

Debate on the Democracy of the Future, in the Digital Era (from Theory to Practice)

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ABSTRACT : This article addresses the Democracy of the Future in a context of dynamic change in the reality of people's lives in the Digital Age. Democracy is a political regime in which all citizens in the enjoyment of their political rights also participate — directly or through elected representatives — in choosing the model of governance for the country and or region, in its development and in the creation of laws, exercising the power of governance through universal suffrage . It covers the social, economic and cultural conditions that allow the exercise of power, free and equal to political self-determination.

Effective and efficient political leadership in representative democracy poses new challenges to political powers. Traditional theoretical and practical political leadership needs a new systematic approach to seeking a holistic vision for the constant improvement of meeting the social and economic needs of populations.

The greatest challenge that theory and practice face is the identification of effective instruments for democracy of the future and deliberative practices so that the decisions taken are considered rational, transparent, legitimate, in Freedom and protect the human rights of all citizens and that they feel respected, represented and committed to their implementation.

KEYWORDS: *Information , Democracy, Democracy of the Future, Digital Age.*

I. INTRODUCTION

The term originates from ancient Greek (*dēmokratía* or "government of the people"), which was *created from demos* or "people") and (*kratos* or "power") in the 5th century BC to define the existing political systems in Greek city-states, mainly Athens; the term is an anacronym of (*aristokratia* or "regime of a aristocracy" as its name implies). Although, theoretically, these definitions are opposite, in practice, the distinction between them has historically been obscured. In the political system of Classical Athens, for example, democratic citizenship encompassed only men, children of Athenian father and mother, free and over 21 years old, while foreigners, slaves and women were groups excluded from political participation. Virtually all democratic governments in ancient and modern history, democratic citizenship was only worth an elite of people, until emancipation was conquered for all adult citizens, in most modern democracies through movements by universal suffrage during the 19th and 20th centuries.

The democratic system contrasts with other forms of government in which power is held by a person — such as in a monarchy — or where power is held by a small number of people - as in an oligarchy. However, these oppositions, inherited from Greek philosophy, are currently ambiguous, because contemporary governments have mixed democratic, oligarchic and monarchical elements in their political systems. Karl Popper defined democracy in contrast to dictatorship or tyranny, thus favouring opportunities for people to be able to control their leaders and to remove them from office without the need for a revolution.

One of the forms of democracy is direct democracy, in which all citizens in the exercise of their political rights have direct and active participation in government decision-making. In most modern democracies, all citizens in the exercise of their political rights remain with sovereign power, but political power is exercised indirectly through elected representatives, which is called representative democracy.

In the context of Globalization and the Digital Age the role of representative democratic leadership is gaining new forms/dimensions and focuses in national and international terms. The focus of development is on the relationship between representative leadership in democracy and national and international dynamic realities, such as the COVID-19 pandemic, the economic crisis,

social unrest, the war in Ukraine. The globalization of the economy, health, employment, etc., require new theoretical and practical skills of policy makers in the future.

All this is especially important because, in Europe and globally, the crucial role of democratic leadership has often been misinterpreted, especially with absolute majorities, in representative democracies. The forms of civic participation varied considerably depending on the creation of political systems. Deliberative democracy is a relatively new invention. It combines elements of direct and representative democracy, but at the same time it is an autonomous theory that is gaining popularity and beginning to occupy an essential place in constitutional reality.

Efficient and effective leadership, both in representative democracy and in deliberative democracy, are not competing, but are reconcilable paradigms and can exist in a good symbiosis, in the changing world, that is, public deliberation is essential, as far as the actions and behaviors of leadership, timely and decisive.

II. SCIENTIFIC METHOD

This is an exploratory study that seeks to organize the concepts about Democracy of the Future and its meaning presented in the literature of Social and Political Sciences. It is not a proposal of new terms and concepts, but an investigation that allows the identification of a common denominator, among the different concepts already indicated in the literature, in a way that allows its grouping by identity, application / use and pertinence / aggregation of value in the context, in which the terms are inserted. Data collection is characterized by bibliographic research, on the terms and concepts related to the different scientific fields.

It is a descriptive and analytical approach seeking to know and analyze existing cultural and/or scientific contributions on this subject, from the literature review. The research was structured based on the systemic approach to understanding the problems of Globalization (digital society), seeking in practical, operational or application terms the solution of "real life" problems of political organizations and people.

Theme and Search Problem

The democratic system is the best and the most acceptable, but the problem is that many people do not know exactly what that means, the limits and the path of the future. It would be ideal if people agreed with each other and created the rules on equal terms that would be valid for society as a whole. However, this is impossible to achieve because every society has many decisions and all people cannot decide, whether for lack of interest, knowledge or time. People also can't do it, because they hardly agree with something and they can't always or never agree on everything.

Therefore, society accepts an indirect form of democracy where people elect representatives in governments to govern on their behalf. Candidates, who have the best choice for the people, win more votes at the polls, are given the mandate to represent the people and govern on their behalf at a certain time.

Democracy has many imperfections. An elected government does not aim to meet the needs of those who did not vote for them, which leaves them dissatisfied. In addition, the representatives of the people are generally quite privileged and, preferably, represent their own interests and the "friends" who helped them to be elected and not the interests of the people who voted for them. Politicians are elected with financial support from the rich, and as such they are "forced" to follow their interests if they want to be elected. Decisions are made by authorities who do not always follow the will of the people. Improvements in society occur when the elite supports change. If the elite don't support them, change doesn't happen. Democracy like this cannot be fair. Issues to be discussed:

1. Do people know what political democracy means?
2. Will Democracy of the Future be Political Anarchy?
3. In Democracy of the Future will democratic laws/rules be the same for everyone?
4. Will technological innovation allow Democracy of the Future to permanently assess the results of the Decisions of legitimate powers (legislative, judicial and executive)?

Goals

The Social Sciences seek a solution to the problem of Democracy of the Future, that is, to define the main paths and rules that allow a consensus to be established on the Future of Developed Democracy where rights and duties are equal for all citizens. These paths and rules to implement require a commitment from people in their implementation.

Democracy of the Future will have to be based on the choice of the most competent, capable, responsible, transparent and supportive citizens (project of change), on Freedom and on the continuous and permanent assessment of the results of their decision-making, legislative, judicial and executive powers. To do this, people need to have equal powers in assessing legislative, judicial and executive powers, regardless of whether they can evaluate others. The power of permanent evaluation in the hands of people encourages other powers to fulfil their temporary mission, with a commitment to improvements in the social and economic conditions of the populations and not in the interests of themselves and of some. This kind of democracy will be simple, fast and efficient. It will completely change the basis of social policy and build the society of the future.

This article seeks to contribute to the definition of a global model of Democracy of the Future, of the importance of units of measure for evaluating the decisions of the different powers and meanings, within the different sciences, from a theoretical framework. The objective is a debate in the area of establishing a "possible consensus" on democracy of the future, scientific research, developed by the different Sciences, in its worldwide matrix of social and human nature and of the necessary clarification of its relations. The theoretical discussion of the different units of measure and the meanings of empirical research constitutes the basis for the tracing of its structure, presented at the end, bringing together the units of measure and the meanings according to their nature.

Methodological Approach

As for its nature, the research is qualitative since it does not favor statistical study. Its focus is on obtaining descriptive data, that is, the incidence of topics of interest in fields, such as social sciences and political sciences and other sciences. With regard to the extremities, the research is exploratory in nature and descriptive in nature, to the extent that the technique used is categorized, consensually, as a study of direct documentation, which provides for consultation with sources related to the study *in different media*, printed or electronic.

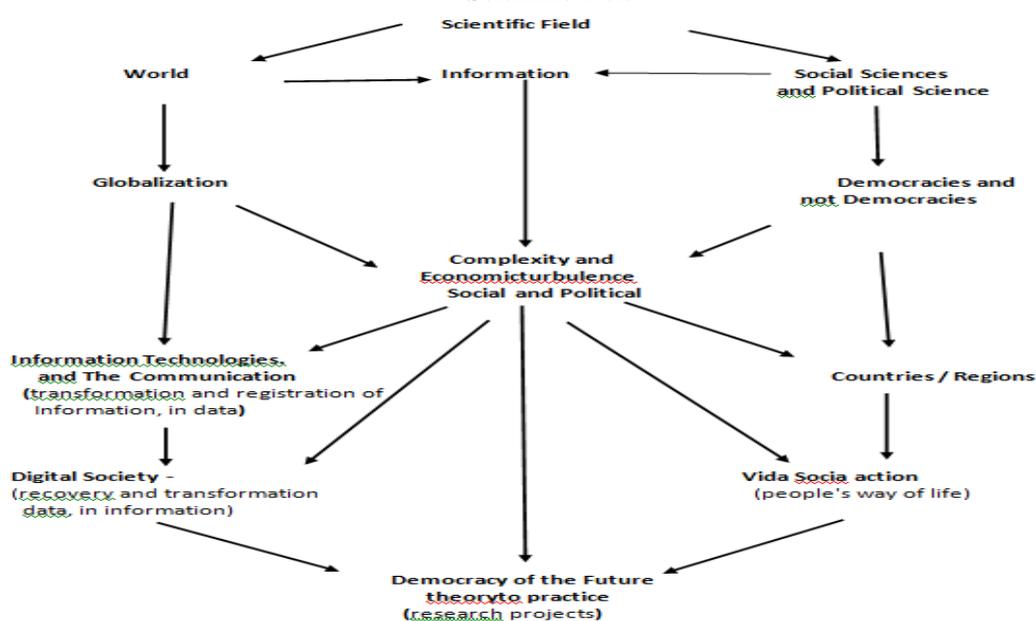
The complexity and turbulence of the digital society have led to the globalization of research as essential processes for the development and innovation of science and technology. Information is the source of the energy that drives the "engines" of the Digital Society, but in order to use it we need to convert it into a usable form: **knowledge**(Murteira, 2001).

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

The research method is likely to cause two or more units of measurement and meanings to interact with each other. This interaction can go from 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 the different sciences.

It is necessary to understand, through a theoretical review of the concepts, through the historical reference documents; of a psychosocial analysis of the concepts of units of measure and the meanings applied to the Democracy of the Future, within the social and economic life of people. The research was structured based on the systemic approach, to understand people's problems and possible improvements in this Complex and Turbulent Society. We represent this conceptual model, as follows:

**Figure 1 - Model debate on democracy of the future in the Digital Age
Scientific Field**



Source: author's elaboration

It presents the model of approach for intervention in information actions, in the academic space, with the purpose of production, sharing of information and knowledge, among the participants, in addition to promoting the development of search skills, recovery, organization, appropriation, production and dissemination of information relevant to scientific researchers, politicians and other interest groups, in society.

III. THEORETICAL-METHODOLOGICAL FRAMEWORK OF RESEARCH

Introduction

According to Geofe Eley, (1850-2000), the **history of democracy** refers to a set of historical processes whose origin is traditionally located in classical Athens and through which speeches and political practices of a democratic nature were forged. Democracy, in turn, is a concept of difficult definition, based on the notion of a political community in which all people have the right to participate in political processes and to debate or decide policies equally and, in the modern notion, in which certain rights are universalized based on the principles of freedom of expression and human dignity. The concept of democracy, although closely linked to the idea of law and constitutionalism, is not limited to legal equality, and also depends on democratic access (i.e. equal for all) to diverse social spaces and benefits

Second, Josiah Ober, (2007), the term democracy has Greek origin (δημοκρατία, *dēmokratía*) and means "power of the people". In Ancient Greece, the term was often used in a derogatory manner, since most Greek intellectuals, among them Plato, (2014), and Aristotle, were opposed to a government of popular initiative.

Since antiquity, the most important characteristics for defining democracy have been the equality of citizens, freedom and the rule of law. These principles are reflected when all eligible citizens are equal before the law and have access to legislative procedures. In representative democracies each vote has the same weight, and there are no restrictions on who wants to be representative, and the freedom of eligible citizens is protected by a Constitution. Democracy requires three fundamental principles:

1. Sovereignty resides in the citizen (vote).
2. Political equality before the law.
3. Social norms/rules/laws are only acceptable if they reflect the first two principles cited.

Democracy

According to Plato, (2014), the essence of democracy, as he saw it in his hometown, is that "all citizens attain equal rights and public office were filled by lot. He appreciated the knowledge of the experts, but democracy as a symbol of a regime gave the judgment of each one an equal participation in the resolution of the supreme problems of the State."

Plato viewed the ideal society as a society stratified by merit, incompatible with the proposals of equality, and the resentment of what affected it in the face of the circumstance that led to socrates' death could not be lessened. In this context plato's criticism, the essence of the Greek concept of democracy is extracted: "*the idea of absolute equality, the apex of which was manifested in the provision of public office by lot*".

According to Plato, (2014), "*The city exudes freedom and within it everyone can do what they give them in ghan*". The freedom it is about is to feel free from all the class of duties, to organize life as it best comes. It's the triumph of the individual. The Greek democratic man criticized by Plato would correspond to *the contemporary individualistic* type, ambitious, able to become miserly and tymrenic; thus a risk for democracy to degenerate, in its impure form.

Equal rights for the filling of public offices, so that everyone is guaranteed the possibility of participating in the government. This is the essence that was bequeathed to us by Greek antiquity to guide the evolution of the concept of democracy. Since that date, the dilemma of how to achieve equality has been discussed without stifling the difference; how to include the individual as a social unit, without denying the person, as a universe of aspirations.

The concept of democracy as conceived by the Greeks, in their transition to modern democracy, maintains the power of the people, but alters the way or procedure of how that right is exercised. From direct democracy to representative democracy.

