisure, work, etc.). It constitutes a relationship of dependence between the person and ICTs. This relationship is strengthened, according to Floridi, from the following factors:

- Increase in the power of ICTs, while reducing their production and marketing costs;
- Improvement of ICTs in their interaction potential (machine-machine and man-machine);
- Emergence of the Age of "zettabytes" (dated 2010).

The factors indicated are responsible for the approximation between people and ICTs, generating a deep relationship of dependence for the performance of routine actions in today's world. Such dependence is based on the digital presence, as a mediator of common actions, such as financial transactions (home banking), the acquisition of products and services (virtual stores, e-commerce), personal and professional interrelationships (via social networks, such as Facebook, Twitter, or dating apps, such as Tinder), access to movies (via streaming, YouTube, Netflix, etc.), urban mobility (via app, Uber, Taxi 99), making calls (using the network, via Skype, Whatsapp), the practice of physical activity (Runkeeper, for example), professional activities via SOHO (small office / home office), political organization (via websites or social networks), among others. Situations in which there is no mediation of artifacts connected to the **Internet**, by people, but which require technological mediation by the service to be requested, such as: credit card payment for face-to-face purchases, biometric systems for the withdrawal of books in libraries, among others, can also be highlighted.

In order to understand the influence of ICTs on the constitution and alteration of people's self, the three types of self highlighted by Floridi (2014, p. 60) are made explicit:

- **Personal Identity** - refers to "who we are". We live in an era where people spend a great deal of time transmitting information about themselves, interacting digitally with other people, which is a good example of how ICTs are affecting and shaping people's personal identity.
- **Self-conception** - consists of "who we think we are".
- **Social self** - refers to what we are from other people's thoughts.

It is mainly this third notion of self that ICTs have a deeper channel of action in the conception of people's identity, as there is a growing adhesion and overvaluation of social networks, illustrated, for example, by the intensification of a "narcissistic culture".

The Web enhances the narcissistic culture, typical of our time, by expanding the forms of self-celebration and self-promotion. Dating sites, in turn, end up encouraging vanity and competition. [...] Young people strive to show in their profiles, photos and texts that value them and promote the increase in the number of people they add as "friends". [...] This type of behavior is justified by a constant search for attention and recognition. The ease of access to information about oneself generated by third parties fosters self-understanding from others (social self), constitutes a scenario in which people, especially those who correspond to Generation Z, feed the network with personal information intensively.

The greatest of all changes is the transformation of the information and knowledge society into the digital society. The focus of work has shifted to "remote work - telework". In the societies of developed countries, access to good jobs and a professional career will increasingly depend on a university degree with remote work, anywhere, in a country, in the globalized world. That is, the logical result, since we stopped working in the office and in large urban centers, we moved on to intellectual work and teleworking at home or elsewhere, outside the large urban centers. This last stage represents a break with the past.

- The fact that knowledge and education have been a passport to the achievement of good jobs and a career, has meant above all that in society, companies are no longer the only means for someone to progress in life and have become one of the various opportunities available.
- Knowledge has become the capital of developed economies and knowledge workers, who determine the values and norms of society.

The great challenge for developed countries is to maintain their commitment to the economic performance necessary for organizations and countries to remain competitive. Governance and entrepreneurship contain the entrepreneurial spirit. They are not antagonistic concepts, nor mutually exclusive. Both are always necessary and at the same time. Both must be coordinated, that is to say, both must work together. No existing organization can survive without innovation and at the same time without being managed.

Human Life

Human Virtues

According to Aristotle and Plato, **(427 BC – 347 BC),** virtue is a constant rational habit that makes human beings comply with their own nature and achieve happiness. According to Aristotle, **(384 BC – 322 BC),** virtue consists in the fair measure between vice by excess and by omission. Man is not born virtuous, but becomes virtuous through practice (action) and education. Plato and other philosophers summarized all human virtues in four types:

- **Prudence** – prudent people avoid danger and are cautious. The prudent person is best known for being moderate, sensible, and for thinking/reflecting before speaking and acting**.**
- **Justice – is a theme addressed by several thinkers throughout history:**
  - ✓ **Socrates, (470 BC – 399 BC),** knowledge of law is sufficient to act.
  - ✓ **Plato, (427 BC – 347 BC),** justice is the harmony of society.
  - ✓ **Aristotle, (384 BC – 322 BC),** justice is proportional equality, which means giving everyone what is due, according to needs, contributions to society and their own merits.
  - ✓ **St. Thomas Aquinas, (1224 – 1274),** justice is a natural law, granted by God.
  - ✓ **Baruch Spinoza, 1632 – 1677)**, to be just is the one who has a constant desire to give to each one what is his, and unjust is the one who strives to make his own what belongs to the other(s).
  - ✓ **Gottfried Leibniz, (1646 – 1716),** the one who puts himself in the place of the other will be able to see that he is in the true point of view to judge what is fair or not.

  Justice is the virtue of giving each one what is due to him, regardless of his conditions, which implies the full recognition and respect for Human Rights. It places each person in the place he deserves, without discrimination and respecting his individual freedom. It is the basis of many other virtues, which is why it is considered the universal virtue par excellence that must be instilled in the human person from childhood and throughout life. The whole society must be based on justice, since unjust acts violate the rights of those who take away freedom.

  It comes from the Latin word "justitia" and has different meanings according to the culture, the values of each community and the scope of the term. In the judicial sphere, this concept is used to refer to the rules and norms that determine the action of people and institutions and that are usually formulated and put in writing by the members of the legislative power.

  In society there are different types of justice, which regulate the interactions between people:
  - ✓ **Distributive Justice –** seeks to distribute goods and resources within society to ensure social well-being and a dignified life for all citizens.
  - ✓ **Procedural Justice –** imposes compliance with the rules by all people in society, without distinction or privileges of any kind.
  - ✓ **Retributive Justice –** intends that all people are treated the same way they treat others, so that anyone who infringes another will have a sanction or punishment.
  - ✓ **Restorative Justice –** aims to repair the damage caused by a third party to a certain person, with a view to recovering their social and economic well-being**.**
- **Temperance** – means having moderation, balance and parsimony in your attitudes. From the Latin "temperatia", it means to keep "balance".

Plato, **(427 BC – 347 BC),** defines these virtues as capacities of the human soul. It has some functions and its ability to fulfill them are the virtues. Human virtues represent positive characteristics and qualities of individual human behavior, and are responsible for shaping and dictating the character, values, and personality of each person.

The supernatural virtues in the religious sphere, according to most religious doctrines, the human (or moral) virtues must be combined with the so-called supernatural virtues, since they reach the Soul through sanctifying grace, that is, they are received directly from God. The supernatural virtues are distinguished into:

- **Theological virtues** – consist of having gifts: faith, charity and hope. The origin and the end are God.
- **Moral Virtues** – are numerous and can be defined as acts of kindness that are in accordance with the theological virtues, that is, the moral virtues are means that lead to the ultimate end of man, which is the supernatural **– God**.

In opposition to virtue is vice, in the broadest sense, as something that destroys the human qualities of the person from within, causing him to move away from the path of virtue. Human virtues are standard moral qualities of human beings, related to the construction of each person's personality. Virtue is the principle of good deeds and social and economic well-being, and it leads people to act correctly, for their own benefit and for the benefit of those affected by their actions/decisions. A good deed is virtuous in itself and is related to the mastery of selfish impulses, emotions and desires in favor of respect for life in society (common life). According to philosophers and psychologists, here are some examples of people's basic human virtues:

- **Benevolence**
- **Kindness**
- **Justice**
- **Patience**
- **Sincerity**
- **Responsibility**
- **Punctuality**
- **Attendance**
- **Commitment**
- **Optimism**
- **Wisdom**
- **Intelligence**
- **Modesty**
- **Reliability**
- **Self-confidence**
- **Spontaneity**
- **Contentment**
- **Courage**
- **Prudence**
- **Honor**
- **Detachment**
- **Carefree**
- **Cleanliness**
- **Determination**
- **Perseverance**
- **Discipline**
- **Sympathy**
- **Empathy**
- **Stability**
- **Peace**
- **Honesty**
- **Flexibility**
- **Humility**
- **Mercy**
- **Pity**
- **Integrity**
- **Creativity**
- **Generosity**
- **Amiability**
- **Maturity**
- **Wisdom**
- **Solidarity**
- **Restraint**
- **Altruism**
- **Companionship**
- **Dedication**
- **Brotherhood**

Acquired or natural virtues are habits that are created through the process of socialization, whether in the family, at school, or other institutions of which they are part of are part of since birth. Human virtues are not innate, but are built and complement the personality of human persons throughout life. No one is born honest, but they can learn to have honest behaviors from education, examples, lessons and morally positive references in the environment where they are inserted. Virtue is built throughout life, since they are uniform, uninterrupted moral capacities. An isolated act does not in itself constitute virtue.

Quality of Human Life

Quality of human life indicates the level of basic and supplementary conditions of the human being. These conditions involve physical, mental, psychological, emotional well-being, social relationships and economic well-being. The qualities of a human person are good aspects that the person possesses in his personality and attitudes. In the opposite direction are the defects, the qualities of people are the appreciated aspects of their personality, since they follow the values and principles well regarded by society and help to cultivate a good relationship with others. By way of example, some qualities most appreciated by society are:

- **Confidence**
- **Creativity**
- **Tolerance**
- **Lovingness**
- **Sincerity**
- **Focus**
- **Extraversion**
- **Discipline**
- **Flexibility**
- **Honesty**
- **Honor**
- **Gratitude**
- **Humility**
- **Bravery**
- **Punctuality**
- **Sympathy**
- **Companionship**
- **Efficiency**
- **Effectiveness**
- **Communicability**
- **Empathy**
- **Entrepreneurship**
- **Organization**
- **Respect**
- **Peace**
- **Dedication**
- **Courage**
- **Attention**
- **Authenticity**
- **Benevolence**
- **Availability**
- **Creativity**
- **Audacity**
- **Productivity**
- **Independence**
- **Optimism**

Universal Principles, Morals, Ethics and Deontology

Principles

Principles are a set of norms or standards of conduct/behavior to be followed by one or more people or one or more institutions. The concept of principles is related to the beginning or beginning of something, such as a profession, writing a scientific article, etc. The term originates from the Latin "principium", which means origin or beginning. The principles can be associated with the fundamental norms or rules that guide studies, especially those that govern thought and conduct/behavior.

In the philosophical sphere, principles, insofar as they are governed by moral laws, are values that the human person considers adopting according to what his conscience says. They are associated with individual freedom, since they are norms proposed without external pressure, linked to external factors and social institutions that have a certain influence on the social behavior of each person or group of people. However, each person has their own principles that will be in accordance with the education received and the life experience of each one. They will be triggered whenever human consciousness demands it.

Morals, Ethics and Deontology

Morality is a fundamental characteristic/norm that guides human behavior in society, presupposing individual freedom. In the impossibility of predicting all actions, morality develops values to which actions must be subjected. Morality takes on a practical and normative character, in which the way one should act is directly related to socially constructed moral values. Christian morality, which served as the basis for the construction of Western culture, considers human freedom in its relationship with free will. Even so, the freedom to act is conditioned by the values described in the sacred texts. Above all in the Gospel of the New Testament, in the teachings of Christ and in all its historical and cultural unfolding. Thus, the construction of the thought of a "virtuous" life is based on good examples and the construction of a social habit. Therefore, morality is always inserted in a particular context. Each social group at different historical moments has different moral values.

Ethics are the universal characteristics/norms of human behavior, such as, "what is good or evil", "what is just or unjust", "what is a virtue or not". According to Du Mont (1991), ethics aims to establish principles of human behavior that help people choose alternative forms of action. These considerations lead to the definitions of ethics and morals, instigating us to refer to deontology as the study of codes or ethics of professions. Targino (2006, p. 135) states that the definitions of ethics originate from the "Greek term ethos, as the etymology suggests, is the part of philosophy that deals with reflection on customs, encompassing guidelines". While morality "a term from the Latin mores refers to acts and customs per se, that is, to the set of objective rules of conduct, changeable in time and space".

According to Sá (2007), the word ethics is sometimes associated with the sense of morals, but not always in an appropriate way. It has also been understood as the science of human conduct towards the being and its fellow human beings, to study the action of men and their considerations of value. In this research, we emphasize its importance for justice professionals, highlighting ethical performance in the context of today's society and, especially, with regard to their social responsibility.

With a view to the theoretical foundation of the study, we approached the theme of professional ethics linked to the code of ethics, studied by deontology which, according to Targino (2006, p.135) "comes from the Greek deontos, duty; logos, discourse or treatise, etymologically equivalent to treatise or science of duty". Ethics is an area of philosophy that studies the fundamental principles of human actions and behavior, while morality is a social construction formed by the set of these actions and behaviors, through the understanding of which are good and which are bad, aiming to create norms that guide the actions of people who belong to the same group. Etymologically, the terms derive from the same idea.

Ethics is an area of knowledge dedicated to the investigation of the principles of human actions, that is, ethics is the study of the bases of morality. It develops theories about human behavior and the construction of socially shared values, which guide actions. The reflection on key concepts such as "the good", "justice" and "virtue" build ethical knowledge, which began in the anthropological period of Greek philosophy marked by the Socrates-Plato-Aristotle triad. In Aristotle's*Nicomachean Ethics*, the philosopher defines ethics as a discipline of philosophy and seeks to define the relationship between human behavior, virtue and happiness.

In Aristotle's*Nicomachean Ethics*, the philosopher defines ethics as a discipline of philosophy and seeks to define the relationship between human behavior, virtue and happiness. Thus, while ethics is concerned with questions such as: "What is good?", "What is justice?", "What is virtue?"; Morality develops from the approval or disapproval of a conduct. "Is this action fair?", "Is it correct to act in a certain way?"

Deontology is a philosophy that is part of contemporary philosophy which means that it is a commitment to the duty and obligation to do something, that is, it serves to guide/guide people's decision-making of what should actually be done. The term was created in 1834 by the English philosopher Jeremy Bentham, to talk about ethics in which the object of study + is the foundation of duty and norms / rules. Deontology is also known as the "theory of duty".

Immanuel Kant (1724-1804) divided deontology into two concepts: practical reason and freedom. For Kant, acting out of duty is the way to give action its moral value, and in turn, moral perfection can only be attained by a free will. Deontology can be seen as the set of principles and rules of conduct or duties of a particular profession, that is, each professional must use deontology for the regular exercise of the profession and in accordance with the Code of Ethics of their profession.

