

Debate on Future Democracy and Corruption, in the Digital Age (from Theory to Practice)

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ABSTRACT: This article is a reflection on the future of humanity, especially for young people. In my opinion, this model of World Society, where inequalities are increasing, where there are men who send other men to war, where men order men to be killed for political differences and or economic interests, where Corruption reigns. *We need to change the paradigm.* But the change will be long.

Democracy is a political regime in which all citizens, in the enjoyment of their Human and Political Rights, participate in the choice of the governance model for the country and/or region, who in their activity create the laws and implement them, exercising the power of governance, through universal suffrage. It encompasses the social, political, economic and cultural conditions that allow the exercise of power, free and equal, in political self-determination.

Democracy is both a normative ideal and a set of true world institutions. We have competing ideals of what democracy should be, and there are many institutional forms of democracy around the world. Both as an idea and as an institutional form, democracy has evolved over time, as changing circumstances make it possible to modify and solidify some of the democratic institutions, sometimes for the benefit of democracy and sometimes not. One of the reasons democracy has evolved, as an idea or institutionally, is **people's disappointment** with existing democratic institutions.

KEYWORDS: *Democracy, Democracy of the Future, Corruption, Bribery, Systemic Corruption, Political Corruption.*

I. INTRODUCTION

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

The democratic system contrasts with other forms of government in which power is held by one person—as in a monarchy—or in which 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 privileging opportunities for people to control their leaders and 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.

With globalization it has been found that corruption is a worldwide phenomenon, in rich and poor countries, as well as in all public and private economic sectors. Corruption occurs in various ways and causes human suffering, especially in the weakest and most vulnerable who have neither the means nor the resources to resist or escape. It is necessary to distinguish between great and small corruption. However, there are two factors that make it indistinguishable: systematization and the multiplier effect. Corruption has a devastating impact on the social, economic, financial, mental and political life of society. Information and Communication Technologies are making a huge contribution in the fight against corruption (they allow the identification of the origin and destination of information, as well as its flows and actors), no matter how much this phenomenon worsens in society. Public or private corruption has no limits and can involve: services, money, physical objects, representations, deaths, embezzlement,

influence peddling, collusion, exchange of privileged information, bribery, extortion, sexual favors, people, etc. People are aware of the actions of corruption and engage in it. The factors of corruption are never the same over time.

The main factor driving corruption is greed. What facilitates corruption are complex systems (bureaucracy), the instability of economic development, cultural habits, and aggressive and punitive governance (no one is above the law, but only a few), create motives that "encourage" corruption. The corruptors try to hide the proceeds of corruption, through agents, agencies, forgery documents, crypto-currencies or tax havens (who creates them? For whom? For the rich or for the poor?).

According to the British politician Lord Acton, "corruption accompanies power, which tends to corrupt, and absolute power corrupts absolutely." With globalization corruption, as an abuse of power, is widespread in world society and is an obstacle to social and economic development, UN, (2003).

Nie, (2014), focuses on two aspects of corruption: the causes and the repercussions. The causes are usually related to political systems, levels of economic development, openness to foreign investment, legal traditions, levels of education, culture and religion, Acemoglu and Thierry, (2000); James et al., (2005); Sumah S, (2018). Dollar et al., (2001); Rivas, (2013); Lee and Guven, (2013), analyze the problems related to corruption, such as professional ethics, traditional customs and demography.

Second, Adit, (2009); Dong and Torgler, (2010);Belgibayeva and Plekhanov, (2019), the principal-agent model, see corruption as an "agent that violates the interests or preferences of the intermediary, to benefit a third party," and provide a new theoretical perspective that reveals the behavioral motivations and internal mechanisms underlying corruption.

Second, Yin and Nie, (2020), based on this foundation, the logical starting point is that public officials and the different actors of the political, legislative and executive branches of power are motivated to engage in corruption for additional personal benefits, when they have sufficient discretionary power, when the economic benefit exceeds wage levels, and when the detection and punishment of corruption is inviting.

II. SCIENTIFIC METHOD

It is an exploratory study that seeks to organize the concepts about the Democracy of the Future and the phenomenon of corruption of traditional Democracies and its meaning presented in the literature of Philosophical, Social and Political Sciences. It is not a proposal of new terms and concepts, but rather an investigation that allows identifying 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. The data collection is characterized by bibliographic research, on the terms and concepts, referring to the different scientific fields.