Madison, (1791-1795), defends representative democracy in texts such as: "*The scheme of representation as a substitute for a meeting of citizens in person being at most but very imperfectly known to ancient polity, it is in more modern times only that we are to expect instructive examples.*"

This shows the imperfections of direct democracy for the exercise of government (elitist view), poorly disguised under logical arguments, such as the territorial dimension and professional specialization. The territorial dimension constitutes a physical obstacle to the exercise of direct democracy. Likewise, participation in government business is not harmonizable with the individual concern of the citizen to resolve their private affairs that take him most of the time.

Democracy is the political regime in which sovereignty is exercised by the people. The word Democracy originates from the *Greek demokratía* which is composed of *demos* (meaning people) and *kratos* (meaning power). In this political system, power is exercised by the people through universal suffrage, i.e.:

1. Government in which the people exercise sovereignty.
2. Political system in which citizens elect their rulers through periodic elections.
3. Regime in which there is freedom of association, of expression and in which there are no distinctions or privileges of hereditary or arbitrary class.
4. Forma of political organization in which the people directly control the management of society, through referendums, plebiscites and other legal instruments.
5. The social organization in which the people, through elections, grant mandates to representatives who will exercise authority on their behalf.

Thus, democracy is a series of principles that guide the actions of governments so that they guarantee respect for freedoms and comply with the general will of the population. In democracy, all political decisions must conform to the wishes of the people. Currently, most countries have models of representative democracy.

There is no consensus on the right way to define democracy, but equality, freedom and the rule of law have been identified as the most important characteristics since ancient times. These principles are reflected when all eligible citizens are equal before the law and have equal access to legislative procedures.

Democracy is the **political regime** in which sovereignty is exercised **by the people**. The word democracy originates from the Greek *demokratía* which is composed of *demos* (meaning people) and *kratos* (meaning power). In this political system, power is exercised by the people through universal suffrage. It is a regime of government in which all important political decisions are with the people, **who elect their representatives through voting**. It is a regime of government that can exist in the presidential system, where the president is the greatest representative of the people, or in the parliamentary system, where there is the president elected by the people and the prime minister who makes the main political decisions.

Democracy is a regime of government that can exist also, in the republican system, or in the monarchical system, where there is the appointment of the prime minister who actually governs. Democracy has principles that protect human freedom and is based on the government of the majority, associated with individual and minority rights. One of the main functions of democracy is the protection of fundamental human rights, such as freedom of expression, religion, legal protection, and opportunities for participation in the political, economic, and cultural life of society. Citizens have the rights expressed, and the duties of participating in the political system that will protect their rights and freedom.

The concept of democracy evolved over time, and from 1688 in England, democracy was based on freedom of discussion in parliament. According to some philosophers and thinkers of the eighteenth century, democracy was the right of the people to choose and control the government of a nation. In some countries, the evolution of democracy occurred very quickly, as in the case of Portugal and Spain. Nevertheless, this rapid evolution has created political insecurity. In countries such as England and France, a slower evolution of democracy has had the consequence of the development of stable political structures.

Social democracy is the designation of political parties and currents with Marxist tendencies that emerged before World War I. This type of political ideology is based on Marxism and principles such as equality and social justice, solidarity and freedom. Social democracy proposed a change of capitalist society, through gradual and never revolutionary methods, according to the norms of the parliamentary and democratic system.

Ancient Greece was the birthplace of democracy, where mainly in Athens the government was exercised by all free men. At that time, individuals were elected or raffles were made for the different positions. In Athenian democracy, there were popular assemblies, where proposals were presented, and free citizens could vote.

Racial democracy is directly related to the issue of racism and discrimination, and it was Brazil that was able to deal with and solve these problems in a way that other countries have failed to do, (e.g. the United States). Racial democracy addresses the relations between different races and ethnicities in Brazil. Democracy can be direct or pure democracy, when the people express their will through direct voting. In representative or indirect democracy, the people express their will by electing representatives who make the decisions on their behalf.

The main differences between democracy and dictatorship are:

- **Model of elections** - in democracy, elections are direct, that is, the people vote. In dictatorship, elections are indirect, in which the rulers are chosen through an electoral college.
- **Type of state** - in democracy, the type of state is democratic, while in a dictatorship the state is authoritarian and totalitarian.
- **Division of powers** - in democracy there is division of powers. The legislature, the executive and the judiciary work independently of each other. In the dictatorship, the powers are concentrated in the hand of one person or group.
- **Protection of rights** - a democratic state protects and ensures the rights and duties of citizens, in addition to constantly legislating new rights and duties. In a dictatorship, rights are often disrespected.
- **Popular demonstrations** - popular demonstrations are common in democracy, taking into account freedom of expression. A dictatorial government uses censorship to prevent popular demonstrations, news or any kind of broadcast contrary to its ideals.

No Democracy / Dictatorship

Dictatorship is one of the non-democratic or undemocratic regimes, that is, governments are managed by a person or political entity where there is no popular participation, or in which such participation occurs in a very restricted way. In the dictatorship, power is only in one organ, contrary to what happens in democracy, where power is in various organs, such as the legislature, the executive and the judiciary. Dictatorship is a form of authoritarianism.

It is said that a government is democratic when it is exercised with the consent of the governed, and dictatorial, the opposite. It is said that a government is totalitarian when it exerts influence on broad aspects of citizens' life and behavior, and liberal, the opposite. It occurs, however, that, often, totalitarian regimes exhibit dictatorial characteristics, and dictatorial regimes, totalitarian characteristics. The establishment of a modern dictatorship usually takes place via a coup d'état.

In this sense, one can also understand dictatorship, as a regime where the ruler agglutinates the executive, legislative and judicial powers. Therefore, the dictator controls the most important sectors of his country, to legitimize his position. It is important to remember that, throughout history, the term "dictatorship" was used to characterize different forms of political organization (Ancient Rome, Revolutionary France). According to Karina Vanderlei Silva and Maciel Henrique Silva, (2006), it can be pointed out, as common elements in contemporary dictatorships: the strengthening of individual political rights, the wide use of force by the State and the strengthening of executive power to the detriment of other powers.

In antiquity, when the Roman Republic was in emergency situations, it was designated by the consuls as a dictator to assume power until the situation returned to normality.

The powers conferred on the dictator were total, but still the dictator answered for his acts before the law, needing to justify them after the end of the dictatorship. Dictatorships could not last more than six months. In cases of internal or external danger, proclaimed the *state of tumultus* (equivalent to the "state of siege" of modern times), all public guarantees were suspended, making all classes available to the State. In such an emergency, it was up to any of the consuls to appoint a dictator for a maximum period of six months; appointment that usually fell to the other consul. The term dictatorship comes from this title given to magistrates. The dictator was endinvested in the *power of imperium*, with unlimited authority, entirely irresponsible, overlapping in an absolute manner all the magistracies, respecting only the sacred prerogatives of the tribunes of the plebs. The establishment of the dictatorship, as an exceptional judiciary, was justified in the name of public salvation: *salus publica suprema lex est*.

However, after the 2nd century BC, Roman dictatorships lost this character of legality, acquiring characteristics similar to what is meant by dictatorship today.

According to Aristotle and Plato, the mark of tyranny is illegality, that is, "the violation of laws and rules pre-stipulated by the breaking of the legitimacy of power; once in charge, the tyrant repeals the legislation in force, overlapping it with rules established according to the conveniences for the perpetuation of this power." An example of this are the descriptions of tyranny in Sicily and ancient Greece, whose characteristics resemble the actions taken by modern dictatorships.¹

According to Plato and Aristotle, (2014), "tyrants are dictators who gain despotic social and political control through the use of force and fraud. Intimidation, terror and disrespect for civil liberties are among the methods used to conquer and maintain power. Succession in this state of illegality is always difficult."¹

Aristotle attributed the relatively short life of tyranny "to the inherent weakness of systems that use force without the support of the right." Make-up also came to the same conclusion about tyranny and their collapse, when of the successions of tyrants, because "this (tyranny) is the regime that has the shortest duration, and of all, is the one that has the worst ending", and, according to the words of this, "the fall of tyranny is due to the unpredictable misfortunes of luck".¹

The modern dictatorial regime almost always results from deep social upheavals, usually provoked by revolutions or wars. There were also many dictatorial regimes that swayed from the political disputes of the Cold War. Dictatorships are not always a military coup: they can arise by civil coup d'état or from a group of democratically elected rulers who use the law to preserve power, as happened, for example, in the dictatorship imposed by Adolf Hitler in Nazi Germany.

The coup was triggered from the structures of government themselves, with the establishment of a state of exception and later the suppression of the other parties and democratic normality. To find legitimacy, dictatorships rely on caudilhistas theories, which often affirm the divine destiny of the leader, who is seen as a savior, whose mission is to free his people, or be considered the father of the poor and oppressed etc.

Other dictatorships rely on more elaborate theories, using the legislation imposed, often admitting a democracy with political parties, including elections and sometimes even allowing a certain opposition, as long as controlled. The legal provisions are now institutionalized and are so functional that it will always win the party of those who called.

Dictatorships always use brute force to stay in power, which is systematically and constantly applied. Another expedient is institutional propaganda, constant political propaganda and saturation, in order to cultivate the

personality of the leader, or leaders, or even the country, to maintain the support of public opinion; one of the most efficient ways of imposing, on the population, a certain system is subliminal propaganda, where mental defenses are not guarded against the information that is entering the collective unconscious.¹ This is done by saturation in all media. Censorship also plays a very important role, as it does not let the information relevant to the public opinion that is being manipulated arrive.¹ In this way, the two extremes are tied: first the environment is saturated with propaganda in favor of the regime, then all bad news that may change the mental state favorable to the imposed system is censored.

War and Peace

War is a confrontation subject to the interests of the dispute between two or more countries/regions/political organizations, using weapons to physically annihilate the enemy. War can occur between countries or between smaller groups such as tribes or political groups within the same country (internal confrontation). In both cases, one can have opposition from rival groups alone or together. In the latter case, there is the formation of alliance(s).

Civil war is said to be a confrontation that provokes a wave of armed conflicts, scheduled or planned between parties, parties or groups of the same people, or even that that occurs between peoples or ethnic groups living in the same country. Expressions such as "economic war" and "psychological warfare" also designate direct confrontations provoked by small effervescent conflicts, acute with equally violent actions, but without the use of weapons necessarily. Confrontation or war may have religious, ethnic, ideological, economic, territorial, revenge, or possession motives (when one group desires something from the other).

Peace (from Latin *pax*), defined in a positive sense, is a social or personal state, in which the parts of a unit are in balance and stability. It also refers to the peace of mind of a person or society; defined in a negative sense, is the absence of restlessness, violence or war.

At the collective level, "peace" is the opposite of war. It is an inner state (identifiable with the Greek concepts of *ataraxia* and *sofrosin*) free of negative feelings (anger, hatred). This positive inner state is desired for both itself and others, to the point of becoming a purpose or goal of life. It is also in the etymological origin of greetings: *shalom* in Hebrew and *salamein* Arabic mean "peace" or "peace be upon you", and they are also used as a farewell, i.e. *go in peace* or *go in peace*; on the other hand, *save*, the Latin greeting, is a desire for health, a concept also closely related. The greeting of peace or the kiss of peace is part of the Mass in which the participants "give themselves peace".

In international law, the state of peace is one in which international conflicts are resolved in a nonviolent manner; and particularly "peace" is the convention or treaty (peace treaty) that ends the war. There is a branch of the study of International Relations called "irenology" or "studies of peace and conflict".

Social peace can be dictated as consensus: tacit understanding for maintaining good and mutually beneficial relationships between individuals; and at different levels, consensus between different groups, classes or social strata within a society.

FUNDAMENTAL CONCEPTS

Human Dignity

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

The principle of human dignity is the basis of virtually every right of democratic countries, since it is the realization that the fullness of the human being must be respected and preserved by the figure of the State, that is, a set of principles and values that has the function of ensuring that every citizen has his **rights respected by the State**. The main objective is to ensure the well-being of all citizens.

The principle is linked to rights and duties, involves the necessary conditions for a person to have a dignified life, with respect to those rights and duties. It also relates to moral values, because it aims to ensure that the citizen is respected in his questions and personal values.

Many basic rights of the citizen (fundamental rights) are related to the principle of the dignity of the human person, **especially individuals and collectives and social rights**. Respect for fundamental rights is essential to ensure the existence of dignity. It is precisely for this reason that the dignity of the human person is recognized as fundamental by the Constitution.

Individual and collective rights are the basic rights that guarantee equality for all citizens. Some of the most important are:

- right to life.
- right to security.,
- equal rights and obligations between men and women.
- freedom to manifestation of thought.

- freedom of religious belief.

They are also individual and collective rights: the protection of intimacy, freedom at work, freedom of locomotion and freedom to engage in artistic or intellectual activities. Social rights, on the other, are rights related to the well-being of the citizen. There are a few examples:

- right to education and work.
- ensuring access to health, transportation, housing, security, social security.
- protection of labor rights.
- protection for children, maternity and those most in need.

The dignity of the human **person is a principle of the Democratic Rule of Law**, which is the State that respects and guarantees the human rights and fundamental rights of its citizens. Thus, it can be understood as a principle that places limits on the actions of the State. Thus, the dignity of the human person should be used to base decisions taken by the State, always considering the interests and well-being of citizens.

This means that, in addition to guaranteeing people the exercise of their fundamental rights, the State must also act with sufficient care so that these rights are not disrespected. It is an obligation of the State, through governments, to take measures to ensure the rights and well-being of citizens. Similarly, it is also the state's task to ensure **that fundamental rights are not violated**.