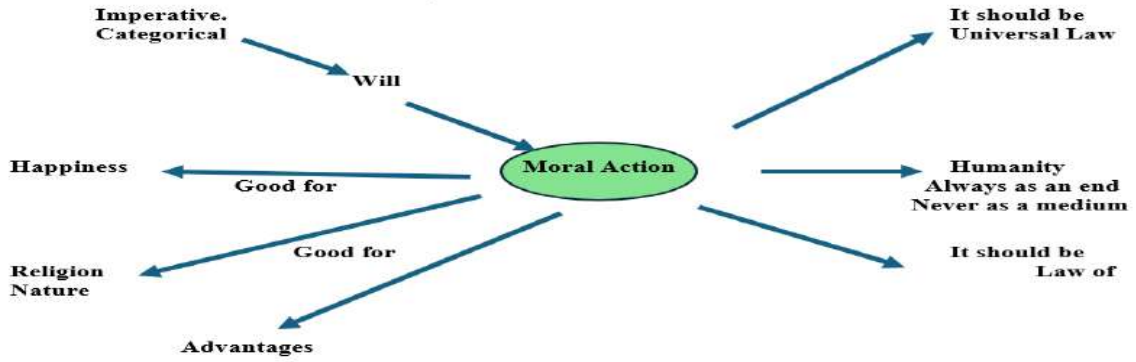
Kant, (1724-1804), sought to develop an ethics based on the human understanding of duty, and as such, it is called deontological ethics *(deon* means "duty" in Greek). He believed in the autonomy of reason and that human beings are capable of acting rationally, motivated by duty, that is, they know rationally what they should do. It breaks with the philosophical tradition that has always associated morality with something external to human action, for example, religion, happiness. According to the author, the action must be judged in itself, which means that in order to judge the morality of an action, one should not consider the history or the context prior to it, or its possible consequences. By removing everything that is external to human action, the person has to decide whether his action is correct and should be practiced, with duty being the only possible motivation for a morally correct action, so no other motivation (benefits, reward, happiness, pleasing God, etc.) serves to guide human behavior.

Kant proposed three rules for the categorical imperative:

- Act in a way that treats humanity, as it treats yourself, always as an end and never as a means;
- Act as if your action should be transformed into universal law;

For Kant, the judgment of action should pass through a categorical imperative sieve, that is, the action would always be a moral action (a good action).

Figure 5 Model of Kantian Ethics



Source: Adapted from Encyclopedia Meanings: https://www.significados.com.br/etica-kantiana

According to the Kantian model of ethics, the categorical imperative allows human persons to be free, since the will is prior to the action and the latter is determined by the moral law. So people feel like acting freely, without any fear. These actions are never conflicting and all have universal humanity as their goal of life and any action will be a moral action.

For professionals, deontology is a norm established not by morals, but for the correction of intentions, actions, rights and duties, and ethical principles. The first Code of Ethics was made in the United States, in the area of medicine. For example, legal deontology is the norms and rules that are concerned with the duties and rights of professionals who work in justice (lawyers, judges, judges, etc.). These are some examples of professionals covered by legal ethics.

Table No. 1 Difference Between Morals, Ethics, and Deontology

Description	Ethics	Deontology	Moral
Definition	Philosophical reflection on the driving principles of human actions: right and wrong; fair and unjust; good and evil.	It is the philosophy of the commitment of duty and the obligation of what really should be done.	Cultural code of norms that guide the actions of individuals inserted in a given context
Character	Universal	Universal	Private (cultural/personal)
Reasons	Theory of principles	Responsibility	Customs and habits (behaviors)
Examples	Bioethics	Doing good and not evil	Christian, Greek morality

Source: prepared by the authors

Universal Ethics

Universal Ethics, Morals and Law

The code of ethics is inseparable from the code of ethics. The term **Deontology** originates from the Greek words "déon, déontos" which means duty and "lógos" which translates as speech or treatise. Deontology is the treaty of duty or the set of duties, principles and norms adopted by individuals and by them in institutions/organizations or companies. Deontology is a discipline of ethics that is special adapted to the exercise of a profession.

The codes of ethics are based on the great universal declarations and strive to translate the ethical sentiment expressed in them, adapting it, however, to the particularities of each country/region/geographical location and professional group. In addition, these codes propose sanctions, according to explicit principles and procedures, for violators of the code. The codes of ethics and ethics are intended to guarantee compliance with Human Rights.

The conscious and free acts of the human being are guided (regulated) by different normative systems, among which Morality and Law stand out. The terms Ethics and Morals are used interchangeably to express the same reality, but their meaning is different. Ethics has two meanings: character and habit. The word character refers to the way humans are and acts, while habit means the regularity of human action established by the repetition of the same acts performed under the same circumstances. The set of habits ingrained in a person comes to shape his character. The root of both meanings is present in what is understood as custom.

Morality is the set of rules that apply in everyday life and are used continuously by all citizens. These norms guide each human being, guide his actions and his judgments about what is moral or immoral, right or wrong, good or bad, and the pursuit of happiness. According to Esperanza Guisan, (1940), Morality is the set of codes, customs, advices, warnings, prohibitions and exhortations that tacitly or expressly prevail in society. Therefore, when we talk about morality, we are referring to the norms that directly regulate behavior, for better or for worse.

Moral values are the principles and norms that determine a person's behavior and interaction with society and that are considered "right" or "wrong" by a certain person or society. **For example**, when a person has the **value of honesty**, he tries to be upright and frank in the face of life's events. Moral values are important because they generate a more harmonious and just life in society. Usually, they begin to be transmitted to people in their first years of life, through family life or even in the school environment. There are numerous moral values, but it is important to remember that not all values are important to the same person. Here are some examples of moral values:

1. **Honesty**
2. **Respect for others**
3. **Responsibility**
4. **Cooperation**
5. **Allegiance**
6. **Empathy**
7. **Freedom**
8. **Altruism**
9. **Gratitude**
10. **Discipline**
11. **Fidelity**
12. **Honesty**
13. **Courage**
14. **Perseverance**
15. **Patience**
16. **Harmony**
17. **Tolerance**
18. **Confidence**
19. **Bravery**
20. **Prudence**
21. **Justice**
22. **Equality**
23. **Bravery**
24. **Charity**
25. **Sincerity**
26. **Modesty**
27. **Kindness**
28. **Generosity**
29. **Solidarity**
30. **Pity**
31. **Courtesy**
32. **Integrity**
33. **Spirit of cooperation**

Moral values are important so that people can have a harmonious, peaceful, and respectful social life among people. They determine how behaviors should be, functioning as a kind of guidance on how to act, and guarantee social order. They create and maintain fair relationships and actions, at work, in family life, in the Digital Society.

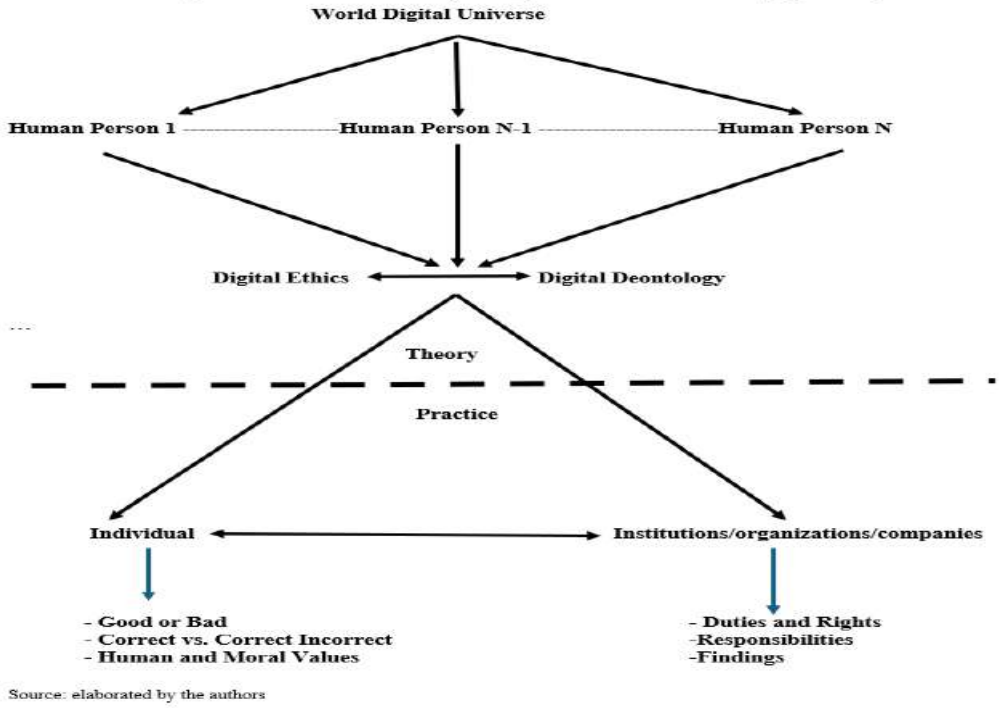
Universal moral values are present throughout the World (Global) Society, as they are considered important for a harmonious social life. For example: freedom, equality, respect, education and justice. The awareness that respect for others must be an imperative in digital social coexistence can help avoid one of the most unpleasant and negative consequences that the conflict of different moral values can cause: discrimination and prejudice between people. Some of these moral values are in the Universal Declaration of Human Rights, of which the following stand out: individual freedom, political freedom, solidarity, equality among people is also a value determined in the Declaration and means that everyone is equal, regardless of cultural, racial, religious, social or economic differences.

Ethics is a philosophical reflection on morality. It is a body of knowledge derived from the investigation of human behavior, attempting to explain moral rules in a rational, scientific, and theoretically grounded manner. **Morality** is located on the plane of praxis, regulating the concrete behaviors of human beings and establishes what should be done, because it is good, while Ethics abandons the field of praxis, regulating the concrete behaviors of human beings and establishes what should be done, because it is superior to philosophical reflection. Ethics is a philosophical ethics that aims to ground moral norms, giving reasons why acts regulated by morality are good or bad, why they should be done; it deals with the study of the morality of behaviors, as well as the purposes and values of actions; it is a reflection on happiness, virtues, moral good, moral duty, conscience, decision, etc.

Universal Model of Ethics and Deontology (Global)

The term ethics originates from the Greek "ethiké" or the Latin "éthica", which aims to distinguish good from evil and correct from incorrect behavior, constituting the guidelines by which the man / woman guides their behavior. Ethics is the area of philosophy dedicated to human actions and behavior, moral philosophy. The study of ethics is the principles that guide human actions and the ability to evaluate those actions.

Figure 6 – Universal Model (Global) of Ethics and Deontology (Global)



Source: elaborated by the authors

Universal Private Ethics and Morals vs Universal Public Ethics and Morals

There are **two types of Morality and Ethics**, when it calls into question the personal/individual interest or when the public interest or the common good, proper to public institutions, is at the center of normative reflections, in which the behavior of decision-makers and reflections on the norms and rules that regulate individual interest and public or private goods are configured. The question arises as to whether these two spheres are different or whether they have zones of consciousness, whether there is any point of connection between the public and private interest. In addition to the debate on the existence of Public Ethics as opposed to Private Ethics, it is understood that for all humans, values are the same, regardless of the context in which they make decisions, so their behavior must be ethical, both in the public and private contexts. Moreover, a human cannot be ethical in his private life and unethical in his public life, because, in the final analysis, private ethics and public ethics, as well as moral actions, are part of the same whole that is the human person.

Neither Morality nor Private Ethics are limited to the rules that regulate private human activity, but all people who need a public good or service must observe behavior in accordance with the values and principles that are part of Public Ethics. Their behaviour takes on a public dimension, as they interact in society and participate in public goods. Public Morality regulates acts that have a public social dimension, whether practiced by public servants or private citizens, when their conduct has a public dimension, since, at the same time, Public Ethics is configured that reflects the behaviors and norms of Public Morality, so that behavior in the public sphere is good or bad of public servants or public institutions.

According to Rodríguez Arana (1984), it is difficult to distinguish between the two aspects of human life (individual and social), due to the constant interference of one in the other dimension. The same can be said of the difference between Public Ethics and Private Ethics, with regard to public servants. It is really difficult to conceive of an attempt to moralize public life that is alien to the values of society in general and the people who compose it, so it is difficult for public servants who have not internalized and assumed ethical values, both private and social, to put them into practice in the exercise of public office. In fact, the ethics of public service are affected and conditioned not only by individual values, but also by social values.

Public servants (political or civilian) cannot forget that they are providing a public service, and as such, all their behaviors (decision-making or information) must be governed by ethical and moral values (being serious, honest and responsible), always being clear that being ethical is the desire to be ethical and the desire to be ethical is demonstrated by acting ethically, both in the private and public spheres.

The ethical and deontological codes of public servants (political or civilian), of all Democratic States of Rights, make a broad list of values and principles of action for public servants. The recent codes of Public Ethics are inspired by the seven values, principles and criteria established in the Nolan report (1970), which can be summarized: altruism or the ability to assume the public interest; integrity; objectivity; responsibility; transparency; honesty; leadership or decision-making capacity

Universal Professional Ethics and Morals

Professional Ethics is the discipline that reflects on the moral norms and professional behaviors established in the Codes of Ethics, that is, it reflects on the rules that regulate human praxis and is included in Applied Ethics. Every professional, in addition to having technical knowledge, is bound by certain legal rules in the exercise of his profession, so he must submit to the rules that guarantee his **honor, responsibility, integrity, honesty, dignity in the personal sphere and in everything that affects his profession**, in relation to the public or private institution he represents. Professional Ethics does not impose coercive behavior,

but involves analysis and reflection on the principles and rules that constitute the pillars of morality in the exercise of professional activity, that is, Professional Ethics will reflect and analyze what is good and desirable for a profession and, therefore, must be carried out.

All professions must carry out the specific activity, so that ethical principles are respected, without causing harm to third parties, nor seeking financial and other benefits, for their own benefit or that of friends. And among the principles common to all professions of Professional Ethics (public or private) we can mention: **the principles of non-maleficence; beneficence; autonomy; justice; objectivity, transparency, honesty, responsibility, efficiency, solidarity, equity, confidentiality**. **All these principles aim to ensure that professionals (lawyers, judges, doctors, entrepreneurs, etc.) carry out their activity responsibly and honestly**.

For the exercise of some professions, professionals are required to make a public commitment by taking an oath. This is the case of political offices and public officials who must take an oath on the Constitution, committing themselves in a special way to the performance of the corresponding public office. Those who do not comply with the rules of Professional Ethics receive sanctions from clients, society, authorities and the Ethics Committees created by the Professional Associations to ensure compliance with the rules established in the Codes of Ethics.

