

Informational Politics and Ethics in the Digital Age

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ABSTRACT: This article is a reflection on Information Policy and Ethics. The issue of information ethics remains problematic. Should it be considered a practical example of interdisciplinarity between information sciences and political sciences? The interdisciplinarity of information and ethics have been discussed, especially in relation to the aspects of truth that are produced in science and technology. What does the production of knowledge and the exchange of interdisciplinary knowledge of information mean for information sciences and political sciences? Although this issue has already been addressed, there are elements of its research that can bring relevant contributions. The concepts of learning and communicative freedom may have a broad interest for an intercultural ethics of information.

KEYWORDS: *Ethics of information. Ethics of political discourse, Interdisciplinarity and transdisciplinary of Information, Freedom, Privacy and Intimacy.*

I. THEME AND SEARCH PROBLEM

Political philosophy is a philosophical reflection, on the best way to organize collective life, political institutions and social practices. The political philosophy of information seeks to study the articulation of organizations, through the role of information, since it is one of the elements that allows the use of public reason for work and for, state systems to achieve social justice.

The need for information is a basic and legitimate, need because it not only reinforces citizenship, personal and collective identity, but also helps citizens decide and act. In order for there to be a balance between the different social strata that make up a democratic society, they need to be strengthened in order to achieve a better functioning dynamic and to prevent, the development of living spaces from being colonised by undemocratic forces. The media have been seen, as part of the ideological apparatus of the state, used as an instrument of politics, to dominate the opinion of civil society. However, from the digital media, some spaces of social interaction were created or reinvented, in such a relevant way that, contradictorily, they repositioned citizens in the political sphere and redefined what can be understood as public space.

Questions for debate

1. Is information a practical example of interdisciplinarity between information sciences and political sciences?
2. What is Information Ethics?
3. Does information ethics allow the use of public reason, for work and for state systems to achieve social justice??
4. How can ethics in research be guaranteed, based on information produced by citizens, in virtual environments??
5. The solution will be only in regulation and technology's, or be the tripartite: legislation, technology's and people?

Introduction

The purpose is to continue the reflections carried out in previous works, on the ethical challenges of the Science of Information and Political Sciences, from the perspective of the social responsibility of politicians, within the field of the information and knowledge society, in the digital age.

We have an exploratory research seeking the indications of the theme social responsibility in the existing literature and we have seen that the production on the theme has been growing, in number of authors and articles, addressing themes related to epistemology (social responsibility, as the foundation of the Sciences of Information and the Political Sciences), theory (policy actions) and application. In the context we weave, with the instruments used, we found plausible and acceptable evidence, that this theme has the interest of a nucleus of researchers who apply this approach to various problems of the information, in society.

In this context, the thread of social responsibility constitutes the central axis, which we are weaving in the interdisciplinary scope of the Sciences of Information, with other guiding threads represented by the space of knowledge, with the "new relevance of an ancient phenomenon", along with the growing hegemony of the regime of information, about other productive systems, and the possibility of a collective intelligence based on the social bond and human qualities.

Goals

This article aims to present a global model of the evolution of the concept of interdisciplinarity of information applied to political sciences, having as a remarkable characteristic social responsibility, being extremely sensitive to behavioral changes

of politicians, society. Recognizing the ethics of information as a practical object, the article seeks to demonstrate that the context, in which politicians are inserted, is essential for its effectiveness of communication and action.

In a deductive way, the work starts from the first steps of the concept of ethics, as a concept autumn, reaching the current interpretation by the organs of power. The text will demonstrate the negative dimension of the concept of information ethics, that is, the one that protects the freedom, privacy, intimacy and private life of politicians, against the meddling of the public authorities and other citizens, and the positive dimension, where the State is required to implement administrative and legislative measures to ensure the privacy of citizens, protecting them from the actions of other citizens and the State itself, especially in technological means.

Approach Methodology

The complexity and turbulence of the information and knowledge society have taken into consideration interdisciplinarity and transdisciplinarity, as essential processes for the development and innovation of sciences and technologies. The implementation of these concepts in some areas faces challenges that go through not only the polysemy of these concepts, but also by the hardened views arising from the disciplinary formation and tradition itself, still dominant.

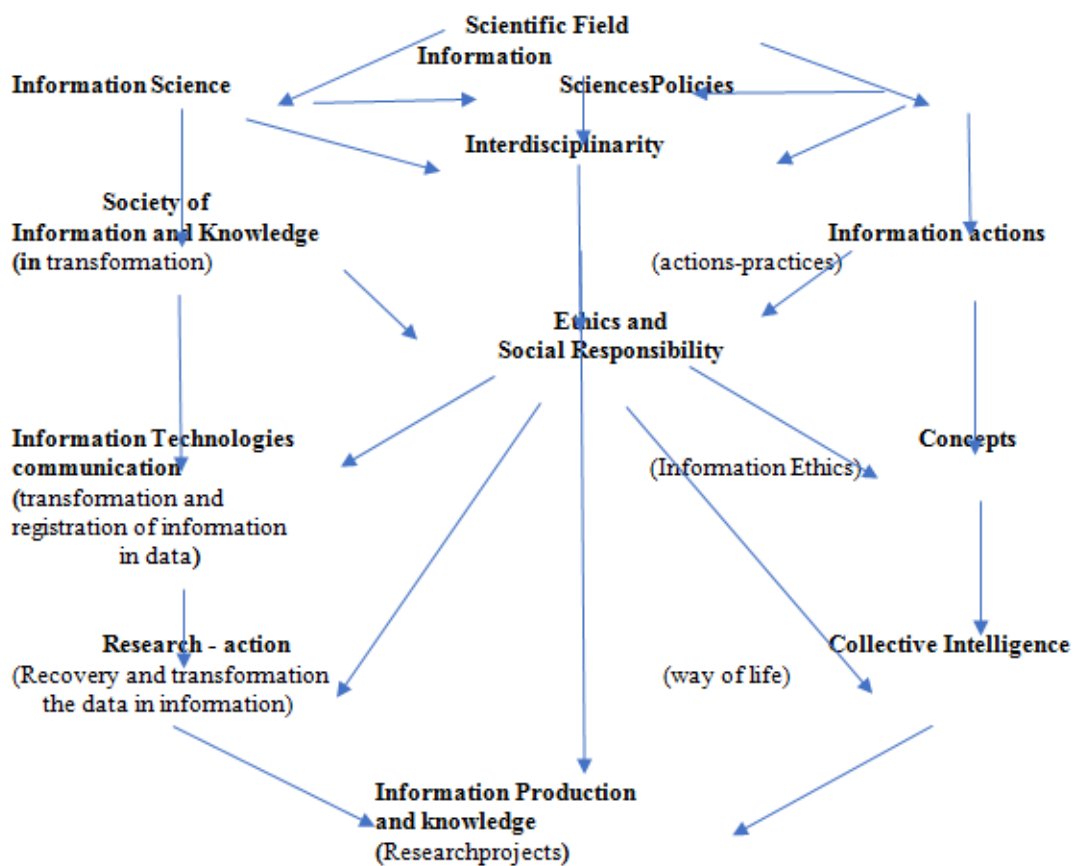
The research method is likely to cause two or more sciences to interact with each other. This interaction can go from the simple communication of ideas to the mutual integration of concepts, epistemology, terminology, methodology, procedures, data and research organization.

This is an exploratory study that seeks to clarify and organize the concepts presented in the literature of Information Sciences and Political Sciences. It is not a proposal of new terms and concepts, but an organization that allows identifying a common denominator, among the different concepts already indicated in the literature, so that it allows their grouping by identity, application / use and pertinence / value aggregation in the context, in which the terms are inserted. Data collection is characterized by bibliographical research on terms and concepts.

It is necessary to understand, through a theoretical review of the concepts and application of ethics, through historical reference documents; of a psychosocial analysis of the concepts of Information Ethics applied to Information Sciences and Political Sciences; the normative framework in which they fall; the Internet as a platform for the exercise of political action and the problems associated with it; digital data, citizen surveillance; the social engineering of Power; online social networks and spaces of trust and conflict.

It is a descriptive and analytical approach seeking to know and analyze the existing cultural and / or scientific contributions on this subject, from the review of the existing literature. The research was structured based on the systemic approach to understanding the problems of Information Ethics in this Complex and Turbulent Society. We represent this conceptual network, as follows:

Figure 1 - Model of the concept of Information Ethics



Source: created by the authors

The approach model for intervention in information actions is presented actions, in the academic space, with the purpose of production and information and knowledge, among the participants, in addition to promoting the development of skills of search, recovery, organization, appropriation, production and dissemination of relevant information to scientific researchers and other interest groups in society. In the model, we add to the concepts, the thread of competence Ethics of Information, with which we work in the research applied to politics.

Fundamental Concepts

Information Science

It is difficult to specify the emergence of a new science even if it is a recent scientific discipline as is the case of the Sciences of Information. However, Foskett (1969) and Ingwersen (1992) mark the date of 1958 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 specialized libraries (in industries and other organizations). According to Meadows (1990) the discipline underwent a sharp development after World War II, due to the emergence of the Mathematical Theory of Information described by Shannon and Weaver in the late 1940s. This theory was adopted by many other areas because it explains the problems of message transmission, 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 press, which occurred around 1450, the effects of which became more evident after World War II.

His contribution to the development of The Sciences of Information was small but important to the history of the area, as it attracted attention to two needs. The first to clearly define the character of the information with which the professionals of the area, were concerned and, the second, to define the conceptual structure to be applied in the organization, that type of information. Second (Dias, 2002), there is consensus among the authors of the area that information sciences arise in the mid-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 the Information Sciences. Also, according to the authors, it is in the 1960s 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 events that occurred in the 1960s that meant the true milestones of the formation of a new disciplinary field:

- The conference held at the *Georgia Institute of Technology* in 1962,
- The *Weinberg Report* in 1963,
- The computer work, by Mikhailov, in 1969,
- The study by Rees and Saracevic in 1967 and,
- Boroko's definition, in *Information Science: what is it?* in 1968.

Boroko (1968) defined the Information Sciences 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 relates to the body of knowledge related to the production, collection, organization, storage, retrieval, interpretation, transmission, transformation and use of information. This includes research into 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 component of applied science that develops services and products [...]. For Goffman (1970) the goal of information sciences is to establish a unified scientific approach to study the various phenomena involving the notion of information, whether such phenomena are found in biological processes in human existence or in machines created by humans. Consequently, the matter should be related to the establishment of a set of fundamental principles governing the behaviour of the entire communication process and its associated information systems.

Griffith (1980) proposed a similar definition that establishes the Information Sciences, 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 (1991) studied the evolution of information sciences 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 among human beings, in the social, institutional or individual context, of the use and needs of information. In dealing with these issues, the advantages of modern information and communication technologies (ICT's) are considered of particular interest".

The Information Sciences were born after the Second World War, to solve a major problem, which was also the major concern of both documentation and information retrieval, which is to gather, organize and make accessible the cultural, scientific and technological knowledge produced worldwide. Information Sciences is a recent science and was born from the exact sciences, that is, seeking to achieve an accurate 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 empirical sciences, he 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 1970s, a character enters the scene that redirects the focus of the Information Sciences: "man (decider) 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 much linked to computing and the automatic retrieval of information, according to González de Gomez, 2000, p. 6), from the 1970s, it makes its effective inscription 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 that decade that we can refer to the "social foundations of information". However, some relevant questions, if we are asked now, what is the branch of sciences that the Information Sciences is closest to? What theories, concepts and methods that feed information sciences??

The first studies in the Information Sciences, as social science was to study social reality from a statistical, that is, quantitative. Berger & Luckmann (1985) presented reality as something that is constructed socially and not, as an existence in itself and paved the way for understanding information not as a given, something that would have meaning and an importance *per se*, but, as a process. That is, something that will be perceived and understood in various ways by people, who

according to Borko's definition (1968) on behavior and information flows, is something that is outside people and with buckland's definition (1991) that sees information as "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 its configuration and legitimation. People need to be included in studies on information and their daily interactions, forms of expression and language, rites and social processes. Several studies can be presented, such as the incorporation of these concepts in the context of studies the Information Sciences, such as the *do sensemaking* approach inaugurated by Dervin, Atwood & Palmour, the studies of MacMullin & Taylor on people's values, studies of the cognitive nature inspired by the theory of Maturana & Varela, from the hermeneutic approach to information sciences, Capurro's studies (2003) on information networks based on Bourdieu's theoretical framework (1983, p. 46-81), as well as bibliometric and scientific communication studies and contributions of Foucault's Archaeology of knowledge and Sociology of Science (Latour, Knorr-Cetina, among others).

Information Sciences is a discipline that has a broad field of practices but does not yet have a specific theoretical field as is the case in other areas of knowledge, such as Linguistics, Anthropology and others. It has not yet reached a theoretical construction that integrates all its concepts and practices. Therefore, it operates based on fragmented theoretical constructions, for example, the Representation of Information would be a construct, among others, etc. The most important feature of information sciences is their interdisciplinary nature in which the magnitude of the problems faced (ecological, ethnic and demographic) is demanding innovative solutions. The Information Sciences have been consolidated from elements "borrowed" among others, by mathematics, physics, biology, psychology, sociology, anthropology, semiology and the theory of communication 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 Sciences evolves into new stages of dialogue and insertion in the social sciences. The reflection on the evolution of the Information Sciences, its relations with the social sciences and as a model of science, is fundamental for the research to continue and incorporate all the knowledge accumulated in this process. Since scientific research is one of the main ways for the formulation of theories of an area, what is perceived is that research in Information Sciences, has been over the last decades, consolidating and opening new horizons of discussions. Great contribution has been made by professors and researchers at various international universities.

Some important steps have been taken to theoretically strengthen the area of Information Sciences and that research is expanding and have a Scientific Community that over the years has been consolidating internationally. There are many different challenges that are presented today for the Information Sciences. As an applied science, it needs to respond to the demand for information from society and, as an object of research, to the fundamental conceptual needs of 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 Sciences and above all to further strengthen its scientific community.

Political Science

There is a large area of studies, within the humanities called, social sciences. The social sciences are composed of sociology, anthropology, social psychology, economics and political science. Political science is the part of the social sciences that is dedicated to trying to understand, the structural political formations that the human being has created to ensure peaceful coexistence in society. Political science is the field of social sciences that studies the structures that shape the rules of conviviality between people. Political science is dedicated to understanding and shaping the notions of state, government and political organization, and can also study other institutions that directly or indirectly interfere in political organization, such as NGOs, Church, companies, etc. Some theorists restrict the object of study of political science to the State, others argue that its object is broader, and power, in general, is what should be studied in this area.

Political science is responsible for understanding and shaping issues related to power in society, establishing norms and precepts for the full functioning of social institutions, the economy, the State and the legal system. It is the responsibility of political science the intellectual and theoretical provision of the means of action of the human being and the institutions that benefit collective life. Since classical antiquity, the human being has created mechanisms of power to ensure the structure of social organization. Although there is still no political science in ancient Greece or Rome, texts by legislators, rulers and philosophers, such as Plato and Aristotle, demonstrate intellectual efforts to understand and organize the political environment.