Human rights

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

- Ciro's cylinder decree of 539 BC, - protects the right to equality and religious freedom.
- Pact of the Virtuous (Hifl-al-fudul) – drawn up by Arab tribes around 590 A.D. is considered one of the first human rights alliances.
- No tax may be imposed without the consent of Parliament,
- No subject may be incarcerated for no reason demonstrated (the reaffirmation of the right to habeas corpus),
- No soldier can be quartered in the homes of citizens.
- Magna Carta - establishes equality before the law and the right to property.

After King John of England violated a number of ancient laws and customs, by which England had been ruled, in 1215 his subjects forced – in signing the Magna Carta, which lists what later came to be regarded as human rights. Among them was:

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

The Declaration of Independence of the United States of America "was the document in which the Thirteen Colonies of North America declared their independence from Great Britain, came to inspire human rights documents around the world." (Declaration of Independence of the United States (1776).

The Constitution of the United States of America (1787) "is the oldest National Constitution, and it defines the main governing bodies, their jurisdictions and the basic rights of citizens." (A Brief History of Human Rights - The Constitution of the United States of America (1787) and the Declaration of Rights (1791).

The Declaration of Human and Citizen Rights (1789) - comes to mark more broadly and significantly the historical process of Western awareness, of the intrinsic value of man. The French Declaration of Human Rights emerged in the context of great political and social upheavement, under the Enlightenment influence of natural rights and Renaissance ideas that evoked equality among all human beings, calling the ancient ideals into question

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

Only in the 19th and 20th centuries, initiatives of some significance were put in place, in the international protection of the human being, namely in the eradication of the slave trade; treaties aimed at improving the conditions of the sick and wounded in the War; the protection of minorities; the creation of the Leagues of Nations; concern for the fair treatment of refugees; the legal status of women, and the creation of the

International Labour Organisation (ILO), with the humanitarian mission of eradicating poverty and social inequalities, alongside concerns of equal opportunities among men.

On 24 October 1945, the United Nations (UN) was established. It had as its founding principle the search for and maintenance of peace, to lift the world on the pillars of freedom and justice, through cooperation between peoples, to strengthen human rights and to seek solutions to the economic, social, cultural or humanitarian problems that took place after the end of World War II. A war where many atrocities were committed, 6 million lives were lost among soldiers and civilians, entire cities in ruins and flames in which the Holocaust is an example.

The UN Charter itself proclaims in Article 55 that the United Nations must promote "respect for human rights and fundamental freedoms for all without distinction as to race, sex language, or religion." Art. 55 of the Charter to the UN. In Article 56, member states express a willingness to develop cooperation actions with the UN, both jointly and individually, with a view to achieving those objectives (States with different legal and cultural backgrounds, from all regions of the world).

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

The United Nations Universal Declaration of Human Rights marked the 20th century, bringing legal and global recognition of human rights, innovating civil and political rights, namely the right to life, the right not to be subjected to torture or slavery, the right to freedom of thought, conscience, religion and expression, and particularly inspire the constitutions of states and recent democracies. Two decades later, given that the 1948 UDHR had only the quality of recommendation (resolution), so without binding character, states needed to create other instruments.

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

The ICCPR is a pact that strengthens civil (individual) and political (access to justice and political participation) rights. The ICESCR has established human rights - economic, social and cultural rights that must be achieved in the long term, in a progressive and programmatic way, the duty of which is addressed to the States themselves.

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

Freedom

Freedom originates in latin *libertas* and means the condition of the individual who has the right to make the choices autonomously, according to his own will. In Christian tradition, freedom is often identified as free will. In law, freedom is also related to the rights of each citizen, i.e.:

- The condition of the being that can act according to the laws of its nature.
- The right that any citizen has to act without coerce or impediment, according to his will, provided that within the limits of the law.
- The human being's own ability to choose autonomously, according to reasons defined by his conscience.
- Free will.

It is a concept that assumes a wide variety of meanings among the various authors who have taken care of the theme, and it is difficult to attribute a consensual meaning, even in its fundamental elements. Analyzing its origin, in Greek, "*eleutheria*" meant freedom of movement. It concerned the possibility of the body moving without any external restriction. Thus, the Greek meaning was related to the absence of physical limitations.

The degree of legitimate independence that a citizen, a people or a nation elects as a supreme value as ideal. the set of rights recognized to the individual, alone or in groups, in the face of political authority and before the State; power that the citizen has to exercise his will within the limits that the law provides:

1. **Law** - measure applied to minor offender so that consists of appointing a supervisor to monitor the case, with a minimum duration of six months.
2. **Right** - grant made to the condemned, subject to requirements and conditions provided for in the Law of Criminal Executions, giving him provisional freedom before the end of the sentence, for having served a certain time in prison, conditional release.
3. **Right** - that has the press to issue opinions and thoughts without prior censorship but guiding itself by ethical criteria.
4. **Right** – not to obey the rules that guide grammar, syntax or formal literary schemes to "freedom of poetic language."
5. **Right** - freedom granted by the judge, temporarily, allowing the accused to defend himself loose, with or without bail.
6. **Law** - permission that is granted to a minor offender, living in boarding school in reform schools, and which gives him the right to be with his parents or a guardian, or in the care of a patronage, with the supervision of the judge.

Being **free means** taking risks, and freedom requires carrying the burden of decisions. Freedom is not just about doing what you want at the moment; it is planning and building the "path" (future) by deciding how, where and with whom one travels. To **be free** is to be autonomous to decide for ourselves.

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

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

Communication is the basis of human interaction and is also the foundation of the right to free thought and free expression of man. Freedom of thought and freedom of expression are two associated rights, since the two are completed. However, both have freedom, with something different nature. Freedom is a concept that encloses in itself, an option or will of its own and an embarrassment, the conflict with the freedom of another person. One person's freedom ends when the other's freedom begins.

Thought can be defined, as the act of thinking, of being aware of reflecting or meditating; the faculty of conceiving, of combining and comparing ideas; a particular act of the mind, the result of which is reflection; way of thinking; opinion, point of view; act of meditating and fantasizing. Thought, given its rational and exclusive nature of man, is a manifestation of human subjectivity, a phenomenon reserved for the mind of the individual himself. Thus it can be considered or represented, as a non-action in the sense that it does not directly affect others, except, when manifested or expressed, by a communication action (speaking, writing, acting, etc.). Expression is a concrete action, a communication, an objective manifestation of thought, since the nature of interaction is always in relation to the other, that is, the expression is the external and objective manifestation of our thought, about others. Freedom of expression is not absolute, because it may be limited in its action, when in its full exercise it risks colliding with other individual freedoms, namely the right to honour, moral integrity, image, good name and reputation.

Freedom of expression "is the right of anyone to freely express personal opinions, ideas and thoughts, without fear of retaliation or censorship by the government or other members of society. It is a fundamental concept in modern democracies, in which censorship has no existence (Cabral, 2010). Freedom of thought and expression are the two main vectors of representative democracies, which are in harmonised with other rights: the right to information, the right to challenge to the extent that, for citizens to participate in the choice of a government, they must be able to access information or ideas, expressed publicly - public opinion, challenge them, if that is their will and make their judgment, on them in such a way as to be able to make a choice, namely a choice in the context of elections.

Freedom of expression is a legally protected right in democratic societies, and it is the rightful right, and is set out in Article 19 of the Universal Declaration of Human Rights of 1948. Every individual has the right to freedom of opinion and expression, which implies the right not to be disturbed by his opinions and to seek, receive and disseminate, without consideration of borders, information and ideas by any means of expression. (Universal Declaration of Human Rights). Everyone has the right to express and spread their thoughts freely by word, image or any other means, as well as the right to inform, inform and be informed, without impediments or discrimination.

Human Solidarity

Second, Almeida, (1987), **Human Solidarity** is an act of kindness and understanding to others or a feeling, a union of sympathies, interests, or purposes among the members of a group:

1. Cooperation between two or more people.
2. Identity among human beings.
3. Interdependence of feelings, ideas, doctrines.

In sociology, there is the concept of social solidarity, which understhe idea that its practitioners feel integral to the same community and, therefore, feel interdependent. What forms the basis of solidarity and how it is implemented varies between societies. In the poorest societies, it can be based mainly on kinship and shared values, while more developed societies accumulate various theories about what contributes to a sense of solidarity, also called social cohesion.

International Solidarity Day is December 20th. Solidarity is also one of the six principles of the Charter of Fundamental Rights of the European Union and is also mentioned in the Universal Declaration of Bioethics and Human Rights, but without clearly defined concept. As biotechnology research and production and biomedical improvement increase, the need for a distinct definition of solidarity in the structures of health systems is important.

Second, Almeida, (1987), **social solidarity refers** to the fact that those who practice it integrate a community in which each individual assumes himself as independent. ^[1] The word "solidarity" derives from the Latin *term obligatio in solidum*, which in Roman law meant social duty, a community obligation, that is, the responsibilities that the individual has in a collectivity to which he belongs and from which he benefits. Your family, for example, is a small part of that community.

Solidarity, solidarity, is a social movement centered on the defense of shared interests, which cultivates social relations and sympathies that generate a sense of unity in groups of individuals or social classes, in individual or reciprocal responsibility. It is "a sense of unity based on respect, support, equality, common values, welcoming actions, diversity, communication, different cultures, etc." ^[3]

Solidarity is also a proper designation of sociology and other social sciences, both in philosophy and bioethics. In October 2005, the UNESCO General Conference adopted the Universal Declaration on Bioethics and Human Rights. In a narrow sense, the term is usually used to refer to human practices. In a broad sense, it applies not only to all animals, including man, but also to the universe of plants.

What forms the basis of the concept of solidarity and the way in which it is applied varies from society to society. In developing societies, it can be based mainly on shared values, while in more developed societies, such values integrate several theories about their concept, about the meaning of social cohesion. Solidarity is one of the six principles of the Charter of Fundamental Rights of the European Union, which takes into account the various points of view, chapter by chapter, in 54 articles.

Second, Almeida, (1987), the problem of solidarity, in parallel with that of peace, is a central issue in the thinking of gurus such as Jiddu Krishnamurti and the Dalai Lama. It is also a major concern of the reputed French philosopher and sociologist Edgar Morin, a concern that is first expressed in *his book Terre-Patrie* (Terra-Pátria, 1993), "our home and our garden", highlighting, globally, the dangers of elusive and non-solidarity policies, such as those of Donald Trump.

The 500 largest private companies have a higher economic and political power than any statesman, imperial or religious leader. They form a global dictatorship, imposing itself on any state. In 2018, the United Nations revealed that more than 40 million people are victims of slave labor. This calculation is confirmed in December 2019. In view of this, Edgar Morin's concept of complexity becomes a key word when it comes to the future resolution of the ecological problems of planet Earth.

On this issue, but from another perspective, the astrophysicist and science publicist Hubert Reeves is a little less skeptical. It is hard for him to believe that humans are negligent to the point of allowing their species to become extinct on Earth, without underestimating the complexity of the problems, being less subjective, less pessimistic than Edgar Morin. It assumes that there are positive signs in this sense, even in extreme cases, which it does not exclude.

For Du Mont (1991), social responsibility is an ethical concept that involves senses 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. 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, he felt the 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 the creation of philanthropic foundations, as Cajazeiras (2006, p. 13), "another conception of social responsibility closely linked to the idea of donation – the philanthropic phase" is seen.

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, the intensification of environmental problems and the precariousness of labor relations. As a whole, society has begun to develop attitudes to solve its problems and the upper echelons to adhere to social responsibility, often pressured by the consumer code.

Thus, the social responsibility of judicial institutions is directed to act in an ethical and transparent manner, with attitudes that revert to improving the quality of life of the citizens in which they are inserted, even mitigating environmental problems (Veloso, 2006). Acting with social responsibility is not just acting in the marketing of the institution. It is to go beyond interests that target personal or group interests, because any institution that considers itself responsible, must have the capacity to meet the interests of the different parties – state, employees, service providers, citizens, community, government, institutions, and environment.

Equality

Equality is an essential value for the progress and advancement of society as a whole, because it offers the possibility that every human being has the same rights and opportunities and, consequently, that each person can contribute to the whole from his freedom, that he can contribute to his work, his effort, their knowledge and solidarity.

Equality is **the same treatment**, with no difference in race, sex, social or economic condition, physical, mental, intellectual, or sensory condition or of any nature, where all people have the same rights and opportunities.

Equality must **exist for persons before the law** to achieve equality or equitable treatment that seeks to observe the social sphere and the existential conditions of each individual. Equality is **now an essential value for the real progress** of society.

Citizenship presupposes giving everyone equal treatment. It is a way of opening up equal opportunities, even for those who seem "different". Citizenship is forged in the consciousness of the EU, is based on inherited duties and values, is strengthened in the exercise of conquered rights, expands in the insertion of the individual in the social space that belongs to him. A full citizen is one who recognizes himself, as an entire being, as a capable being, despite the possible "failure" or "deficit" that carries, are in the physical, intellectual, social, cultural or economic sphere.

Honesty

Honesty is a value **or quality proper to the human being who has a close relationship with the principles of truth, justice, and moral integrity**. An honest person is one who always seeks to precede the truth in his thoughts, expressions and actions.

Throughout the history of philosophy, honesty has been studied by many thinkers. For example, Socrates devoted himself to investigating its meaning and astonishing what honesty really is. Later, philosophers like Kant defined a series of general ethical principles that included honest conduct among them. Another philosopher, Confucius, differentiated different levels of honesty to ethics and according to their degree of depth were called Li, Yi and Ren. It is a matter of debate whether honesty is an innate characteristic of the human being or whether it is the result of their [interaction](#) in society.

In this sense, honesty (as an ethical or moral quality of society) is also linked to sincerity, coherence, integrity, respect and dignity. But since human truth can never be absolute, honesty is also a subjective value, as it depends on the context and the actors involved. Therefore, it is difficult to establish moral parameters shared by a society or culture or other, and even between groups or individuals. These conceptions can change radically and what for some is a demonstration of honesty, for others it is not.