Universal Ethics of Information and Technology

Information Ethics describes the study and evaluation of the various ethical issues that arise in the world driven by electronic data interchange, i.e., in the Digital Society. This type of study examines the issues of morality involved in the use of information and/or data, which promote the ethical use of information in a practical way, ethics applied to virtual environments. From this perspective, information ethics is important for anyone who uses electronic data, through social networks, email accounts, password protected, from large companies that store and share proprietary data in some kind of virtual environment.

In the approach to information ethics, what is at stake is the process of defining what constitutes ethical behavior in terms of the protection of information and/or data, which should only be available to duly authorized persons, creating secure means of sharing data and information, when and as needed, and data storage solutions. that facilitate the maintenance of data for easy retrieval when necessary. **Screening and hidden access are unethical**.

These concerns can be applied to everything from protecting the security of an email account, to preventing corporate espionage by creating security protocols, which prevent breaches of servers and other components of any information and/or data network. The problems of information ethics often have to do not only with how data is stored, accessed and shared, but also with how to prevent its use by people who should not have access to that information or data.

Information and communication technologies have to guarantee a series of tools that help promote the ethical use of data, since these tools are related to the study and practice of information ethics. The development of technologies can and should defeat the use of spyware and various forms of malware, protecting proprietary data (information). For example, a company can practice information ethics by using technologies that effectively prevent hackers from breaking into servers and capturing collected data (information), personal, banking, credit cards, etc., to sell to customers. By blocking such access, the company assumes the ethical and moral responsibility to protect the information entrusted to it by its customers.

The scope of information ethics looks at all aspects of the use of information in a way that is considered moral and ethical. There has always been a need to practice some discretion with information obtained by non-electronic means, but the reality of the current world that operates with the use of the Internet, electronic public and private networks. Whose data is stored, there is a need to use and protect the data and information so that the outcome is productive and does not create undue difficulties for others, in terms of protecting and sharing data properly.

Universal Ethics and Citizenship

Ethics and citizenship are two fundamental concepts in human and digital society. These concepts are related to people's attitudes and behaviors and the way they act with each other, in universal society, with or without support technology, that is, they define the set of duties and rights that any citizen of the universe is subject to in his relationship with the society in which he lives.

The concept of citizenship has evolved over time and is always under construction, since citizenship concerns a set of social parameters, that is, formal citizenship refers to the nationality of the human person and the other refers to substantive citizenship that is related to social rights and duties, political and civil. Ethics and morals play a fundamental role in citizenship, as they concern the conduct of human beings towards other human beings.

Digital Universal Ethics

The concept of universal ethics is something that all people in the world, without exception, accept in their conduct, that is, they are universal values that all people can accept and that are crucial for their social and economic well-being (happiness) and that are universal. Ethics is a form of conduct that makes us happy, that sustains the happiness of others, that is, the entire world community is happy and we are happy. Universal ethics is the combination of universality and ethics.

According to *Albert Einstein (1879-1955), the human being is part of a whole that we call the universe, it is a part limited in time and space. He experiences himself and his thoughts* in "original sin" or the like. We have to speak universally, that is, we can say that what generates genuine happiness are positive emotions and what generates unhappiness are destructive emotions. We need to learn and study this, as part of the map of the universal human mind.

According to the Dalai Lama, (1935-1990), ethics are learned, whether or not you are a believer and cites three aspects that should be part of the universal educational system:

- **Sharing of experiences;**
- **Common sense.**
- **Scientific discoveries**.

The teaching of sharing is at the base of the child, when he is breastfed. This experience does not involve any religiosity or philosophy – it is pure love and affection that we receive from our mothers and that give the child a bond of trust. Destructive emotions dissolve and all the chaos of the world remains, leaving only love and affection. . Terrorism, gender discrimination, and the gulf between rich and poor exist because of the lack of love and affection between people. Common sense is to realize that a loving and sympathetic person has more friends and feels that the people around them are like sisters and brothers. When people do not feel this affection and love, they do not even feel good at home, seeing even their biological siblings as enemies, so love and affection are the anchor of universal ethics.

Scientific discoveries prove that monkeys raised by their mothers are happy and playful. On the contrary, when others become aggressive, they don't know how to play with others, they get defensive and fight too much. A challenge to universal ethics is people's identity and it is a very serious case, since people defend their cultural roots and are averse to others (e.g. country, geographical region - Europe, Asia, Africa, football club, etc.). The human person can have several identities, such as, for example, I am a man and based on that, machismo immediately arises, or if it is a woman, feminism soon arises. If the person is not culturally evolved, there is a danger, or a tendency, that the person will cling to a non-significant identity, as if it were the most significant.

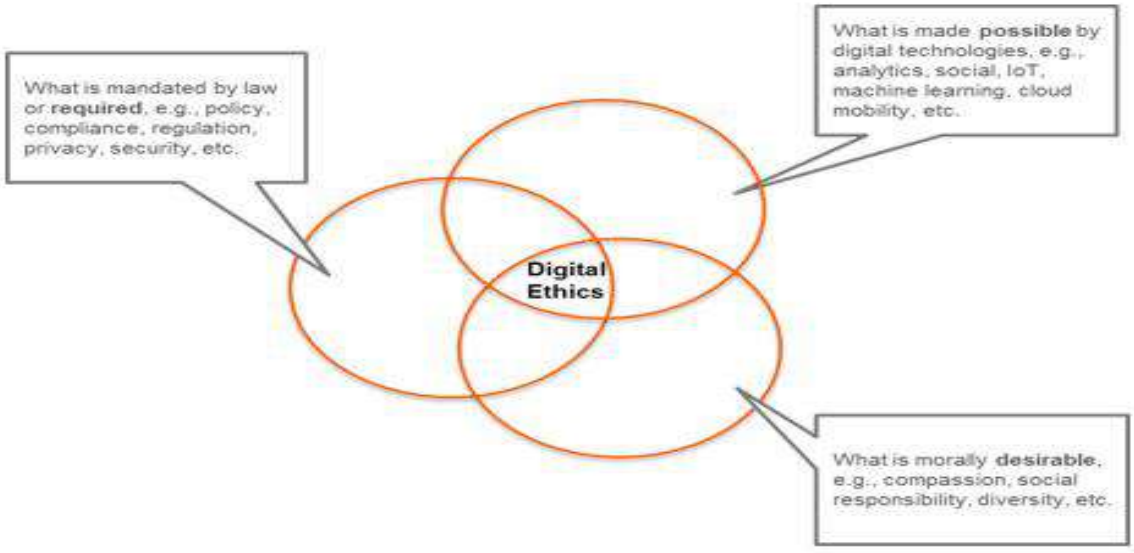
Fundamentalism and radicalism arise from clinging to a less significant identity as being supreme. Why depend on a third person to create an identity? Why not create our own identity? What is the identity that makes us happier and that also makes the world happier? By identifying ourselves as human beings, we realize that we are happy and we begin to "see" all other human beings as our brothers and sisters.

According to Gartner, (1979), digital universal ethics is the system of values and principles adopted by a person or company in conducting digital interactions between people, companies, and things. Digital ethics is at the center, among the legal requirements, what can be allowed by digital technology, and what is morally desirable.

With all the automation and insights brought by the Digital Society, people when using digital technologies provide their data and expect their personal information to be protected and used ethically (properly). In the Digital Society, the world is hyper-connected, and an exponential number of data and information are available for pattern recognition, artificial intelligence learning (algorithms and other intelligent software) to support a new level of cognitive computing. Artificial Intelligence allows you to imitate human reasoning and decision-making (some programmable situations in the software).

More than ever, technology is able to mimic human reasoning and decision-making across a range of workflows, which presents exciting opportunities for companies to deliver highly personalized customer experiences, as well as unprecedented productivity, efficiency, and innovation.

Figure 7 – Digital Universal Ethics Model



Source: Adapted from https:/arquivo.canaltech.com.br/colunas/ética-digital-como-equilibrar-os-riscos-e-rewards-da-inovacao-digital/

Clockwise from left to right: What is required by law, or mandatory, e.g., policies, standards, regulations, privacy, security, etc. / What is enabled by digital technologies, e.g., analytics, social, IoT, learning from the technologies, cloud mobility, etc. / What is morally desirable, e.g., compassion, social responsibility, diversity, etc.

As there is no legislation on digital ethics, it depends on how each organization/company individually establishes its innovation parameters and defines how the data of its customers/users of the technology and its employees will be used, so a humanistic approach to digital ethics is required, since each organization/company should consider an acceptable use of the data collected and stored from its customers and users of the technology, in accordance with universal ethical and deontological norms and rules worldwide. .

The current inability to assess the impact of the use of cookies and hidden trackers, by organizations/institutions/companies and humans, in the collection of digital data, will put the digital economy at risk in the future, although in the immediate future, this will not be noticed, due to technological innovation and speed in the transmission/reception of messages provided by technology, regardless of location and space. On the other hand, due to Hyper connectivity and the amount of data stored, it increasingly poses the need for the ethical use of collected and stored data, because it will be a priority for institutions/companies looking to attract and retain the best digital and human talent who will have to change technology very frequently.

Digital ethics seeks to preserve the human being and his dignity in the face of technological progress, that is, in summary, digital ethics is the study of ethical and professional behavior in digital media, that is, it is the area of knowledge that seeks to strengthen the security of information (data) to users of technology. Having an ethical view of this common act is useful for the future treatment of information (data) stored in this technology. Ethics applied to the digital world seeks mediation between human beings and technology, in terms of responsible use. This raises pertinent questions about possible harms, due to the omission of norms and legal rules, and whose norms in terms of synthesis should aim to establish the relevant ethical principles, such as:

- **Transparency;**
- **Responsibility;**
- **Nonmaleficence;**
- **Responsible use;**
- **Justice and equity;**
- **Freedom and autonomy;**
- **Commitment to civil rights and liberties.**
- **Contemplate consent;**
- **Ensure data security;**
- **Confidentiality of private information;**

Some examples of the main ethical principles applied are presented, such as responsible use of social*media*, data management, cyberbullying, cybercrime and artificial intelligence. This ethical management applies throughout its entire useful life, that is, always be present. The lack of ethics applied to digital media, especially in digital networks, can lead to cyberbullying practices. This behavior can generate harassment of people, Espinosa, (2015), These behaviors involve the following factors:

- **Vigilance;**
- **Threats;**
- **False accusations;**
- **Identity theft;**
- **Use of personal data without consent (cookies);**
- **Psychological harassment between peers and minors.**

According to Cortina Orts, (2019), ethics applied to artificial intelligence is an instrument that improves or helps human beings, so intelligent systems should be subservient to people and not condition people. It is necessary for intelligent systems to recreate the guidelines and the framework of these norms and rules, in the recognition of human autonomy in the face of these new technologies**.**

In the current digital age, the lack of ethics carries significant risks, one of them being the illegitimate use and manipulation of stored data, especially in electoral campaigns, for example. Privacy is increasingly limited by unethical technological encroachment. Data circulates on the network without knowing very well where it is going and what is the purpose of its use, which is why greater control and protection of our integrity is required**.**

Universal Digital Ethics in Institutions, Organizations and Companies

Digital ethics takes into account what is morally desirable for customers, not just what is made possible by technology or permitted by law. For most organizations and public or private institutions, the first step in this process is to raise awareness of what digital ethics is, and to teach stakeholders and employees that this is not the same thing as compliance, privacy, or security.

The next step is to establish the parameters of universal digital ethics and deontology for companies and public and private organizations, based on what is acceptable to their own customers. Two major dimensions must be considered – risk and cultural acceptance. Not only consider whether ideas for translating data insights into new products and services and possible improvements, but also whether they are the right thing to do from the customers' perspective. The effective combination of this risk and reward in digital decision-making is critical to maintaining a high level of interaction and trust with customers/consumers.

Universal Deontology

Concept

The term **Deontology** originates from the Greek words "déon, déontos" which means duty and "lógos" which translates as speech or treatise. Deontology is the treaty of duty or the set of duties, principles and norms adopted by a certain professional group. Deontology is a special discipline of ethics adapted to the exercise of professions.

The codes of ethics are based on the great universal declarations and strive to translate the ethical sentiment expressed in them, while adapting it to the particularities of each country and each professional group. In addition, these codes propose sanctions, according to explicit principles and procedures, for violators of the code. Codes of ethics and ethics are the guarantee of compliance with Human Rights.

Jeremy Bentham (1834) wrote a book entitled *Deontology or the Science of* Morality, in which he states that Deontology and ethics are the duties and moral norms of human conduct. However, Deontology would be a particular branch of Ethics referring to the study of the moral duties and obligations that people have in the exercise of a specific profession. Deontology could be defined as a theory of human duties and values, that is, values belong to being and duties to action.

According to Rodríguez-Toubes, (1974), there are three meanings of Deontology:

- **Professional Deontology, as Applied Ethics** – It is found in Bentham's original conception, where Professional Deontology would be a conception of normative Ethics that investigates the moral duties of conduct in the exercise of a profession. Professional Deontology is therefore an Applied Ethics that investigates the moral norms that particularly affect the members of a profession, guided by practical reason and Ethics that should be understood as the Philosophy of Morals, in order to achieve a well-founded and reliable knowledge about good and evil in general. From this perspective, Deontology would deal with moral duties that can be rationally recognized, that is, it would be an ideal morality, which would be identified with what some understand, such as Professional Ethics.
- **Professional Deontology -** is the set of rules of a prescriptive nature, adopted for the exercise of a profession according to the point of view of those who exercise it. It is not the philosophical inquiry into what is good or bad, but rather the common criteria about the specific moral duties that professionals have to respond to their colleagues and the rest of society. In this case, Professional Deontology is embodied in Codes of Ethics or good moral and social practices approved by the Associations and by the Professionals themselves.
- **Deontology, as a Law -** In fact, the Deontological Codes, which begin by being an ethical reflection by some professionals on their responsibilities inherent to the acts of their professional activity, end up being concretized in a social agreement on the duties required of all members of the profession and, naturally, these duties end up being enforceable not only socially, but also socially. but also legally.

Although there are many professions and several deontological regulations , it may seem that there is a plurality of deontologies, although, in reality, Professional Deontology is common to each profession and there may be different regulations of the same. Although there is a plurality of deontologies, but in reality, Professional Deontology is common to each profession and there may be different regulations of them, so there are multiple Codes of Ethics that explain the concrete rules of Deontology, adapted / applied to each profession, but Deontology is Common, as an example, journalistic deontology, medical deontology, the ethics of scientific research, etc.