It is a descriptive and analytical approach seeking to know and analyze the existing cultural and / or scientific contributions on this 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 Problem of Research

The democratic system is the best and the most acceptable, but the problem is that many people do not know exactly what it means, the limits and the path of the future. It would be ideal if people mutually agreed and created the rules on equal terms that would be valid for the whole of society. However, this is impossible to achieve because every society entails many decisions and all people cannot decide, either for lack of interest, knowledge, or time. People can't do it either, because they hardly agree on 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. The candidates, who present the best choice for the people, win the most votes at the polls, are given the mandate to represent the people and govern on their behalf, in a certain period (Representative Democracy).

Democracy has many imperfections. An elected government does not aim to satisfy the needs of those who voted for them (customers), which leaves them dissatisfied, the others. In addition, the representatives of the people are quite privileged and preferably represent their own interests and those of the "friends" who helped them get elected and not the interests of the people who did not vote for them. Politicians are elected with financial support from the rich (financing of electoral campaigns and political parties), and as such are "forced" to secure 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 the changes. If the elite don't support them, change doesn't happen. Such democracy cannot be fair. Issues to discuss:

1. What will be the best model of democracy to meet the social and economic needs of the populations?
2. What will be the best model of Democracy to eradicate the phenomenon of Corruption?
3. What will be the best model of Global Integration, in political, social and economic terms that eradicates / reduces to a minimum the phenomenon of Corruption?

Goals

The Social Sciences seek a solution to the problem of corruption in world society, that is, to define the main ways and rules that allow to eliminate / reduce to a minimum corruption in the Democracy of the Future, where the rights and duties (responsibilities), **are equal, for all citizens, without exception**. These paths and the rules to be implemented require a commitment from the people in their implementation.

The Democracy of the Future will have to choose the most competent, most capable, responsible, transparent, serious, honest and solidary citizens, in Freedom with ethics and in the continuous and permanent evaluation, of the results of the decision-making (control) of the legislative, judicial and executive powers. To do this, people need to have equal powers in evaluating legislative, judicial and executive powers, regardless of whether they can evaluate other people. The power of permanent evaluation in the hands of the people encourages the other powers to carry out their temporary mission, with the commitment to the improvement of the social and economic conditions of the populations and not the interests of themselves or of some.

This kind of democracy will be simple, fast and efficient. It will completely change the basis of social and economic policy and build the society of the future.

This article seeks to contribute to the definition of a global model against corruption in the Democracy of the Future, of the importance of the units of measurement of evaluation of the decisions of the different powers and meanings, within the scope of the different sciences, from a theoretical framework. The objective is a debate on a model of prevention against corruption in the Democracy of the Future, of scientific research, developed by the different Sciences, in their global matrix of social and human nature and the necessary clarification of their relations. The theoretical discussion of the different units of measurement and the meanings of empirical research constitutes the basis for the tracing of its structure, presented at the end, bringing together the units of measurement and the meanings according to their nature.

Methodological Approach

As for its nature, the research is qualitative since it does not privilege the statistical study. Its focus is to obtain 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, to the extent that the technique used is categorized, consensually, as a study of direct documentation, which provides for the consultation of sources related to the study in different *media*, printed or electronic.