In the different fields of a society, the concept of honesty [is variable](#) and privilegeable. For example, in science honesty is a priority, but in political areas this notion is much more debatable. However, the contamination of honesty has reached several fields in which the sentence of this fact is very versatile and depends on the standards applied. Thus, while a dishonest event is repudiated without hesitation by the entire scientific community, when a contagion or fraud is demonstrated, unfortunately this example is not recognized on many occasions in the powers of the State.

What are the values of honesty:

- **Respect** - is the ability to take into account the feelings of others.
- **Honesty** - is a fundamental value for the human being and can influence every aspect of a person's life. With honesty, there is no hypocrisy or artificiality that creates confusion and mistrust in the minds and lives of others. Honesty contributes to a life of integrity, because the inner self and the outer self are an image in the mirror.
- **Humility** - virtue characterized by awareness of one's own limitations; modesty, simplicity.
- **Empathy** - Empathy is the intention to understand feelings and emotions, trying to experience objectively and rationally what another individual feels. The word empathy is of Greek origin "*empátheia*" meaning "animated".

- **Sense of justice** - There is still what is called a "sense of justice" that translates into a moral virtue present in each individual, which is **the actor of practicing justice** according to some principles, rights, honor, duties and freedom imposed on him.
- **Education** - means the medium in which the knowledge, habits, customs and values of a community are transferred from one generation to the next generation.
- **Solidarity** - is the noun that indicates the **quality of solidarity and a sense of identification in relation to the suffering of others**. The word solidarity originates in *the French solidarité* which can also refer to a reciprocal responsibility.
- **Ethics** - is the part of philosophy responsible for the investigation of the principles that motivate, distort, discipline or guide human behavior, reflecting respect for the essence of norms, values, prescriptions and exhortations present in any social reality, that is, set of rules and precepts of a value and moral order of an individual, a social group or a society. An example in medicine, it is the set of rules of moral, deontological and scientific conduct of health professionals in relation to patients.

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, instigating us to refer to deontology as the study of codes or ethics of professions. Targino (2006, p. 135), states that definitions of ethics originate from the "Greek term *ethos*, as etymology suggests, is the part of philosophy that deals with reflection on customs, encompassing the 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 morals, but not always properly. 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 performance in the context of today's society and, mainly, regarding their social responsibility.

In view of the theoretical foundation 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*, speech or treatise, etymologically equivalent to treatise or science of duty."

SOCIAL SCIENCES

Introduction

Although thought and reflection on social reality and social relations has been a constant in the history of humanity, since Classical Greece, through the Middle Ages and during the Renaissance, it is only in the nineteenth century that it becomes possible to speak in "social sciences", because it is the set of reflections of this period that, incorporating the Baconian principles and the Cartesian method, it will consist of the form of knowledge historically known as "modern science". If the eighteenth century met important thinkers of society, such as Montesquieu, Locke, Hume and Rousseau, it is with Auguste Comte that usually identifies the beginning of the social sciences.

Comte, a French thinker known as the father of Positivism, proposed to conduct studies on society with maximum objectivity, in search of universal laws that governed the behavior of social life everywhere. His theory, also called Social Physics, proposed that the whole of society evolve in the same way and in the same sense. And thus he proposed his Law of the Three States, according to which every society evolved from a theological or fictitious state, to a metaphysical or abstract state and, hence, finally, to a positive or scientific state (Lakatos & Marconi, 1999, p. 45-46). Comte's Social Physics provides the theoretical basis for a process that had been taking place in Europe two centuries before, a process by which "the calculation of probabilities, whose bases are laid by Pascal and Huyghes around 1660, becomes a new form of objectification of human societies" (Mattelart, 2002, p. 18).

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

From the reflections on the division of labour (Smith & Stuart Mill), the models of material flows in social groupings (Quesnay, Babbage) and the theorization on networks (Saint-Simon), Spencer elaborates his organizational model of understanding social reality, promoting an analogy between society and a living organism, with the parties performing functions, for the proper functioning of the whole. Among the various impacts caused by this theoretical model is the foundation of the doctrine of Social Darwinism, which justified the European colonizing action in the 19th century in Africa and Asia, the elaboration of The Psychology of Crowds (Sighele, Le Bon) and the use, in the social sciences, of various terms and concepts "borrowed" from biology (isolation, contact, cooperation, competition and others).

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

Sociology

With Durkheim, functionalist sociology is inaugurated, also known as the Theory of Integration, which sees society formed by constituent, differentiated and interdependent parts. The study of society must always be carried out from the point of view of the functions of its units. In the 20th century, Functionalist Sociology developed and became the "*strong program*" of the social sciences, mainly with the works of Talcott Parsons (Harvard University), Robert Merton and Paul Lazarsfeld (Columbia University), inspiring other social sciences such as anthropology, political science and communication.

This is the trend of higher sociology courses structured throughout the century, the nature of the first professional associations and the type of research funded by large foundations and government agencies. The first great division experienced in the social sciences originates in the Hegelian dialectic, taken up by Marx for the understanding of social reality (Demo, 1989, p. 88). Applied to social life, dialectical thinking, which operates with the unity of opposites, sees social life from the assumption of social conflict, realizing that "all social formation is contradictory enough, to be historically overcome" (Demo, 1989, p. 89-90). Also known as the Theory of Conflict, the Marxist perspective consists of the first model actually proper to the social sciences – since functionalism has its concepts and methods borrowed from physics and biology – even though an approximation with philosophy has been constructed.

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

Structuralism

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

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

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

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

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

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

From the 1980s onto the whole movement, an attempt to synthetise between the different perspectives, their proposals and their concepts. Examples of this work are the Theory of Communicative Action by Jürgen Habermas, the Praxiological Model of Louis Quéré and Pierre Bourdieu, the Reflective Sociology of Anthony Giddens, Scott Lash and Ulrich Beck, the Sociology of Everyday Life by Michel de Certeau and Michel Maffesoli, the Cultural Studies descended from the Birmingham School and which they have today in Stuart Hall, Douglas Kellner and Fredric Jameson, their main representatives, the proposals for liaison with Clifford Geertz's hermeneutics, among others.

SCIENCES POLITICSS

Concept

Max Weber (1864-1920) is considered the founder of modern political science, developed his work throughout the *sixteenth century*. One of the objectives of political science is, through observation, to establish a series of patterns and correlations that serve to predict what can happen in the future when a political phenomenon occurs. It is not a visionary prediction, but of knowing the behavior and evolution of events.

Political science has many branches of study. Just as the economy has as two major macroeconomic and micro-economy branches, political science has its own:

- **Political power:** - Many authors throughout history have studied power and its relations with individuals. There are two great definitions, power as an instrument, as something that is maintained, and power as an effect that derives from the relationships between individuals. Some of the authors who studied it are Marx, Max Weber, Mosca, Hobbes, etc.
- **Authority and legitimacy:** - The author who most developed this aspect of political science was Max Weber. He developed the three types of legitimacy of political power. First, traditional legitimacy is that exercised by patriarchs and former hereditary princes. Another is legal legitimacy, which is the belief that artificially created laws are what support the exercise of power and authority by civil servants. Finally, charismatic legitimacy is the characteristic of messianic prophets or political leaders, whose authority is supported by the almost mystical belief that they are all-powerful and their actions are always well directed in favor of the realization of a common or higher good.
- **The State:** - It worries all forms of government that exist and the relationship between all its institutions, as well as the actors who enter the political game of the State. It also studies the relations between the three powers of the State: legislative, executive and judicial. Depending on who controls them and how each of them works, we will be faced with one system of government or another.
- **Public Administration:** - Intergovernmental relations and the performance of the civil service between the different levels of administration are also the object of study. These levels are international, regional (e.g. European Union), national and local.
- **Public policies:** - Public policies are studied. All phases through which a public policy passes are analysed, from the identification of the problem to its final assessment. See if the results obtained by him reduced or canceled the problem that caused the development and implementation of it.
- **Political behavior:** - It is the set of activities carried out by people linked to the politician. According to Verba, Scholzman and Brady the most visible political behavior is political participation. And this is the set of activities that are carried out to influence political and public policy decisions. And the modes of participation are: voting, participation in campaigns and political organizations, contact with politicians and media and political protest. Behavior also studies voting trends. For example, why do you vote? That is, what drives citizens to mobilise and why they vote for one option or another.
- **Political communication:** - It is the field that studies how election campaigns should be to attract the largest number of voters. But not only does it cling to the campaign, but it studies government and opposition communication. All this aimed at maximizing the vote and the resources obtained.
- **International relations:** - Studies how are the relations between the different States that make up the world, geographical regions (e.g. European Union, etc.) and what policies to adopt in each subject, depending on the situation in which the State is.

State

For the German sociologist **Max Weber** (1864-1920), what defines the State is the monopoly **of the legitimate use of force**. That is, within certain territorial limits, no other group or institution besides the State has the power to oblige, charge, tax and punish. The state is an **entity with sovereign power to rule a people within a delimited territorial area**. Thus, it can be said that the constituent elements of the State are: power, citizens, territory, government and laws.

In addition to its role as a service provider, the State is a political entity that exercises sovereign power within a given territory, and that sovereign power is generally accepted as legitimate by the persons who submit to it (in the case of a democracy, citizens). In its modern form, in Democracy, the State consists of **a set of permanent institutions** that organize and control the functioning of society. The **so-called** three powers (executive, legislative and judicial) divide these functions among themselves.

The executive **power**(government) fulfills the role of managing public services (in the areas of health and education, for example) and implementing laws. The **legislature** (parliament) has the power to formulate laws and amend the Constitution. On the **other, the judiciary** (whose highest instance is the Supreme Court) fulfills the role of supervising and judging the application of laws. It is also designated by the word state (with "and" tiny) each of the political-geographical divisions of a federative republic. These divisions are autonomous and have their own government governed by a local administrative structure.

Government

Government is a group of people who govern (direct, administer) the state. Therefore, the main difference between the two is that the government is a body that is part of the State, fulfilling the functions of managing natural resources and various public services and implementing laws.

In general, governments are transitory in nature. This is true in democracies, where there is an alternation of power. In democracies, the political group occupying the government can be replaced every four years (when there are elections). In dictatorships, governments can last for decades. The state, on the other hand, has a permanent character – it can be said that governments pass, but the state remains.

Nation is a group of people who remain united by "social ties" that create a kind of identification between them. A nation can be defined as a group that has its own "personality", united by common interests and cultural traits. The State, on the other, is an entity that exercises sovereign power within a given territory. To exist, the nation depends on a sense of belonging. The state is connected to the question of power.

In the past, we have tried to define nation from racial criteria (theory that is not supported). A more accepted definition of nation emphasizes its cultural aspect - customs, language, beliefs, etc. However, some authors say that this criterion alone does not account for defining the term, since there are nations, consisting of a plurality of cultures and languages.

Politics

Politics is the activity **of governance**, the state and power relations and also an art of negotiation to snare interests. The concept of politics originates from the *Greek politikós*, a derivation of *polis* meaning "city" and *tikós*, which refers to the "common good". The meaning of politics is generally related to what concerns the public space and the good of citizens and their administration.

Politics is the activity proper to the city, it refers to human relations in a common space, divided and negotiated between individuals. The political system, on the other, is a form of organization and government that encompasses political institutions that make up a State.

Monarchy and Republic are the traditional political systems. Within each of these systems there may still be significant variations at the organization level. For example, Brazil is a Presidential Republic, while Portugal is a Parliamentary Republic. The term can also be used as a reference to a **set of rules or norms** of a particular group and the form of relationship between people to achieve a common goal.

The emergence of politics occurred in **Ancient Greece when** it was perceived the need to create rules of operation and organization of Greek cities (*polis*). The first record of this type of political organization took place in the city of Athens and this system became known as "Athenian democracy".

Citizens became responsible for the administration of the city, giving rise to public space, to the common space. It was the Greek philosopher Aristotle who began the reflection on politics from his studies on the forms of government and the functioning of Greek cities.

According to Aristotle, human beings are political animals, that is, they are determined by nature to live in society and organize the forms for this coexistence. The city predate individuals. He who by choice decides to live outside society, denies his own nature, is superior or inferior to human beings, a God or a beast.

Political Parties

Political parties are formed by groups of people who come together because they have common interests, principles, objectives and ideologies. Thus, the function of a party is to represent a certain type of thought about political values. The existence of parties is fundamental as a form of access to public office in elections, to represent their ideas during the occupation of political mandates.

The existence of the parties also serves the interest of ensuring the representativeness of different ideals within a democratic political system. There is no Democracy without Political Parties.

Public policies consist of actions taken by the State that aim to respond to the different aspirations of the various sectors of civil society. To this do so, the rights that must be **guaranteed to the citizens of a country** are created and supervised. These policies are often implemented together and with the support of NGOs (Non-Governmental Organizations) or private companies. As for their types, public policies can be:

- Distributive.
- Redistributive.
- Regulatory.

They can be executed, for example, as a provision of services or the granting of social benefits to a portion of the population. Public policies can exist in various sectors, such as industrial, institutional, agricultural, educational, health and social care and social inclusion.

IV. ELEMENTS FOR DEBATE ON DEMOCRACY

Digital Society

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

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

The digital society is a complex society of technological innovation and communication, in which there is the creation of new environments and changes in the organizational dynamics of people, in the way people understand reality, changing the way, how they relate to the environment, with other people and how, conceive themselves in the face of reality itself. Both senses can be understood, as a result of the informational revolution, promoted mainly from the attempts to understand human intelligence, via computational bases

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

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

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

Floridi (2008, p. 3-4), states that during the second half of the 20th century events such as: the massification of the computer, which promoted the generation of the "personal computer"; the advancement of scientific discoveries in function of the use of ICT; and the emergence of new ways of experiencing the world, from such technologies. These events illustrate the influence of ICT's in various areas of society (sociological, economic, scientific and cultural), providing elements for its characterization, as a society of information and knowledge. According to Floridi (2002, p. 127): "Post-industrial societies are fed by information".