During the Renaissance, the philosopher and political theorist Nicholas Machiavelli developed studies on how a ruler should act, exposing his theories in the book *The Prince*, which is a fundamental bibliographic source for studies of political science. In the sixteenth century, the French jurist and political theorist Jean Bodin made significant contributions to the understanding of absolutist mechanisms. In the seventeenth century, one notices the importance of the theories of the philosopher and political theorist Thomas Hobbes, and defense of absolutist political structures. Still in the seventeenth century, it is the English philosopher John Locke who prints a great leap in the studies of political theory, defending the political liberalism necessary to allow the economic evolution of society. This liberalism was not compatible with the old absolutist policy.

In the eighteenth century, the theorists of the French Enlightenment, philosophers such as Montesquieu and Voltaire, were responsible for the renewal of political theories, defending a fairer notion of state, which expanded citizenship, to a greater number of people. They are from this time, the defense of individual freedoms and the notion of tripartite political power, within a democratic state (idea created by Montesquieu). However, the delimitation of political sciences as an autonomous and systematically organized field only occurred in the second half of the 19th century, in the context of the birth of social sciences, especially sociology and anthropology. Until then, what political theorists had done hung more for philosophical speculation than for a science.

It was the French philosopher Auguste Comte who postulated the need for a human science capable of rigorously studying society in order to establish mechanisms of social progress. With the evolution of the methods related to this science, which took place with the studies of the Philosopher, German sociologist and economist Karl Marx and the French philosopher and

sociologist Durkheim, other thinkers began to look for new delimitations that came out of the specific axis of sociology and deepened similar but specific in their areas.

These new subdivisions were anthropology, which first emerged from the studies of theorists such as the English Edward Tylor and Herbert Spencer, and political science, a term created by the American historian Herbert Baxter Adams in 1880. Since then, political science has established itself as an autonomous field of study, having first settled in the United States and developed a lot in France and Germany.

Political science is extremely important for the advancement of the study of power mechanisms. The actions of politicians, whether from the executive branch, the legislative power, jurists and economists or people linked to the financial market is directly linked to power. Understanding power is necessary, in order to advance political institutions and to avoid abuses of power perpetrated by the State, governments or financial institutions. For progress to be effective, there are four basic concepts:

- **City** - are the first political institutions that have grouped human beings through a well-defined legal structure. With the birth of the polis (city-state) in Ancient Greece, there is concern about politics.
- **Citizenship** - is of utmost importance, as a notion, for political science, and it exists in any political formation, varying only the scope of power allowed by this device. In the aristocracy, citizenship is guaranteed to a minority chosen supposedly for its qualities; in the oligarchy, to a larger group than the aristocratic, chosen by the financial power. In absolutism, citizenship is restricted to the figure of the monarch. In democracy, it is distributed among all who can participate in the political system.
- **Rights** - (civil and political) are objects of studies of political science in conjunction with legal science (law).
- **State** - one of the most important notions of political science, because it is it that tries to understand the most remarkable forms and political structures of social political treatment.

All these concepts are directly linked to the fundamental notion of Political Science of Power. With the formation of national states and the independence of the colonies in subsequent centuries, it has become an increasingly necessary science for understanding the world's political phenomena. They involve research that promotes the dialogue of the past with contemporary phenomena and with the following specializations:

- **Political Theory** - studies the methods of exercising power.
- **Structure and Transformation of the State** - historical study of the changes suffered by a nation.
- **Comparative Government Systems** - comparative study of government methods.
- **Electoral Studies and Political Parties** - study of the nature of political organizations and elections for political positions.
- **Legislative Behavior** - historical study of legislative processes.
- **Public Policies** - study of practices implemented by governments in all + areas of activity.
- **International Policy** - study of diplomatic, political and economic relations between countries.

Human Rights

Preamble

Having consideration:

- That the recognition of the inherent dignity and equal and inalienable rights of all members of the human family is the basis of freedom, justice and peace in the world,
- That disrespect and contempt for human rights resulted in barbaric acts that outraged the conscience of humanity and the advent of a world in which human beings enjoy the freedom of expression, belief and will of fear and fear, was proclaimed as the highest aspiration of the common people,
- That it is essential, so that man is not obliged to resort, as a last resort, to rebellion against tyranny and oppression, that human rights be protected by the rule of law,
- That it is essential to promote the development of friendly relations between nations,
- That the peoples of the United Nations reaffirmed in the Charter their faith in fundamental human rights, in the dignity and value of the human person and in the equality of rights between men and women, and that it determined to promote social progress and better standards of living in greater freedom,
- That the Member States have undertaken to achieve, in cooperation with the United Nations, the promotion of universal respect and observance of human rights and fundamental freedoms,
- That a common understanding of these rights and freedoms is of the utmost importance for the full realization of this promise,

The United Nations General Assembly (UN) on 10 December 1948 proclaimed the Universal Declaration of Human Rights a common standard of achievement for all peoples and all nations, to the end that each individual and each body of society, keeping this Declaration constantly in mind, strives for teaching and education to promote respect for these rights and freedoms and through progressive measures, national and international, to ensure their universal and effective recognition and observance, both among the peoples of the Member States themselves and among the peoples of the territories under their jurisdiction.

Article 1 - All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and must act against each other in a spirit of brotherhood.

Article 2 - Everyone is entitled to all rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other statute. Furthermore, no distinction will be made based on the political, judicial or international status of the country or territory to which a person belongs, whether independent, trusted, non-self-governing or under any other limitation of sovereignty.

Article 3 - Everyone has the right to life, freedom and safety of persons.

- Article 4** - No one should be detained in slavery or servitude; slavery and the slave trade will be prohibited in all its forms.
- Article 5** - No one shall be subjected to torture or cruel, inhuman or degrading treatment or punishment.
- Article 6** - Everyone has the right to recognize everywhere as a person before the law.
- Article 7** - All are equal before the law and have the right, without any discrimination, to equal protection of the law. Everyone is entitled to equal protection against any discrimination that violates this Declaration and against any incitement to such discrimination.
- Article 8** - Everyone is entitled to an effective solution by the competent national courts for acts that violate the fundamental rights granted to them by the Constitution or by law.
- Article 9** - No one shall be subject to arbitrary arrest, detention or exile.
- Article 10** - Everyone is entitled to a fair and public hearing by an independent and impartial court in determining their rights and obligations and any criminal charges against them.
- Article 11** - All those accused of a criminal crime have the right to be found not guilty until proven guilty, in accordance with the law, in a public trial in which he has had all the necessary guarantees for his defense.
1. No one shall be found guilty of any criminal offence for any act or omission that does not constitute a criminal offence under national or international law when it has been committed. Nor will a penalty be imposed more than applicable when the criminal offence has been committed.
- Article 12** - No one shall be subject to arbitrary interference with your privacy, family, home or correspondence, nor to attacks on your honor and reputation. Everyone has the right to protection of the law against such interference or attacks.
- Article 13** - Everyone has the right to freedom of movement and residence within the borders of each State.
1. Everyone has the right to leave any country, including yours, and to return to their country.
- Article 14** - Everyone has the right to seek and enjoy in other asylum-seeking countries.
1. This right cannot be invoked in the case of proceedings genuinely arising from non-political crimes or acts contrary to the purposes and principles of the United Nations.
- Article 15** - Everyone is entitled to a nationality.
1. No one shall be arbitrarily deprived of his nationality or denied the right to change his nationality.
- Article 16** - Men and women of complete age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights in terms of marriage during marriage and dissolution.
1. The marriage will only be concluded with the free and full consent of the spouses who wish.
 2. The family is the natural and fundamental group unit of society and has the right to the protection of society and the State.
- Article 17** - Everyone has the right to own properties alone, as well as in association with others.
1. No one will be arbitrarily deprived of your property.
- Article 18** - Everyone has the right to freedom of thought, conscience and religion; this right includes the freedom to change their religion or belief, and freedom, alone or in community with others and in public or private, to manifest their religion or belief in teaching, practice, worship and observance.
- Article 19** - Everyone has the right to freedom of expression; this right includes the freedom to have opinions without interference and to seek, receive and transmit information and ideas through any media and regardless of borders.
- Article 20** - Everyone has the right to freedom of peaceful assembly and association.
1. No one may be required to belong to an association.
- Article 21** - Everyone has the right to participate in the government of their country, directly or through freely chosen representatives.
1. Everyone has the right to match access to public service in their country.
 2. The will of the people will be the basis of governmental authority; this will will be expressed in periodic and genuine elections which will be by universal and equal suffrage and will be held by secret ballot or equivalent free voting procedures.
- Article 22** - Everyone, as a member of society, has the right to social security and has the right to realise, through national effort and international cooperation and in accordance with the organization and resources of each State, the economic, social and cultural rights indispensable to their dignity and the free development of their personality.
- Article 23** - Everyone has the right to work, freedom of choice of employment, fair and favourable working conditions and protection against unemployment.
1. Everyone, without discrimination, is entitled to equal pay for equal work.
 2. All those who work have the right to fair and favourable remuneration by ensuring themselves and their families a life worthy of human dignity, and complemented, if necessary, by other means of social protection.
 3. Everyone has the right to form and join the trade unions to protect their interests.
- Article 24** - Everyone has the right to rest and leisure, including the reasonable limitation of working hours and periodic holidays with remuneration.
- Article 25** - Everyone is entitled to a standard of living appropriate to the health and well-being of himself and his family, including food, clothing, housing and necessary medical care and social services, as well as the right to safety in the event of unemployment, illness, disability, widowhood, old age or other lack of subsistence in circumstances outside his control.
1. Maternity and childhood are entitled to special care and assistance. All children, born in or out of wedlock, enjoy the same social protection.
- Article 26** - Everyone has the right to education. Education should be free, at least in the elementary and fundamental phases. Elementary education is mandatory. Technical and vocational education will generally be made available and higher education will also be accessible to all based on merit.

1. Education must be oriented towards the full development of the human personality and the strengthening of respect for human rights and fundamental freedoms. It will promote understanding, tolerance and friendship among all nations, racial or religious groups, and promote the activities of the United Nations for peacekeeping.
2. Parents have the prior right to choose the type of education that should be given to their children.

Article 27- Everyone has the right to participate freely in the cultural life of the community, to enjoy the arts and to share scientific advancement and its benefits.

1. Everyone has the right to the protection of moral and material interests resulting from any scientific, literary or artistic production of which he is an author.

Article 28 - Everyone is entitled to a social and international order in which the rights and freedoms set out in this Declaration can be fully realized.

Article 29- Everyone has duties to the community in which only the free and complete development of their personality is possible.

1. In the exercise of their rights and freedoms, all will be subject only to limitations determined by law solely with the aim of ensuring due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and general well-being in a democratic society.
2. Under no circumstances can these rights and freedoms be exercised in a manner contrary to the objectives and principles of the United Nations.

Article 30- Nothing in this Declaration may be construed as implying to any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Interdisciplinarity

There are at least four distinct currents of thoughts that reflect on interdisciplinarity in information sciences (Fernandes and Cendón, 2009). The first puts that the sciences of information, not having a defined theoretical framework, captures concepts of other sciences to be based theoretically, and the interdisciplinary characteristic is born from the unique amalgam established within the Sciences of information. The second states that the object of research of the Information Sciences, information, is common to all areas of knowledge, so the information sciences are interdisciplinary by nature, being present at the epistemological core of sciences. For the third, there is only interdisciplinarity, when conceptual discoveries and practices modify both disciplines involved, at times when concepts and methodologies, shared by both disciplines, merge and change each other. Finally, the fourth current of thought states that interdisciplinarity of the Information Sciences, the way it is proposed and discussed does not exist, since there is no mutual influence of knowledge, of both disciplines, occurring a mere juxtaposition of concepts.

Borko (1968), lists the following interdisciplinary areas: Mathematics, Logic, Linguistics, Psychology, Computer Technology, Operations Research, Graphic Arts, Communication, Librarianship and Administration. Merta (1968), Cherni and Gilyarevsky (1969) and Mikahilov and al, (1969) highlight the following fields of knowledge, in which there is an interdisciplinary dialogue with the Information Sciences, with explanations related to each contribution, among which the methodological ones: Mathematics and Mathematical Logic; Linguistics and semiotics; Communication, Cognitive Science, Psychology, Librarianship, Cybernetics and Mathematical Theory of Communication; Reprography and Theory of Automatic Knowledge; Systems Engineering and Computer Science.

Harmon (1971), synthesizes Kitawaga's thought, from which he identifies the strongest interdisciplinary relationship of the field with behavioral sciences, and all those who have "... a marked common tendency to construct models" and concludes that Information Sciences is an "area of objective, subjective and practical research". Wersig and Neveling (1975), in the search for the "place" of the Information Sciences, the reasons for their emergence and what social needs it fulfills, considering different orientations: for the phenomenon, for the media, for technologies and for purposes.

According to Japiassu (1976), interdisciplinarity can be understood as the "dialogue between the areas of knowledge. For Foskett (1980), the field "... it arises from a cross-fertilization of ideas that include the old art of librarianship, the new area of computing, the arts of the new media, and those sciences such as Psychology and Linguistics, which in its modern form has to do directly with all the problems of communication – the transfer of information."

Japiassu and Marcondes (1991), define interdisciplinarity as the: "method of research and teaching capable of causing two or more disciplines to interact with each other; this interaction can go from the simple communication of ideas to the mutual integration of concepts, epistemology, terminology, methodology, procedures, data and research organization.

According to Cardoso (1996, p. 74) the interdisciplinarity of information sciences is present as a component of the science of the current society, in which the magnitude of the problems faced (ecological, ethnic, demographic) are demanding innovative and plural solutions. The Information Sciences are consolidated from the elements "borrowed" by mathematics, physics, biology, psychology, sociology, anthropology, semiology and the theory of communication and many other sciences that contributed to its foundation and applicability.

According to Gomes (2001) "Information Sciences is a contextual science, that is, it is a science applied to contexts and can be characterized as an interdisciplinary science". Interdisciplinarity is often confused with the mere incorporation of concepts, theories and methods of one discipline by another, since it uses terms and concepts of a diversity of other sciences, in which it seeks its theoretical bases, such as computer science, business sciences, linguistics, communication, cognitive sciences, education.

Interdisciplinarity is not a simple appropriation of concepts, theories and methods from one area of knowledge by another. It only materializes from the concrete dialogue between the different areas of knowledge. Effective interdisciplinarity is one that is updated in the field of theoretical abstractions, the establishment of methodologies, but also in the interventions that the different areas of knowledge promote in the social.

For Pinheiro (2004), it is the "mutual appropriation of methodologies, principles, theories, concepts and constructs between two or more areas of knowledge (Pinheiro, 2004). Klein (2004) states that the concept of interdisciplinarity is linked to that of complexity. The convergence between these two ideas has significant consequences for understanding the nature of knowledge, solving scientific problems and dialogue between the sciences and the humanities.

According to Klein (2004) the nature of complex systems offers a comprehensive rationality for interdisciplinary studies, unifies apparently divergent approaches and serves as a criterion to direct the integration process. The goal of interdisciplinary research is to understand the portion of the world modeled by a complex system. Interdisciplinarity is characterized by the exchange of knowledge, the transformation of areas of knowledge and the sharing of objectives.

According to Klein (2004) the interdisciplinary approach originates from the need to understand complex objects, which a single area of knowledge would be unable to treat with the appropriate scope. Among these we can mention the phenomena of the explosion of information and cultural diversity, social and technological problems or multifaceted concepts such as "body", "mind" and "life". We can see the development of a significant number of multi- or interdisciplinary areas of knowledge since the mid-twentieth century and among them is information sciences.