Universal Deontology and Ethics

Deontology cannot be confused with Deontological Codes. Deontology has a universal (global) character, that is, it concerns all professions and humans universally (Europe, Asia, Africa, the United States, etc.). The Codes of Ethics have a particular character universally (worldwide) applied to each profession (e.g. lawyers, politicians, doctors, teachers, etc.), that is, they universally regulate the rules of ethics, relating to the duties and obligations of a given profession, in the Digital Society.

The Codes of Ethics are approved by the members of the Professional Associations at the UN and it is up to them to ensure compliance with the rules established in the Codes of Ethics of the different professions.

Universal Professional Deontology vs Universal Professional Ethics

In the Digital Society, one cannot confuse Professional Deontology with Professional Ethics. Professional Deontology refers to the set of universal (worldwide) norms and rules in any location (country or geographic region) and that bind all professionals, while Professional Ethics refers to the set of moral values and universal (worldwide) normative content for each profession in any location (country or geographic region).

Table No. 2 – Difference Between Universal Deontology and Professional Ethics

Universal Description	Universal Professional Ethics	Universal Professional Ethics
Object of study	Definition of global standards and rules	Distinguishing good from evil, from right from wrong
Principles	• Duties • Liabilities	• They guide actions in decision-making. • Human behavior • Philosophy of morality
Values	• Universal Humans	• Individual Humans
Conscience	• Global Human	• Individual human consciousness independent of location _ (country or geographic region)
Normsand rules	• Universal (Worldwide)	• Binding on professionals in any location (country or geographic region)
Application	• Human	• Professionals of any profession (employment contracts, form of relationship)
Evaluationandcontrol	• Humans - Attitudes and Behaviors	• Attitudes and behaviors in the Profession • Findings

Source: elaborated by the authors

Universal Deontology of Professions

In the Digital Society, the Code of Ethics for Professions is Universal (worldwide), since the same professions exist in any location (country or geographical region), so professionals are obliged to respect the universal ethical and deontological principles specific to each profession.

4. 3 Universal Norms and Values of Ethics and Deontology

Universal Moral Values

Moral values are the principles and norms that determine a person's behavior and interaction with society. These behaviors are classified as "right" or "wrong" by a certain person or society. **For example**, when a person has the **value of honesty**, he tries to be upright and frank in the face of life's events.

Moral values are important because they generate a more harmonious and just life in society. Usually, they begin to be transmitted to people in their first years of life, through family life or even in the school environment. Over time, people improve their values, based on observations and experiences obtained in social life. Thus, in addition to having received the teaching about moral values during its creation, a person can form his set of moral values from his own experiences.

Moral values are present in all world societies, as they are considered important for a harmonious social life, such as freedom, equality, respect, education and justice. The awareness that respect for others (human person or group) is an imperative duty in social life, since it helps to avoid unpleasant and negative conflicts (wars) and other consequences, such as discrimination and prejudice between people.

There are numerous moral values, but it is important to remember that not all values are important to the same person. Values that must be respected:

- **Responsibility** - Responsibility in relation to the impact of the research: on the participants, respecting self-determination and taking measures to minimize any risks to physical and/or psychological health and well-being; on society, privileging activities with high potential for social and scientific relevance; and on the environment, minimizing harmful impacts and promoting the sustainable management of available resources.
- **Honesty** - Honesty in relation to the research process, ensuring the transparency and veracity of procedures, data, results, interpretations and possible implications, acknowledging the contributions of third parties, and not using or concealing bad research practices.
- **Reliability and accuracy** - Reliability and rigor in carrying out research activities, acting meticulously, carefully and with attention to detail; and in communicating results, reporting them correctly, fully and impartially.

- **Objectivity** - Objectivity in interpretations and conclusions, anchoring them in available and verifiable data and evidence, obtained through replicable procedures.
- **Integrity** - Integrity in the identification and manifestation of actual and/or potential conflicts of interest, and in complying with all ethical and legal requirements in relation to the respective area of research.
- **Independence** – to act with total freedom and independence, in any circumstance, that is, not to act coerced or out of complacency.
- **Professional secrecy** - confidentiality are duties and, at the same time, rights of citizens, which are nothing more than a realization of Human Rights.
- **Transparency** – transmitting / telling the truth without adulterating it, clarity, quality of not hiding anything, not being fraudulent and being able to come to the public _ (in economic matters).
- **Publicity** – Publicity must respect the principles of human dignity, loyalty, truthfulness and discretion, safeguarding in all cases the professional secrecy and independence of professionals.

The independence of the professional is closely linked to the principle of freedom of choice, so it is necessary to avoid a gap between professional performance and expected and actual results. The professional must always have the high function entrusted to him by the Digital Society, which means nothing more and nothing less than the effective defense of individual and collective rights, whose recognition and respect constitute the backbone of the rule of law itself. For this reason, he can only take care of a subject when he is able to perform it in a real and effective way, which forces him to adapt and constantly increase his specific knowledge.

The Deontological norms and rules regulate the obligations and relations of the professional with the specific Professional Association, whose information obligations increase the precautions to avoid conflicts of interest, safeguarding the responsibility and independence of the professional, establishing mechanisms that allow the clear identification of the beginning and end of their action and, therefore, of their responsibility and, therefore, of their responsibility and, above all, insisting on the recognition of their freedom.

The importance of Universal Moral Values in Society

Moral values are important for us to have a harmonious, peaceful and respectful social life among people. Moral values determine how behaviors should be, functioning as a kind of guidance on how to act, and in a way guarantee social order. They are able to create and maintain fair and cooperative relationships and actions within a society, within the work environment and even in family life.

It is important to remember that moral values can be variable, that is, they can differ between different societies or social groups. This is because moral values are based on several factors, such as culture, tradition, daily life, religion, and education of a certain people.

Universal Moral and Ethical Values

Based on the concept of ethics, ethical values are principles that are not limited only to the norms, customs and cultural traditions of a society (moral values), but also seek to focus on the characteristics understood as essential for the best way of living or acting in society in general. **For example,** the moral value of prudence can be studied and framed in a different way in each society, thus becoming an ethical value. This happens because there was a broader study and analysis of this value, understanding its meaning for a better coexistence in the social context.

However, there are some values that are presented as "universal", as they are present in almost all societies in the world because they are considered important for a harmonious social life. For example: freedom, equality, respect, education and justice. The awareness that respect for others must be an imperative in social life can help to avoid one of the most unpleasant and negative consequences that the conflict of different moral values can cause: discrimination and prejudice between people.

Values in the Universal Declaration of Human Rights

Some of these moral values are so primordial that they are provided for in the Universal Declaration of Human Rights. Among the values that are highlighted in the Declaration are the freedom of individual choices, political freedom and the cultivation of solidarity.

Equality among people is also a value determined in the Declaration and means that everyone is equal, regardless of cultural, racial, religious, social or economic differences. Among the values that are highlighted in the Universal Declaration of the Human Rights of Society, the following can be highlighted, among others:

- Individual freedom of choice/decision.
- Political freedom.
- Cultivation of solidarity.
- Equality among human persons (all equal regardless of cultural, racial, religious, social or economic differences).

Universal Social Values

Social values are principles and norms that guide how people in the same group live. They serve to make community/society life possible, as people create a sense of social cohesion and a sense of belonging. They make the connection between individual interests and group interests in society as a whole (e.g., the sports industry – club).

Individual interests do not always correspond to the interests of society. Social values fulfill the function of educating people to value the group according to their own interests. On the other hand, the common good of society promotes security so that everyone can live freely. These values are not fixed, nor definitive and are historically and culturally constructed, that is, they vary over time and from place to place and can be changed, replaced and gain greater relevance.

Social values guide the education of children and their socialization. From birth, human beings learn to speak, to act, to think and how they should behave, since what is transmitted is a set of values that that social group understands as being important for its preservation. Some examples of social values are presented:

- **Work –** is society's response to its survival**.** It is through work that people perform different functions, each fulfilling its role and is essential for the survival of the group. It has an individual relevance, as it receives a salary, but it is also important for society. For example, a doctor is linked to the health of the population.
- **Respect for the laws –** respect for the laws allows for a better life in society, since they exist as a way to restrict people's actions with a view to the common good. By being socialized, the human person learns that he must respect the laws/rules for the good of social coexistence and the community.
- **Respect for Human Persons –** respect for laws and people is a social value that conveys the idea that, in order to live well in society, it is necessary to respect others, even if one has to give up some personal interest. **The golden rule** (don't do to others what you don't want them to do to you). It is the demonstration that one must weigh the actions/act for good coexistence in society. Otherwise, life will be hard
- **Cooperation –** is a social value based on mutual relationship. Cooperation is to operate or work together for the common good. Knowing how to work and act in a group can be a difficult task, taking into account different points of view and different interests that can be conflicting and can go against personal interests, so it requires cooperation between people and requires them to be in agreement with a common goal/objectives.
- **Solidarity –** the social value of solidarity is based on the idea that there are asymmetries and inequalities in a society and as such places people in different positions. Solidarity is based on the fact that people who are in the most favorable position can and should help others, for the benefit of society. Solidarity tends to be favorable to the social group and to the people.

Universal Standards of Ethics and Deontology

Since ancient times, there have been codes of ethics and deontology, that is, some type of ethical and deontological rules that professionals have as a guideline for their conduct in professional practice. Remember, for example, the Hippocratic Oath which, for centuries, served as a Code of Conduct in the exercise of the medical profession. But, little by little, certain rules were consolidated, assumed, demanded and self-regulated by the professional groups themselves.

The first Codes of Ethics were applied after World War II, due to the atrocities that medical professionals practiced against people, trying to justify them in the exercise of research, without any type of regulation or control. During the Cold War, Deontology began to be studied and applied in Europe. Nowadays, almost all professions have their Code of Ethics, such as the Codes of Ethics for Doctors and the Code of Journalistic Deontology, etc.

Usefulness of Universal Standards of Ethics and Deontology

The Digital and Universal Codes of Ethics and Ethics are necessary and useful in all public and private professions, since they transcend the merely private sphere, since the exercise of any profession, for its correct performance, requires the mastery of a series of technical knowledge by those who exercise a profession, in the Digital Society. but, at the same time, it requires ethical, serious, honest and responsible behavior towards the whole of world society, especially towards the citizens on whom its actions have an impact. And there must also be a professional commitment to the rest of your own colleagues to practice the profession diligently, honestly, rigorously and responsibly.

All professions, without exception, require a commitment to responsibility and ethics, which goes beyond strictly individual morality, and which is not always regulated by law. This means that, in addition to the norms of individual morality, the effectiveness of which depends on the degree of personal demand of the

individual himself, and beyond the legal norms of the rights and duties imposed by the laws of the State, it is possible and necessary to establish strict ethical and deontological principles that determine a framework of human behavior that is broader than the restricted legal framework and more enforceable by external entities than individual ethics.

Universal codes of ethics are important:

1. Because they allow the different professions to assume ethical commitments that are embodied in norms by the professionals themselves, allowing them to establish for themselves the parameters of public ethics to which all professionals are subject.
2. Because they allow public or private organizations and institutions to exercise self-criticism of the behavior of their own professionals.
3. Because they elevate ethical conduct related to the exercise of the profession to the category of required normativity, moving them away from purely individual ethical decision-making.
4. Because professional conduct in the Digital Society is self-regulated, controlled and required by the professional group itself.
5. Because it allows professionals to ensure their prestige and honorability in times of loss of prestige of some of their professionals.
6. Because the Universal Codes of Ethics and Digital Deontology contribute to the good image of the profession.

The existence of Digital Codes of Ethics and Deontology and their effective application within the professional environment of public and private organizations and institutions is of great importance (we are talking about human beings who use technology and human persons who create technology to be used by other human beings). Legislation and legal sanctions are fundamental, but no less important are moral sanctions, since they are necessary to curb the irresponsible, but they do not solve problems in the long run, because people always consider them as something that comes from outside. Only the professionals' conviction that their activity is a service to the (global) Digital Society and not just a commodity; Only the moralization of the professions from within can provide a lasting solution.

The behavior of digital professional groups must always be regulated by rules established by the Universal Codes of Digital Ethics and Deontology, which are fundamental to their functioning, as they provide moral cohesion to groups, people and institutions, and on many occasions are the only guarantee of defence for people universally affected by the behavior of some professionals.

Universal Professional Deontology, as Law

According to Sánchez-Stewar, (1977), Deontology is not Philosophy or Philosophy of Law. Deontology is pure law, inspired by principles of content, just like norms, since Ethical Philosophy in the determination of Deontological norms that serve as guidance for the definition of professional Deontological Codes, whose legal norms regulate professional conduct. There are different perceptions of Deontology, which are different perceptions of the same reality. It begins as an ethical meditation of professionals regarding their responsibilities in relation to their work. Then it materializes in an agreement on the duties required of all, which in turn end up being socially and legally enforceable.

The legality of the Codes of Ethics is something already assumed by the rulers of many countries and by the Professional Orders, which are responsible for approving the rules of ethics, they are considered public entities, including the Justice, since these norms / rules determine obligations that must be fulfilled by the members and answer to the public authorities. Deontological obligations, which are embodied in Codes of Conduct approved by institutions, organizations and companies, become legal obligations.

Universal Professional Deontology, as Applied Ethics

According to Ángela Aparisi, (1963), when we refer to Professional Deontology, we adopt a broad criterion, understanding deontological norm as that moral requirement anchored in the nature of a profession. From this perspective, ethical standards are basically requirements of professional ethics. Therefore, as with moral norms, they are first and foremost like a duty of conscience.

In her work Ethics and Deontology for Jurists, the aforementioned author understands Professional Deontology as Ethics, as the set of ethical principles discovered by practical reason, principles that require acting in conscience. The obligation of such rules depends, therefore, on the degree of internal pressure that each individual or professional is willing to assume from his or her conscience. But in any case, it is an individual decision. It is fair to point out, however, that the author also recognizes the social, and even legal, nature of some deontological norms.

Universal Deontology of Professions

Deontology establishes the moral duties of professionals in any profession. Thus, Deontology determines what are the duties of professionals in any profession, however, there may be specificities associated with each profession, giving rise to some specific rules, but with a universal digital common base, such as: Professional Deontology of Scientific Researchers, Professional Deontology of Teachers. Professional Ethics of Doctors, Professional Ethics of Lawyers, Professional Ethics of Magistrates (justice), etc.

Universal Professional Deontology, as Corporate Morality

According to J. Torre Díaz, ( ), deontology is ethics applied to the professional world in the form of rules and codes of conduct required of professionals, approved by the group of professionals with some punitive consequences. Evidently, the author makes references to the other two senses of Deontology. On the one hand, it points out that Deontology is an applied Ethics and, on the other hand, that it can have legal consequences. But when it comes to defining and explaining it, he understands it as rules shared and approved by a collective, and insists that it should not be confused with Professional Ethics.