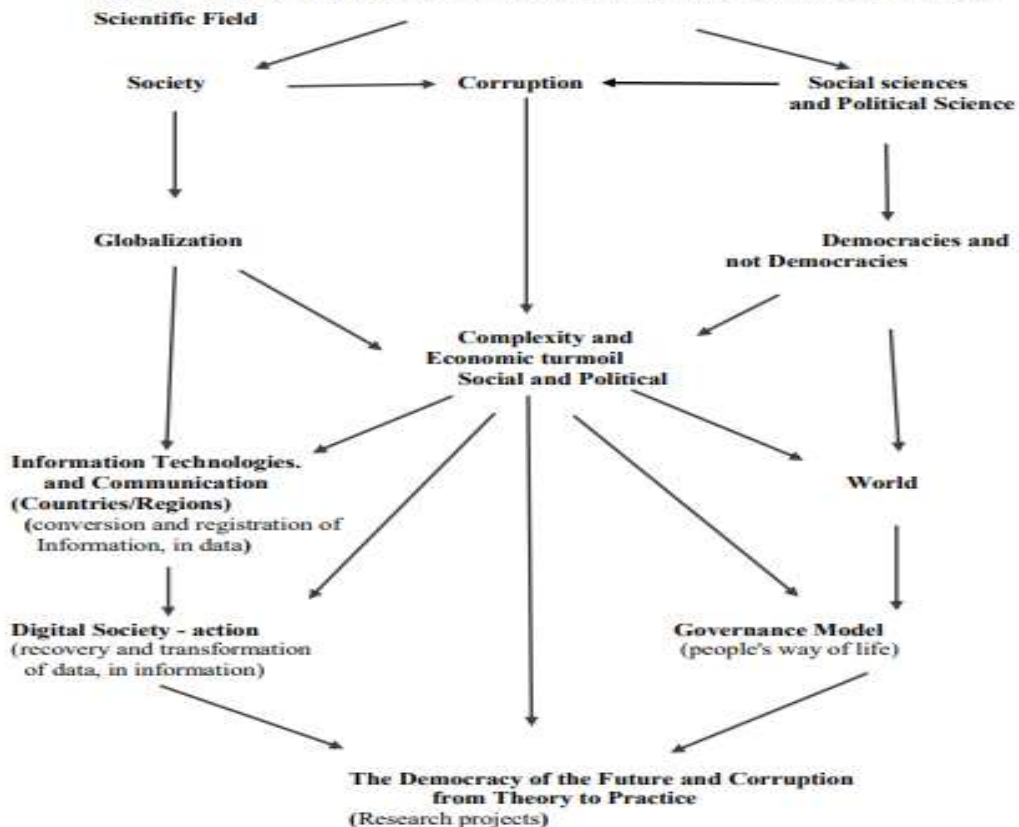
The complexity and turbulence of the digital society have led to the globalization of research, as essential processes for the development and innovation of science and technology. Information is the source of the energy that drives the "engines" of the Digital Society, but to be able to use it we need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

The digital society is a complex society of technological innovation and communication, in which there is the creation of new environments and changes in the dynamics of people, in the way they understand reality, modify the form, how they relate to the environment, to other people and how they conceive themselves before their own reality. 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 pre-modern notion of information, as the *in-formation* that gives shape or shapes the human mind, is gradually being replaced by information, such as "data structure", Boland, (1987), representing intangible realities too large 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 range from the simple communication of ideas to the mutual integration of concepts, epistemology, terminology, methodology, procedures, data and research organization. This is an exploratory study that seeks to clarify and organize the concepts presented in the literature of the different sciences.

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

Figure 1 – Debate Model on Future Democracy and Corruption in the Digital Age



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 skills of search, retrieval, organization, appropriation, production and dissemination of relevant information for scientific researchers, politicians and other interest groups, in society.

III. Theoretical-methodological framework of research

Fundamental Concepts

Human Dignity

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

The principle of human dignity is the basis of practically all the law 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 each 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, it involves the conditions necessary for a person to have a dignified life, with respect to these rights and duties. It also relates to moral values, because it aims to ensure that the citizen is respected in his personal issues and values. Many basic rights of the citizen (fundamental rights) are related to the principle of the dignity of the human person, especially **individual and collective rights and social rights**. Respect for fundamental rights is essential to guarantee the existence of dignity. It is precisely for this reason that the dignity of the human person is recognized as fundamental by the Constitution.

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

- right to life.
- the right to security.,
- equal rights and obligations between men and women.
- freedom of expression of thought.
- freedom of religious belief.

They are also individual and collective rights: the protection of intimacy, freedom at work, freedom of movement and the freedom to exercise artistic or intellectual activities. Social rights, on the other hand, are the rights related to the well-being of the citizen. Here are some examples:

- right to education and work.
- guarantee of access to health, transportation, housing, security, social security.
- protection of labor rights.
- protection of children, motherhood, 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. In this way, the dignity of the human person should be used to base decisions made by the State, always considering the interests and well-being of citizens.