The existence and need of information for almost *all professions*, sciences and cultures, is one of the proofs of interdisciplinarity of the Information Sciences. In any event, information acts, as a driving force for the development of the various areas of human knowledge, nations and peoples and also as an element of unification of inter- and transdisciplinary relations.

On the interdisciplinary fields, the authors highlight part of Mathematics, Logic, Philosophy of Science, Transformational Grammar and Mathematical Theory of Communication and recognize that there is a connection between information sciences and some traditional areas, including "Psychology (Information Psychology), Sociology (**Sociology of information**), Economics (**Information economics**), Political science (**Information policy**) and technology (**Information technology**)".

Transdisciplinary

It is pertinent to approach some ideas that announce it or converge to interdisciplinary philosophy, long before the introduction of this concept, such as the notion of system, as well as those that follow it, as transdisciplinarity. Morin (1997), rethinks the concept of system, as an organized whole that "... produces or favors the emergence of a certain number of new qualities that are not present in the separate parts", capable of connecting the parts.

Japiassu, (1976), illustrates the concepts of multidisciplinary, interdisciplinarity and transdisciplinary, based on Jantsch (1970.72 in: Japiassu), and describes them as systems "... with successive degrees of cooperation and increasing coordination of disciplines." Transdisciplinary is a concept of reciprocity between specialized research, but it situates these connections within a total system, without established boundaries between disciplines. For Pombo, (2004), transdisciplinary is a way to promote the integration of knowledge, in order to ensure a higher level of interaction, that is, it is a fusion that overcomes disciplinary barriers allowing its transcendence.

The theoretical-methodological approach to transdisciplinary is under construction, being discussed and debated today. Some theories are directly related to the transdisciplinary approach, such as systems theory and information theory, as well as terms related to it, such as passage, transition, change, transformation, complexity (Nicolescu et al. 2000). Transdisciplinarity, as the prefix "trans" indicates it, concerns what is at the same time between disciplines, through different disciplines and beyond the entire discipline. Its purpose is to understand the current world, and one of the imperatives for this is the unity of knowledge (Ciret-Unesco Project, 1997, p. 4)

Discipline

To understand interdisciplinarity, it is necessary to start from disciplinarity, since the specialties of knowledge are the "foundations on which everything is built" (Clerk apud Klein, 1996). According to Japiassu (1976), disciplinarity is the "... Specialized scientific exploration of a certain homogeneous field of study, that is, the systematic and organized set of knowledge that has its own characteristics in the fields of education, training, methods, and subjects: this exploration consists in giving rise to new knowledge that replaces the old ones". The disciplines have specific focuses and the real of each is always reduced to the angle of view of its specialists, which expands as far as interconnections with other disciplines. For Morin (2002), the term discipline is related to the academic-scientific knowledge that culminated in the emergence of several branches in the field of science, and which developed thanks to the progress of scientific research. In a broader view of epistemology Morin (2002) presents the discipline as a category that organizes scientific knowledge and divides it and specializes in the work to respond to the diversity of domains that sciences cover. A discipline naturally tends to autonomy by the delimitation of its borders, by the language it establishes, by the techniques it is led to elaborate or to use, and, eventually, by the theories that are proper to it (Morin, 2002, p. 37).

According to Gusdorf (2006), each discipline tries, "an approximation of human reality according to the dimension that is proper to it, having man as a common center", presenting different patterns of formality and organization. Some criteria identified by Heckhausen (2006) help to understand the nature of a discipline, characterizing it or differentiating it from others by aspects not always very well definitive, as explained by the author himself. They are:

- **Domain of study** - specific angle of your material domain. Vaguely defined notion that depends on the constitution of a given discipline.
- **Own methods** – to apprehend and transform phenomena. A discipline becomes autonomous when it has perfected its own methods, which must be adapted to the nature of the domain of study, with correspondence between concrete application of methods and general laws at the theoretical level.
- **Analysis instruments** – are based on logical strategy, mathematical reasoning and the construction of process models. They apply to several domains and are neutral criteria;
- **Applications** - guidance for application and practical use in the field of professional activity.
- **Level of theoretical integration** – construction of the "reality" of their domains in theoretical terms, that is, their fundamental and unifying concepts must be comprehensive, enough to explain and predict the phenomena of their field of study. It defines the maturity of the discipline and is the most important criterion for identifying a discipline.
- **Historical contingencies** – a moment that discipline passes through in its process of historical evolution, in which they interfere both the internal logic of the domain of study and external forces.
- **Material domain** - set of objects of which they occupy. Many disciplines overlap in this field.

The disciplines are made up of groups of researchers who have common intellectual goals. For example, when talking about "physics" or "biology" is not referring to the representation of knowledge of physics or biology of epistemic value, but to an institutionalized organizational structure with criteria, interests and objectives of researchers, within the scope of scientific policy. As a practical example of disciplinary research, the study of sound made in different disciplines: in physics – vibration and amplitude (acoustics); in physiology - production mechanisms (phonating organs); in linguistics - significant and generation of meaning; in music - rhythm, melody, harmony and timbre.

Ethics

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, encouraging us to refer to deontology as the study of the codes or ethics of professions. Targino (2006, p. 135) states that the definitions of ethics originate from the "Greek term *ethos*, as etymology suggests, is the part of philosophy that deals with reflection on customs, encompassing guidelines". While the moral "term of Latin *mores* concerns the acts and customs per se, that is, the set of objective norms of conduct, changeable in time and space".

According to Sá (2007), the word ethics is sometimes associated with the sense of morality, but not always adequately. It has also been understood as the science of human conduct before the being and its fellowmen, to study the action of men and their considerations of value. In this research, we emphasize its importance for justice professionals, highlighting ethical action in the context of today's society and, mainly, about their social responsibility.

With a view to the theoretical basis of the study, we approach the theme of professional ethics linked to the code of ethics, studied by deontology that, according to Targino (2006, p.135) "comes from the Greek *deontos*, duty; *logos*, discourse or treatise, equating etymologically to treaty or science of duty."

Social Responsibility

For Du Mont (1991), social responsibility is an ethical concept that involves notions of change, of how human needs must be met. 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. There organizations around the world have been socially responsible for several decades. Social responsibility gained greater prominence since the 1990s, with a greater influence of society, in the media and NGOs, that is, in the organizational world.

Apparently, there was a need to pass on a positive corporate image in order to make up for lost time. Although the debates and the concept are widely used, social responsibility is still confused with assistance, which assumes a personal character represented by donations or by the creation of philanthropic foundations, as cajazeiras (2006, p. 13) sees, "another conception of social responsibility very linked to the idea of donation – the philanthropic phase".

Social responsibility overcomes the paradigm of assistance, which in a way limits the performance, repercussion and monitoring, by society. This change stems from industrial advances, globalization and the intense flow of information and technologies, causing the degradation of quality of life, intensification of environmental problems and precarious labor relations. As a means, society began to develop attitudes to solve its problems and the high echelons of adhering to social responsibility, often pressured by the consumer code.

Thus, the social responsibility of public or private institutions is directed, to act in an ethical and transparent manner, with attitudes that revert to improving the quality of life of their employees and customers, in addition to advances for the local communities in which they are inserted, even mitigating environmental problems (Veloso, 2006). Acting with social responsibility is not just acting in the marketing of the organization. It is to go beyond the interests that aim at profit, because any organization or institution that considers itself responsible, must be able to meet the interests of the different parties – shareholders, employees, service providers, suppliers, consumers, community, government and environment.

Ethics is a topic of interest to information professionals, since the factors that expand their attributions and influence their attitudes and behaviors are identified. Information professionals are concerned about the information needs of individuals and organisations. To do so they need to know and recognize that they are responsible for meeting these needs and aspirations.

Interactions between Scientific Disciplines

There is a general recognition, based on studies and various research, that information sciences are more debtor than creditor in relation to contributions from other disciplines. The Information Sciences incorporate a vast body of knowledge from various disciplines, transferring relatively little in return. And many published works establish interdisciplinary relations between information sciences and various disciplines "without explanations, deepening or theoretical foundation that justifies them" (Pinheiro, 2008, p. 29).

Inter and transdisciplinary propose to offer alternatives to the ways of thinking and making of science, providing, in addition to analytical-reductionist thinking, forms of scientific research that respond to the needs of understanding facts and phenomena throughout their complexity. The levels of integration of disciplines are classified from different perspectives and formats, starting from simple loans of theories and methodologies to displacement or dilution of boundaries between the scientific fields involved, without a very precise distinction of the limits between these levels, within a successive and growing "conceptual chain", as Pinheiro says (2006, p.1).

Saracevic (1999) considers in the panorama of the development of the Information Sciences its origin and social role, the nature of its object, the information, its structure in terms of problems, evolutionary trends of information retrieval, and the relationship with other areas, educational issues and models. According to Wersig and Nevelling (1975), under the name of Information Sciences (plural) is Systems Theory, Communication Theory, Philosophy, Science of Science, Mathematics, Linguistics, Law and Information Sciences itself, in addition to Librarianship, Archivology, Museology, Communication and Education. This set of disciplines appears linked to information theory, contains areas and theories that relate to information sciences, namely cybernetics, semiotics, computer science theory.

The areas are related by general theories, such as Systems Theory, applicable to different sciences. The interdisciplinary fields of the Information Sciences, are constituted by three levels or hierarchies, where this area appears linked to Philosophy

and consists of subareas very similar to those recognized by Wersig and Neveling (1975), such as Sociology of Information, Information Economics and Information Policy.

Complementarity between concepts

In the scope of Epistemology, when studying interdisciplinarity, other related concepts emerge, among which those who are founders, such as field and area of knowledge, or complementary concepts, among which applications related to professional activities. The interaction between disciplines involves different tasks at numerous human levels and categories, so interdisciplinarity needs to be researched in the plurality of its constitution.

Japiassu (1976) briefly cites applications, oriented to professions, and the Information Sciences this aspect gains importance for another quality of this area, sometimes called horizontality, or rather, the ability of information to go through all fields, in its capacity of specialized information. According to Pinheiro (1999) "... Applications (contexts, areas, sectors, organisms), that is, scientific, technological, industrial or artistic information, or application in fields of knowledge, such as in economics (economic information mix with interdisciplinarity itself – are distinct concepts, although they may present interdisciplinary contributions".

For Amaral (1990) "... field designates the total territory whose research is intended to operate, such as Medicine, Philosophy, Communication are fields. Area is a subdivision of the field, a cut introduced artificially for reasons of exploratory studies. Theories of Communication and Culture and Image Technologies are areas such as philosophy or surgery." It complements its explanation of concepts, with the line of research, stating that "there will be a line each time that, within an area (which is characterized by a certain informality, in the sense of the absence of a clear individualizing form), certain agglutinating themes form cooperation between researchers. They come together to work together on these issues, deepen the area and develop the field." (Amaral, 1990).

Theoretical-Methodological Framework of Research

Information Policy and Ethics in the Digital Age

Information Sciences and Social Sciences

The first studies of the Information Sciences were on social reality from a statistical (quantitative) perspective. The use of sociograms for information flows and their application to questionnaires to large samples of users / makers / managers and the research of cognitive invariants for the design of information systems for the management of organizations are examples of this approach.

According to Cardoso, (1994, p. 111-112) reality is constantly changing and under construction and the whole process of knowledge is only a possibility of approximation of the truth, so it considers as object of study in the area of social information:

- The historicity – of cognoscent subjects and cognoscible objects for the explanation of phenomena (e.g., studies on citizenship, information allotment, rural information, scientific communication, information management, etc.);
- The whole - of social phenomena.
- Tensional – which is present in society.

For Carlos Araújo (2003) the Information Sciences based on micro-sociological and interpretative foci met a profound reformulation of their assumptions that changed the meaning of what was understood as "information". The fundamental theoretical support was the work of Berger & Luckman (1985) when discussing reality as something that is constructed socially and not as an existence. The authors open the way for the understanding of information not as a data, something that would have meaning and an importance *per se*, but as a process, as something that will be perceived and understood in various ways, according to the subjects who are related, which contradicts Borko's definition (1968) about behavior and information flows excluding subjects and Buckland's definition (1991) that sees "information as a thing".

The issue of intersubjectivity has become central to the understanding of the different planes of reality, the distinction between the different forms of knowledge and the mechanisms of their configuration and legitimation. Subjects need to be included in studies on information and, above all, need to be included in their daily interactions, forms of expression and language, rites and social processes. Information sciences can therefore never conceive their process of creating information systems in the same way.

According to Wersig, (1993, p. 235) an "*information science is not to be looked at as a classical discipline, but as a prototype of the new kind of science*". The way in which the Information Sciences has been overcoming its problems (limits and theoretical and methodological impasses) sought to encompass a thought guided by complexity evolves into new stages of dialogue and intersection with other sciences.

Ethics, Morals, Law and Social Justice

According to Ulpiano (in: Aurea Pereira, 2001), At the beginning of the history of humanity, man was born free and lived without rules that dictated behavior to him (absence of norms), which followed a period in which the uses and customs of customary law predominated. The fact that man living in society arose the need for the existence of a Natural Right that was common to all men and represented the reconciliation between law and power and to discipline coexistence in society, as advocated by Rousseau in his "Social Contract". Based on Natural Law there was the *jus non scriptum* that gave rise to the *jusnaturalist* doctrine that sees the right, as inherent to man himself, not depending on the State, for its recognition.

With Aristotle, in his work "Politics" came the first codification. The first Roman codifications divided the law into three classes: The Law of the Peoples (*ius gentium*), which disciplined relations between the peoples of various nations; Political Law, designed to resolve issues between rulers and governed and Civil Law (*ius civile*), the so-called private right to discipline relations between citizens (cf. Montesquieu – *Esprit des Lois* - Book First, Chapter III).

With the Virginia Declaration of Rights of 1776 and the Declaration des Droits de Man's, the first universal proclamations of fundamental human rights (freedom, equality and the right to life) emerged as the true achievements of humanity, et Citoyens, 1789, the latter emerged from the French Revolution. With clear inspiration, in such universal declarations, Law, Justice, Morality and Ethics were gradually identified as virtues – (in the political sense of the word) – inseparable.

According to Ulpiano (in: Aurea Pereira, 2001), justice, when well applied is truly a virtue, which translates into the love of the laws of the country, when the Powers were concentrated in the hands of one person, the mission of doing Justice was

conferred on the Prince, who exercised it, as an arm of the Executive Power. In despotic governments that accumulate the power to legislate. In ancient Rome, the power to judge – depending on the value and nature of the causes – was exercised by the kings and then by the consuls, the latter being responsible for appointing the judges who could only decide matters of fact. Montesquieu referred to them as being: "the mouth that speaks the words of the law, inanimate beings who cannot moderate their strength or their rigor" (Ob. cit. Book XI - Chapter XVIII). The accumulation of power, over time, it proved inconvenient and hateful, hence Montesquieu and Locke's idea of tripartite it, conceiving them autonomous, separated and independent, which was justified, in the firm understanding that: "*There is still no freedom if the power to judge is not separated from the legislative and the executive*". (Esprit des Lois, Book XI, Chapter VI).

With the separation of powers, the judiciary emerged strong, independent, without any subordination, in relation to the other powers, responsible for the distribution of justice, for the guarantee of public freedoms and for the control of the constitutionality of laws. Justice must be done by the Judge with absolute independence, righteousness, impartiality, respect for laws, morals and ethics of behavior. The exact application of the laws must be made, in order to prevent the judge from going through the mispaths of the creation of the right (alternative law), in which the magistrate sometimes makes the legislator.