ICT takes a central role in the characterization of the digital society, to the extent that they are present and related to the person and his/her well-being, and in their continuous use in everyday situations (e.g., leisure,

work, etc.). It constitutes a relationship of dependency between the person and ICT's. This relationship is strengthened, according to Floridi, from the following factors:

- Increasing the potency of ICT's, while reducing their cost of production and marketing;
- Improvement of ICT's in their interaction potential (machine-machine and man-machine);
- The rise of the zettabytes era (dated 2010).

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

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

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

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

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

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

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

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

Reality

Philosophy is the basis of all sciences (however, doing philosophy and doing science are distinct acts). The study of philosophy is complementary to all other areas. The difficulty with the concepts ontology and epistemology is due to the fact that they are abstract and confused, because they are related to each other, especially in the case of scientific research. Ontology is the study/essence of being. You can understand these concepts.

- What is reality? What defines reality? Does reality exist? Is it attainable?
- What is epistemology and ontology?
- What's the speech?

These concepts are important to guide and lead the scientific path. And they are related to objectives, methods, data analysis, among others. If the ontological assumptions (regarding the essence of the object of study) of the researcher are directed to the following view: "Reality refers to facts that are waiting to be discovered."

So it is possible that the researcher/scientist will feel more comfortable doing an experiment to investigate facts and perhaps prove them if so can be said. It is a view that many believe to be more "objective" in science. We would say: positivist. In order not to be so critical, we would perhaps say that it is a research model very present in the exact sciences, although in the human sciences there is influence of this model. It is a structuralist, formalist, modern ontological view (as opposed to what Giddens calls late modernity) ...

However, if the researcher's ontological positioning/vision is: "Reality is... ephemeral, liquid and can only be thought of from someone's referential/something."

So, the ontological view of the researcher/scientist is more functionalist, post-structuralist, (as opposed to the concept of modernity) and perhaps his path, towards making science, is in relation to an object of study, whose meaning is constructed and not ready, static and given. On the other hand, due to the challenges faced in research, in the definition of the object of study, epistemology stands for the means necessary to understand the essence of being, ontology. Epistemology means a study of knowledge. It can be understood by asking the following questions:

- What is reality? (ontology)
- How can I know reality and interpret it? (epistemology)
- If reality exists, how can I know it? (epistemology)

Both ontological and epistemological bases of a research must be in tune; they will somehow affect the results that will be found. If the epistemological view of the researcher is: "My senses help me understand the objective world". This is a vision that will lead you to a more empiric path, which will make you use data ready for research, work perhaps with proofs ...

However, if the scientist shares this epistemological view: "Can I trust my senses?" This means that knowledge is subjective. The scientist is a constructivist, which may direct him to Critical Discourse Analysis (ADC), to studies of issues related to Social Interactions and the construction of knowledge. Anyway, in this view, it is only possible to approach an aspect of reality on a theme / research and theory(s) / author(s) used. The research, in this case, is a clipping of the reality that the researcher made.

Both these ontological and epistemological assumptions are related to quantitative research (more traditional, more concerned with reality, objectivity and impersonality in the text) and qualitative research (more critical, discursive, whose view of "reality" depends on the reference and a construction process, which understands reality as ephemeral – because everything is constantly changing, subjective, researcher-centered – who can write in the first person to assume his research voice, as well as the angle – or the angles under which the research will be observed).

Considering philosophical doing, such as the art of interpreting reality from the formulation of conceptual schemes about the human being, nature and society, can Philosophy face the problems that arise from the new organizational dynamics of society today? We understand that philosophy alone, without interdisciplinary tools of analysis, does not seem able to face, perhaps even formulating, the problems raised by Information and Communication Technologies (ICT's).

Economic Reality

Second, Drucker, (1989), economic theory has difficulty explaining the major economic events of recent years and could not have foreseen them. All predictions have been surpassed by reality. The economic model that the world needs is a model that will have to conceive the economy as also as "ecology", "environment" and "configuration", as being composed of tangible and intangible variables.

Economic policy requires politicians to understand the key concepts of economic theory, since economic reality is too complex. What we have been witnessing is an "economic policy" aimed at specific problems, that is, what we can call "economic hygiene" or "preventive economy" whose objective should not only be to "cure" a crisis, but to strengthen the health of the economy to make it resistant even to severe attacks of crises.

Contemporary economic theories assume that the only economy that matters is the world economy. They recognize that many economic transactions cross national borders. However, they imagine that these transactions can be controlled through the management of each country's internal economy. This axiomatic assumption does not match reality. Economically active people and businesses have never submitted to macroeconomics and have always managed to "sabotage" their yoke. In addition, there are things that happen in the microeconomy that profoundly affect the macroeconomics, but that are not controlled and are virtually unaffected, with what happens with currency, credit, interest rates and taxes. Today there is the world economy.

Keynes assumed that the speed of movement of money indicates the pace at which people spend their money and that it remains unchanged to this day. The facts clearly indicate that people can change their habits of speed of movement of money quickly, unexpectedly and quite independent of the current economic policy (Shumpeter, 1934).

In fact, it is the ability of people and businesses to change the speed of movement of money that makes all government attempts to control the economy to be unsuccessful. For example, if people decide not to invest their cash, the economy does not grow, but if people invest their cash, the economy grows. This shows that a legitimate decision profoundly affects and largely determines the national macroeconomics. However, the economist has nothing to say about, how to make this decision, nor does he have the means to include it in his models.

Contemporary economic theories have great difficulty in dealing with the impacts of technological development, innovation and social change. Economists know the importance of technology, innovation and social change and have already made several attempts to incorporate technology and changes into their models, but all attempts have failed and for the same reason: there is little correlation between monetary policy, credit and interest rates, undertaken and innovation. However, undertaken and innovation are able to change the economy in a very short period of time, thus showing that they are true masters – not macroeconomics.

The world economy is now a distinct reality from national economies, which it deeply affects and in extreme circumstances, it controls. The world economy sets strict limits on macroeconomics, especially with regard to currency, credit and interest rates.

Economic rationality does not mean the same thing in the world economy, where time intervals of economic decisions are also different. These intervals are very short, such as the decisions regarding the exchange rate and the market of products and services, business decisions – distinct from commercial decisions – however, the time intervals in the world economy are longer.

In the world market, "sales" are not sales: they are returns on long-term investments. What matters is the total return over the entire life of the investment. This is of course also "maximizing profits"; but that's not what microeconomic theory means by the term. It is not just the reality that runs counter to the economic model with which we currently have to work. There is a new challenge to the theoretical foundations and methodology of economics – a subtle, insidious and potentially as serious challenge as reality.

Democracy and Human Rights in the 21st Century

The complexity of the theme Democracy and Human Rights in the 21st century – turbulent, complex, uncertain and uncertain time in which we live is perhaps the most serious and intricate crisis that has been experienced since the democratic transitions made in the eighties of the last century, influenced by the peaceful end of the two Iberian dictatorships, which occurred in the second half of the seventies. The crisis of democracy is today – contrary to what was thought after the collapse of communism, when it was admitted that liberal democracy was going to be the common rule of all the countries of the world – a situation that does not escape any democratic society of our time, however consolidated it seems to be.

But, of course, it is felt with greater acuity in developing countries, crushed by external debts and speculative attacks on their national currencies. The explanation of this crisis of democracy – and a certain payment of the theory and international importance of human rights – has to do with the attempt to marginalize the UNITED NATIONS system.

Digital Capitalism and the corrosion of audio-visual media are provoking in classical representative democracies, as we know them in the last century, the progressive loss of importance of Parliaments and the shifting of the centrality of debates, from major political issues, from Parliaments to the media and social networks, thus conditioning the most serious decisions of states and governments. It is a situation that helps to discredit politics and politicians, trivialising debates and forcing them to step down.

Some think that so-called media democracies, extending the political debate to wide audiences, are a beneficial way of democratising politics, making citizen participation more effective. However, it is also necessary to consider its perverse and serious aspects: the lowering of the level of debates, the confusion – and even nausea – that provokes politics, when seen and known through the media and social networks, in a hasty, often deformed way, by the hypertrophy of petty and personalised 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 in the media (daily newspapers, weekly, magazines, radio and television) concentrated in the hands of fewer and fewer media groups – two or three, per country – usually *entrecruzados* if not dependent on the great international economic power. It is a phenomenon, resulting from the globalisation of economies, which – i do not want to stress – is extremely dangerous and conditioning not only for the freedom of the press and citizens, but also for the proper functioning of democracies.

The globalization of economies, Digital Capitalism, information and knowledge – is another unesupible phenomenon of our time, with obviously positive and other very negative aspects, which considerably affect the functioning of democracies, internationalising it. The point of understanding is that liberal capitalism, as we know it, is changing in nature. It has evolved from an essentially industrial and then financial phase, and today, today, increasingly, it is becoming a speculative capitalism, faceless, without ethical principles, with tenuous national ties and without accountability, with no democratic body. Many respectable economists and polytologists have been underlining this immense change in recent years. Extremely harmful to the

functioning of democratic institutions. Through pension funds and the actions of multinationals, so-called dirty money – from drugs, the illegal arms trade, prostitution, the infamous trafficking of human organs, etc. – has infiltrated the flows of capital that are moving speculatively today, from stock markets, all over the world, at the speed of light. Its purpose is profit for profit, without any obedience to legal, political or ethical rules. It is what some call the capital empire, which should not be confused with today's dominant hyperpower, the United States, which largely gave rise to it.

It is a monster that is escaping the creator, as understood best, when the world's media raised the well-founded suspicion that financial companies controlled by terrorist groups, close to al-Qaeda, speculated with the actions of companies linked to tourism, civil aviation and insurance, selling them high, before the terrorist acts of 9/11, and then buy them, down, after the attacks, making fabulous profits ... At the time, the US administration announced that it would conduct a rigorous and thorough inquiry into the issue investigating so-called "tax havens" and speculative "off shores," but nothing else was known. The scandal of so-called "creative accounting", discovered in multinationals as important as Enron, will have contributed to advise some prudence in these kinds of investigations, were not to suddenly open the "pandora's box".

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 it, as the former High Commissioner for Human Rights Mary Robinson put it. How? I see only one way: through pressure from global public opinion – so-called global citizenship, another aspect, this positive, globalisation – and international legal means, where the Ombudsman certainly has an important say in order to radically change the behaviour and action of international financial bodies (B.M and IMF, but also the O.M.C.), who should speak clearly and condemn the very serious problem of deregulated globalisation, provoking a debate at the United Nations in order to impose ethical rules on it in accordance with the principles underlying the Charter of the United Nations itself.

Deregulated globalization is causing a huge erosion in the national states themselves and, consequently, in the democratic systems that still govern them. The speculative attacks directed against national currencies, with the aim of making kneel before the impositions of the capital empire, their leaders, however democratically legitimate, independent and honest they are, the asphyxiating problem of external debts – and their interest – the unfair pricing of raw materials and agricultural products, without hearing or agreement of the main stakeholders, the producing countries, the attempt to destroy Mercosur, without the European Union having interfered in its favour in the least – as was in their interest, and in particular Spain and Portugal – are some clear and irrefutable examples of the tremendous "globalizing" devastation that states and their democracies are suffering.

Deregulated globalization has hit Africa, a drifting continent, and Asia, not to mention the Middle East, where the dangers of a new map design of the Region – especially of the areas where oil is or passes – are in sight. And it will not be the "escape forward" of a war against Iraq that will solve them. On the contrary: the unpredictable consequences of such an action, to be taken, will surely be terrible for everyone. We cannot ignore the that the world is in the face of a pandemic and a 'war' and therefore an economic recession for which we see no way out. It could even get worse, in my humble opinion, if rules are not imposed on globalisation and Digital Capitalism by the world's major economic and technological decision-making centres.

It is in this very complex economic, technological and political context that it recalls the 1930s – although historical parallels are always dangerous – that we must face and try to solve the crisis of democracies and the relative slowdown, which has been felt at the global level, in the defense of human rights that are universal and inseparable and cannot be evaluated, using the criterion of double weights and two measures, as politically appropriate or not.

Democracy is a fragile flower that must be permanently cared for, to deepen and adapt to the new times. It is a system of good governance, which rests on the separation of powers, respect for the rules of the Law, freedom of expression, timely functioning and exemption from justice, transparency, transience of power (legislative, judicial and executive), sustained development of the economy and social balance, obtained by concertation and dialogue. In times of great social imbalance, when the gap between poor and 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 lack of control in the level of justice, the struggle for democracy acquires, international dimension and is inseparable from the struggle for international law and peace.

Types of Democracy

Representative Democracy

The [European Constitution](#), in Article 46, includes a reference to representative democracy and in the new Article 10 of [the Maastricht Treaty](#), the democratic principle of representation is reaffirmed, stating that the "functioning of the Union is based on representative democracy".

Representative democracy is the exercise of political power by the electoral population, made indirectly (unlike direct democracy), but through its representatives, designated by it, with a mandate to act on its behalf and by its authority, that is, legitimized by popular sovereignty. Due to the impossibility of personal

participation of all those who are part of a community, because they exceed the proportions of the community, both geographically and in number, it is the act of electing a group or person who represent them and who usually come together in institutions called Parliament, House, Congress or Assembly or Courts.