The scope of the binding nature of the rules will be determined by the will of the collective expressed in the Codes of Ethics themselves. In general, these rules have at least a disciplinary scope and on many occasions, and sometimes, as we will see later, have a legal scope and obligation.

Mandatory Universal Norms and Rules of Ethics and Deontology

Within the scope of the Digital Society, there are, without a doubt, different types of rules that generate different types of obligations. For example, religious norms, moral norms, rules of social life, deontological norms, legal norms, etc. All citizens and public authorities are subject to the Norms and Rules defined by the United Nations, binding on all citizens of humanity endowed with universal rights and duties that bind them and that they assume, so there is a binding, individual, collective and private or public nature.

It is, however, more difficult to assess the obligation of behaviours regulated by other normative systems such as morality, rules of social treatment or deontological norms. That is why we must analyze the meaning of the mandatory Deontology. The first thing to mention is that in the field of Professional Associations there are deontological norms that, not being legal norms, those recognized as sources of law, and not belonging to the field of free and voluntary agreements between citizens (contracts, agreements, statutes...), jurisprudence recognizes them as legally effective. For example, the existing regulations in the professional associations of journalists, architects, lawyers...

V. DISCUSSION, CONCLUSION and CLUES for NEW INVESTIGATIONS

5. 1 Discussion

Globalization of Information

In the age of globalization, information is the link that unites us. By being able to transmit it in large quantities quickly from continent to continent, we have transformed a largely separate and diverse world into a single global megalopid. The messenger on foot gave way to the information highways on a global scale. Whatever it is can be a valuable commodity, to be compiled, stored, duplicated, sold, stolen and sometimes a source of murder. Many people around the world spend their workday gathering, studying, and processing information. Industries have developed to produce technologies (hardware, software, and networks) to store, process and distribute information.

Information about the globalized world today demands permanent attention and can be considered as the most valuable asset, so in knowledge-based economies, information is assuming an increasing share of the cost of doing business successfully and at the same time as a source of peace and local and/or global conflicts. Although we can store it using various physical supports, the information itself is not physical, but abstract and not purely mental. Knowledge is stored in people's memory, but information is out there in the world. Whatever it is exists somewhere between the physical world, around people, and the mental, human thoughts.

In industrial society, oil (*crude)* was an important source of energy used to power engines and power factories. But before the chemical energy from oil could be unleashed, *crude* oil had to be refined, that is, into usable forms such as gasoline and heating fuel. Similarly, information is the source of the energy that drives the "*engines*" of the digital society, but in order to use it we need to convert it into a usable form: **knowledge**. But when we refine information to turn it into knowledge, quality outweighs quantity. When we convert information into knowledge, we add value to it and make it more expensive.

During the last few years, it has been seen that the industrial sector, which is largely responsible for the wealth that countries have accumulated since the nineteenth century, is losing weight in the Gross Domestic Product (GDP) compared to the service sector, because of the transformation of the industrial society into the informational society, Moore, (1997) for three reasons:

- Countries and organizations are increasingly dependent on the intelligent use of information and are becoming information-intensive countries/organizations.

- People in their daily acts consume large amounts of information, whether in terms of leisure, in terms of business, or in terms of peace or conflicts.
- The information industry disguised within the diversity of the service sector is emerging, as a sufficient entity to be a sector (perhaps the best) of the major sectors of the economy (primary, secondary and tertiary sector). Industry can be made up of three sectors: information content, information distribution (access centres and distribution channels, such as telecommunications operators and the Internet) and information processing (computer technologies).

The transformation of organizations into informationally intensive organizations is perhaps the clearest trigger for the change to the informational society. The analysis of the most successful organizations in the world seems to indicate that it originated in the best management of information and knowledge about the world (global and immediate), that is, those that were able to better detect the needs of the market and that best adapted in terms of configuration, methods, processes and cultural forms that allowed the combination of external information with that generated internally to generate distinctive competitive advantages. Porter, (1998).

Globalisation must be seen beyond the opening or not of borders, countries, markets and organizations themselves. Information, regardless of its geographical origin or time in time, is at our fingertips through the mobile phone keyboard, a computer or the television screen.

Combating disinformation

According to Koblentz, (2019), the proliferation of weapons of mass destruction brings serious concerns for global peace and security. They have been used for wars (Ukraine, Gaza, etc.), causing much concern in world society. Chemical weapons are chemical substances with toxic properties that are used to cause intentional harm or death through their toxic properties. The Organization for the Prohibition of Chemical Weapons (OPCW) is the international body in charge of eradicating chemical weapons.

To do this, political agents use (coordinated) disinformation. Disinformation is information designed to be deliberately misleading, Jack, (2017). The level and effectiveness of disinformation in recent times is such that it can be considered a threat to global peace, Stewart, (2021). The method of spreading disinformation ranges from nation-led initiatives, to groups and individuals acting covertly and openly to misinform. The police, secret or not, engage in some form of disguise, using techniques and technology, and disguise themselves, as citizens, expressing their legitimate opinions, but with ulterior motives. Disinformation is carried out by government-backed media, as was the case with Russia, Wilson & Starbird, (2020).

According to Starbird, Arif and Wilson, (2019), people unwittingly are the ones who spread disinformation the most. The wide reach, ease of use, and design of social networks make them the tool of choice for disinformation, whose content is sensationalized, generates high levels of attention, and distorts the facts to outright lies. According to Nemr &Gangware, (2019), the characteristic and/or design algorithm of social networks makes them particularly vulnerable to misinformation that is usually conveyed in a sensationalist way. Sensationalist content generates high levels of attention and ranges from conspiracy theories, distortion of facts, to outright lies

According to Hoffman, (2009), the different tools are used by "political actors" to discredit the evidence, deceive the public and divert the attention of citizens, with the aim of sowing division and influencing politics, attacking the emotions of citizens.

Right to Privacy

Privacy is a subjective feeling of human beings about their personal space that is dimensional – territorial, physical, mental or psychological and should be considered a mechanism developed throughout life in the context of social interaction and coexistence with other human beings. Thus, if we consider that all cultures have their particularities and differences, namely, in the communication processes obtained by education and socialization, privacy, the way it is understood by each person and collectively, also varies according to time and cultures.

In the individualistic view of the State, privacy is taken as a reserved zone of the individual without any ethical or solidary requirement in its exercise, therefore privacy with a selfish and antisocial accent; Privacy, on the other hand, occupies a top place in human rights, coexisting with several others of the same nature, such as the rights to the inviolability of the home, to the secrecy of correspondence, to the image, unfolding into several restrictions and prohibitions, and is therefore a fundamentally defensive right.

Privacy can be understood as the ability or ability that any human being has to manage their physical and mental space of well-being, in a balance between what they want to expose of themselves (their identity) and the invasion of what they do not want. The feeling of privacy is somehow linked to the feelings of comfort and trust that one has in relation to others, and it is in these two measures that the management of privacy is done, on the basis of choosing the permanence or absence of these same people, as Friedrich Nietzsche tells us «My solitude has nothing to do with presence, or absence, of people. [...] In fact; I hate those who rob me of my solitude, without in return offering me real company." Yalom, (2015).

Certainly, privacy goes hand in hand with values, such as the privacy of private life, in any domain, be it the intimate and personal sphere (family, affective and sexual life, state of health, religious and political beliefs). Nowadays, the privacy of individuals/citizens and organizations, consequently, given that they hold "private" information of those same citizens, is a very present concern of democratic states, particularly public authorities, to be able to manage this information, with specific purposes, namely, for the construction of public policies, and at the same time safeguard the protection of people's privacy.

In fact, because in the last sixty years new communication and information technologies (ICT) mechanisms and technologies have been developed, namely, wireless technologies (computers, mobile phones) with access to the Internet, new forms of interaction without constraints of space and time, various forms of exposure of individuals and sharing of information have been provided to men, organizations and States, However, in the face of this greater exposure, the territory of privacy has become more vulnerable.

In other words, this amplification of communication, exponentiated by the Internet, has promoted new forms of freedom, with emphasis on the freedom of expression of individuals, but in the same way, it has placed many risks in the exercise of the right to privacy, which in its traditional form is broad and vague, when it is addressed to ICT and to this territory that belongs to no one (network), opens up a new range of questions about these two fundamental rights, namely what is privacy on the Internet? What is its nature and limits? How can privacy be protected in this exhibition space, how can the damage produced by new forms of criminality (*cybercrime*) be minimized, how can information be protected? How is the right to security of citizens' privacy guaranteed, with the full exercise of their freedom of expression? And how should users act in this digital world, in which their private sphere is more diverse?

The right to privacy can be divided into several subgroups, under the terms of article 17 of the ICCPR, that is, the right to privacy, identity, integrity, intimacy, autonomy, communication and sexuality.

- **Privacy** - The right to privacy, as defined in Article 12 of the UDHR, protects the field of individual existence with respect to the sphere of privacy of others. It can also be understood as the element that does not fall into any of the categories mentioned below.
- **Identity** - Identity includes personal 'characteristics', such as name, appearance, clothing, hair, gender, genetic code, as well as one's religious confession or belief.
- **Integrity** - Personal integrity is protected by Article 17 of the ICCPR. It means that, for example, medical treatment without the consent or even against the patient's will should be considered an infringement of the right to privacy.
- **Intimacy** - Intimacy is, in the first place, ensured by the protection of the home and correspondence, as well as through data protection. A person is protected against the publication of his or her personal data without prior consent.
- **Autonomy** – Contemplates the area of personal fulfillment of human beings. It is the right to one's own body, which also confers the right to act against one's own body, including the right to commit suicide.
- **Communication** - It covers interaction with other people and confers, in addition to the special protection of the family, a right to develop relationships with other people.
- **Sexuality** - Sexual autonomy is a special and particularly important part of the right to privacy.
  Any regulation of sexual behavior constitutes an interference with the right to privacy. Interference is only permitted if absolutely necessary for the protection of those affected (e.g. children). (Source: Manfred Nowak. 2005. CCPR Commentary, art. 17 CCPR.)
- **Especially vulnerable groups**
  - ✓ **Persons with disabilities** - Persons with disabilities who need special care and help are often likely to suffer interference with their rights to privacy, for example if they are in closed premises.
  - ✓ **People affected by illness and the elderly** - People affected by illness or the elderly living in hospitals, clinics or nursing homes face a particular risk of affecting their right to privacy.
  - ✓ **Children** - With regard to new media, children are likely to infringe their rights to privacy if they disclose personal information on social networks or on the internet in particular.

Privacy in Digital Environments

In digital environments, private data is provided to a system that records and stores the data. The data provider will have little or no control over how, and for how long, the recorded and stored data will be used, leading to asymmetries in information flows. In many cases, the data provider is obliged to agree to transfer

the data, otherwise he will not have access to the services offered. In that context, the breach of privacy stems in most cases from the asymmetric flow of information between the company recording and storing the data and the data provider, Jiang; Hong; Landay, (2002).

This issue is compounded as there is increased data flows, system speed, and low data maintenance costs over time. Many companies design and employ their own regulatory policies with regard to the use and privacy of their users/customers' data, and make these policies public to detail how the data is recorded and stored and what will be the use of it before it is required by law.

However, data is often recorded and stored before users have access to privacy policies or have the means to monitor whether companies comply with what they promise in their data confidentiality control policies. The very dynamics of the Internet and the constant updates of computer programs expose the system to risks that compromise privacy (Pollach, 2007, p. 188).

Data flows recorded and stored on the Internet bring many benefits to consumers and citizens, but also increase the risk of abuse through discrimination, manipulation and/or cybercrime. Digital privacy laws should provide users with control and co-ownership of their data, as well as facilitate its deletion, when claimed. Although progress has been made in regulating the right to be forgotten in digital networks, in practice, the lack of supervision allows companies to carry out manipulations with their users' data that were not previously agreed, such as selling to third parties.

Privacy and the Culture of Consumption

According to Briggs and Burke (2006, p.86) "technology can never be separated from the economy and the concept of the industrial revolution is preceded by a communicational revolution - long, continuous and unfinished". The technological revolution driven by Gutenberg allowed much more than the creation of new communication spaces that, among other social and cultural changes, decisively helped to drive the first and second industrial revolutions. The idea of freedom of expression, which was already being conquered, gradually reached a new level with the entry of technologies in the digital press; and, next, the defense of new political rights, such as the freedoms of the press, information, assembly, association, among others, in the face of new sociability's, based on the relations between technologies, communication and the economy.

According to Habermas (2002), public opinion emerged, between the eighteenth and nineteenth centuries, from a set of economic and sociocultural factors, and was consolidated in the public sphere mediating the relations between the State and society, from which the manifestations of individual, free and rational opinions, guided by the civic ideal, from the access to information that gave it form and content. Public opinion became the engine of liberal bourgeois democracy, representative of the construction of a public sphere free from power or the political interest of the State and private (private) interests. More than a political change, for the aforementioned author, this transformation has the meaning of a structural cultural change. The public sphere described by Habermas (2002) is an eminently communicational space, in which discourse, rational debate and argumentation among equals constitute the principles that guide human action

In fact, the private sphere, constituted in modernity from the structural changes of the public sphere, comes to be understood as the impenetrable domain of life, in which it has the control of itself, with a greater degree of autonomy. If, on the one hand, a menu of social rights and guarantees, offered by the State, come to govern a part of people's lives (for example, from the universalization of education), on the other hand, intimate life gains a new cultural coating, insofar as it weakens community social ties, allowing privacy to represent an impenetrable space, in the public eye.

The ethics of modern privacy is the one that allows the separation of values proper to public life from those circumscribed to private life. Bradeis and Warren (1890) theorized the classic definition of privacy, as "the right to be left alone", responded, in part, to the anxieties and anxieties of modern life. The idea of a "right to be alone" responds to the fears inserted by journalism and photography that, at the turn of the nineteenth to the twentieth century, transformed the private lives of those characters, whose public action fell in the public interest, into an object of surveillance and persecution.

Such a definition leads us, in the first place, to the observation of the moral presuppositions of liberalism and a utilitarian ethics. The notion that the right to privacy would be the one that would allow individuals to be alone, clearly recovers the political and moral foundations of the utilitarian ethics of authors, such as John Stuart Mill and, in particular, John Locke, for whom freedom is related not only to the ontological dimension that underlies that we are, as well as the management of goods and property, belonging to ourselves. To be free is to be able to dispose of what we have/possess. The utilitarian ethical proposal, also known as "ethics of consequences", is based on the idea that all individuals are free and rational and are therefore capable of morally arbitrating a conduct, based on a calculation made about its consequences.