However, there is still a certain creative force in the interpretation of the laws that the Judges of Law make, when proposing certain judicial decisions, such as those pronounced when controlling the constitutionality of laws by the Courts. Doing Justice presupposes the correct application of law, according to the principles of morality and ethics. Morality and ethics are virtues that the Greeks have always referenced. Morality is respect for human values. Public morality is the political virtue advocated by Montesquieu, determinant of the behavior of a collectivity, according to the rules and principles of the dominant ethical consciousness. Ethics (from the Greek *ethike*), is the very science of morality, to dictate rules for a behavior of respect for others with rights and duties, guided according to what is honest and virtuous. The mission of judging requires the judge, in addition to the duty of fidelity to the law, an ethical conduct according to public morality, without slippage that may compromise his toga.

The Right to Privacy and Intimacy

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. In this way, if we consider that all cultures have their particularities and differences, in particular, in the communication processes obtained by education and socialization, also privacy, the way it is understood by each person and collectively, varies according to time and cultures.

In the individualistic view of the State, privacy is taken as a reserved area of the individual without any ethical or solidary requirement in its exercise, therefore a privacy with selfish and antisocial accent; privacy in the European matrix, already occupies a high place in human rights, coexisting with several others of the same nature, such as, the rights to the inviolability of the domicile, the secrecy of correspondence, the image, unfolding in several restrictions and prohibitions, being therefore a fundamentally defensive right.

Privacy can be understood, such as the ability or ability of any human being to manage his physical and mental space of well-being, in a balance between what he wants to expose of himself (his identity) and the invasion of what he does not want. The feeling of privacy is somehow linked to the feelings of comfort and confidence, which it has in relation to others, and it is in these two measures that the management of it is made, on a basis of choice of the permanence or absence of these same people, as Friedrich Nietzsche tells us «Theminha solitude has nothing to do with the presence, or absence, of people. [...] In fact; I hate those who rob me of loneliness, without offering me truly company." Yalom, (2015).

Certainly, privacy goes hand in hand with values, such as the reservation of the intimacy of private life, in any domain, be it, the intimate and personal sphere (family, affective and sexual life, health status, religious and political beliefs). At present, the privacy of individuals / citizens and organizations, as a consequence, since they are holders of information "private" of these same citizens, is a very present concern of democratic states, particularly public authorities, to manage this information, with specific purposes, namely for the construction of public policies, and at the same time to protect the protection of people's privacy.

Indeed, because in the last sixty years new communication and information (ICT) mechanisms and technologies have been developed, in particular wireless technologies (computers, mobile phones) with internet access, new forms of interaction without constraints of space and time, various forms of exposure of individuals and information sharing have been provided, in the face of greater exposure, the territory of privacy has become more vulnerable.

In other case, this amplification of communication, which is exposed by the Internet, promoted new forms of freedom, with emphasis on the freedom of expression of individuals, but in the same way, it has posed many risks in the exercise of the right to privacy, which in its traditional form proves to be broad and vague, when it is addressed to ICT and to this territory that is nobody's (network), comes to open a new range of questions about these two fundamental rights, namely what is privacy on the Internet? what is its nature and limits? How is privacy protected in this exhibition space, how do you minimize the damage caused by new forms of crime (*cybercrime*), how to protect information? How is the right to security of citizens' privacy, guaranteed by the full exercise of their freedom of expression? And how should utilizadores act in this digital world, where their private sphere is more diverse?

The right to privacy can be divided into several subgroups, pursuant to Article 17 of the ICCPR, i.e., 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 following categories.
- **Identity** - Identity includes personal 'characteristics', such as name, appearance, clothing, hair, gender, genetic code, as well as religious confession or belief of each. con
- **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 wishes should be considered as an infringement of the right to privacy.

- **Intimacy** - Intimacy is first and foremost ensured by the protection of the home and correspondence, as well as through data protection. A person is protected against the publication, without prior consent, of his/her personal data.
- **Autonomy** - Contemplates the area of the personal realization of human beings. It is the right to your own body, which also confers the right to act against one's own body, including the right to commit suicide.
- **Communication** - 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, if absolutely necessary, is only allowed to protect those affected (e.g. children). (Source: Manfred Nowak. 2005. CCPR Commentary, Art. 17 CCPR.)

Evolution of the Concept of Ethics

The question of ethics begins in ancient Greece when Greek philosophers sought to understand the foundations of human conduct. For many philosophers the moral principle results from moral conventions. For Socrates (470-399 BC), human virtue consists in the search for knowledge to achieve happiness. It closely relates the notions of *knowledge, virtue and happiness*. Knowledge of good implies the practice of virtue and the exercise of happiness to man. Knowledge is the supreme value to achieve happiness.

Plato (428-347 BC) in the development of his doctrine states that man is a political animal. Human virtues must be coordinated and whose harmony constitutes justice. The harmonization of human activities and all the virtues that constitute justice. Morality is not just an individual issue, but collective relations. The spiritual formation of man is the responsibility of the State, whose responsibility is not only the organization of power, but an institute of education and of leading people to the practice of virtues and making them happy.

Aristotle's theory (384-322 BC) became known as *eudemonism* (from the Greek *eudaimonéu* means to succeed, to be happy), in which all people aspire to some good, among which, the greatest is happiness. This is not found in pleasures or wealth, but in rational activity, in the exercise and evolution of thought.

It can be said that contemporary human civilization associate's happiness with the acquisition of material goods such as houses, cars, clothes, food, sexuality, etc. However, according to Epicurus (century III BC) the pleasures of the body are the causes of anxiety and suffering. For the soul not to suffer disturbances, it is necessary to limit material pleasures.

The average age by influence of the Church, resumes this thought and perfects the spiritual life through the practices of purification of the body, instituting fasting, abstinence and flogging. The philosopher and theologian Saint Thomas Aquinas (13th century) adapted Aristotle's ethics to Christian ideals and recovers eudemonist ethics. Faithful to religious ideals, he affirms that the only happiness is the contemplation of God and of which we will know only in the future life, after death. The expansion of Christianity marked Western culture, the moral tradition of religious values and the belief of life after death. They are transcendent values, because they result from divine giving.

In the Modern Age ethical and moral principles are distanced from religious doctrine. It is admitted that a non-believer can also be ethical, because values are not found in God, but in the person himself. For the philosopher Hume (17th century) the recognition of values results from human capacity, through Cartesian rationalism. The only basis for ideas is belief. It rejects the whole ethical system that is not based on facts and observations. He is recognized as the philosopher who broke with the philosophical tradition of antiquity and the Middle Ages.

The 12th century became known as the century of lights, by virtue of reason, as the light that serves to interpret and reorganize the world. Resorting to reason meant refusing the religious imposition of moral values. Kant was the ultimate exponent of the Enlightenment, moral action is autonomous, since the human being is the only one capable of determining reason itself. For him, morality is rational, secular, universalist and emphasizes the importance of freedom and the right to challenge.

Hegel at the end of the 19th century challenges kantian formalist morals and highlights the subject's relationship with culture and history, understanding the diversity of values according to time, culture and place. For Marx, morality is an expression of human consciousness, which in turn is the reflection of the social relations established in the world of work. As the modes of production change, not only moral norms change, but also social, political and economic values.

Nietzsche guides thought in the recovery of unconscious, vital and instinctive forces subjugated by reason for many centuries. He distrusts instincts and encourages the morals of a group that generates guilt and resentment, founded on the acceptance of suffering, renunciation, piety, typical of the morals of the weak. It defends the transvaluation of all values, surpassing the common morals so that the acts of man are not guided by the mediocrity of the established virtues. He states that it was necessary to recover the feeling of power, the joy of living and the capacity for innovation.

At the beginning of the twentieth century, reason is suspicious as an effective instrument to guide ethical and moral principles. Marx denounces ideology and its power of manipulation of consciousness and joins Freud's discovery (1856-1939) of the unconscious, an internal force that conflicts with social norms. Sartre (1905-1980) reflects on the theme freedom, as the expression of autonomy of human wanting and projecting. The subjectivity of experiences and emotions provide the elements that characterize the so-called *crisis of reason*.

In the face of globalization, morality is said to be beyond the limits of the house, the neighborhood, the city, the country and the world. We live in a rupture of paradigms, without having outlined new world references of conduct. There are many challenges to building the ethical and moral life of global society. Some difficulties derive from individualistic society, unable to practice solidarity and tolerance in this *global village*. Global ethics and morals presuppose the acceptance of the plurality of lifestyles and differences.

The Theories of Ethics

The Ethics of Virtue

The ethics of virtue was born from the ethical concepts of Socrates and Aristotle who affirmed that an ethical person was a virtuous person, that is, he has specific and qualities. They emphasize *being rather than doing*, that is, virtues make a person virtuous. Examples of virtue are compassion, generosity, courage, honesty, reliability and charity, among others.

According to Rachels, (2003), a person to be affective and intellectual, has the virtue of doing the right thing, at the right time and in the right way, consciously. Velasquez (2006) summarizes ethical virtue in the light of the following concepts:

- According to Aristotle habits allow a person to live according to reason.
- For Aquino habits allow a rational living individual in this world and then join God in the next world.
- According to McIntyre the provision allows an individual to achieve the good that human efforts aim to achieve.

Virtue, however, not only provides a standard for evaluating actions, but also provides a standard for evaluating organizational practices and management.

Cultural and Ethical Relativism

According to Rachels (2003) warns man about the dangers of cultural or racial intolerance and states that man should keep an open mind and that he should not judge others quickly in terms of moral and ethical values of other cultures, because this culture may be different. For the same author all cultures have their values that can be similar or different. What makes the difference is the practice of these values.

According to LaFollette (1990), ethical relativism is associated with the ethical values, beliefs or judgments of each person or their culture. LaFollette, in referencing the civil rights movement, mentioned that the multiplicity of ethical rules can result in social transformation. Cultural and ethical relativism is essential to create continuous working relationships and respect for everyone.

Ethics of Justice and Kantian Ethics

Kant defined the concepts of equality, equity, justice and reason. This requires respect for others and equal treatment. The Ethics of Justice incarnates an improvement of Kantian ethics and is sometimes referred to as the ethics of law. Botes (2000) stated that the ethics of justice typifies reliable and verifiable decision-making, justice, equality, objectivity and independence or self-sufficiency. From a theoretical point of view, the ethics of justice addresses the importance of equal rights for all, the treatment of people as an end, the formation of understandable and transparent rules that determine what is right and what is wrong, and the use of reason in decisions that are ethical.

The Ethics of Virtue, and Social Justice

The concepts of contemporary ethical theories, such as the ethics of virtue and **ethics of social justice** are imperative for organizations, for public and judicial institutions, in ethical decision making. It is imperative that policy makers understand the various cultures, norms, principles and standards that govern individual behaviors around the world. Globalization is nothing more than the practice of social, cultural, political, economic and technological incorporation between different countries (Luthans & Doh, 2009). Decisions must be consistent and governed by ethical and moral rules.

The ethics of virtue and social justice share common concepts, imperative for organizations, in this global society. The ethics of virtue emphasizes the meaning of individual characteristics and what is seen as virtue. Different concepts of virtue ethics include sympathy (empathy), honesty, and compassion. These same concepts are common to the ethics of social justice. The ethics of care focuses on providing care, avoiding hatred and maintaining relationships. The ethics of social justice maintains reliable decision-making, equality and impartiality.

In a globalized society, policy makers must worry about establishing lasting relationships (Luthans & Doh, 2009). These relationships must be carefully managed to promote the effectiveness and profitability of the organisation. Care, virtue and social justice address the ideals of relationship that imply that ethical decisions should be concerned with establishing, maintaining and sustaining relationships.

Policy makers operating in an institution should not try to impose their culture on other cultures, but rather allow each culture and individual to practice their moral values and principles in a way that is beneficial to everyone. The ethics of virtue, the ethics of care and the ethics of social justice share similar ideas that are imperative in the organizational processes of political decision-making. However, each theory shares different concepts that make them unique for application and decision making.

Ethics vs. Virtue, Care and Social Justice

The ethics of virtue is concerned with virtue - the evaluation of moral characters. The ethics of care focuses on care. Caring is concerned about the well-being of those within a specific group. *The ethics of social justice is concerned about what is fair.* What is considered fair to one group can be considered unfair to another group.

Ethical normative approaches are concerned about what people should do, while descriptive ethical approaches are concerned about what people do. The ethics of virtue is concerned with what people should do, that is, whether they should be moral or not (amoral). The justice and ethics of care are descriptive because of their focus on the person's exact actions.

In different cultures, policy makers have greater difficulties in making ethical decisions, within an ethics of virtue, because this will not allow self-sufficiency. People should be able to follow specific rules and principles that allow them freedom of choice. While virtue promotes what should be done, justice and care adhere to the consistent actions of individuals. These actions should not be taken lightly.

Global ethical decisions represent a major challenge for policy makers. They, in the decision-making process, must ensure that their decisions or their results are not unethical. While moral awareness plays a significant role in ethical decisions (ethics of virtue), the concepts of justice (dealing fairly with all) and care (caring for the well-being of those who interact together) are also significant and considerable for effective and efficient decisions.

Ethics and Politicians

According to Du Mont (1991), the study of the ethics of justice professionals is part of the general study with three forms of use: 1st General Standard (way of life); 2nd Set of rules of conduct (moral code); 3rd Combination of the way of life and moral code.

The confirmation of what is right or wrong has generally been determined in the form of law, although not all situations may be included in such codes, because the laws are established for the welfare of society and are mutant in time, in social groups and in the localities in which these groups live. Therefore, the social being establishes ethical or unethical actions. From

birth, the human being begins to live in social groups, which engage and go through a process of exchange of knowledge, habits and customs, enabling their moral growth.

Du Mont (1991) says that the basic components of an ethical system are the values accumulated by the individual, group or society. It is from this human coexistence that ethical or unethical procedures begin. Ethical issues and discussions bring paradigm changes, make us rethink the actions of our daily lives. People, regardless of social backgrounds 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 club, the university, friends, the political party and others.

According to Targino, (2006), living with these institutions is important, because it is through them that individuals accumulate unique experiences, enriching their knowledge. Ethics in legal practitioners is related to the incorporation of moral standards in the conduct of all professionals involved with the dissemination of information (laws, rules, rules, procedures, processes, etc.), in order to guide the actions of those who exercise them.

According to Camargo (1999, p. 31), "professional ethics is the application of general ethics in the field of professional activities", so the professional incorporates his own principles and values, to experience them in his professional activities. It is through the profession that the individual can fully realize himself, exercising his ability, skill, wisdom and intelligence, proving his personality, raising his morale, being able to be useful to the community and to rise and stand out in it by overcoming obstacles. Sá (2007, p. 139) reports: "the profession allows the individual to exercise his function of solidarity with his fellow men, receiving in return not only dignities, but also compensation".

Practical Examples

For example, some *ethical principles* represented:

- Respect for life and all human beings, integrity, truth, honesty, justice, equity, institutional loyalty, responsibility, zeal, merit, transparency, legality, impersonality, coherence between discourse and practice, are the ethical principles that guide actions.