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

Human rights

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

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

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

- The right of the church to be free from government interference,
- The right of all free citizens to own, inherit property(s), and be protected from excessive 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 Right (1628), - the English Parliament passed a declaration of civil liberties, which safeguards civil liberties, such as, the right of *habeas corpus*.
- The Constitution of the United States of America (1787) - defines the basic rights of citizens;

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

The Constitution of the United States of America (1787) "is the oldest National Constitution, and it defines the principal organs of government, 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 Bill of Rights (1791).

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

The Bill of Rights (1791) - "... protects freedom of speech, freedom of religion, the right to keep and bear arms, freedom of assembly and freedom of petition." (A Brief History of Human Rights - The Constitution of the United States of America (1787) and the Bill of Rights (1791).

Only in the nineteenth and twentieth century were initiatives with any significance put into practice, in the international protection of the human being, namely, in the eradication of the slave trade; treaties designed to improve the conditions of the sick and wounded in war; the protection of minorities; the creation of the Leagues of Nations; concern for the fair treatment of refugees; the legal status of women, and the creation of the International Labour Organization (ILO), with the humanitarian mission of eradicating poverty and social inequalities, along with concerns for equal opportunities among men. On October 24, 1945, the United Nations (UN) was created. It had as its founding principle the search and maintenance of peace, to rebuild the world on the pillars of freedom and justice, through cooperation between peoples, to strengthen human rights and to seek solutions to the economic, social, cultural or humanitarian problems that occurred after the end of the 2nd World War. A war where many atrocities were committed, 6 million lives were lost between soldiers and civilians, entire cities in ruins and flames in which the Holocaust is an example.

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

The Universal Declaration of Human Rights (UDHR), signed on 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 established for the first time in history, the universal protection of human rights, as an ideal to be achieved by all peoples and all nations, in the promotion of respect for these rights and freedoms. The 14 States that signed this Declaration were bound to accept the precepts that, although they do not have coercive value or legal imposition, have ethical and moral value, with the commitment assumed, making them responsible for developing the appropriate legislation in their countries so that these rights could be implemented.

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

At the United Nations Assembly of 16 December 1966, two multilateral treaties were concluded which 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 mandatory and binding precepts of the signatory States.

The ICCPR is a Compact that reinforces civil rights (individual freedoms) and political rights (access to justice and political participation). The ICESCR has established human rights - economic, social and cultural that must be realized in the long term, in a progressive and programmatic way, whose duty of compliance 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, Convention on the Elimination of All Forms of Discrimination Against Women, International Convention on the Rights of the Child, Convention against Torture and Other Cruel Treatment or Punishment, Inhuman or Degrading, among many others." (Universal Declaration of Human Rights). It was up to the signatory States to transpose into the domestic legal order of these States, producing new legislation, adapting the existing one and giving it effective application in order for these norms to be respected. Failure to comply with the rules, whether by acts or omissions, puts States in a situation of having to justify themselves before the International Court of Justice (ICJ).

Equality

Equality is an essential value for the progress and advancement of the whole of society, since it offers the possibility that each 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 with his work, his effort, their knowledge and their solidarity.

Equality **is the identical treatment**, without difference of race, sex, social or economic condition, physical, mental, intellectual or sensory condition or of any nature, where all people have the same rights and the same opportunities. Equality **must exist for people before the law** in order to achieve equality or equitable treatment that seeks to observe the social

sphere and the existential conditions of each individual. Equality is today an essential value for the real progress of society as a whole.

Citizenship presupposes giving everyone equal treatment. It's a way to open up equal opportunities, even for those who seem "different." Citizenship is forged in the consciousness of the SELF, is sedimented in the 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 a whole being, as a capable being, regardless of the possible "failure" or "deficit" that he carries, whether in the physical, intellectual, social, cultural or economic sphere.

Honesty

Honesty is the word that indicates the quality of being truthful: do not lie, do not cheat, and do not deceive. As for the etymology, the word honesty originates from the Latin *honus*, which refers to dignity and honor. Honesty can be a characteristic of a person or institution, it means speaking the truth, not omitting, not concealing. The individual who is honest repudiates the trickery and cleverness of wanting to take advantage of everything.