For Warren and Brandeis (1890), ethics has come to cover and underpin almost all privacy policies, since it presents an apparent solution to the moral conflicts underlying the very idea of privacy. Warren and Brandeis define the limits for the exercise of freedom of expression, with the thesis that privacy is a good that can be managed by its holder. According to Veblen (2004), the transition between the nineteenth and twentieth centuries in the United States saw the emergence of an "idle class", an expressive part of the capitalist bourgeoisie that consolidated itself and embraced the communication of consumption, as an instrument of marking its condition and social class. In this context, seeing and being seen, based on the consumption of certain goods or services, functioned as a very important social mark.

Some daily newspapers in the U.S. began to publish "social columns." These columns began to "commercialize" the intimacy of certain characters, whose private lives had (or not) a certain public interest. Quickly, these social columns began to "commercialize" the intimacy of certain characters, whose private lives had (or not) a certain public interest. If the commercialization of the intimacy of others served to increase the sale of newspapers, it also served for Joseph Pulitzer, then editor of the "New York World" to propose the separation of the concept of information with public interest, from the private, what would come to be called *brown journalism*. Although it is not free of conflicts and contradictions, the consolidation of the notion of privacy, as an individual good, was essential for the development of the mass cultural industry and the establishment of possible boundaries between the public and private spheres.

The rationality imposed by ethics within the concept of privacy has, however, meant that the main assumptions implied in the debate on privacy became the combination of the binomial control (of information about oneself) and freedom, opposing a private world to another exercised in the public sphere. Around privacy there is now an intimate sphere (right to be left alone) and a public one, which would be in the hands of consumers. According to Solove (2008), based on the idea that privacy would be a kind of right to solitude, we can observe that some limits began to be respected, whether with regard to the guarantees for the exercise of freedom of expression, or for the observation of the right to privacy. The transgression of this right would only be justified when invoked as a matter of public interest

Castells (2009) indicates that there is a much greater complexity than a clear boundary between the public and private spheres. Thus, the ethics for privacy based on rationality and the information-consent binomial is not able to cope with the infinity of problems that derive from the new context of networked life. Nissenbaum (2011) argues that one cannot assume the information-control binomial, that it is capable of guaranteeing the right to privacy, since we are not able to control the information (data, meta data or information) about us, even if we can partially exercise a certain freedom or veto in the use of them.

By accepting the terms proposed by one of the parties (the most powerful party in the relationship) and whose points are non-negotiable, he has read and consented rationally to everything that is proposed, he is of a unique moral naivety or an endless ethical scoundrel. Not accepting, currently, a certain privacy policy is to assume a veto to participation, to the culture of consumption. As long as organizations and institutions do not accept that they will need to give in to the privacy model they use, from an ethical point of view, they will only have a sinister path ahead, modifiable only from (increasingly frequent) scandals.

Freedom of Expression

Communication is a fundamental process for human interaction. To this day, there is no certainty about how primitive men began to communicate with each other, whether by shouts, grunts, gestures, or a combination of these elements. It is also through it that the human being acquires awareness of himself and others, internalizes, produces, reproduces and transmits to others, through language, behaviors, values, norms, and their meanings, in the society and culture in which he is inserted.

The communication process is processed through language, namely through oral and written expression. It has been diversifying, over time and space, inventing new channels, from cave paintings, the sound of drums, smoke signals, paper, telegraph, telephone, radio, television, and today with the internet, it allows men to communicate with each other, in a faster and easier way.

Communication is the basis of interaction of human relationships, and it is also the foundation of man's right to free thought and free expression. Freedom of thought and freedom of expression are two associated rights, since the two complement each other. However, both have freedom, with a somewhat different nature. Freedom is a concept that contains in itself, an option or will of one's own and a constraint, the conflict with the freedom of another person. One person's freedom ends, when another's freedom begins.

Thought may be defined as the act of thinking, of becoming aware, of reflecting, or meditating; the faculty of conceiving, combining, and comparing ideas; the particular act of the mind, the result of which is reflection; mode of thinking; opinion, point of view; the act of meditating and fantasizing. Thought, given its rational and exclusive nature of man, is a manifestation of human subjectivity, a phenomenon reserved to the individual's own mind. In this way, it can be considered or represented as a non-action in the sense that it does not directly affect others, except, when manifested or expressed, by an action of communication (speaking, writing, acting, etc.).

Expression is a concrete action, a communication, an objective manifestation of thought, since the nature of interaction is always in relation to the other, that is, expression is the external and objective manifestation of our thought, about another. Freedom of expression is not absolute, because it can be limited in its

action, when in its full exercise it runs the risk of colliding with other individual freedoms, namely, the right to honor, moral integrity, image, good name and reputation.

Freedom of expression "is the right of anyone to freely express personal opinions, ideas and thoughts, without fear of retaliation or censorship by the government or other members of society. It is a fundamental concept in modern democracies, in which censorship does not exist (Cabral, 2010). Freedom of thought and expression are the two main vectors of representative democracies, which are in harmony with the other rights: the right to information, the right to contest insofar as, in order for citizens to participate in the choice of a government, they must be able to access information or ideas, expressed publicly - public opinion, contest them, if that is their will and make their judgment, about them in order to be able to make a choice, namely a choice in the context of elections.

Freedom of expression is a legally protected right in democratic societies, in fact it is what legitimizes them, and is provided for in Article 19 of the Universal Declaration of Human Rights of 1948. Everyone has the right to freedom of opinion and expression, which includes the right not to be disturbed by his or her opinions and the right to seek, receive and impart information and ideas by any means of expression regardless of frontiers. (Universal Declaration of Human Rights). Everyone has the right to freely express and disseminate his or her thoughts by word, image or any other means, as well as the right to inform, to be informed and to be informed, without hindrance or discrimination.

Digital Society of Information and Knowledge and the evolution of Technologies

Information and Communication Technologies (ICTs) have constituted, in the scenario of modernity, an important instrument for the transformation of industrial society, in the digital society of information and knowledge. It is a network society, emerging a new social morphology, and gains economic, social, political and cultural primacy. According to Orth, (2002, p. 22), we live in a culture and a society that is constantly changing, either because the economic, social, political and cultural contexts are increasingly massified, internationalized and globalized, or because the relations of life, study, work and capital are changing rapidly and constantly.

According to Santos, (2013), it is possible to prescribe that from the technical uniqueness (single technical model), based on the capitalist system and the way in which the globalization process is configured, there is a significant transformation of consumption into an ideology of life, making citizens consumers, massifying and standardizing culture, and a form that often contributes, in the concentration of wealth, in the hands of a few. According to Ney Jr, (2002), "the current information revolution is based on the rapid technological advances of the computer, communications and software, which in turn have led to extraordinary reductions in the cost of processing and transmitting information", as well as, "ideally, the Information Revolution will repeat the successes of the Industrial Revolution. Only this time, part of the brain's work, not the muscles, will be transferred to the machines." For Cardoso, (2007, p. 102), information seems to have replaced energy, as a central element of economic life, first for the most developed countries and then for all areas of the planet and subject to market rules.

In this panorama, it can be seen that the Internet was the apex of the digital society of Information and Knowledge, since it allowed the free circulation of information throughout all parts of the globe. Furthermore, "the first stages of ***Internet*** use, in the 1980s, were announced, as the arrival of a new era of free communication and personal fulfillment in virtual communities, formed around communication, mediated by the computer", Castells, (2003, p. 100). According to Lojkine (1995), "the transfer to machines of a new type of abstract brain functions is at the heart of the Information Revolution", arising the need to restructure capitalism that drives the adoption, diversification of the media and the development of information and communication technologies and their articulation in a network.

ICTs provide the great legitimacy of expansive political power, which assumes in itself all spheres of culture. In this Universe, ICTs also provide the great rationalization of man's lack of freedom, and demonstrate the "technical" impossibility of being autonomous, of determining people's lives. This lack of freedom does not arise, either irrationally, nor as politics, but rather as work. Technological rationality protects the legality of domination, instead of eliminating it, and the instrumentalist horizon of reason opens up to a ***rationally based totalitarian society.***

According to Gonçalves, (2003, p. 138), *cyberspace* is the main vector of the Internet, and its outstanding characteristics are invisibility, intangibility and intercommunicability. The processing of information by the computer gave rise to legislative and judicial movements for the protection of rights over information and the regulation of access and use. The internet is characterized by being a mediator-free communicational space, structured according to an "all-all relationship". Thus, the relationships between people and the interaction with ***the world wide web take place,*** *which stores the most diverse types of content, whether they are made available by the users themselves about their preferences and their private life or by the servers themselves.* ***It turns out that due to the interaction generated on the network, its storage and the distribution of content, it becomes a practically impossible task to remove information once it is put online***.

According to Nissenbaum, (2010, p. 21), the great difficulty faced in this context is to separate the public and private spheres of each individual, from what should or should not be available, and within everyone's reach, in a virtual environment. Therefore, "information technology is considered a great threat to privacy, because it allows ubiquitous surveillance, gigantic databases and a rapid distribution of information around the world".

For Habermas, (1997, p. 92), the public sphere can be "described as an adequate network for the communication of contents, decision-making and opinions; in it, the communicational flows are filtered and synthesized, to the point of condensing into public opinions bundled together at specific times". It is in this sense that the aspirations of the next drafts of the text take place, aiming to provide a debate between the right to privacy and intimate life, of what can or cannot be, linked to the existence of each person, characterizing what is of private interest or what can generate, a ***right to be forgotten***.

5. 2 Conclusion

General considerations

The Universal Ethical and Deontological Principles and Values are useful to the human being, in the Digital Society and in the process of development of world civilization, since they are equal for all (rich or poor) and for men of Political, Military, Justice, Education, Public or Private Organizations, etc.

Equality is an essential value for the progress and advancement of world society, as it offers the possibility, to each human being, to have the same rights, duties and opportunities and to be serious, honest, responsible, and consequently, that each person can contribute to the whole, **from their freedom**, and that they can contribute with their work, their effort, their knowledge and their solidarity, based on the Universal Principles of Ethics and Deontology.

The above discussion describes the principles, values, ethics and deontology, universal (global), in a summarized way, but which play a vital role in people's human lives, representing a huge challenge for them, for organizations and for society in general, in the Digital Society. Society is interconnected in its most diverse forms, depending on the digital technologies that serve as a means to satisfy its needs. Although users are often aware of the risks associated with the use of such technologies, they do not understand the complexity of the online permissions they grant or the destination/purpose of their personal data.

The role of Ethics and Deontology in Human Life

If, on the one hand, ethics from scientific research and other professional activities have been excluded, on the other hand, criticism has arisen regarding the divorce between science and ethics, claiming its presence and function, especially in the face of the advance of technological power. The question that arises is how ethics can help and serve scientific research and the other activities of humanity. This will not be a return to the past, to conservative and moralistic foundations. What ethics will be of value, so as not to obstruct the advancement of new scientific discoveries? Of course, the answer, whatever it may be, will have a paradigm or lack thereof, a globalized worldview, or the lack thereof.

It is necessary that the digital (global) society and especially the "scientific society" ask themselves some questions about the function of ethics. The scientist or to those who render his public or private service need to question himself about the ends of the investigation, about the nature of power and who will serve the result, because science divorced from ethics does not concern itself with or examine "what", it only deals with the how; it "does not interrogate the object", only "manipulates it".

One of the functions of ethics is to ask questions. Ethics also has the function of assisting in the definition of the norms and rules of scientific research, of the powers of society in general, since increasingly, there is a power over which power is lost. Ethics and deontology need to be part of a project of society and of man. It is not an ethics of mere obligation, but an ethics of design, a teleological ethics. Scientific research is only ethically justified when its result contributes to the social and economic well-being of humanity, as a construction of the common good, for the happiness of society. It is not justified in itself.

It is necessary to define the Universal Ethical and Deontological Principles for human action, without which there is no reference of "departure" or "arrival". There is no sense, everything becomes valid. Ethics also has a prophetic-pedagogical function. We remember that education does not only aim to transmit knowledge to man, but also to provide clarification, so that there is autonomy with responsibility.

Human Conduct (attitudes) Universal

It is possible to identify four **universal attitudes** that result from the fragmented, projectless and meaningless social relationship:

1- **The attitude of isolationism** (or eremitism), which in the current era, considered **real time, where space and time are identified,** becomes difficult and becomes a "subjective isolation".

2- **The attitude of conformism** (accommodation and assimilation), which becomes alienation. Perhaps it is the most common, living according to the "waves" and the "blowing of the wind".

3- **The attitude of oppositions** (contrary reaction, opposition to everything new). An attitude that identifies with conservatism, with orthodoxies, which wants a return to the past, to the impossible.

4- **The attitude of cooperation** (participation, involvement) is the way in which society in general and in particular the "scientific society" can find a balance in democratic and humanized scientific research. We must wake up in time, so that we are not dominated by scientific-technological advances, and to participate in the construction of the civilization of the next millennium. For this, it is necessary that ethics contribute to purposes in which the right to freedom and citizenship are guaranteed; where ecological balance is guaranteed and, above all, where no human being is excluded from the minimum, for a dignified, free and creative life. So that the civilizational process is enriched, in the construction of human relations for the social and economic well-being of the digital society.

Universal Human Behavior

It is possible to identify a set of universal human behaviors that can be summarized in the following:

- **Liability** - Liability in relation to all acts/actions performed.
- **Honesty** - Honesty throughout life.
- **Reliability and Accuracy** - Reliability and rigor in carrying out any activity, acting meticulously, carefully and with attention to detail in a correct, integral and impartial manner.
- **Objectivity** - Objectivity in the interpretation of facts.
- **Integrity** - Integrity in the identification and manifestation of actual and/or potential conflicts of interest, and in compliance with all ethical and legal requirements.
- **Independence** – to act with total freedom and independence, in any circumstance, that is, not to act coerced or out of complacency.
- **Justice** – always practicing human justice in any decision-making
- **Professional secrecy** - confidentiality are duties and, at the same time, rights of citizens, which are nothing more than a realization of Human Rights.
- **Transparency** – always transmitting/telling the truth, without tampering with it, or hiding anything in situations of conflict of interest.

Limitations of the research study

Studies on Ethics and Deontology have numerous limitations, as it is too broad a topic to be addressed by a single study alone, so it should be addressed in future research. Firstly, they are often limited to partial studies, that is, on a type of definition of Principles, Ethical and Deontological Values, on a certain area of knowledge and not on a global and universal view of the problems of defining and implementing Ethics and Deontology, in people's daily lives, anywhere in the world.