Some important aspects for the creation of an ethical and socially responsible work environment:

- Define formal mechanisms to monitor ethics; Codes of conduct; extensive communication on ethics and social responsibility; leadership by example; encourage confrontation for ethical deviations; training programs in ethics and social responsibility.

Some guidelines to help in the ethical decision-making process.

- Clearly define ethical issues
- Identify the relevant values in the situation.
- Weigh conflicting values and choose an option that balances them
- Implement the decision

Ethics and Morals

Ethics can be understood as a study or a scientific, philosophical or theological reflection on human behaviors, according to Valls's analysis (1994). The breadth surrounding the understanding of the conception of ethics is what makes it understood, as complex. Ethics is a theoretical conception that investigates the moral behavior of women and men in society. It guarantees the importance of the scientific approach, with its concepts, hypotheses and theories about moral problems, which brings to light its objective of study: the moral of facts and human acts.

Ethics seen in the light of rationality and objectivity generates new knowledge that, in turn, must be systematic, methodical, measurable and, whenever possible, verifiable. Ethics carries historical-social experiences to examine moral practices. And from that starting point, which seeks to understand and determine the essence of morals, their criteria, their principles and their changes (Sánchez Vásquez, 1975).

According to Sánchez Vásquez (1975), studies on ethics can be divided into four doctrines throughout history:

- Greek ethics (of which the philosophers stand out - Socrates, Plato, Aristotle).
- Medieval Christian ethics (religious ethics and Christian ethics);
- Modern ethics (Kant's anthropocentric ethics and ethics);
- Contemporary ethics (from Kierkegaard to existentialism, pragmatism, psychoanalysis and ethics, Marxism, neopositivist and analytical philosophy).

Ethics or moral philosophy arose in Classical Antiquity and its main exponents were Socrates, Plato and Aristotle. Socrates, through questions, challenged the Athenian people to reflect on the origin and essence of the values, customs and obligations they put into practice, thus reaching the starting point, whose moral values and obligations were established: the consciousness of the moral agent (Chauí, 2000).

Plato is characterized by his contemplation of ideas, **being and good**. For him, virtues (justice, prudence or wisdom, fortitude or value and attention should have a socially differentiated value (Valls, 1994). Aristotle also part of the relationship Being and Good, but his way of **reflecting** ethical issues, is marked by the purposes that must be objectified, so that man achieves what is important: happiness. It is defined by a set of goods, governed by three aspects: **reason, feeling and living** (Valls, 1994).

If, on the one hand, Socrates is due to the beginning of moral philosophy, it is Aristotle who owes the distinction between theoretical **knowledge** and **practical knowledge** in the conception of ethics. While practical knowledge aims to guide what must be done, in the sense of having a good and just life, recognizing that all our actions have consequences; theoretical knowledge is one that states that there are beings and facts that are independent of our actions or interferences. Thus, it is possible to confer on ethics the category of practical knowledge (Cortina; Martínez, 2005).

Aristotelian ethics is the ethics of the virtues that determine human conduct, based on the rationality of man (Abbagnano, 2007). As opposed to the standard concept of ethics, one has the idea of ethics advocated by Greek philosophers. For them, thinking about ethics is thinking about a deterministic conception, based on the rational and perfect nature of reality, that is, that of nature conceived by reason.

There is also epicurean ethics (Greek philosophers) of typically individualistic traits. In this conception, the individual seeks his own good and virtue, without worrying about the rest of society. Despite the apparent selfishness, ethics is based on utilitarian points, such as, the idea of not harming the other, in exchange for reciprocity (Nalini, 1999).

However, it was the Aristotelian concept that was later incorporated into Christian ethics, with the approximation of the notion of happiness, to that of eternal life. In addition, there was the incorporation of two new ideas: duty and intention (Chauf, 2000). Christian ethics is governed by the truths revealed by God, about man's way of life, within the determinations of that God so that, in the end, the individual may obtain salvation and eternal life.

Christian ethics brings equality between men as a great difference and added to an important detail: in an age of great social inequalities, it only applies to the ideal world, that is, the world after death and, in a certain way, it maintains and justifies social inequality. With such arguments, which, because they come from God and his supreme character, Christian ethics ends up raising its norms and conducts, to a level where they are classified as absolute and unconditional, that is, as a duty (Sánchez Vásquez, 1975). During this period, St Augustine and St Thomas Aquinas stand out as figures that refer to God. The ethical ideal preached is to live according to the spirit and life of love and fraternity (Valls, 1994).

Kant's reflection preaches, individual autonomy as an ethical ideal. The author establishes the concepts of categorical imperative and hypothetical imperative, to justify his vision, being man the center of all, the function of ethics. For the author, the categorical imperative starts from the notion of good, reason, freedom and goodwill and must be considered, the essence of the moral norm, intrinsic to the consciousness of individuals, guiding their ethical actions. On the other hand, the hypothetical imperative is linked to the obligation to perform something, by virtue of reason, acting, as a council for individuals (Guimarães, 2014). Modern philosophy takes up the conception of ethics and persists in the innate character of moral ideas. In romantic philosophy, a more radical form of this conception of ethics is formulated, also based on the individual's ability to decide for himself (Abbagnano, 2007). However, over time, ideologies have replaced spiritual, ethical and religious values.

In the twentieth century, there is the return of freedom as an ethical ideal. The notion of ethics linked to the fairer social life and social relations develops, according to Ana Silva (2014). Valls (1994) makes an important reflection on the social ethical thoughts of the twentieth century. For the author, the current massification carries a difference: the individual no longer behaves ethically, because it is not necessary, since the individual lives amorally. Also, according to the author, because the individual is immersed in a context of crisis, ideologies, mass communication, the economy and the State control the "freedom" of the individual. This condition decreases the number of conscientious, participating and critical citizens, in society.

According to Friar Betto, (2006). moral values are linked to the ethical attitudes of a given social group. It is the values that govern our actions and allow us to evaluate whether they are ethically accepted or not. Values can be framed in the field of morals, while principles, in the field of ethics, translate into ethical principles. In this way, values represent good, while ethical principles, which must be done, in order to fulfill a certain value.

According to Blackburn (2008), in The Oxford Dictionary of Philosophy, ethics is the study of concepts (good, law, duty, obligation, virtue, freedom, rationality, choice) that permeate practical reasoning. It can be said that this is the study of objectivity, subjectivity, relativism or skepticism, inherent to the concepts mentioned above.

Crisp (2011) establishes three reflections on the use of the term ethics in the Routledge Encyclopedia of Philosophy. The first concerns the use of the term ethics, as a system of value, of certain groups of human beings and their articulations, the concept most studied by anthropology. The second reflection refers to ethics, such as the characterization of a system: the moral system (or morality). In this reflection, it involves notions, such as right and wrong, guilt and shame, for example. The third reflection consists in understanding ethics, as inherent to the moral system, referring to real moral principles. The author notes that the main function of philosophical ethics is to make bonds, between what constitutes ethics or morals, mainly to understand what happens, when people make moral judgments.

It is often observed the use of the word's ethics and morals as synonyms. However, there are authors who distinguish them. The word ethics must be understood, such as knowledge, reflection, normative, "science of conduct". The word moral, in turn, is the object of ethics and generates propositions of actions for consistent situations and directing moral conducts (Abbagnano, 2007, p.380). According to Guimarães et al. (2008), it is seen that ethics and morals have distinct but complementary and intrinsic positions, mainly with regard to the definition of values and the influence of the social context (morals approach customs, while ethics, reflection on them), scope (a micro view, as a group, is carried out by morals, on the other hand, a macro view, universalized, is the proposal by ethics), the mode of action (on the one hand moral, based on a type of social pressure and, on the other hand, ethics is directly related, with personal freedom of choice).

The field of ethics consists of the values and obligations that determine moral conducts - also described, as ethical virtues or ethical conducts - that are placed in practices, by the agent or moral or ethical subject. A person who brings together the following characteristics is understood as a moral subject: freedom to self-determine their rules of conduct, ability to reflect and recognize other moral agents, will and decision-making capacity, in accordance with their conscience, ability to recognize themselves, as the author of actions, their impacts and their consequences (Chauf, 2000). In the discussion we insert two relevant relationships:

- Ethics and law.
- Professional ethics.

Considering the ethics related to the science of the moral behavior of the individual, in society, and the law, such as the science of norms and laws that regulates life in society, with the mission of ensuring social well-being and justice (Bernardes, 2012), it is possible to indicate four characteristics of approximation, between these two sciences. The first concerns the norms, present both in law and in morals, which impose conduct and discipline on, citizens. The second is the impertivity with which the legal and moral norms are presented, because this is not, mere considerations. The third is the mission of ensuring well-being and social cohesion and the fourth characteristic is the fact that they are historical forms of human behavior, to the extent that they accompany social transformations, of different historical moments (Sánchez Vásquez, 1975; García Ramírez, 1997; Nalini, 1999).

The authors state that there are aspects that differ from ethics and law. The sphere of morality is broader than the sphere of law, because it deliberates on all types of relationship and forms of human behavior, while the right focuses on vital relations, for the State. This condition also demonstrates that ethics predates the right, since it manifests itself at the time of the characterization of man, as a social being, prior to social organizations and the organization of the State. There is also a moral or more moral divergent in the society but governed by a single State. However, there must be only one legal system (Sánchez Vásquez, 1975).

Another difference related to the fact that moral life is interior and the legal life outside. Failure to comply with moral rules can lead the moral agent, to the internal reaction of remorse; while non-compliance with legal rules leads to social disapproval by the other members of society, to imprisonment. In the criminal sphere it can have effects on property, when it refers to the civil sphere or, it can also, lead the State to act oppressively, on behalf of the citizen. For compliance with both norms, too, there are differences: moral norms are not officially codified, while legal norms are expressed in forms of laws, codes and acts of the State. Como was said earlier, ethics and law have common elements and divergent elements, and are marked by human behavior, with the sanction of the State, through its norms and laws, in the case of law, and by the nature of morals, which stands out to the state sanction, in the case of ethics (Sánchez Vásquez, 1975; García Ramírez, 1997; Nalini, 1999).

In relation to professional ethics, it is possible to emphasize that it is a branch that studies human conducting the face of professional action. The term professional ethics involves a great theoretical discussion, because, as it is something concrete, about a restricted group of individuals, many authors have singular conceptions referring, to the use of the term ethics. Um of the most appropriate terms is Deontology (Rasche, 2005; Pérez Pulido; Herrera Morillas, 2009).

The deontological discussions are part of the study of applied ethics. Applied ethics, also called "practical ethics" or "social ethics", is characterized by using terms of contemporary life, allied to an area of ethical discourse. It is a field that seeks to use philosophical traditions and decision-making models, to solve practical issues. In this area, we can include professional ethics, legal ethics, sexual ethics, information ethics, among others (Smith, 2001).

Ethics and Information

The ethical aspects in communication, in particular the development of the ethical dimension of Information Competence, should know the fundamental aspects involving the concepts of ethics and morals; the relationship between ethics and information, as well as the ethics of information itself and the actions and practices that constitute topics with ethical and moral implications within information activities. The following aspects will be examined:

- Conceptual aspects on ethics and morals.
- General concepts on Information Ethics.
- Access and democratization of information.
- Privacy, security and confidentiality of information.
- Intellectual freedom, free expression, freedom of access and censorship.
- Ethics committees.

It is important to inform that the topics mentioned here do not cover all subjects within the ethical interface and information activities. However, we approach those that we consider most significant for the theoretical-technical framework of the professional who deals, daily, with the ethical aspects proposed for our study.

The relationship between information and ethics gained visibility in the twentieth century, mainly because "the post-industrial society gave rise to the information and knowledge society, through the perception that information helps in the mobility of the (ethical-moral) forces that govern society and interactions among people. However, the study on informational ethics does not only concern the reproductive research sector of traditional models of ethics, but seeks new methodological, epistemological and normative alternatives to think about the application of informational ethics, through scholars around the world.

The need to think about new alternatives of studies in informational ethics to the detriment of classical currents, such as deontologism and utilitarianism that refer to the inability of the former to investigate virtual issues, such as cybercrime, pedophilia, prejudices of race, gender, religion, territoriality, virtual fights between football fans (and sports in general) etc. and the limitation of the second by considering that utilitarians conceive digital technologies as neutral, being possible to delimit their aspects of kindness or wickedness, only by the result (Quilici-González, et al, 2010, p.17).

Floridi (2008, p.12) states that: informational ethics is an ecological ethics, something more elementary than life, called being – that is, the existence and flowering of all entities and their global means – and something more fundamental than suffering, called entropy. The latter does not refer to the concept of the physicists of thermodynamic entropy. Entropy here refers to any kind of destruction and corruption of informational objects [...] that is, any form of impoverishment of being.

Informational ethics is, on the one hand, the modern scientific study of ethics linked to information (which classical philosophers did not) and, on the other hand, the moral behavior of the subjects with regard to the use and appropriation of information, in various physical and mainly virtual spaces comprising information and communication technologies that affect the subjects in their moral practices.

The influence of information and communication technologies for the formation of people's consciousness and morals establishes a look between being and the entity, while valuing the production of global ethics of information (macroethics). Therefore, the constitution of informational ethics as macroethics seeks "[...] to analyze informationally all the entities involved (including the moral agent) and their alterations, actions and interactions, when treating them, not as separate, but as part of an informational medium, to which they belong as informationsystems in themselves" (Floridi, 2008, p.10).

Informational ethics has an essential characteristic that is to verify, how information helps in the production of people's senses and moral behaviors, as well as, it is necessary to consider the direct association between people (being) and the entity (technological means), as phenomena of action, interaction and socio-cognitive alterations, and this association is a vital presupposition to think about how information, through digital technological means, interferes with the moral action of information people.

Informational ethics is the "ethics of the outside world", how interactions between the subject and the universe take place and how these interactions contribute to the development of the moral actions of the subjects. Information and the various informational objects begin to play a central role in mediating interactions to the extent that they have moral value, they are situated as a space for communication and knowledge production and interfere in the social life of the subjects attesting that informational objects mean "an appropriate data structure that constitutes their identity and a set of operations, functions or procedures, which are activated in their relationship with the environment" (Floridi, 2008, p.10-11). The change of object from traditional ethics to informational ethics lies in the following aspects:

- Concentration of studies on the impact of digital development media in various spheres (digital networks, digital communities, digital censorship, digital identity, free access to knowledge, etc.), as it allows the multiplicity of interactions in temporal space.
- Cultural changes in which the world passes from intercultural relations promoting the configuration of new informational values related to anxiety, emotion, instant and random advertising of content, need of the subject to express himself publicly, without a direct physical contact with other subjects, need to have the ideas shared, proving that the digital identity presupposes the realization of social identity;
- Informational ethics is intercultural and implies that the other is a *sine qua non* requirement for the understanding of the digital development that the other is always another concrete, historical, situated with all its cultural baggage and its various fundamental affections.

The two types of informational ethics complement each other to the extent that the first analyzes informational support, as a support structure to produce information, while the second outlines the interaction itself between the subjects of information, at the digital level. These two types of ethics allow, in an articulated way, to think about studies on digital information media and digital socio-digital practices with a simultaneous character, such as digital communities and free access to knowledge, which can only be understood within the scope of digital media (ethics of digital information) and digital communication (informational ethics).