Example: "It's hard to find an honest politician."

Honesty, explicitly, is unconditional obedience to existing moral rules. There are some procedures for some types of actions, which serve as a guide, as a reference for decisions. Exercising honesty in a broad character is very difficult, because there are social conventions that do not always mirror reality, but because they are formalized and rooted, they are taken for granted. For many, the honest person is one who does not lie, does not steal, does not steal, lives an honest life to have joy, peace, respect for others and for others, and good friendships. Currently, the concept of honesty is somewhat misrepresented, since individuals who act correctly are called "grimaces," or are humiliated by others. Some synonyms of honesty are: honesty, decorum, probity, composure, decency, modesty and dignity.

Moral

Morality is a set of rules, customs and ways of thinking of a social group, which defines what we should or should not do, in society. The term moral originates from the Latin *morales*, the meaning of which is "relative to customs." It is the rules defined by morality that regulate the way people act. Every time we talk about morals, we need to think about collectivity. This is because the rules that build it are defined by a group of people, that is, by the collective. This set of rules is established when society believes that some attitude can make social coexistence more harmonious and peaceful, such as, for example, not stealing, helping others, among others. It is important to remember that within society, there are distinct social groups that have different moral values, such as, for example, different religions, ideologies, cultures, families, among others.

In philosophy, morality is the part that deals with the values themselves and the feeling and actions of the individual, guided by those values. They are the decisions that the human being, in the exercise of his freedom, makes about what he should do or not do, to maintain the social and economic well-being of people. Various philosophers discuss and define morality over time. Mainly the way values are interpreted and how individuals act in relation to these socially constructed values. While morality is the set of rules created within a society, ethics is the study of the principles that build and ground morality.

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

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

With a view to the theoretical foundation of the study, we address 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 a treatise or science of duty."

Freedom

The concept of freedom originates from the Latin *libertas* and means the condition of the individual who has the right to make choices autonomously, according to his own will. Philosophy classifies freedom as the independence of the human being, autonomy, self-determination, spontaneity and intentionality. Examples of freedoms:

- Freedom of thought;
- Freedom of expression;
- Religious freedom;
- Freedom of the press;
- Freedom to come and go;

According to Aristotle, (384, B.C. – 322, B.C.), human beings are endowed with freedom by God so that they can freely follow His teachings and achieve a virtuous faith-oriented life. According to Kant, (1724-1804), freedom is related to autonomy, it is the right of the individual to create rules for himself, which must be followed rationally. Sartre, (1905-1980), affirms that freedom is the condition of life of the human being, the principle of man is to be free. Human beings would be doomed to be free, they are obliged to make choices and to build their own existence. Thus, one can think of freedom as the right to act according to one's own will, without limitations imposed by other people, which means that the freedom of one individual ends, when the freedom of the other begins.

Transparency

It is the quality of what is transparent, that is, what can be seen through, which is evident, or which is made clear. An object can be said to be transparent when it lets light through. Transparency is an optical property of matter with varying degrees. An object can be said to be transparent, when it fulfills this property in visible light, with various technical applications (such as ultraviolet light, infrared rays, or X-rays), most materials exhibit transparency. Transparency is also used in a figurative sense to allude to the characteristic of a person or organization that hides nothing (has nothing to hide). A transparent person shows himself, just as he is, and has no secrets.

Democracy

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 political discourses and [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 sense, in which certain rights are universalized from 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 (i.e., equal access 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 ancient times, the most important characteristics to define democracy are 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 processes. In representative democracies, each vote carries equal weight, with no restrictions on who claims to be a 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.

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

Plato visualized the ideal society as a society stratified by merit, incompatible with the proposals of equality, and one could not diminish the resentment of what affected him in the face of the circumstance that led to the death of Socrates. In this context of Plato's critique 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 offices by lottery.*"

According to Plato, (2014), "*The city exudes freedom and within it everyone can do what they are given in Ghana.*" The freedom it deals with is to feel free from all kinds of duties, to organize life as it pleases. It is the triumph of the individual. The Greek democratic man criticized by Plato would correspond to the contemporary *individualistic type*, ambitious, apt to become avaricious and tyrannical; thus a risk for democracy to degenerate into its impure form.