Clues for Future Investigations

Reflection on the Universal Ethical and Deontological Principles, in the Digital Society (from Theory to Practice), can contribute to enlighten World Leaders/Leaders and individuals about the consequences and the need to define rules and norms, on the one hand humans and on the other hand those responsible for technology, in the change of paradigms, in economic, political and social terms and to focus their attitudes and behaviors, in ethical decision-making, in the different areas of activity, influencing all organizational levels/companies (public and private), involving politicians, technical commissions and other members of governance, and with this, provide responsible and transparent, assertive and supportive decision-making, at all levels of the structure of the World Powers (legislative, judicial and executive).

The following questions are already posed:

1. Are Universal Digital Codes of Ethics necessary and useful?
2. Are Universal Digital Codes of Ethics necessary and useful?

Thanks

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Declaration of interest

The authors declare that they have no financial interests or personal relationships that could have influenced the work related to this article.

6. Universal Codes of Ethics and Deontology

Universal Code of Ethics and Deontology for n Scientific Research

Preamble

The research presupposes a global hybrid conceptual model of production, peer review, storage and dissemination of scientific knowledge, based on the publication of books, articles, conferences, journals of the specialty, their evaluation models and their main units of measurement, as well as indexation, for the dissemination of scientific knowledge, since the globalization of information, allows for the integration of research universally.

The concern with ethical principles and moral values makes the world (global) scientific community reflect on the need for a Universal Code of Ethics and Deontology, which is the guideline through which researchers contribute to the growth of Knowledge, with a view to promoting human, social, technological, cultural and scientific development, using the appropriate methodologies. This code of ethics and deontology has a universal and prescriptive character, respecting the autonomy, responsibility and self-regulation of each researcher.

It is thus a matter of defining a set of principles, norms, rules and universal values, with a view to informing and guiding the action of all researchers worldwide, without, however, replacing the critical spirit, in scientific research and in the resolution of ethical and deontological issues they face, in the production and dissemination of their research.

To this end, scientific research must be guided by a teleological ethical perspective (objectives, purposes). The result of the investigation, in itself, no longer responds to the concerns of the current phase of civilization. It is necessary that scientific action be in accordance with a project for humanity, but for this, it alone is incapable. It needs mechanisms by which the scientific community regulates / orients itself, in a vision of the world and humanity.

1 - Goals

The Universal Code of Ethics and Deontology is written in documents, in which the norms and values that govern the practice of scientific researchers are expressed, that is, they explain what needs to be done, for good work in research, especially in areas and disciplines that involve a significant portion of power over others, or that place all people in the hands of others, e.g. in medicine, law, journalism, etc. The development, acceptance and implementation of the code of ethics is a perfect example of its application to the daily life of the scientific researcher.

The Universal Deontology of research draws the line between what is acceptable and what is not, when it comes to peer review, before the scientific dissemination of publications. Thus, Deontology in practice guarantees the ethical behavior of the researcher, so the objectives can be summarized in the following:

I. To ensure the human dignity, safety and well-being of the participants in the investigation;
II. Safeguarding the safety, reputation and rights of researchers.
III. Promote forms of action;
IV. To promote the quality and relevance of research.
V. To promote the image of the researcher(s) in the production of knowledge. original, with rigor, quality and ethically correct.
VI. Respect the publications of other researchers, but open to progress, in the development of Knowledge.
VII. Respect the Universal Charter of Human Rights, of the UN.
VIII. Respect the Code of Copyright and Related Rights.
IX. Comply with the General Data Protection Regulation (GDPR) of 2018.
X. Respect the UN Convention on the Rights of the Child.
XI. Respect the legislation of other countries, whenever the investigation takes place in third countries.

2 – General Principles

The researcher must be guided by principles that guarantee the contribution to the ***original knowledge***, with truth, rigor, responsibility and social prestige. Thus, their conduct must be governed by:

- **Scientific Integrity** – is an ethical principle to be observed in all research, to manage, execute and disseminate research, with respect for the standards of human conduct and legislation in force, at national and international level.
- **Responsibility** – in relation to the impact of the investigation:
  - ✓ a) To respect the human dignity of the participants and to ensure their well-being.
  - ✓ (b) maximize the positive social impact of its research and be accountable in a rigorous, clear and transparent manner.

- ✓ c) To minimize harmful impacts, including on researchers in the area of knowledge in question.

- **Honesty** – to ensure the accuracy, transparency and veracity of the procedures, data, results and implications arising from the research, as well as to respect the contribution of third parties and the best practices for the dissemination of results. The researcher must avoid or declare any form of conflict of interest, actual or potential, in compliance with ethical and legal principles, within the scope of his/her research.
- **Reliability and Rigor** – act rigorously, meticulously and scrupulously, in relation to procedures and data, ensuring the consistency, evidence of the data; ensure the correctness of the anonymous peer review, prior to dissemination, of your research.
- **Objectivity** – Objective knowledge is that which is centered on the object of study, that is, that which does not depend on the subject who holds it (that which generates and deals with understandings and explanations – search for the truth about the world). Interpret the facts, as well as the evident, available and verifiable conclusions, obtained through replicable procedures;
- **Integrity** – to be honest in the identification and manifestation of actual and/or potential conflicts of interest, and in compliance with all ethical and legal requirements, in relation to the respective area of knowledge.

3. Standards of conduct / practical guidelines

Relevance and Quality of the research.

I. Research activities should be planned and conducted according to research questions/problems that allow adding relevant knowledge on a given topic, developing new methods/instruments, with the potential for application, or improving existing methods/instruments.

II. The relevance of research may also be justified in situations of proven pedagogical-educational value, for the purposes of training, instruction of students, researchers and/or other stakeholders, even if the achievement of the original contribution, in a given theme, is not the main focus of the activities;

III. Research that does not present any original contribution to the advancement of knowledge and/or to the capacity of individuals and scientific communities, is not considered ethical, as it constitutes a waste of resources (material and immaterial) and devalues the contribution of contributors/participants.

IV. Research carried out through studies, without validity and with serious methodological flaws, is also not considered ethical. In addition to wasting resources and devaluing the contribution of the participants, it can be harmful to everyone and erroneous results, the dissemination of which may have implications, possibly harmful.

Assent

V. No one may be forced or coerced to participate in a study. Within the scope of informed consent, participants must receive information that includes:

- ✓ General objectives of the study estimated time, general characteristics of their participation.
- ✓ Right to refuse to participate in the study, and to discontinue your participation, at any time.
- ✓ Any risks, discomfort or other adverse effects to your participation.
- ✓ Any limits to confidentiality, incentives to participate, if any.
- ✓ Who to contact, if you wish to ask questions or comments about the study.

VI. Participants should not start participating in a study before they have had the opportunity to give their consent, freely and self-determinedly.

VII. The collection of data in the context of a service or organization must be preceded by formal authorization by the respective service or organization, with information to the participants in the study.

VIII. Whenever there is a need to make changes to the initial plan agreed with the participants, they will be informed in advance.

Confidentiality

IX. All information provided by participants in the context of the research should be treated confidentially and, when published, should not be identifiable.

X. In the context of research, only the data necessary to carry out the study should be collected.

XI. The duty of confidentiality is not absolute and, in exceptional circumstances, it may be overridden by the duty of protection in view of the damage caused.

Protection and Security of Human Dignity

Respect for human dignity, the safety and well-being of participants should be among the primary considerations of any research, so those responsible for the research should consider any risks associated with participation.

The risks associated with participation may refer to actual or potential data for the physical or psychological health of the participants, discomfort, stress, damage to reputation, damage to family and interpersonal relationships, damage to the economic, professional or academic situation, and/or any other factors, contrary to the interests of the participants.

Feedback

All participants have the right to information about the processes and results. The moments of feedback to the participants must be identified in the research project. At the end of the research, participants should be provided with a copy of the publication

Data Storage

All data collected in the context of research must be stored and maintained, in an accessible and secure manner, for a minimum period of five years, from the conclusion of the study, or, in the case of being reported in scientific publications, from the date of the original publication.

Research data should be made available to anyone who wishes to replicate the study or work on the results, in order to deepen or increase knowledge. However, this possibility must not, under any circumstances, call into question the principles set out, with particular emphasis on the rights of study participants, among others, the anonymity and confidentiality of data.

At the end of the storage period, the deletion of the data must be carried out, in accordance with the ethical principles of confidentiality, protection and security of the participants.

Publication and authorship

The publication of research results should follow the principles of honesty, rigour and transparency, and should therefore be published as soon as possible in order to ensure the original contribution of the research.

The authorship(s) must be defined considering the participation of the researcher(s) in any of the phases of the research: study design, data collection and analysis, interpretation of the results, discussion and writing of the publication. All author(s) are responsible for the contents of the publication, unless the responsibility assigned to only a part of the study is specified.

The first author should be the one who contributed the most to the research, and in this sense, students should be the first authors, in the case of publications, based on their dissertations or theses.

If there are conflicts of interest, these must be disclosed by the authors.

Financial and material support for the development of research and publication should be recognized and mentioned.

4. Scientific Research Study

Science

It is an area of knowledge that is based on objective and verifiable data that is obtained through observation, experimentation, and the use of reason to establish conclusions, theories, or laws. Second, the objective of the study, different methodologies are applied to each method, such as statistical, deductive, descriptive or qualitative.

Nature of the Research

Research is first and foremost the basic activity of the sciences, in their inquiry and in the discovery of reality. Considering the proposed objectives, the research is descriptive, since in studies of this typology there is no interference from the researcher, that is, he describes the research object, when interpreting the data, and attributes meaning to them. In other words, it understands that the description is only a stage that precedes the analysis, and proceeds with the interpretation of the facts, by the investigator.

Research Theme and Problem

The development of science was guided by the objectives of understanding nature and phenomena linked to the real world. For this, scientific knowledge was subdivided into several Sciences/Disciplines/areas of knowledge, which made the sciences develop. This advance ended up generating classical science, which uses methods, often ineffective, to deal with some of the most complex contemporary problems. New sciences emerged in the post-war period and developed differently from classical science, presenting, as one of its characteristics, interdisciplinary practice, necessary for the development of research.

Currently, the terms units of measurement and meaning are part of the scientific vocabulary and have their concepts more or less defined (although still far from consolidation), due to the need of the current scientific field, immersed in increasingly complex and diversified projects, and of an increasingly intense mobilization of knowledge, converging, with a view to action.

Scientific Method

The scientific method is a process of investigation, through which, a series of orderly steps, allows research to be conducted, as a way of acquiring new knowledge or corroborating the veracity or not of certain phenomena. The process can be repeated several times in order to prove the veracity or otherwise of the research problem.

Scientific Methodology

It is the procedure that analyzes the different research methods, such as the logical-deductive, analytical, evidentive, or scientific method, and whose objective is to establish a criterion or the continuous improvement of scientific procedures.

Main steps of the scientific method:

- **Observation** – consists of paying attention, directly or indirectly, to something that is intended to be investigated.
- **Questions** – consists of defining questions (questions), based on observation.
- **Hypotheses** – consists of formulating one or more premises, to answer or not, the questions.
- **Experimentation** – consists of carrying out tests and experiments that allow the hypotheses to be confirmed or not.
- **Conclusions** – consists of analyzing the results, to obtain deductions related to the hypotheses.

A study seeks to organize the main challenges faced by people in the Digital Society and their meaning presented in the literature of the different Sciences, with or without the proposal of new terms and concepts, the universalization of them. that allow the identification of a common denominator between the different concepts, in a way that allows them to be grouped by identity, application / use and pertinence / aggregation of value in the context in which the terms and concepts are inserted. The data collection is characterized by bibliographic research or not, on terms and concepts, referring to the different scientific fields.

The descriptive and analytical approach seeks to know and analyze the existing cultural and/or scientific contributions on this topic, based on the literature review. The research should be structured based on the systemic approach to understand the main challenges that citizens face in the Digital Society, seeking in practical, operational or application terms, the solution of the real-life problems of people and organizations (public and private).

5. **Universal Application Ethical and Deontological Principles**

Some aspects of the Ethical and Deontological Principles have a great influence on the fields of Sciences and Disciplines, even in economically less developed countries, or those that have different cultural patterns.

One of the most important issues concerns the consent of research participants. In the West, consent presupposes that the autonomous and informed participant makes a decision about whether or not to participate in the research. But in Africa a pregnant woman will often have to submit to decisions made by family members and other traditional authorities (clans, tribes, etc.,). In these circumstances, can one speak of consent?

Information can also raise serious problems when research participants are not culturally prepared to receive it. There is a need to think about how to act in these cultural and knowledge contexts, safeguarding ethical principles and deontological rules, to apply them in situations as diverse as that of the aboriginal peoples in Australia, to members of certain religious groups, or to ethnic minorities.

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Universal Code of Ethics and Deontology for Information and Communication Technologies

Addressing the Ethics of Information Technology

A brief overview of Ethics

As studied by several authors in this research report, Ethics is an important foundation for any human activity. As mentioned by Albert Camus, D. H. Lawrence and Albert Schweitzer, ethical propositions, ideas and conceptions build the foundations for human existence to develop, mainly, as a civilized society that

establishes principles that will serve to align any decision, respecting limits, inclusion and transparency. We could recall the foundations exercised by Socrates, considered the origins of Western Philosophy, when he addressed the ethics of thought, rational thought and human behavior.

Several quotations are attributed to Socrates, found in the writings produced by Plato and others of his historical followers, analyzing and reflecting on Ethics. His ideas were fundamentally based on Scientific Research, when, as quoted by Plato, "All human activities must be done for collective happiness and to acquire virtue". The relations with the concepts of Value and Morals (moral) are indispensable to understand the main propositions of a Code of Ethics.

Ethics, thought aligned with Socrate's definitions, guides morality. Moral principles are usually statements and agreements that will address practical decisions, providing the necessary guidance to achieve results that follow acceptable standards, keeping in mind not to harm anyone, discriminate against or, by definition, avoid human development. These norms are usually expressed in codes of law, finally expressing social values.

This brief approach to Ethics, in the sense of a scientific view of information technology, of some of its resources and services, could be completed by considering one of the main sources of intelligence recognized ever: Albert Einstein. Obviously, this context could start some controversies, as Albert Einstein was involved in projects such as those related to nuclear energy and even had the attribution of racist comments a few times, but, in this text, we adopt the posture of analyzing his quotes in favor of theoretical construction, keeping the analysis of his life's work for the reader. Considering one of his main quotes on Ethics: "The most important human effort is the struggle for morality in our actions. Our inner balance and even our very existence depend on it. Only morality in our actions can give beauty and dignity to life".