Politics and the Media

We live in a turbulent, uncertain and insecure society that is experiencing a deep crisis, perhaps the most it would be. The main cause is the revolution that new information and communication technologies are provoking in the living modus of society, with the transition from a local/regional society to a global society, causing a progressive loss of importance of Parliaments and the shifting of the centrality of debates, major political issues, from Parliaments to the media, thus conditioning the most serious decisions of the Rulers.

It is a situation that contributes to discrediting politics and politicians, trivialising debates and necessarily forcing them to step down. The lowering of the level of debates, the confusion that provokes politics, when seen and known through the media, in a hasty way, often deformed, by the hypertrophy of petty and personalized issues. It is a situation that manifestly affects the prestige of the political class, invading the very right to privacy of politicians and exposing them to permanent visibility.

Not to mention another very worrying problem, such as the rapid concentration we are seeing everywhere from the media (daily newspapers, weekly newspapers, magazines, radios and televisions) concentrated in the hands of fewer and fewer media groups – two or three, per country – usually crossed, if not dependent on the great international economic power. It is a phenomenon resulting from the globalisation of economies, which is dangerous and conditioning not only for the freedom of the press and citizens, but also for the proper functioning of democracies.

The globalization of the information and knowledge society is an inescapable phenomenon of our time, with obviously positive and other negative aspects, which considerably affects the functioning of democracies. The point of understanding is that society, as we know it, is changing in nature. It evolved from an industrial society to a financial society and today to a speculative society, faceless, without ethical principles, with tenuous national ties and without accountability, with no democratic body. Many respected economists and politicians have been underlining this immense change in recent years.

This called dirty money, from drugs, the illegal arms trade, prostitution, the infamous trafficking of human organs, etc., infiltrated the capital flows that today move speculatively, from stock exchange, all over the world, to the speed of light. Its goal is profit for profit, without any obedience to legal, political or ethical rules. Globalization, as we know it, is an inescapable phenomenon at the stage of human and civilizational development in which we find ourselves. We can't cancel it or ignore it. But we can perhaps impose ethical rules on him, as former High Commissioner for Human Rights Mary Robinson has called for.

In today's society, of great social imbalance, in which the gap between the poor and the rich (people and states) is increasingly deepening, of great international crime, in which economic power – without any democratic legitimacy – overlaps with the political power legitimized by the vote and conditions it, with some uncontrollability in the area of justice, the struggle for democracy necessarily acquires an international dimension and is inseparable from the struggle for international law and peace.

The Politics and Ethics of Information in the Light of the Digital Age

In order for there to be a balance between the different social strata that make up a democratic society, they must be strengthened in order to achieve a better functioning dynamic and to prevent the colonising of the living and developing spaces, of others. For example, the fields of the media have been commonly seen, as part of the ideological apparatus of the state, used as an instrument the sphere of political function, to tame civil society.

However, from the digital media, some spaces of social interaction were created or reinvented in such a relevant way that, contradictorily, they repositioned the citizens in their political advocacy and redefined what can be understood as a public space. Castells, (2001), states that in networked society two spatial logics are emerging: that of flows and places.

The flow space "organizes the concurrency of social practices remotely, through telecommunications", as is done in digital libraries or with massive and open online courses; the space of places, on the other hand, "privileges social interaction and institutional organization in the light of physical contiguity" (Castells, 2001, p. 148-149). The task of the area of political function is the pursuit of the social order. But his role often exceeds that role, as a sentinel and becomes, with the help of the

economic sphere, a colonizer of the public space. It is here that, in addition to administering the legitimate use of power and public force, the political sphere makes use of symbolic power, which can be understood as the invisible power that can only be exercised, with the complicity of those who do not care about those who suffer from it or those who exercise it.

The different social classes are involved in an appropriate struggle to impose the definition of the social world, according to their interests, the field of ideological position that reproduces, in a transfigured way, the field of social positions. They can make this fight directly, in the conflicts of daily life, either through the struggle waged by full-time political experts and are engaged in a monopoly on legitimate violence, that is, the power to impose (and certainly instill) instruments of knowledge and arbitrary expression (but ignored as such) of social reality, Bourdieu, (1999, p. 65-66).

Bourdieu's theory of symbolic power has its emphasis in the study of the relationship of symbolic systems with the social structure. In other words, this power is not supported by symbols or phrases that weave an ideological discourse, although it does so in the belief and legitimacy of the one who expresses them, that is, in their structural support (in the social imaginary and in the processes that create symbolic capital).

For Bourdieu, all social systems provide forms that instill their principles in relation to their members, which under the appearance of spontaneity, constitute, however, structuring exercises that tend to transmit such or that practical domain. Thus, it creates a kind of filter matrix through which one sees the world and that guides our behaviors, and this is what consistently brings together "our" preferences and practices, and the "sieves"; this matrix can mediate between the determination of social structures on us and the exercise of the will of each subject in social action. In this perspective, such a filter turns out to be the internalization of the meaning of a practice.

Symbolic power is defined by the relationship of determination of who holds it in the structure of the social field, where this belief is produced and reproduced. Here the symbolic force is a form of power that is exercised - beyond any psychic coercion - by the dynamics of the circulation of information in the media sphere; this force could not therefore act without the contribution of those who digest the content, for they are the architects of its self-construction, as individuals. Symbolic power can become a mechanism for strengthening and legitimizing the forces of domination (associated with political and economic spheres), predominantly using information flows to influence public opinion, as well as symbolic capital to make their mobile phones more subtle.

The State therefore uses specific ideological apparatus to exert symbolic violence. Thus, for Bourdieu, cultural constructions such as myth, language or art are just some examples of instruments of knowledge that shape the objects of the world as symbolic forms. That is, they determine certain forms of meaning and reinterpretation through their active dimension of cognition and contribute to the configuration of socially shared symbolic code (which is no more than beliefs in which the political sphere acts linking symbolic power to communication channels).

These symbolic forms are relatively stable structures representing significant interests, abstract, but at the same time socially shared interests and sedimented in the logic of symbols, objectified and often articulated by the media (as instruments of the political sphere) or by state institutions (which accumulate and dose information), Wolf, (1994). In addition to the actions of the political, economic and media spheres, a common history and culture comes into play, from which social beliefs are entrenched. This is where it goes from a symbolic power to the information power: "Political scientists generally discuss the power of three forms (instrumental, structural and symbolic), but the computerization of society has urged us to turn our attention and has considerably increased the importance of a fourth form of power: information", Braman, (2006, p. 24).

When the State assumes that civil society challenges political power and public space, a phenomenon arises in which the State concentrates and contains most social institutions so as not to lose control. Castells defines the concept of informational city, which implies new forms of social organization, within the urban structure (social and spatial form), from mobile and informant behaviors, which reflect a double simultaneous relationship of profusion and poverty in the social reality; information and communication technologies are a reflection of this ability to create, but at the same time demonstrate the destructive potential of little respect for the environment itself and the environment. Technological exploits are shown, but also social miseries, "our dreams and nightmares". Castells says that "the informational city is our circumstance", Castells, (1995, p. 19).

When the political and economic sphere is combined with the sphere of the media, its effect of social control expands beyond the tangible plan of the legitimate use of force, since it makes use of the power circulating through the media. The financial economy is based not on a speculative issue, but on an agent socially willing to enter, without great consideration, into the game of the exchange of favours. The political sphere promotes the strengthening of the legislative work of laws on many occasions, and that is reinforced using symbolic violence, Bourdieu, (1997; 2013).

Lourdes Arizpe, (2015, p. 124). states that "economic deprivation will be aggravated by the deprivation of knowledge. No amount of information or entertainment expense will make up for this. On the contrary, it will deepen this lack of knowledge and ways of knowing and foster the feeling of vulnerability." The public is segmented by social strata for the consumption of cultural objects, from academic groups, to adherents, to expressions of diluted culture. These forms of segmentation can be evidenced," Bourdieu says, thanks to the degree of accessibility of a high-level scientist or musical genres, according to social class.

In this regard, the French sociologist deepens and argues that "in a differentiated society, it establishes a close relationship between the nature and quality of the information issued and the structure of the public, and its "readability" and its effectiveness are stronger and stronger, as they find more directly the implicit or explicit expectations, which recipients owe above all to their family education and social conditions" , Bourdieu , (2015, p. 74).

Rainer Kuhlen(in: Capurro, 2005) defines privacy as the "informational autonomy", which consists of the power of people's choice, of the use of information in the electronic environment. People should have the freedom to research, select, and use information. From the moment people's autonomy is infringed, there is a violation of their own freedom. This is because, according to Beate Rössler, "the autonomy of privacy protection is the basis of freedom, not the other way around" (Rössler, in: Capurro; Eldred, Eldred; Nagel, 2012, p. 79). Life that is not determined by the person himself, is a violation of his privacy.

According to Luciano Floridi (1999), the privacy of information is related to the right to life and freedom. "Informational privacy becomes a fundamental and inalienable right, similar to the right to life and freedom." Once the information is made public, it is no longer controlled by the people (to whom they belong) and become a "dead piece of them delivered to the world".

The source of the social problems arising from the (bad) use of digital technologies is not in their consequences, not even in moral rejections, about the issues of personal privacy, but rather in the lack of care and respect for people. The reason for this phenomenon is that the private data associated with a person are seen, as "information packets", in which people are reduced to numbers and mere collections of information, so, that human beings are treated as "informational entities".

Personal privacy is the defense of individual information (information that is a constituent part of one's own being) in order to avoid a process of alienation and invasion of privacy. The invasion of privacy poses many ethical problems arising from the (bad) use of ICTs and especially the Internet, which has a playful nature, which causes the diffusion of responsibility. The information in the digital environment is immaterial in nature and the environment itself allows remote interaction with "faceless individuals", the crimes committed are not perceived by their practitioners, as something harmful, since cyberspace is seen, as different from the real world. Internet users, acting in an "unreal environment", can see the information also as unreal. The motives that cause cybercrimes (including the invasion of privacy) are tied to what Floridi called the "diffusion of responsibility".

Informational Ethics is accepted as an area of interdisciplinary research that aims to analyze ethical problems that arise from the new possibilities of action arising from the individual /ICT relationship. Informational Ethics is an extension of a subsystem of moral principles of a traditional ethical system.

Moraes, D'Ottaviano and Broens (in the prelo, italics of the authors), supported by the concept of the Paradigm of Complexity, present the most intriguing result of their mapping project on the Web, was the complete absence of democracy, justice and egalitarian values on the Web.

An "S" system extends an S system when all S principles are preserved (valid) in "S", and new principles can be incorporated in this system. Thus, from the systemic characterization, Informational Ethics can be analyzed, as constituted from some moral principles of traditional ethical theories, but which can also present new principles to morally evaluate the possibilities of action that arise from the relationship between the individual and ICT.

If Informational Ethics preserves all the principles of traditional ethics in which it is inspired, we have a case of an extension of the ethical system itself. As Moraes, D'Ottaviano and Broens (in the prelo) argue, the systemic characterization of Informational Ethics preserves at least the principle of the golden rule – present in the central aspects of traditional ethics – as a moral principle applicable in the overlapping of online and offline areas. Considering the central aspects of Informational Ethics, we would have the expression of this rule as follows:

- In Capurro's ethical proposal, the notion of "other" of the golden rule would be the human being himself.
- In the bias of Quilici-Gonzalez et al, the role of the "other" could be occupied by living beings.
- Regarding Floridi's informational ethics, the expression of the golden rule required a reformulation of the notion of "other", considering the change in the ontological perspective proposed by the philosopher: in this case, referring to the "other" would concern any informational entity, which, as we explained, could extrapolate the scope of living beings.

Given the context of the new possibilities of action that arise from the relationship between individuals /ICT's, and their moral dilemmas, we understand that the expression of the golden rule for Informational Ethics can be improved with the inclusion of a condition. This is because the golden rule corresponds to the choice of an action from a set of known actions. Inspired by Broens (2017), our suggestion is to add a contractual condition that will assist in the choice of actions that have consequences that are not yet so well established socially through long-term collective habits. A contractual analysis mainly involves the consideration of different scenarios and their possible consequences:

- (i) Do not do to others what you do not want them to do to you.
- (ii) In case of an unprecedented possibility of action, suppose its possible consequences from the set of significant information available and think before acting.

The application of the informational golden rule can be illustrated in the contemporary situation of conflict present in online discussion forums. Consider the case of an article about a political theme published on a website of a widely broadcast newspaper. Currently it is common to follow in discussion forums, right after the end of the report on the newspaper's own website, a scenario of conflict of opinions of a highly offensive character. There is a novelty character in this type of action performed in the online environment, since in the offline environment it is not trivial the presence of high offensive content in such discussions.

Given the novelty character of such a situation, the application of the informational golden rule would take place from the first (i) - (do not do to others what you do not want them to do to you). This condition may direct the individual to ponder the consequences close to his reality, such as those obtained from the offensive conflict in the offline environment; consequences that can lead to actual physical aggression, which is known to be inappropriate for the maintenance of social order. Thus, considering the application of the condition (i), it seems reasonable not to promote actions in online discussion forums that generate conflicts of high offensive degree. Another situation with a novelty character that is part of the reorganization of the dynamics of contemporary society is, the change of the notion of privacy by transparency

According to Capurro (2005, 42), individuals would adopt the principle that: "[...] Be transparent! Then you will be a good citizen." In this context, how to equate the transparency/privacy relationship, given that transparency would be for the benefit of public security? Moraes (2014) presents two possible scenarios to discuss this issue: **be transparent and then be a good citizen:**

- **Scenario 1** - The understanding that transparency of citizens towards the State would contribute to the maintenance of public security may involve a negative nature of privacy. In this context: protecting personal information would be tantamount to not contributing to collective security.

- **Scenario 2** - The possible access to personal information could generate a feeling of constant vigilance, interfering in the spontaneity of your actions. Such access could also establish a climate of hostility between groups that have distinct interests, interests that would be available for general knowledge

In Scenario 1 – the possible consequence of the transparency of information about individuals towards the State could, will be to contribute to the conservation of public security, since there will be no secrets, facilitating the prediction of future illegal actions. In addition, free access to individuals' personal information may, in principle, produce more "sincere" interpersonal relationships.

In Scenario 2 - with little access to information it is possible to observe, for example, which groups of rival individuals, organize for meetings in which the main objective is confrontation; the transparency of information on certain types of preferences will increase the potential for occurrences of this type of undesirable situations.

From the golden rule of information, the individual can anticipate possible ethical consequences, according to the information present in the initial conditions of a given action. Although it involves hypothetical considerations from known scenarios, it is understood that the golden rule of information provides its non-intellectual aspect, since it will be based on basic principles commonly shared by the most different civilizations, namely: **trust, loyalty, generosity, among others**.

According to Quilici-Gonzalez et al (2014, p. 170), although such principles can be generated from the interaction between distinct elements of a system, the control parameter that emerges ensures the same moral meaning.

In this context, inspired by Weaver, it is understood that an ethical problem can be analyzed as a problem of great complexity. As we explained with Weaver (1948), the problem of organized complexity presents properties that extrapolate the mere description of its components. In this case, the very essence of an ethical problem is also approaching, as characterized by Allen (2012): a multiplicity of factors involved, in which there is more than one real possibility of action and several perspectives of analysis.

The complexity of ethical problems in the context of ICT's results, therefore, from the various levels of interaction that individuals can play with each other and with the environment, intensified by the breadth and speed of this context. Its self-organizing property indicates the level of balance that the ethical problem can achieve, but also highlights the possibility of reorganization, since it is not static; property is very active in the topics that make up the research agenda of Informational Ethics, which we will illustrate, in the next chapter, from the topics of privacy and the Fifth Power.