Equal rights to fill public office, so that everyone is guaranteed the possibility of participating in government. This is the essence 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 without stifling difference has been under discussion; 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, retains in its entirety the power of the people, but alters the mode or procedure of which this right is exercised. From direct democracy we have moved on 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.*"

Now 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. Similarly, participation in government affairs is not harmonizable with the individual concern of the citizen to settle his private affairs which take up most of his time.

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

1. Government in which the people exercise sovereignty.
2. A political system in which citizens elect their rulers through periodic elections.
3. A regime in which there is freedom of association, of expression and in which there are no hereditary or arbitrary class distinctions or privileges.
4. A form of political organization in which the people directly control the management of society, through referendums, plebiscites and other legal instruments.
5. 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 action 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 will of the people. Currently, most countries have models of representative democracy.

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

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 by vote**. 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 as well, in the republican system, or in the monarchical system, where there is the appointment of the prime minister who actually rules. Democracy has principles that protect human freedom and is based on majority rule, 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 express rights, and the duties, to participate in the political system that will protect their rights and their 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 eighteenth-century philosophers and thinkers, democracy was the right of the people to choose and control the government of a nation. In some countries, the evolution of democracy has occurred very quickly, as in the case of Portugal and Spain. Despite this, this rapid evolution has created political insecurity. In countries such as England and France, a slower evolution of democracy has resulted in the development of stable political structures.

Social democracy is the designation of political parties and currents with Marxist tendencies and that emerged before the First World War. 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 cradle of democracy, where mainly in Athens government was exercised by all free men. At that time, individuals were elected or drawn lots for the different offices. In the Athenian democracy, there were popular assemblies, where proposals were presented, and free citizens could vote.

Racial democracy is directly related to the problem of racism and discrimination, and it was Brazil that was able to deal with and solve these problems in a way that other countries could not, (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 decisions on their behalf.

The main differences between democracy and dictatorship are:

- **Model of elections** - in a 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 legislative, executive and judicial function independently of each other. In dictatorship, powers are concentrated in the hands of a single person or group.
- **Protection of rights** – a democratic state protects and secures the rights and duties of citizens, as well as constantly legislating new rights and duties. In a dictatorship, rights are oftendisrespected.
- **Popular demonstrations** - popular demonstrations are common in a democracy, taking into account freedom of expression. A dictatorial government uses censorship to prevent popular demonstrations, news or any kind of broadcasting contrary to its ideals.

The Dictatorship is one of the undemocratic or anti-democratic regimes, that is, governments are managed by a person or political entity where there is no popular participation, or in which this participation occurs in a very restricted way. In dictatorship, power is only in one organ, unlike in democracy, where power is in several organs, such as the legislative, executive and judicial. Dictatorship is a form of authoritarianism.

A government is said to be democratic when it is exercised with the consent of the governed, and dictatorial, the opposite. A government is said to be totalitarian when it exerts influence over broad aspects of citizens' lives and behavior, and liberal the other way around. It happens, however, that often totalitarian regimes exhibit dictatorial characteristics, and dictatorial regimes exhibit 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 unites the executive, legislative and judicial powers. Thus, 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" has been 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 curtailment of individual political rights, 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 faced with emergency situations, a dictator was appointed by the consuls to assume power until the situation returned to normal.

The powers conferred on the dictator were total, but even so, the dictator was answerable for his acts before the law, needing to justify them after the end of the period of the dictatorship. Dictatorships could not last more than six months. In cases of internal or external danger, when the state of *tumultus* (equivalent to the "state of siege" of modern times) was proclaimed, all public guarantees were suspended, and all classes were placed at the disposal of the State. In such an emergency, it was incumbent upon any of the consuls to appoint a *dictator* for a maximum period of six months; an appointment which normally fell to the other consul. The term dictatorship comes from this title given to magistrates. The dictator was invested