The modern concept of political democracy in the West is this, that of representative democracy dominated by the form of electoral and plebiscite democracy, and for the most part it is directed towards what we call *liberal democracy* that is part of it. Although, despite its widespread acceptance of the latter, especially in the post-Cold War, it is only one of the forms of balanced representation of interests, understood in a global concept of isonomy. Usually this place of representative, of a people or a population or community of a country or nation, to act, speak and decide on "behalf of the people", is reached by vote. Representative democracy is divided into three branches or areas of powers that are: the executive branch, the legislative branch and the judiciary. Parliaments are the meeting place of representatives.

Second, Castoriadis, (1983, p. 274), "political representation" tends to "educate" – that is, to de-educate – people in the conviction that they could not manage the problems of society, and that there is a special category of men with the specific capacity to "govern".

One of the most frequent criticisms of representative democracy, in addition to widespread disenchantment with professional politicians, is that the opinion of the people is only consulted once every four years. And after being elected, traditional politicians can act pretty much as they see fit until the next election. The difference between leaders and managers, or representatives and representatives, ends up driving politics away from everyday practices, pushing away two very intimate spheres in direct democracy: politics and social life.

Liberal Democracy

Liberal democracy developed throughout the 19th century and was affirmed in the 20th century and is linked to the ideal of popular participation of a direct democracy, dating back to Ancient Greece, but which evolved with the contributions of the French Revolution, the English Liberal Representative Government and, finally, the American Revolution, in which experiments were made towards the "liberation of man and the affirmation of his autonomy" within society.

Liberal democracy is a form of representative democracy in which elected representatives in power are limited by a constitution that emphasizes the protection of individual freedoms, equality and the rights of minority groups. Among the many freedoms that could be protected are freedom of expression and assembly, freedom of religion, the right to private property and privacy, as well as equality before the law and due process in the rule of law. These constitutional rights, also called liberal rights, are guaranteed through various controlled institutions and statutory laws.

While in the former Greek democracy participation in the democratic process was limited to some members of society, in representative democracy universal suffrage managed quantitatively to guarantee the participation of the vast majority of citizens. However *qualitatively* its mechanisms limit the performance of participants in the democratic game.

Representative democracy makes structural and permanent a separation *between leaders and leaders*. One of the mechanisms that will strengthen the separation between *leaders and directed* refers to the technical knowledge necessary to those who will represent the "people". The motto of *the Italian Listapartecipata*, which is "*The control of government in the hands of the People (and not only on election day)*" illustrates this point.

Direct Democracy

Direct democracy is a form of democratic government where **the population has the right to participate directly in decision-making**. However, this is a viable model for small societies, where a deliberation is possible among all its members.

The first accounts of direct democracy are from Athens, in ancient Greece, when the system of government consisted of popular participation in the making of the main decisions. The citizens gathered in the public square and thus discussed and voted on political issues and about the problems of the city.

Today, with the enormous population growth of nations, it is impossible to maintain this type of model of democracy. For this reason, other alternatives have been emerging, such as representative democracy.

Direct democracy is the oldest model that represents the manifestation of citizenship. However, in Ancient Greece, only men who were children or grandchildren of Athenians were considered citizens. Women, blacks, half-breeds, for example, did not have the privilege of participating in the city's decisions.

Deliberative Democracy

Second, (Doris Naismith & John Naismith, 2018, pp. 36-37), in theory and in practice, the definition of deliberative democracy allows different interpretations, both in terms of its meaning and its practical application. It is also known in public law by the names of discussion democracy and discursive democracy. Deliberative democracy is relatively new and unknown to many world populations. It combines elements of direct and representative democracy, but at the same time it is an autonomous theory that is gaining popularity and wearing itself to occupy an essential place in constitutional reality.

Participants in deliberative democracy "consider that the information relevant to them, present their arguments and look for ways to impose their thesis and convince each other, thus allowing them to build acceptable public policies. Consultative democracy provides that citizens and representatives of civil society participate in various consultative forms and forums of active and structured dialogue in the decision-making process. It was also defined as a governance model centered on the understandable, systematic, communicative and rational involvement of citizens in public discourse, both in constitutional consensus and constitutional conflict, on general and specific issues, policies and social life together."

According to this concept, the discussion is not the direct legislation of citizens, but an ongoing public training process through a decentralised communication network. Citizens should present their arguments on issues of public interest that the majority can accept, and inclusion requires that democratic procedures be accessible, transparent and open to all citizens.

The right to information and freedom of expression plays an essential role in creating an appropriate deliberative environment for the exercise of all political rights in direct, participatory and representative democracy in general. Its institutional anchoring and the legal protection provided for are a guarantee for the full implementation of the civic participation mechanism in political decision-making. And lately, it has been used quite often, despite the acknowledged shortcomings of direct democracy that only aggregates preferences through voting.

This model of democratic governance emphasizes the involvement and empowerment of active citizenship, political autonomy, and self-government of society by free and equal citizens. Citizens are directly involved in the decision-making process and are co-responsible in the implementation of political decisions by governments.

In the course of civil debates, in addition to taking into account the will of the people, ideas are born and developed that can help clarify contradictory political issues, if any.

Imperfections of Democracy

Society accepts an indirect form of democracy where people elect representatives to govern on their behalf. Political parties/candidates present their Government Programme to voters. The people vote and win whoever the most votes have at the ballot box, and as such they are given the mandate to represent the people and govern on their behalf at a certain time.

Elected officials generally do not meet the changing needs of those who did not vote for them, which leaves them dissatisfied. In addition, the representatives of the people are **generally quite privileged** and, preferably, represent their own interests (theirs and those of the "friends") and not the interests of the people who voted for them. Politicians are elected with financial support from the rich (companies and individuals), so they are "forced" to follow their will if they want to be elected. Decisions in society are made by authorities (legislative, judicial and executive) that do not follow the will of the people. The population never or rarely votes for the election of judicial powers. Improvements in society occur when the elite supports change. If the elite don't support the changes, they probably won't happen.

Today's representative democracy is very complex in terms of organisational, time-consuming, bureaucratic, lack of transparency and accountability of elected representatives who are unpunished for disastrous decisions for the country and for the social and economic well-being of the populations and never present the results before citizens, other than in the next elections, but only legislative and executive powers, (many voters have already forgotten the facts).

Inform and Misinform, in the Policy

The right to inform is the cornerstone of free societies. The duty to inform penetrates ethical and moral issues, freedom of choice and expression. Informing, that is, communicating data and interpretation keys so that the receiver can attribute meaning to the facts that are reported, is fundamental for life in society and something that has always been steeped in the process of human development.

Throughout history, information and counterinformation have always coexisted and, although with difficult borders to delimit, true information and false information and, within it, deliberate false information and false information arising from ignorance or involuntary error.

What is new now is the volume, speed, the ability to produce and distribute information to measure and, ultimately, to condition much more powerfully the meaning and reading of the facts and the triggering of behaviors, decisions, options, choices and chain reactions, building at every moment the legitimation of the interpretation of a particular situation or circumstance – in a word, the possibility of using the information as a manipulation tool.

The boundaries between formal communication and informal communication, and between the media as a structuring system of modern societies and social networks, are increasingly tenuous, and challenge the assumptions and principles acquired every day.

During the complex and disputed election counting process in the United States, some of the major television networks cut the live broadcast of a Donald Trump intervention from the White House, because the still

President is denouncing hypothetical fraud without proof of what he claimed. CNN kept the broadcast to the end, but with a very visible footer denouncing that the President had no evidence of what he was saying. In summary, it concluded that POTUS was not informing, but misreporting it, and barred its intention.

The right to inform is a cornerstone of free societies. The duty to inform penetrates more deeply into ethical and moral issues and freedom of choice, but it is a principle generally seen as benign.

What about misinformation? Duty of disinformation before society does not exist. It can only exist before organizations that use disinformation to manipulate and therefore place themselves outside the ethical framework and increasingly outside the prevailing legal framework. The most complex issue is the right to disinformation in free societies.

V. DEBATE, CONCLUSIONS AND CLUES FOR FUTURE RESEARCH

Participatory Democracy of the Future

Concept

Participatory Democracy is the exercise of political power by the electoral population, through its representatives (Political Parties and or group of citizens), designated by it, with a mandate to act on its behalf and by its authority, that is, legitimized by popular sovereignty. Due to the impossibility of personal participation of all who are part of a community, because they exceed the proportions of the community, both geographically and in number, It is the act of electing a group or person who represent them and who usually come together in institutions called Parliament, House, Congress, Assembly or Courts.

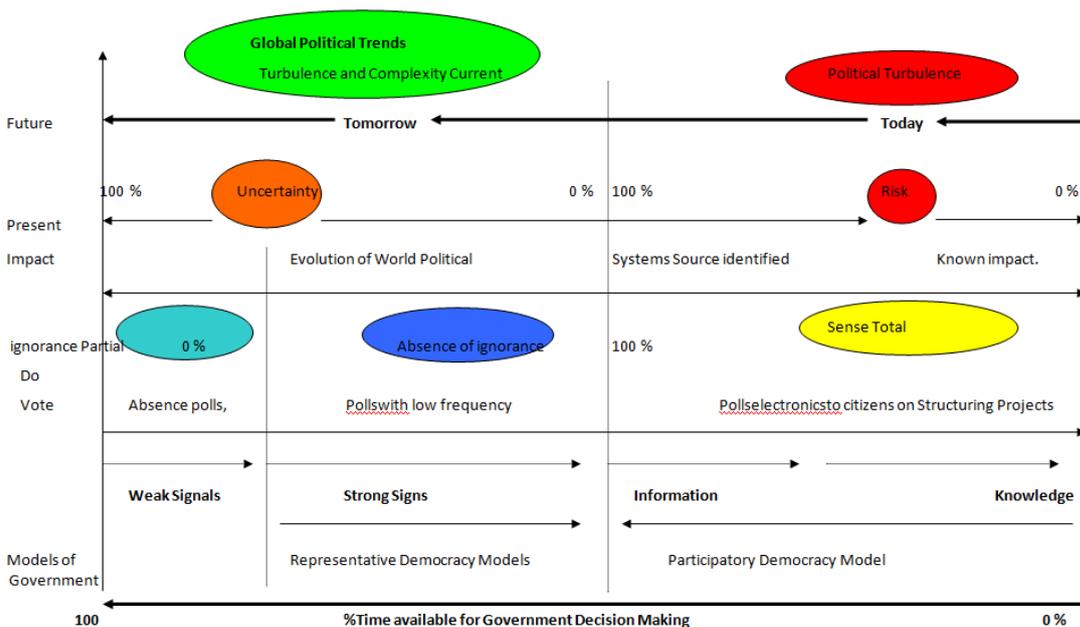
The concept of Political Participatory Democracy is in everything similar to Representative Democracy, in the model of political system (political parties and election of representatives of the parties with the most votes in electronic voting bodies, always using technologies) in which the main focus is the improvement of the social and economic well-being of the populations. In structuring decision-making there is always prior auscultation of citizens. The rulers are publicly responsible for the results achieved compared to previous periods, in a clear, simple and transparent way.

Periodically elected officials (legislative, judicial and executive) consult voters on their degree of satisfaction, as well as on the quality of decisions regarding their anxieties and needs.

Participatory Democracy is constituted by the powers: Legislative, Judiciary and Executive. The parliament(s) are the meeting place of the representatives. Professional politicians in different positions consult the national, regional and local population electronically, electronically, whenever there are important decisions with great impact on their populations. The difference between leaders and managers, or representatives and representatives, ends up bringing politics closer to everyday practices, that is, it brings political life and social life closer to people.

Participatory Democracy of the Future.

Figure 3 - Model of Operationalization of participatory democracy of the future



Source: author's elaboration

The weak signals are so called not for lack of importance, as the name may suggest, but by the difficulty in its capture. Their identification is difficult because, among other things, they are easily overshadowed by other factors, such as: preconceived ideas, routine attitudes and bias of behavior on the part of people involved in policy-related activities.

Weak signals can be valuable if you can identify your potential for assistance in anticipating situations that configure threats. They are easily identifiable *signs a posteriori*, when a particular situation of this nature is fully identified, but if they are not given adequate treatment, they are hardly *perceived a priori*.

As a metric to assess the uncertainty and complexity of political problems of the social and economic well-being of populations, one can look at the variable perception. Several studies have operationalized the perception of uncertainty, through subjective measures to answer questions about the complexity of perception, frequency of change and importance.

Rulers manage people beyond other resources - including **information that** is subject to the **filter of cognitive abilities** and the "play" of influences and alliances. The process of monitoring information on the Results of Government Decisions includes, among others, the following aspects:

- ✓ **Being systematic and ethical** – should not be based on unethical actions or be just a process of responding to specific questions.
- ✓ **Being formalized and evaluated permanently** – without formalization becomes a sporadic and unimportant process; it requires a permanent evaluation to verify its effectiveness and efficiency.
- ✓ **Having the necessary resources (human, material and financial)** – the information to be collected and analysed aims to identify opportunities and threats to increase, promote and prevent the improvement of the social and economic well-being of populations, without wasting time and resources (bureaucracy).