The systemic perspective presented in Informational Ethics with regard to the self-organization of the information and knowledge society, which is established from the relationship of many to many, in which any individual equipped with a digital artifact, can produce information and disseminate it in the network. In this context, ethical problems have an emerging property, in which different complexities (economic, political, social, ethics, etc.) that represent virtual reality are present.

In other words, Informational Ethics raises an enlarged universe of problems. It has a distinct structure, with distinct elements, that generates its own parameters and relationships. In this sense, there is a new type of approach, broader than traditional ethics. As indicated, there is an extension of the ethics traditional, relying on the principles / rules of gold that are relevant. It is possible to say that the Informational Ethics read allows us to model a universe of possibilities, at the same time that presents itself, as an extension of a subsystem of moral principles, the systemic approach of Informational Ethics configures an approach that involves complex problems, in order to analyze them, considering their different scales and notions of temporality.

The Policy and Ethics of Information, in the context of Social Networks

Profit marks the backstage of social media interfaces. For-profit companies on social networks such as Facebook, adopt stratagems to attract users' attention to their products and services. According to Eli Pariser, (2012), companies gain the loyalty of internet users through the personalization and filtering of content. This is done by requesting and analyzing personal data from its users (from the use of technologies such as, cookies and web beacons).

Once the largest possible amount of information about their users is gathered, these companies develop personalization algorithms to target ads, services and digital experiences to users, from an analysis of their profile, thus boosting their sales. "Trying to know as much as possible about their users has become the fundamental battle between Internet giants such as, a Google, Facebook, Apple and Microsoft." (Pariser, 2012, p. 12).

The problem, is, when these digital companies use users' data, without their consent and, in more extreme cases, in order to harm them in some way. The legal agreement between digital companies (including social networks) and users are the terms of use, where you have access to privacy policies, cookie policies, use of the data provided, etc. **Personalization is based on fraud**. In exchange for the filtering service, we give large companies a huge amount of data, about our daily life [...]. These companies are getting better and better, at using this data, to outline their marketing policies. However, we often overly believe that these companies will take good care of this information, but when our data is used to make decisions that negatively affect us, we rarely know (Pariser, 2012, p. 20)

According to Michel Foucault, (2013), the arguments of "monitoring and punishing" represent an important contribution to the problem of the invasion of privacy and the surveillance power of citizens' lives. For Foucault, (2013, p. 202), the idea of the "eye that sees everything" can be adapted to any type of power (political, judicial, economic, etc.) where a surveillance relationship of a certain entity is observed, towards people. And to exercise, this power acquires and the form of permanent surveillance, exhaustive, omnipresent, capable of making everything visible, but on the condition of becoming invisible herself [...], thousands of eyes posted everywhere, attention to mobile and always alert, a long hierarchical network [...]. This incessant observation materialises in a series of reports and records ... related to people's behaviour.

Ferreira (2014), states that surveillance today took shape, through the private sector. It is possible to observe this application in the way digital companies deal with the information of internet users, since they have great freedom of access to the information of Internet users and, especially, of users who use their services. According to Rafael Capurro (2005), the concepts of autonomy, individuality and privacy are transformed into "connected individualities". The author states that "being-in-the-world" is equated, in contemporaneity, with the idea of "being-in-the-world-shared". For Capurro, (2016), the notion of the ethics of shared knowledge is contiguity, as to sharing in the non-digital and digital worlds. One world does not

end when the other begins, but they constantly alternate. Eldred (2012) states that the boundaries between both worlds are increasingly undefined.

Human interfaces with the cyberworld make it fit, like a glove, so that the boundaries between the cybernetic being-in-the-world and the being-in-the-physical world, become increasingly undefined. [...] The two are perfectly intertwined in unified everyday being-in-the-world. Rafael Capurro (2005) states that the debate around privacy has fostered security measures in the West, since the 9/11 terrorist attack in the United States.

The protection of privacy, in the context of the control society, is called into question by the development of network communication, through mobile phones. "We live in a digital environment, so protecting individual privacy fundamentally means protecting our digital data." Privacy in the field of phenomenology of identity is a phenomenon where the pluralities of human beings, are exposed to each other in a shared world. The exhibition concerns how they exhibit and wear "skill masks" (they adopt a certain behavior, wear certain clothes, etc.), in order to be seen in the way, how they present themselves and, in a way, develop their personal power in the world. The "public personality" of the individual, whatever mask he presents to others, about who he is, receives a certain reputation, referring to how esteemed the person is, over the years.

For Eldred, (2012), ethics, means living in agreement with the ethos of a lifestyle shared throughout history by a people. This implies that an individual's reputation corresponds to an attack on his private life. With the Internet, the possibilities of revealing your identity have grown exponentially, as have the ways to track the digital activities you want to recover, through a query to the network matrix, which records every and every digital movement; making it easier to hurt someone's reputation.

The forms of self-presentation in cyberspace have grown, and the actions that cause cybercrimes are more "likely" to be effective in the digital environment than in the non-digital environment. All action in cyberspace is improved, when compared to actions, in the physical world. Our digital identity is to answer the question of who we are in cyberspace. In this context, we are digital data that requires ethical and legal protection. "The right to be left alone" is associated with the protection of privacy, within cyberspace.

Daniel Nagel (2012, p. 124) says that the freedom of the individual presupposes that he has opportunities to choose how, when and where he wishes to reveal his identity, the shared world, and that this issue should be a concern of the State, with regard to national security. The right to personal and family privacy means, according to the author, an individual enjoys the freedom to decide both the way, how he wishes to reveal, how much to hide his other information. This freedom also encompasses the power of choice, about how, the individual wants to interact with others, in a world increasingly connected and shared

The Ethical and Social Responsibility of Politicians

Ethics is an area of interest to politics and as such, the factors that demonstrate evolution and that expand the attributions of politicians and, which influence their behavior in the performance of political functions, as political functions identified. The responsibility of politicians is focused on groups of people (country, political party, etc.). information needs. The functions of politicians can be grouped into four stages: a set of information to be made available on the Internet for consultation, party activists, information users and finally society, who should be led to think about ethical problems.

In the first stage, politicians have responsibility for privacy legislation, on the set of information stored and available on the Internet for consultation; in the second stage, they should be concerned with people's qualifications, with the human side, since organisations need to have competent professionals; in the third stage, the responsibility of politicians expands to citizens who need information about public services and, finally, the fourth stage reaches its peak, the issue on which politicians really understand the correct interpretation of social responsibility. In the first stage, politicians are led to think about ethical dilemmas and reverse their responsibility in the development of society (Du Mont, 1991).

The production, collection, classification and dissemination of digitized knowledge and information (e.g. Documents) raise ethical challenges, such as: How to guarantee a democratic right of access to knowledge and information? What kind of digitized knowledge and information should be created? How is the integrity and sustainability of this knowledge and information digitized in economic, technical and cultural terms guaranteed? Who are the beneficiaries of these value-added services? The main value-added characteristics of digitised knowledge and information are:

- Access to digitized knowledge and information (e.g. Documents) regardless of time and space;
- Combination of documents of different types in different files (digital and / or classic);
- Search for documents and non-digital information based on search engines and online catalogs.
- Combination of information and communication processes.

The main technical and organizational problems related to the creation of digital knowledge and information concern: formats (such as pdf, HTML or gif); content (special collections); sustainability (preservation of digital material; substitutes for fragile originals); copyright (producers, institutions, utilizadores); proper use; financing; cataloging; research resources. Information specialists should have the skills to structure, represent and update all kinds of information in different media (Lesk 1997, Borgman 2000).

The ethical issue related to the availability of digital information varies according to the interests of political, economic, religious and military powers. Cultural and moral traditions also play an important role with regard, for example, to what is considered offensive. The main ethical issue in this area has to do with the limits for intellectual freedom; the willingness to exclude "bad" information is itself an ethical paradox, to the extent that any exclusion that limits intellectual freedom should be avoided. There is a trend in liberal societies. But this leads to ethical, moral and legal conflicts (Froehlich 1997, Frické / Mathiesen / Fallis 2000).

The protection of intellectual property is one of the most important and difficult ethical, moral and legal issues in the field of information. Different moral and legal traditions lead to different protection laws in different regions of the world. The European tradition emphasizes the moral rights of authors. They are related to the author's person and relate to the integrity and authorship of his work, as well as his reputation. The Anglo-American tradition emphasizes property or economic rights

(copyright). Conflicts arise when national and international laws and moral traditions protect different aspects of various media.

The forms of harmonization are the Berne Convention (1886, revisions) and the Universal Copyright Convention (1952) (UCC). Both treaties are administered by the World Intellectual Property Organization (WIPO). Scanning makes copying and refurbishment easier. Internationalization via the Internet changes the size and perspective of national legislation and control. This new situation raises questions such as: should information always be considered as property? should the notion of knowledge sharing become predominant in relation to the notion of property? Can public access to electronic information be guaranteed?

Ethical issues related to the dissemination of information are related to public access problems and reference/brokerage services. The issue of access can be studied, both as an individual and as a social issue. Individuals and society are interested in free access to information. At the same time, it should be recognized that information is a product of labor and has an economic value that must be protected. The question is: what the information is and for whom it should be free. The issue of access as a social issue concerns the problem of creating equal opportunities for access, avoiding the gap between the rich and the poor in information (digital division).

It is controversial, as the discourse on the digital divide can lead to a confusion (theoretical and practical) between what can be seen, as a social need, but not as a (human) right. The latest statement ends up expanding the power of the government, in legitimizing its control and government activities (Foster, 2000). About reference/brokerage services, ethical conflicts may arise in relation, for example, to the right to confidentiality. Organizations may ask the government to break confidentiality. The government should inform information professionals about the limits of their sources and methods. Finally, there is the issue of misinformation (or the bad practice of information) that can cause great (economic) harm to users.

Conclusions

The debate on interdisciplinarity between Information Sciences and Political Sciences does not imply introducing new concepts, in a conceptual chain that starts from disciplinarity and unfolds in successive, growing and complex connections between scientific disciplines. The development of Information Sciences and Political Sciences needs to solve epistemological problems, whose interdisciplinarity is inherent to them, brought to the center of the discussion, the search for understanding its nature and the interfaces between the two scientific disciplines.

The theoretical discussion of interdisciplinarity and empirical research on the areas / subareas / disciplines constitute the basis for the tracing of the structure of the areas, presented at the end, bringing together the disciplines, according to their nature. For information, phenomena of interest are all those that are somehow involved in the process of informational environments, that is, it is interested in the nature of informationspaces, as delimitations of the world and the relationship between politicians / society and information flows, namely by the methods and techniques for solving the practical problems of society.

The area of activity focuses on the field of information that is the subject of study, but it is only an aspect of such an area, that is, the shared environments of information, aiming at the viability of information flows. In this sense, the interdisciplinarity of information acts in the modeling of informational content structures. Regarding the positioning of the interdisciplinarity of information, it can be perceived that the field presents characteristics of a discipline. Its nature and its methods, models and theories are derived from other disciplines.

As a discipline, it should seek the formalization of its body of knowledge through theories and that methodologies are later developed to be applied in problem solving. Theories should present guidelines for the modeling and study of phenomena, they must be generic, in order to be independent of technological changes, which are only and only means of storage and retrieval of information, despite exerting strong influence at the level of practical application.

The existing conceptual gap is perceived that it is mainly due to the "bottom-up" approaches to problem solving, so there is a need for epistemological and theoretical studies, which base the field, so that the development of theories and models occurs systematically. Information Sciences investigates the properties and behavior of information, as well as the forces that govern information flows. Political Sciences are responsible for understanding and shaping issues related to power in society, establishing norms and precepts for the full functioning of social institutions, the economy, the State and the legal system. It is the responsibility of the Political Sciences the intellectual and theoretical provision of the means of action of the human being and the institutions that benefit the collective life.

The interdisciplinarity of information is only a specific process – "the interface of information, in space or informational environment" and as such, can and should be considered a discipline of information sciences, as it provides the foundations for understanding the "phenomenon of information" that is the object of its study.

The information cycle (sources, capture, production/ processing, communication and use) notes that the disciplines of which they are part of the Information Sciences and Political, Sciences are involved in one or more of these aspects, that is, the information cycle is at the heart and is present, in one way or another, in all disciplines of the scientific field. Information Sciences is divided into five major areas and their subdivisions:

- **Theory of information sciences** - fundamentals of informationsciences; information theory; bibliometric; information retrieval - models and principles; evaluation and metrics; representation, organization and classification of information; recognition and interpretation / analysis of images; multimedia; hypertext and hypermedia.
- **Communication** - communication theories; printed and unprinted media; human-machine interaction; design, operation and maintenance of communication networks; models and empirical discoveries about the transfer of information (knowledge); collective intelligence based on cooperation systems; innovation processes; *midias*
- **Business sciences** (economics, management, marketing, etc.) - information economy; information models for decision making; management of information resources; social studies of information; strategic use of information.
- **Applied Information Science** – applications of the Information Sciences, study of best practices, management of archival systems, document management, archiving and security; management of libraries (digital or not); information systems for the management of organizations (computerized or not).

- **Political Sciences** – impacts of information on society; ethics and information; legislative and regulatory aspects; education; privacy; intellectual property; copyright.

In view of the above it is possible to observe that in essence the activities developed by information professionals, which have, as the core of the profession, the importance of identifying / selecting and organizing information, with a view to facilitating decision-making (political and non-political) / access / users. The visibility of the interdisciplinarity of information has increased in view of the importance that information has today.

The practical aspects of the interdisciplinarity of information can be better understood in the proposed model, which is a practical representation of the concept. The objective of the model is to systematize the concept of information interdisciplinarity through a systemic approach, whose representation is the way in which the theories and methods that can be applied to solve practical problems in any information environment that integrates context, content and policy / users, based on the epistemological bases mentioned. The table shows the areas of knowledge, subareas / disciplines / interdisciplinarity and practical examples of application of the information cycle. Each column represents an overview of the areas, subareas / disciplines / interdisciplinarity of the discipline's performance. In practice, the interdisciplinarity of information be a set of methods and techniques, applicable to any information environment.