with the power of *imperium*, with unlimited authority, entirely irresponsible, overriding in an absolute way all the magistracies, respecting only the sacred prerogatives of the tribunes of the plebs. The institution of dictatorship, as an exceptional magistracy, was justified in the name of public salvation: *salus publica suprema lex est*. However, after the second century BC, the Roman dictatorships lost this character of legality, acquiring characteristics similar to what is understood 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, superimposing it with rules established according to the conveniences for the perpetuation of this power." An example of this are the descriptions of tyrannies 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 by the use of force and fraud. Intimidation, terror, and disregard for civil liberties are among the methods used to seize and maintain power. Succession in this state of lawlessness is always difficult." Aristotle attributed the relatively short life of tyrannies "to the inherent weakness of systems that use force without the support of law." Machiavelli also came to the same conclusion about tyrannies and their collapse when it came to the successions of tyrants, for "this (tyranny) is the regime that has the shortest duration, and of all, it is the one that has the worst end," and, in his words, "the fall of tyrannies is due to the unpredictable misfortunes of luck."¹

The modern dictatorial regime almost always results from deep social upheavals, usually brought about by revolutions or wars. There were also many dictatorial regimes that stemmed from the political disputes of the cold war. Dictatorships do not always occur by 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 unleashed from the very structures of government, 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 caudillist theories, which often affirm the divine destiny of the leader, who is seen as a savior, whose mission is to free his people, or to be considered the father of the poor and oppressed, etc.

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

Dictatorships always use brute force to stay in power, which is applied systematically and constantly. Another expedient is institutional propaganda, constant and saturation political propaganda, 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 a certain system on the population is subliminal propaganda, where mental defenses are not on guard against the information that is entering the collective unconscious.¹ This is done by saturation in all media. Censorship also has a very important role, because it does not let the relevant information get to the public opinion that is being manipulated.¹ In this way, the two extremes are linked: first the environment is saturated with propaganda in favor of the regime, then all *bad* news that may alter the mental state favorable to the imposed system is censored.

Corruption

Shleifer and Vishny, (1993), defined corruption as "the sale of public and government officials for personal gain." Svensson, (2005), defines corruption as "abuse of public office for private gain". Banerjee et al, (2013), defined corruption as a "violation of rules by officials for personal gain." This includes not only overt corruption (officials accepting bribes), but also more subtle forms of bureaucratic corruption, such as nepotism (favoring close relatives or friends). Corruption not only undermines fair competition and people's trust, but also leads to a misallocation of resources, ultimately reducing social and economic well-being in general.

Bribe

Bribery refers to the unlawful act that works as follows: a person is induced by a third party to perform an action that favors another. This induction is done by offering money, material goods, or other benefit, not necessarily monetary, but which is favorable to the person. For the act to be considered a bribe it is necessary that any advantage, payment or promise of some benefit to the public authority, a politician, public official and other professionals be offered, as a kind of exchange of favors. A distinction can be made between a simple bribe (when the official accepts money to perform an act) and a qualified bribe (when grooming is used to create obstacles or prevent an action from being taken).

The person who offers or accepts, the grooming incurs the offense of passive bribery. Example of a bribe, when a businessman pays one or more public officials and/or politicians, with the aim of favoring him (s) in a bid or a tender. On the other hand, a businessman can bribe a judicial inspector so that an investigation yields negative results, The same can happen to an officer of authority, so as not to pay a fine, for speeding.

Bribes also exist outside the state realm. It is possible for a salesperson to bribe the Purchasing Director of a company, trying to sell him a certain product or service, with the intention that he has a preference for his proposal, in relation to that of competitors. In addition to bribery being a crime, the fact of corrupting someone for one's own benefit is a lack of ethics which, in this sense, should be avoided without the need for legal punishment.

Philosophical Sciences

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

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

- a) Critical investigation of the conceptual nature and basic principles of information, including its dynamics, use, and sciences; and refers to IF as a new area of research in Philosophy, guided by the investigation of the content of information and not only in its form, quantity and probability of occurrence (thus differing from the proposal of Shannon & Weaver, (1949/1998). It is important to emphasize that the IF does not seek to develop a "unified

theory of information", but to integrate the different forms of theories that analyze, evaluate and explain the various concepts of information defended.