The process of monitoring information on the Outcome of Political Decisions (weak, strong signals, quantified information) includes, among others, the following surveillances:

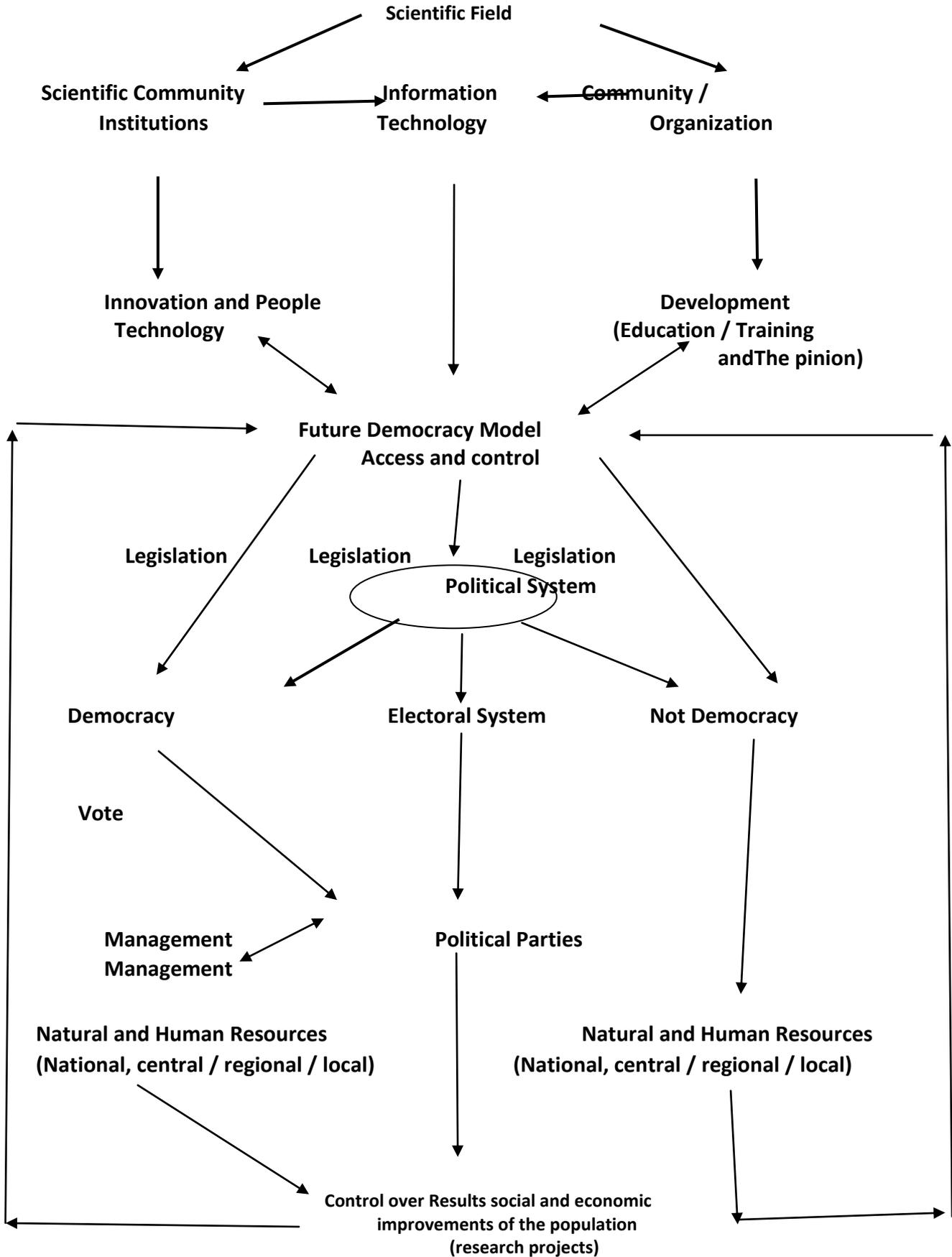
- ✓ **Social surveillance** – information on socio-cultural and environmental changes and trends, such as information on social infrastructure, labour and its qualification, security, population growth or decline, population age distribution, life and career expectancy, lifestyle changes, social well-being of populations, etc.;
- ✓ **Economic surveillance** – information on the evolution of the economy (local, regional, national, global), such as financing, taxes, interest rates, unemployment rate, inflation rate, wages, prices, exchange rates, economic well-being of the populations, etc.;
- ✓ **Technological surveillance** – information that can contribute to the social and economic well-being of populations from a technological point of view (e.g. information on new technological advances and advances in their transfer to organisations, and to populations, in terms of health, safety, mobility, etc.).
- ✓ **Political surveillance** – information that may affect the government from the political point of view, such as the response to viruses and systems, economic, fiscal and labor policy of the government, etc.

A timely and timely response to changes is only possible if perceived earlier, that is, to respond to the signals (weak and strong) produced by a change in the initial state of the virus and or the pandemic, and its development. This presupposes that government organizations have the necessary skills to deal with this information to initiate the response or to have a perception of the need for decision-making by identifying the opportunity(s) (discovery phase).

The observation/surveillance of information on the social and economic well-being of populations is an open and non-oriented attitude, that is, it seeks to identify social and economic problems, opportunities to increase the improvement of the quality of human life. Systematic information research (weak and strong signs) actively seeks opportunities for the development of the health-disease problem. Both consume time; this is a function of the knowledge of scientific experts (researchers, observers, vigilantes, analysts); knowledge is more complex than information, but there is no knowledge without information.

The available time of the Rulers for decision-making on the social and economic well-being of the populations is inversely proportional to the information available and to the knowledge; the use of the process of observing and monitoring information about viruses and or viruses (weak, strong signals) allows them to increase the time available for government decision-making. "He who occupies the battlefield first and awaits his enemy is at ease; who then arrives at the scene and rushes to fight is tired", (Sun Tzu, 1971; Porter, 1980).

Model of Operationalization of Participatory Democracy of the Future



Source: author's elaboration

The Model of Operationalization of Participatory Democracy of the Future is presented for intervention in debate actions in the political, academic and governmental space, with the purpose of producing and sharing information and knowledge among the participants, in addition to promoting the development of search skills, recovery, organization, appropriation, production and dissemination of information relevant to scientific researchers, managers and other interest groups in society.

Organs of sovereignty

The Assembly, the President, the Government, and the Courts are the organs of sovereignty. The organs of sovereignty exercise the sovereign powers of the State and are provided for in the Constitution.

Parliament is one of the three organs of sovereignty (national, regional and or local), and it has the constitutional role of assembly representative of all citizens elected by direct and secret vote, including non-voting.

Legislature

The Legislative Assembly (national, regional and or local) has the powers to legislate (exclusive competence in legislative terms), that is, to make laws, and to monitor the performance of the Government. In addition, it stands out in the political system, not only for its primary function of representation of citizens, but also for being on the basis of formation of the Government (national, regional, local) and being the body to which the Government has to respond, in addition to the President of the Public.

Some examples of matters on which only Parliament (national, regional and local) can legislate:

- Constitution (national, regional, and local).
- Electoral Law (national, regional, and local).
- Organization and functioning of the Constitutional Court (national, regional, and local).
- Law of political parties (national).
- State Budget (national, regional and local), on a proposal from the Government, (national, regional and local).
- Referendum Regime (national, regional, and local).
- Legislation on Consultations with voters on the evolution of the social and economic well-being of the population.
- Legislation on the Quality of Government Decisions on the expectations, anxieties, needs and practical results of Government Decisions.
- And so on.

Judiciary

The Judiciary is a sovereignty body with competence to administer justice on behalf of the people, in order to ensure the defense of the rights and duties of citizens (and not the interests of some citizens), protected by law, suppress the violation of democratic legality and resolve conflicts of public and private interests. **The courts, in abstract terms are independent, but their executors will have to be serious, honest, accountable, transparent and are only subject to the law.**

The Judiciary must twice a year disclose the results of questionnaires to assess the Quality of Judicial Decisions.

The Judiciary is a hierarchical system of responsibilities, in the application of social and economic justice, for the social and economic well-being of the populations. Their leaders report the results periodically to citizens and whenever they have to make structuring and comprehensive decisions, they should consult the population electronically and in advance.

The principles are principles that guide the application of law. They are present in the legal system implicitly or explicitly and represent the values that must be observed by the legal operators of law in the application of the rules. The principles of civil procedural law are constitutional, and as such, run directly from the Constitution of the Republic. Principles to be applied in the processes:

I. Legal process

It is the principle that guarantees everyone the right to a fair trial, with all the stages provided for by law, including obligations and guarantees. It establishes the rules and procedures for a procedural act to be considered valid, effective, and perfect.

II. Contradictory and Defense

The adversarial is the right of reply guaranteed to the accused party at all stages of the proceedings. The broad defence ensures that, in the submission of the answer, the accused party can use all the appropriate procedural "tools".

III. Isonomy

Isonomy is the principle that all people are governed by the same rules, of the condition of equality. As a legal principle, **it is equality between all citizens**, regardless of class or gender.

Natural Judge

The principle that no one shall be prosecuted or sentenced but by the competent authority. This principle has repercussions on the rules of jurisdiction, as well as determines **the impartiality of the judge**.

Advertising

The principle of publicity to meet the public interest and ensure the supervision of justice, procedural acts must be public (except those that require secrecy of justice), under penalty of nullity.

Sources of civil procedural law

The sources of law are the ways in which a standard is generated and introduced into the legal system. As in most branches, the sources of civil procedural law are: **law**, customs, **doctrine** and **jurisprudence**.

The law as a source of law must be understood in a broad sense. Thus, in addition to ordinary, complementary laws and other types of laws in the strict sense, the internal rules of the courts and the codes of judicial organization of the states are also sources of civil procedural law.

The Right to Oblivion

With information as the driving force of contemporary society, the essential concern is that globalized societies should not lose sight of intrinsic and fundamental values, such as the dignity of the human person, as the supreme value of democratic society. **The man of the 21st century has, as one of the biggest problems the breakdown of his privacy.** Today it's hard to have privacy. Because modern society imposes constant vigilance on us. This is part of modern life. The 21st century works and has difficulty in establishing the limits of privacy. Even when you can maintain privacy about our action, on our data, and to what extent, that privacy ends up harming the community.

The right to oblivion has historical origin in the field of criminal convictions. It emerges as an important **part of the ex-detainee's right to resocialization, that is, to start over again, in the shortest possible time (never more than 5 years).** It does not give anyone the right to erase facts or rewrite history itself, but only ensures the possibility of discussing the use that is given to the previous facts, more specifically the way and purpose with which they are remembered. The right to forget is fundamentally related to the right to information, as a fundamental right of the human person. In this case, the information to be disclosed should be weighed with the right to forgetfulness, including when talking about the processing of data on the Internet. In ruling on the matter, the **Court of Justice of the** European Union delivered a decision in 2014 (2,140) indicating its position of guaranteeing the right to forget, based on the fundamental right of private life, prevailing over the right of access to information.

fundamental rights require that the information in question is no more available to the general public, due to its inclusion in the list of results; these rights prevail, in principle, not only over the economic interest of the search engine operator, but also over the interest of that public in accessing information in a search on the name of that person. The right to forget lies on the premise that it is not authorized that a certain event, even true, occurred in a certain period of an individual's life, be disclosed to the population, since it would generate to that person, his family and his friends suffering and disorders. It is important to emphasize that the right to forgetfulness can also be treated as "**the right to be left alone**" or the "right to be alone". Likewise, this right is consistent with other precepts solidified in the **Magna Carta, such as the right to private life, honour, image and intimacy.**

The judge in making the decision must be **aware of the factual evidence of the parties involved in the dispute, be independent, strict and transparent, in compliance with the law and legal rules, be consistent in decision-making, have common sense and be ethically correct, decide within a timely manner (shorter and lower cost term, i.e., justice cannot be a "business") and that satisfies the parties involved and that it is not necessary to appeal the sentence to the higher level, that is, to have a quality decision. Your decision/argument should be based on the facts and not on the perception of the facts.**

Executive power

What is the first responsibility of the Government of a Country? A country can be defined by three levels of governance/organization. The top rulers, the intermediate or coordination rulers and the operational Rulers.

Figure - 1 - Responsibilities of The Rulers



Source: author's elaboration

The main responsibility of the top rulers is the definition of the overall political **strategy and objectives for the social and economic well-being of the citizens of the country**, in order to ensure the best results (economic, social, human, infrastructure and information) with the national resources available (natural and human). They represent the country in the defence of national interests in international events (e.g. UN, EU, NATO, national defence, national tourism, justice, economic development, etc.).

The responsibility of intermediate governments is to define the **political objectives for their area of responsibility, allocate and manage regional / district / council authorities, for the social and economic well-being of the citizens of their area of responsibility**, (e.g. health, tourism, economic and social development, justice, etc.), which they have to achieve the objectives to which they have proposed. The responsibility of the operational rulers (local and or geographical ly located rulers, e.g. region, parish, etc.) is to ensure the normal functioning of state organizations, on a daily life local ly, for **the social and economic well-being of local populations.**

Top rulers are based on synthesis information (e.g. related to the Covid-19 pandemic, the number of deaths, infected, the number of tests performed, the number of recovered at national level, etc.), while the intermediate governments or coordinators are based on the same information at the level of their area of responsibility (region, district / county), in order to make decisions to improve the allocation and performance of the resources they coordinate. The operational rulers are the same information, but at the local level (e.g. parish), that is, quantified and accurate internal information to solve the problems of local day-to-day.

Regional /District Governments should promote concrete measures of regional/district development, in terms, economic, housing, health and well-being of citizens, etc. to be attractive to live there and not wait for the revenues of the General Budget of the State. In order to achieve more revenue, they must increase economic, agricultural, number of businesses, employment, hospitals, health centres, homes, etc. This is should be proactive and not reactive.

Regional/District Governments shall be responsible for the economic, human, infrastructure and social welfare of the inhabitants/residents of the region/district/county, such as schools, district/municipal hospitals, health centers, roads, agriculture, etc.

The source of the information on which the operational rulers rely is 100% generated internally. The source of the information on which the intermediary or coordination governments rely is internal, but also external, since they have contacts with the outside world (e.g. populations, customers, suppliers, etc.) and that in percentage terms we may be talking about 75% internal and 25% (e.g. price comparison between suppliers). The source of information for top rulers is 75% outside (e.g., trends, turbulence, evolution of world politics, political-legal restrictions, etc.) and 25% internal (e.g., evaluation of the organization's (State) performance. Everything else that governments do or may want to do is based on economic performance and the results obtained for the following years. Even the most sublime governance tasks, such as the assessment of social responsibilities and sociocultural opportunities, do not escape these assumptions.