In this last statement for this brief theoretical approach, we can perceive how Ethics, Morals, Values and, in general, the Way of Life are presented in an intense, contributive and integrated relationship, which encompasses Ethics as the main focus of thinking about how all our plans, works, actions and their results should be defined and arranged to promote a safe and respectable way of life. Not only should we ensure, as a species, to allow Ethics to provide these foundations to everyone, but obviously pay attention to human development – which clearly involves technology – to ensure how we can continually agree to review and adapt the law and codes of behavior on ethical grounds.

Information and communication technologies (ICT)

Conceptualizing information and communication technologies has become a growing task for any purpose. Once we had the definitions of Jamil (2001) and Turban, Mc Lean and Wetherbee (2002) were sufficient to understand a context of devices and their related software platforms connected to allow the management of information and results that met the intended expectations.

The intense dynamics provoked an additional overview of this context, motivating several new analyses that required the expansion of the original concept of ICT (Taylor, 1966; Saracevic, 1996). First, it is necessary to address the multidisciplinary characteristic of information (Davenport, 2014; Rascão, Jamil and Marques, 2021). More than at any other time, information as a "thing" and as a "process" is a double conceptualization that must be taken into account. When we perceive the item information, which can be produced from the analysis of data from any source, we deal with a powerful, enabling construct to understand relationships such as data - information - knowledge, significantly observed to study the impacts of modern systems and compositions, such as new web-based information systems in the cloud, data analysis and artificial intelligence applications (Analyticsteps, 2022).

Furthermore, it is indisputable that the information process, as the methods, design, and execution of the process, ultimately arrive at a result as to the delivery of information to a specific user, based on their selections, intentions, and expectations (O'Brien and Marakas, 2008; Ohata and Kumar, 2012). Modern streaming systems, for example, are replacing traditional structures and resources through the use of a technological platform for users merely interested in watching a movie or broadcasting news online in real time. Thus, the first concept of this arrangement is defined in these two ways: as a thing and as a process.

For technology, another enhancement of perception. As found in (Turban, Rainer Jr. and Potter, 2007; Jamil and Silva, 2021), technology can be understood primarily by addressing devices, their associated software to manage and deliver to users, and platform interconnection. This is a valid conceptual view, increased nowadays by the management of the associated information process. In this way, it can also be defined in two main ways: the tangible, as previously defined, and the intangible, where process definitions are also called "management technologies" (Kurkina, 2024). This additional vision, approaching the management context, introduces a new way of understanding technology as an instance of the conceptualized process, allowing the establishment of several levels of control and application not only of the information itself, but of its associated management.

Finally, communication. A complete, self-defined scientific field, with expressive interaction with any human activity. Encompassing the simple situation of transferring signals between two communication stations for a signal transmission, reaching the complexity of modern AI-based systems that aim to translate and respond immediately to the demands of human users through a composition of avatars, construction of scenarios and environments of large language models, Communication defines, basically, the paths, methods, and goals for achieving any human expectation when attempting any of our activities (Taylor, 1962; Dança, 1970; McAfee and Brynjolfsson, 2012; Lacerda and Jamil, 2021).

Examined in isolation, these concepts - Information, Communication and Technology - only produce a series of motivations around the study of Ethics. Ethics in the ways we communicate something that has been technologically processed by adopting information as the way this communication can occur. This question will be explored in the final part of this section.

Ethics approach around ICT dynamics

A difficulty emerges when considering information and communication technologies in relation to ethical aspects: their continuous changes. Codes of ethics have long been exercised on changes in our societies, but technological infrastructure, equipment, associated business methods, and global behaviours and attitudes pose challenges to defining the real principles that can define a substantial ethical context for ICT.

Here we have established a minimum focus on some principles, even taking the opportunity to classify or identify them, to present relevant aspects for the proposition, composition, use and promotion of ICTs, enabling the objective of continuously favoring the improvement of the quality of life of humanity.

Privacy and information security

One of the main ethical points to be evaluated for the adoption of ICT nowadays is how personal information, especially sensitive, can be treated with the observation of privacy and security criteria. For sensitive information, we align with the LGPD (IAPP, 2024; LGPD, 2024). A modern set of codes, inscribed in the Brazilian Constitution, definitively approved in August 2018, the LGPD states that sensitive information is that which allows the identification of personal and private characteristics of a person, even without doing so explicitly.

Consider, for example, that a person may have their religious preferences identified by a frequently used address, illegally accessed by a third party, without their consent. In this way, this potentially inappropriate access can result in an invasion of privacy about that person's life and preferences. It is characteristically "sensitive" data or information, which can only be shared with external agents with the explicit and controlled consent of the data subject, the person under analysis. By "controlled" we mean that the holder can rescind this consent through his private, indisputable and isolated decision, with full guarantee to the holder about the shared data.

The LGPD, the European GDPR, and other equivalent codes were proposed and governed precisely because of concerns about undesirable access to data and information by criminals and unauthorized actors. In this context, we must also understand that privacy with regard to access to data and information and security refers to its processing, such as updates, replacement, elimination, partial or complete editing, among many other actions that will modify that specific content.

From an ethical point of view, the security and privacy of data and information should be considered as fundamental aspects primarily attributed by the creator and owner of such content. From an Ethical point of view, even the plot or intentions of violations of privacy and security of data and information should be avoided, being a guideline for the definition of strict legal codes that will reinforce the principles of Ethics when dealing with them.

Communicating the truth

One of the main informational damages we are experiencing today is the so-called "fake news". It is, clearly, the construction and sharing of invalid data and information, falsely composed and written, incorrectly shared about something or someone. Unfortunately, there are many categories such as information from VIPs, political profiles, financial situations of companies, strategic movements of corporations, among others, which end up being informed through various digital forms, such as blogs, email messages, posts, social media, and other contexts. Some of this fake news can harm negotiations, put people or companies in delicate situations or even present a simulated fact, which does not correspond to reality.

In fact, with the introduction of audio, image, and video processing through software platforms, especially those provided by modern deep learning artificial intelligence capabilities, we are faced with the strict need to consult the source of every story shared on the Internet to verify its veracity. This burden came after witnessing, for example, non-existent news of a coup d'état, false allegations of personal crimes committed by innocent people or false declarations of bankruptcy of a company, fully understanding how these and other equivalent criminal actions could damage the personality and public image of an agent.

From an ethical point of view, the intention to produce and share false claims, using any type of technology and method of communication should be disregarded, socially avoided, discussed in the classroom and rejected. In this way, it also serves to explicitly reinforce the corresponding legal codes with regard to the validation and reliability of data and information.

Access to modern technologies and means of communication

Finally, allowing only a segment of people – such as those with financial resources, affiliated with a political ideology or government in power, controlling a social group (such as companies or religious leaders) – to access ways, resources, devices and platforms to collect, process, store, analyze and share data and information, solely because of an arbitrary criterion, is an undeniable path to restricting people's use of ICTs.

This does not essentially refer to financial or market aspects, such as the price of sophisticated resources to access and share information, but to define, in essence, the conception that specific people, who are part of an interest group, can use these resources and services. This can clearly evolve into a discriminatory and exclusive policy, which can result in difficulties for those who do not have the rights to operate technological assets to carry out basic activities, but also to allow law codes to be correctly analyzed, evaluated and put into practice.

It is important to define that expensive resources, such as high-performance computers and networks, individual devices and specific software can have their implementation costs sponsored by public agents, thus allowing people without economic resources to reach these devices to use them, for example, in a shared way. In addition, modern SaaS business models, such as pay-as-you-go, can also favor people to use cost-optimized, shared ICT platforms.

These final presentations illustrate how Ethics can be evaluated in modern ICT scenarios, also bringing some benefits and risks when dealing with new technologies to solve modern problems and develop new relationships and opportunities. It must be remembered that, historically, we have faced the development of modern production lines, insertion of telephone lines and TV broadcasting, along with generations of computer-based services, where ethical principles were discussed and questioned.

But nowadays, with modern commercial platforms, information and data sharing resources and analytical tools, the heterogeneous introduction of artificial intelligence in business and the power of low-tech companies, Ethics must be brought to the stage, ensuring the foundations of being adopted and developed to improve the evolution of humanity.

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Universal Code of Ethics and Deontology for Health

SANITARY CODE OF ETHICS

According to the philosopher Cortella (2017), ethics is the set of values and principles that we use to answer three major questions in life: I want, I must, I can. In other words, I cannot do everything I want; not everything I can; And not everything I should I want. Human beings have peace of mind when what you want is what you can and what you should (Cortella, 2017).

Leopold (1949) states in his work "The Ethics of the Earth" the necessity and ethical basis for a new relationship between people and the earth. He envisioned the awakening of an ecological consciousness that redefines humanity as part of nature rather than its external conqueror. In this context, the Earth can and should be extended to global health with its global health challenges, for example: increasing health disparities, pollution of land, water and air, and the emergence of new zoonotic infections threaten all of humanity (Gillespie, 2000). In this philosophy, "all the ethics developed so far are based on a single premise: that the individual is a member of a community of interdependent parts"(Goldberg & Patz, 2015).

In the 21st century, the importance of the theme is noted and there is still much to be done for ethics in global health, since ethical issues go even further. In recent years, Western organizations and companies have increasingly used countries in the developing world as clinical trial sites. The involvement of human subjects in health research raises ethical concerns, especially when their culture is different and their socioeconomic status is lower than Western standards (Igoumenidis & Zyga, 2011a).

Health

Health has gained worldwide prominence and has become a right declared by the World Health Organization since 1948. In the 21st century, it begins to be understood as a complete well-being of the individual, far beyond the absence of disease. In this context, the right to happiness is translated as an expression of the aspirations to achieve the Right to Health (Carvalho and Magalhães, 2022).

In 1948, with the creation of the World Health Organization (WHO), the Right to Health gained a little more global prominence, since the very purpose of the international entity is to guarantee the highest level of health for all human beings, defending that the state of physical and mental well-being does not consist only in the absence of diseases or infirmities, but especially when a set of values and principles are established and available to all individuals, anywhere on the planet. (*WHO | The right to health*, 2012).

From the atrocious experiences of World War II, it has become imperative for the international community to mature to recognize that every person, simply because he or she is a human being, has rights. In this context, by declaring the universalization of Human Rights, the international community has committed itself to subscribing to a set of solid values and principles that can confer freedom, equality and well-being to the individual. Among the most diverse internationally recognized rights, health – in its multifocal aspect – emerges as a guarantee of safeguarding human dignity (United Nations, 1948).

When looking at history, it is possible to realize that the theme of happiness or well-being has occupied a notorious centrality in man's life since time immemorial. In this sense, by agreeing with Aristotle that the pursuit of happiness is the end of human actions (Aristotle & Flores, 2021), it is also necessary to agree that the normative purpose does not find any other predicate. The rights to freedom, self-determination and dignity enshrined in the Universal Declaration of Human Rights (United Nations, 1948), must aim at the subject's own happiness, even if ultimately in the semantic-normative sense.

Scientific studies in the area of health on happiness or subjective well-being gained strength with the advent of Positive Psychology, notably from the 1990s onwards, which proposed a significant change in focus: from the repair of negative aspects and diseases to the promotion of health based on the positive aspects of the human being (Camalionte & Boccalandro, 2017a).

At this point, when science and the State join forces to transform the knowledge generated into public policies that favor the promotion of individual health, it is possible to glimpse a gain in the quality of life of the population, translated as well-being, or in other words: happiness itself (Camalionte & Boccalandro, 2017b).

Happiness can be defined as the predominance of the frequency of occurrence of positive emotional experiences over negative ones (Scorsolini-Comin, 2010) and it is subdivided into two dimensions: objective well-being (well-being), which encompasses the objective circumstances of life (income, education, health, leisure, transportation, among other domains) and subjective well-being, explained by subjective life experiences (Pereira, 1997).

For health to be considered a global good, two aspects need to be considered. The first is that it is not exclusive, that is, no individual or community should be deprived of its access, and the second is the non-competitive and non-rivalrous, since the health of one person cannot be at the expense of the exclusion of others (Fortes & Ribeiro, 2014).

The conception that health should be seen from a comprehensive and plural perspective brings other aspects of its effectiveness closer together. In this context, economic, political and social factors will influence the dimension of concreteness that is intended to be achieved. Health is not promoted only through the health sector, in the strict sense, and must be extrapolated by a concept of integrality, interdisciplinarity and intersectionality. If all areas of science must contribute to the well-being of the individual, the multifocal way of thinking about health must also consider a broad view that is not excluded from education, agriculture, specific associations of patients with certain diseases, law or any other branch of knowledge. The interconnection of relationships is essential for a more integral and integral care for human beings. Therefore, the deconstruction of the understanding of health as a mere absence of disease is defended (Oliveira & Cutolo, 2018).

It is also important to emphasize that health, as a subjective good, should not be thought of as a state burden and will not represent the same thing for all people, but will depend on the time, place, context and social class of a people. Thus, individual, scientific, religious and philosophical values will be true challenges and opportunities for the full effectiveness of a globalizing health (Scliar, 2007).

Ethics in Health

In recent years, organizations and companies have increasingly used countries around the world to develop websites to conduct clinical trials. In these “trials”, the involvement of human beings in health research raises ethical concerns, especially when their culture is different and their socio-economic status is lower than Western and Eastern standards and vice versa. Therefore, this issue is a concern for Research Ethics Committees in developing countries, given the conflict between potential benefits and associated risks (Igoumenidis & Zyga, 2011b).

Ethics and integrity in research are fundamental to the reliability of scientific knowledge and technological advancement. The discussion about responsible conduct in research has been gaining ground in the international context, especially in countries with high scientific production. In this scenario, for example, Graduate Programs play a fundamental role in supporting institutional practices that encourage a culture of scientific integrity and, through the promotion of courses that open space for this discussion, preventive strategies can be established through the strengthening of ethical principles in student and faculty bodies and, in turn, reverberating in public and private entities for public health policies that guarantee the well-being of human beings. This reflection is necessary since the mandate to guarantee and protect public health is inherently moral. It carries with it the obligation to care for the well-being of communities and implies the possession of an element of power to fulfill this mandate. The need to exercise power to ensure the health of populations while preventing abuses of that power is at the heart of public health ethics. A code of ethics for public health can clarify the distinctive elements of public health and the ethical principles that derive from or respond to them. It can make clear to populations and communities the ideals of the public health institutions that serve them, ideals for which institutions can be held accountable (Thomas et al., 2002).

In this context, it is observed that health services have expanded. These include specific and personal medical advice or care; management of medical records; communication between healthcare providers and/or patients and health plans or insurers, or healthcare facilities regarding treatment decisions, complaints, billing for services, etc.; and other health care support services (Goldberg&Patz, 2015; Rippen & Risco, 2000).

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