Table 1 - Framework - Generic Model of Information Interdisciplinarity

Sciences	Area	Sub-areas / Disciplines	Interdisciplinarity	Practical examples
Business Sciences	• Marketing	<ul style="list-style-type: none"> • Market • Offer of Products and Services • Distribution channels • Communication • After-sales services • Behaviors and consumption patterns 	<ul style="list-style-type: none"> • Information Marketing on the products and services of organizations 	<ul style="list-style-type: none"> • Study / Identify market information (explicit and implicit needs) • Create information about products and services • Organize and structure information on products and services • Disclose / Distribute information to target customers (consumers and managers) • Use information (sources, choice, treatment, decision) by customers and managers
	• Financial	<ul style="list-style-type: none"> • Financial Resources Planning. • Fundraising. • Management of Available Resources. • Insurance Management. • Accounting; 	<ul style="list-style-type: none"> • Information for the Economic Management, finance and legal organizations 	<ul style="list-style-type: none"> • Identify thenecessities of financial information on the monetary means of organizations • Searchfor s economicsand financials anda accounting information from organizations • Regime the information on the monetary means • Organize and structure infomation on monetary means • Distribute information by managers and legal institutions • Use information (sources, choice, decision treatment)
	• Human Resources	<ul style="list-style-type: none"> • Needs planning • Recruitment • Selection • Performance evaluation • Wage policy • Wages • Positions and salaries • Development • Training • Medicine at work • Legislation 	<ul style="list-style-type: none"> • Information for people management 	<ul style="list-style-type: none"> • Identify thenumber of information about people • Searchfor informationaboutpeople • Record employee infomation • Organize and structure information about employees • Distribute information by managers and legal institutions • Use information (sources, choice, treatment, decision) by employees and managers

Sciences	Area	Sub-areas / Disciplines	Interdisciplinarity	Practical examples
Business Sciences	• Production	<ul style="list-style-type: none"> • Planning needs and capabilities • Capacity planning and control • Nomenclature of the product(s) • Shopping • Stocks (MP, subsidiaries and materials) • Production Planning and Scheduling • Cargo planning and control • Production Control • Quality control of product production • Maintenance of equipment and facilities • Production technology • Production costing 	<ul style="list-style-type: none"> • Information for the Production Management of organizations 	<ul style="list-style-type: none"> • Information needs on organizations' products and services • Searchfor information about products and services • Regime the information on the means of processing raw materials into finished products • Organizing information on the means of transformation • Information architecture on the means of transformation • Distribute information by managers • Use information (sources, choice, decision)
	• Logistics and Distribution	<ul style="list-style-type: none"> • Internal Logistics. • Operations. • External Logistics. • Purchasing Management • Stock Management, • Storage • Distribution • Transportation, • Support Activities 	<ul style="list-style-type: none"> • Information for the Supply Chain Managementoforganiza tions 	<ul style="list-style-type: none"> • Identify the number of information on the products and services of organizations • Search for information • Record information about customer orders. • Organize and structure information on customer requests. • Distribute information to customers and managers. • Use information (sources, choice, decision treatment) by customers and managers

Sciences	Area	Sub-areas / Disciplines	Interdisciplinarity	Practical examples
Business Sciences	<ul style="list-style-type: none"> Management of organizations 	<ul style="list-style-type: none"> Information on the (external) environment and on the capabilities and competences of the organization. Problems and Perspective. Information and Communication Capabilities Information for management (governance) Information Architecture Process information Information and skills 	<ul style="list-style-type: none"> Information for Global Management of Organizations 	<ul style="list-style-type: none"> Study / Identify information about the environment (explicit and implicit needs) Acquisition of information about the environment Create information about the offer of products and services Organize and structure information on products and services Disclose / Distribute information to target customers (consumers and managers) Use information (sources, choice, treatment, decision) by customers and managers Information - to analyze the environment and the capacities and competences of the organization (e.g. information for support in the formulation and definition of the strategy?) Problems and Perspective- to evaluate the evolution of the environment, that is, the evolution of society in the use of information (e.g., sociocultural changes – habits, customs, etc.); Information and Communication Skills - determine information for support in skills management. Determine the potential for the organization to differentiate in the use and sharing of information (shaping a culture of information sharing). Information (governance) - develop guidelines for proper use of information. Decide the "partners" in the sharing of strategic information. Information Architecture - develop the organization's information architecture and communication (essentially: who should inform/communicate with whom and what?). Define critical processes of information and communication. Communicate through design Skills and Competences - Select and develop the potential of information and communication (e.g. information sharing in the organization). Process information - implement the Information and Communication processes (Ex: exchange of information between departments). Information and skills - train people in the use, interpretation of information and decision making

Sciences	Area	Sub-areas / Disciplines	Interdisciplinarity	Practical examples
	<ul style="list-style-type: none"> Information Technologies 	<ul style="list-style-type: none"> Computer technology Computer mathematics Computing techniques Computer systems 	<ul style="list-style-type: none"> Information for the Management of Technological Infrastructures 	<ul style="list-style-type: none"> Technical architecture Database Data storage. Data processing.

Computer Science		<ul style="list-style-type: none"> Communication network technology Software technology Physical safety techniques 		<ul style="list-style-type: none"> Accessibility to data. Data transmission/transfer Platforms Networks Operations architecture Security Architecture
	<ul style="list-style-type: none"> Software engineering 	<ul style="list-style-type: none"> Architecture of applications / systems. Integration architecture. Service architecture Data security architecture 	<ul style="list-style-type: none"> Information for the Management of systems / applications 	<ul style="list-style-type: none"> Architecture of the elements Software architecture / application system Data architecture (logic and physics) Architectural design Architecture of the properties of the elements / components
	<ul style="list-style-type: none"> Communication Technologies 	<ul style="list-style-type: none"> Network architecture Architecture of layers Identify the necessary functions Organize and structure roles Control air and synchronizer messages 	<ul style="list-style-type: none"> Information for network management a communication 	<ul style="list-style-type: none"> Identify the functions necessary for communication, Organize and structure functions into components (decompose or aggregate functions with differences / similarities, relate / structure functional components), Define rules of behavior and relationships between systems and their components for communication and cooperation purposes

Sciences	Area	Sub-areas / Disciplines	Interdisciplinarity	Practical examples
Information sciences	<ul style="list-style-type: none"> Information theory Information systems Librarianship Archivology Museology Information management 	<ul style="list-style-type: none"> Information needs and uses Sources of information Contents of the information Information architecture Classification of information Indexing information Competitive intelligence and knowledge management Information systems for the management of organizations Language processing Communication of information Social and legal aspects of information Storage / information file 	<ul style="list-style-type: none"> The information as the object and resource of persons and organizations 	<ul style="list-style-type: none"> Information needs of individuals and organizations Acquisition of information Information Industry (producers, electronic and digital storage, museums and libraries, cultural tourism, etc.) Create the information Organize and structure information Information units Store/archive information Retrieve information Distribute information Use the information Qualitative information Quantitative information utility information: (e.g. statutes, regulations, school records, internal/external communications, etc.) Information such as knowledge Information in the management of organizations
Psychology	Information technology	<ul style="list-style-type: none"> Sources of information Percepção of signs Representation of information Properties and archmoresque information c Nature of information Information Psychology Communication of information Development of cognitive structures Cognitive skills 	<ul style="list-style-type: none"> Knowledge 	<ul style="list-style-type: none"> Filter, combine and interpret information Transforming information into knowledge Accumulation of knowledge Knowledge units Knowledge transmission. New forms of learning Properties and characteristics of information Nature of information Think, understand and interpret the world Memory, inference and deduction Value of knowledge Semantic awareness

Sciences	Area	Sub-areas / Disciplines	Interdisciplinarity	Practical examples
Education	<ul style="list-style-type: none"> Human needs Learning Skills Reflection Creativity and realization of potential. Fundamentals of Education Educational Administration Educational Planning and Evaluation Teaching learning Resume Guidance and Advice Specific Education Topics 	<ul style="list-style-type: none"> Learning Informational skills Use and application capacity of knowledge utilitarian information Understanding and overcoming problems. Etoal the gia of information Creating meanings Cknowledge instruction Tomada decision 	<ul style="list-style-type: none"> Know Skills 	<ul style="list-style-type: none"> Information needs of individuals and organizations Sources, filter, collection, classification and storage, treatment and presentation, development of products and services, distribution, dissemination, analysis and use of information. Search for information: <ul style="list-style-type: none"> The basic – responsible for the basic information needs of the individual in the exercise of their citizenship, such as the need for housing, food, clothing, health and education. The contextual - responsible for current transactions of information so that the individual can remain and maintain their spaces of professional, social, economic and political existence. The reflexive - which is oriented to thinking, research, innovation - is the search for information that induces the creative thinking of the reelaboration and reformatting of information in new information, allowing innovation in all its aspects. Information Industry (producers, electronic and digital storage, museums and libraries, cultural tourism, etc.) Acquisition of information Create the information Organize and structure information Store/archive information Retrieve information Distribute information Use the information Teams, culture, behavior, work process, informational policy

Sciences	Area	Sub-areas / Disciplines	Interdisciplinarity	Practical examples
Sociology	<ul style="list-style-type: none"> Foundations of Sociology Sociology of Knowledge Sociology of Development Urban Sociology Rural Sociology Sociology of Health Specific Sociologies 	<ul style="list-style-type: none"> Sociology of organizations Human behavior social phenomena, Explanation of interdependence relationships. Understand the different societies and cultures. Training 	<ul style="list-style-type: none"> Sociology of Information Information for and clarification of social problems 	<ul style="list-style-type: none"> Globalization of economic activities Information and knowledge society Studies on the nature and cognitive development of human beings Perception, understanding, memory, inference and deduction
Economy	<ul style="list-style-type: none"> Economic Theory Quantitative Methods Monetary and Fiscal Economy Growth, Fluctuations and Economic Planning International Economy Domestic Economy 	<ul style="list-style-type: none"> Human Resources Economics Industrial Economy Social economy Social Welfare Economics Regional and Urban Economy Economies Agrária and Natural Resources 	<ul style="list-style-type: none"> Information Economy 	<ul style="list-style-type: none"> Globalization Economic polarization, Urbanization The transformation of work. Economic models Technological development – which has surpassed the areas accessible to our sense organs and that no one would imagine that overtaking has reached such a point; Change in the map of science and scientific disciplines -old disciplines that have expanded and expanded the scope of their activity; mergers between disciplines giving rise to new interdisciplines. Emergence of new products, production processes, activities and companies - which were based on scientific and technical progress
Philosophy	<ul style="list-style-type: none"> History of Philosophy Metaphysical Logic Ethics Epistemology Political philosophy Aesthetic 	<ul style="list-style-type: none"> Well Bad Correct Incorrect 	<ul style="list-style-type: none"> Epistemology of information 	<ul style="list-style-type: none"> And all fundamental problems related to existence, knowledge, truth, moral and aesthetic values, mind and language. Curiosity about the fundamentals of reality Focus on the issues of human existence based on reason.

Sciences	Area	Sub-areas / Disciplines	Interdisciplinarity	Practical examples
Political Science	<ul style="list-style-type: none"> Political Theory State and Government Political Behavior Public Policy International Politics 	<ul style="list-style-type: none"> Sources (credible) Power Public information (social) Communication Disclosure 	<ul style="list-style-type: none"> Information Policy 	<ul style="list-style-type: none"> Information needs of people and political organizations Sources, filter, collection, classification and storage, treatment and presentation, development of informational products, distribution, dissemination, analysis and use of information. Search for political information Information Industry (producers, electronic and digital storage, museums and libraries, cultural tourism, etc.) Acquisition of information Create political information Organizing and structuring political information Store/archive policy information Retrieve political information Distribute political information Use political information
Communication	<ul style="list-style-type: none"> Communication Theory Journalism and Publishing Radio and Television Public Relations and Propaganda Visual Communication 	<ul style="list-style-type: none"> Daily press News Description of the news Message Disclosure Data mining And narrative structures Fspeech orms in terms of time, space and subject 	<ul style="list-style-type: none"> Exchange of information 	<ul style="list-style-type: none"> Information needs of individuals and organizations Sources, filter, collection, classification, storage, treatment, presentation, development of informational products, distribution, dissemination, analysis and use of journalistic information. Search for journalistic information Information Industry (producers, electronic and digital storage, operators, distributors, etc.) Acquisition of journalistic information Organize and structure information Retrieve information Distribute information Media Informational content Congresses, conferences, oral and written press, etc. Newspaper / newsletter, magazines.
Social sciences	<ul style="list-style-type: none"> Sciences of man and society Social life of individuals and 	<ul style="list-style-type: none"> Social needs Social information The historicity of subjects and cognoscible objects. 	<ul style="list-style-type: none"> Information culture 	<ul style="list-style-type: none"> Studies on citizenship, information ablus exclusion, rural information, scientific communication, information management. Studies on the understanding of social and cultural

	<ul style="list-style-type: none"> human groups Social life behavior 	<ul style="list-style-type: none"> Social phenomena. The tension of society 		
Linguistics, Literature and Arts	<ul style="list-style-type: none"> Theory and Linguistic Analysis Philosophy of Language Historical English Sociolinguistics and Dialectology Psycholinguistics Applied Linguistics Culture Literary work 	<ul style="list-style-type: none"> Semiotics Recast Paratext, Morphosyntax Sources (objects, facts) Representation of knowledge Literary creation Disclosure Communication 	<ul style="list-style-type: none"> Information for understanding, production, analysis and synthesis of the situational model 	<ul style="list-style-type: none"> Semantic coding, Thenew vocabulary wanted, Críation of mental models Compreensão of the ideas of the text. Literature is not centered on the contents, plots or themes of poetry, novels, novels, short stories or plays, but on the way of saying, presenting and dealing with words to communicate with those contents

Ethical political decision-making is a critical factor for effective and efficient social justice. Ethics and theories of ethics are not a story of resurrection, but thoughts and influences that promote growth and enormous institutional opportunities, especially in conditions of globalization. Velasquez (2006) said that policy makers need to focus their attention on the development of an inclusive theoretical proposal, from which practical work is based on moral principles, and moral values can remain.

Gena (2000) states that ethical political decision-making is derived from the application of ethical theories, to practical dilemmas, from top to bottom and requires more than a single ethical as theory. Greek philosophers such as Socrates and Aristotle influenced the concepts of primitive, modern, postmodern and contemporary ethical theories. Socrates, for example, believed that people have a natural state of alertness, to do good, only if they are aware, of what is right. Aristotle believed in the idea of self-realization, in the awareness of a person's nature and in the development of talents. Ethics also evolved from the perspectives of hedonism, stoicism, consumerism and deontology. Contemporary theories of ethical political decision-making have shaped today's decision-making process. dos políticos,

The ethics of virtue describes the nature of amoral person as a motivating force for ethical behavior. Virtue refers to the nature of an individual to do the right thing, for the right cause or reason, properly. It not only provides a standard for evaluating actions, but also provides a standard for evaluating institutional practices. Cultural relativism indicates how morals and ethics have changed over time and between different cultures. Lafollette (1990) describes ethical relativism, as a theory or proposal that ethical standards, beliefs or judgments are subject to an individual or to the culture of that individual. The ethics of social justice incorporates an improvement of Kantian ethics and, is sometimes referred to, as the ethics of law. The ethics of care is described as an ethics that places emphasis on the care of the real well-being of those who are interconnected, with each other (Velasquez, 2006).

Moral responsibilities arise from the relationships between the individuals involved, preferably between those being cared for and caregivers. The ethics of virtue, care and social justice share common concepts, imperative for organizations in a global environment. They address the idea of equality and self-sufficiency and are concerned about establishing and sustaining lasting relationships. The difference between the ethics of theories of virtue, care and justice is based on its approach - normative versus descriptive. Another difference is the meaning of politicians' responsibility make ethical decisions based solely on moral characters or on conscience (Martin, 2007). While these differences remain true to specific ethical theories, policy makers have a responsibility to make decisions that are governed by moral principles. Political institutions can succeed if politicians make an effort to adhere to standards that are moral, ethical and fair. All unethical behavior must be condemned.

Clues to further investigations

This essay seeks to discuss briefly and preliminarily the ethics and social responsibility of politicians, based on the existing literature. A long way has been taken of this approach, where the analysis has evolved over time, never ignoring the works and classifications used in previous studies. A relevant question arises and may be the subject of future study:

Are the concepts of ethics and social responsibility applied by global politicians?

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