Currently there is no time for common places, that is, the rulers care about their own performance, for the mission they were elected, distinguish what is essential from the accessory, distinguish what is relevant from what is waste of time, from what is potentially effective, from what is merely frustrating. The mission of the rulers is to work hard, be demanding and take risks, especially the top rulers. There are many technologies available, especially information and communication technologies that save a lot of time and work, but do not spare thought.

The Information of institutional level - allows the top governments to observe and evaluate the variables related to the evolution of the environment (global and immediate) and the internal situation, whose purpose is to manage and evaluate the internal performance of the government, the definition and implementation of the strategy.

Intermediate level Information – allows intermediate-level or coordination governments to allocate and manage the resources of their area of responsibility, i.e. to monitor the evolution of the performance of their area (e.g. the evolution of epidemics/diseases, etc.) and the correction of possible deviations from the objectives to be achieved.

Operational level information – allows operational managers (regional and local), to supervise and control day-to-day activities and tasks, to monitor the geographical space under their responsibility.

Features that quality information has:

- ✓ **In the time dimension:**
 - Readiness - be available when it is needed.
 - Acceptance - be up to date when provided.
 - Frequency - be available as many times as necessary and not be lost after use;
 - Period - reveal its evolution - historical vision.
- ✓ **In the content dimension:**
 - Accuracy - does not contain errors.
 - Relevance - to have a purpose.
 - Integrity - all components are present.
 - Conciseness - contain only what is necessary.
 - Amplitude - refers to the reach of the content.
 - Performance - evaluation of the impact of information on the desired results.
- ✓ **In the form dimension:**
 - Clarity - ease of understanding;
 - Detail - degree of detail required.
 - Order - be organized in the necessary sequence.
 - Presentation - have the appropriate format.
- ✓ **Other features that quality information has:**
 - Accessible - accessible to authorized users.
 - Secure - Only authorized users can access.
 - Economic - the value of the information compensates for the cost of producing it;
 - Flexible - be used for more than one purpose or by more than one type of citizens / users.
 - Reliable - the reliability of the information depends on the method, how it is acquired and its origin.

Social and Economic Well-being

In 1946, the Constitution of the World Health Organization (WHO) was published. It contains, in addition to other definitions, the principles of the WHO:

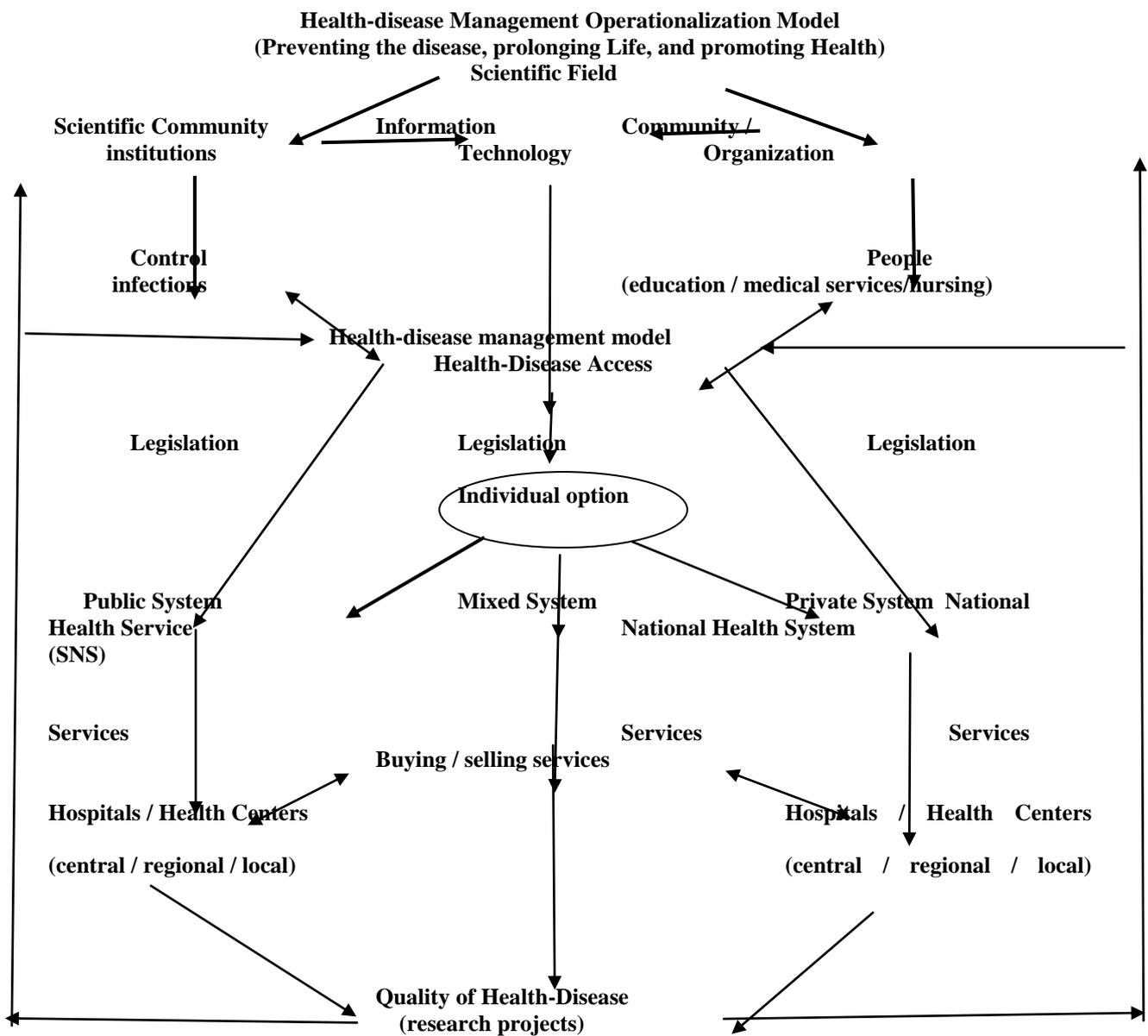
- **Health is a state of complete physical, mental and social well-being, and does not consist only in the absence of disease or illness;**
- Enjoying the best possible state of health is one of the fundamental rights of every human being, regardless of race, religion, political creed, economic or social status.

- The health of all peoples is essential to achieve peace and security and depends on the closer cooperation of individuals and states.
- The results achieved by each State in the promotion and protection of health are of value to all.
- Unequal development in different countries with regard to health promotion and the fight against diseases, especially contagious diseases, is a common danger.
- The healthy development of the child is of basic importance; the ability to live harmoniously in a variable environment is essential to such development.
- The extension to all peoples of the benefits of medical, psychological and related knowledge, is essential to achieve the highest degree of health.
- Enlightened public opinion and active cooperation on the part of the public are of paramount importance for improving the health of peoples.
- Governments have responsibility for the health of their peoples, which can only be assumed by the establishment of appropriate health and social measures.

Who's 13 biggest challenges for the next decade were established in January 2020:

1. **Clean health services:** 1 in 4 health centers in the world has no drinking water.
2. **Climate debate:** the climate crisis is considered a health crisis. More than 80 cities in 50 countries have committed to complying with air quality rules in 2019.
3. **Places of conflict and crises:** conflict-affected countries have the largest outbreaks of disease.
4. **Fairer health care:** people living in richer countries have a higher life expectancy (18 years longer) than those in poor countries.
5. **Access to medicines:** one third of the world's population does not have access to medicines, vaccines or other health products.
6. **Infectious diseases: who states** that there is a need for immunization services and combating the effects of antibiotic resistance.
7. **Epidemics:** more resources are spent on disease outbreaks than on preventing them. In this way, governments should invest in services that keep populations safe.
8. **Dangerous Products:** WHO wants to limit the consumption of trans fat until 2023 due to diseases caused by unhealthy diets.
9. **Health officials:** according to who, 18 million more health workers will be needed in low-income countries.
10. **Safe adolescents:** car accidents, HIV, suicide, respiratory diseases and violence are the main causes of death of more than 1 million adolescents per year.
11. **Trust:** fake news, such as the anti-vaccine movement, for example, contributed to the increase in the number of diseases that could have been prevented.
12. **New technologies:** genetic manipulation and other technologies have come to solve various problems but need to be managed and regulated their use.
13. **Medications:** The rampant use of antibiotics has increased the resistance of bacteria.

Whenever there is an emergency situation in relation to health in some part of the world, such as an epidemic or a war, we always see the intervention of the World Health Organization (WHO).



Source: author's elaboration

The Health-Disease Management Model is presented for intervention in debate actions in the political, academic and governmental space, with the purpose of producing and sharing information and knowledge among the participants, in addition to promoting the development of search, recovery, organization, appropriation, production and dissemination of information relevant to scientific researchers, managers and other interest groups in society.

Economic well-being is that situation of wealth that derives from the direct relationship between the variables production, employment and distribution of wealth. Economic well-being is one in which social well-being is maximized through economic growth. Thus, most people in the country have jobs, until structural unemployment (approximately between 4% and 5%) is reached, as a limit to full employment. In addition, there is an effective distribution of wealth, that is, there is almost no economic inequality, and all citizens have access to the same opportunities.

Reducing economic inequality contributes to the reduction of social inequality. In other words, there is a smaller difference in the distribution of wealth per capita and is related to greater equality in terms of human rights and political participation.

Economic well-being is measured through per capita wealth, that is, the amount of goods and services produced on average by each citizen of the country. There are other variables that should also be considered, such as economic growth and unemployment. These indicators are important for the development of the population, as

they influence their quality of life of the entire population. The distribution of wealth is part of economic well-being, where greater and better distribution generates more prosperous societies, different from those countries where there is a large gap between rich and poor.

For economic and social well-being, the most important policies are related to economic growth and whose main policy areas are related to:

- **Education and Training of people** – Education and training seem synonymous but have significant differences. While education refers to human, social and ethical values, transmitted by family / home and training that is the transmission of knowledge in Schools and Universities
- **Health-disease prevention** – preventing, prolonging people's lives and social well-being, as well as promoting health
- **The distribution of wealth and social protection** – is related to the financial prosperity of the population of each country and world, for social and economic well-being.

Conclusions

The political parties / candidates, present to the voters their **Program of Government and the team of rulers**, so that there are debates on **the Draft Changes** in legislative, judicial and executive terms, to the voters. During the election campaign they promote global and specific debates related to the Project of changes that are proposed to make for the social and economic well-being of the populations, in order to clarify the voters. Election voting is electronic from any location and with the use of the technology available by the voter.

The laws of nature are the same for everyone, rich and poor (e.g. an earthquake does not choose rich and poor) and affects everyone equally. But the laws made by humans are some more equal than others, that is, laws are made to the measure of some and for some (companies and individuals). The rich are getting richer and the poor are getting poorer and poorer. Political truth is a lie and lies are political truth. Such a democracy cannot be fair.

People hardly achieve their rights through democracy anywhere in the world. Does this mean that the will of the people cannot be accomplished? That democracy cannot be developed? Scholars of the social sciences do not see a solution to the problem of today's democracies and cannot establish any consensus on what a developed democracy should look like. Establishing a developed form of democracy requires discovering a new path to implement people's will effectively. To achieve this, one must think outside the current political system.

Equality is an essential value for the progress and advancement of society, because it offers the possibility to every human being that he has the same rights and duties, opportunities and, consequently, that each person can contribute to the whole, **from his freedom**, that he can contribute to his work, his effort, their knowledge and solidarity.

Equality is **the same treatment**, with no difference in race, sex, social or economic condition, physical, mental, intellectual or sensory condition or of any nature, where all people have the same rights and duties, and the same opportunities.

Equality must **exist for persons before the law in** order to achieve equality or equitable treatment that seeks to observe the social sphere and the existential conditions of every citizen. Equality is **now an essential value for the real progress** of society.

Citizenship presupposes giving everyone equal treatment. It's a way of opening up equal opportunities for those who seem "different." Citizenship is forged in the consciousness of the EU, is based on inherited duties and values, is strengthened in the exercise of conquered rights, expands in the insertion of the individual in the social space that belongs to him. A full citizen is one who recognizes himself, as an entire being, as a capable being, despite the possible "failure" or "deficit" that carries, are in the physical, intellectual, social, cultural or economic sphere.

Limitations of the research study

Previous studies on democracy have numerous limitations that should be addressed in future investigations. Firstly, they are often limited to partial studies, that is, on a type of democracy and not on a global view of the problems of democracy.

In addition, previous research studies are difficult to compare, due to differences in systems and models of democracy, countries (European, American, Chinese, etc.), or research period. Likewise, previous studies are often limited to only one country, which reduces the potential for generalisation of conclusions.

Clues to New Investigations

The debate on Democracy of the Future (from Theory to Practice) can contribute to clarify politicians, paradigm shift and focus on their attitudes and behavior, political decision-making in different areas of activity, influencing all organizational levels of governance, involving politicians, technical committees and other members of government, and with this, provide more assertive, transparent, solidarity and accountable political decision-making at all levels of the power structure (legislative, judicial and executive). We are now asked the following questions:

- Can the Proposed Model of Participatory Democracy of the Future be able to keep pace with the ploy of the world's major technology companies to bring about the transition from the Information and Communication Society to the Digital Society, with effective economic and financial benefits of the world population?
- Can the Proposed Model of Participatory Democracy of the Future transform the market economy (greed) into the social economy?
- Is globalization not jeopardizing people's freedom and privacy?

Thanks

I want to thank all my friends and family, who in one way or another accompanied, dissected and participated in the prior validation of the proposal for the Debate on Participatory Democracy of the Future.

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