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

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

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

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

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

Some examples can be given by the following proposals:

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

Although the concepts of information indicated are distinct, there is in common the naturalistic stance in relation to the objective aspect of information. Moreover, proposals such as those of Dretske and Floridi denote an intrinsic relationship between information and truth. According to Dretske (1981, p. 45), to characterize "false information" as information would be the same as saying that "rubber ducks would be types of ducks". Since the information could not be false, the information would be genuinely true and would necessarily tell about its source. This source can be interpreted, such as the world itself, enabling the treatment of another problem of IF, that is: what is the nature of knowledge? Regarding the nature of knowledge, the theories of knowledge stand out, from which it is analyzed through the relationship between the cognitive agent and the world. For Dretske (1981, p. 56), the information processors of the sensory systems of organisms are channels for the reception of information about the external world.

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

In addition to the problems about the ontological and epistemological natures of information, and the nature of knowledge, the following questions are part of the IF's research agenda: "what is meaning?", "what is the relationship between mental

states and informational states?", "could reality be reduced to informational terms?", "can information underpin an ethical theory?", among others. Presenting the topics (problems) and theories (hypotheses and explanations) of IF, we highlight two methods specific to this area of investigation: the "synthetic method of analysis" and the "levels of abstraction".

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

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

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

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

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

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

Social sciences

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

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

It developed 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. In a direction only partially distinct, since its direct influence comes from Darwin's work on the evolution of species, the Englishman Herbert Spencer begins, at the same time, Social Biology, Lakatos & Marconi, Araújo, (1999, p. 47).

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

The synthesis between the two pioneering theorizations and their systematization in a body of "sociological" knowledge were carried out by Émile Durkheim, "French, considered by many scholars the founder of sociology, as a science independent of the other social sciences", Lakatos & Marconi, (1999, p. 48). His proposal to consider social facts as "things" and a radical empiricism are in perfect harmony with the positivist spirit. His idea of "primitive societies" and "complex societies" takes up both elements of the Law of the Three States and Spencer's biological perspective, which is not taken

without criticism. His study of suicide is the application of the rules of the sociological method defined by him two years earlier: the exclusion of individual and psychological causes, the search for properly social causes, the elaboration of laws and quantification.

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

This is the trend of structured sociology majors throughout the century, the nature of the first professional associations, and the type of research funded by major foundations and government agencies. The first major split 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 sufficiently contradictory to be historically surmountable", Demo, (1989, p. 89-90). Also known as the Theory of Conflict, the Marxist perspective is the first model really proper to the social sciences – since functionalism has its concepts and methods borrowed from physics and biology – although an approximation with philosophy has been built.

Another approach from the social sciences places 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" posture in opposition to the "sociology of bureaucrat or intelligence official", that is, to the positivist and functionalist social sciences.

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

The second split in the social sciences occurred from the fusion of the works of two other precursors of the social sciences – Max Weber and Georg Simmel – both German. 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, endowed with meaning for him – in that it differs radically from the concept of social fact in Durkheim. His work on *the Protestant Ethic and the Spirit of Capitalism* seeks to explain the development of capitalism in the United States, not from the idea of the linear progress of societies or the functions of each part in the whole (functionalism) or the material, economic conditions, or the class conflict 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 from the small daily interactions, originating a field known as microsociology. The importance of his works will be given 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, carries out work in "social ecology" from an ethnographic perspective. The first major attempt at synthesis between the two possibilities of understanding social reality (the focus on the micro dimension and the interpretive attitude of the subjects) was achieved by Symbolic Interactionism, a current that brought together researchers from different schools whose precursor is George Herbert Mead. One of his students, Herbert Blumer, coined 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 a process of interpretation (Blumer, 1980).

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

Yet another current, along the same lines, is ethnomethodology, a discipline founded by Harold Garfinkel (1967), which aims to try to understand how individuals see, describe and propose, together, a definition of the situations before which they find themselves, Coulon, (1995). His proposal provoked great controversy against traditional sociology, for criticizing the idea of social fact, as something stable and objective, proposing a vision in which it is understood, as a product of the continuous activity of men. Beginning a whole branch of studies, it spread first to the University of California (Sudnow, Schegloff, Zimmerman), then to the United States (Cicourel), England (Heritage) and France (Fornel, Ogien). If until the 70s, 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 and sociological micro currents.

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

Political Science

Machiavelli (1469-1527) is considered the founder of modern political science, developed his work throughout the sixteenth century.

One of the goals of political science is, through observation, to establish a series of patterns and correlations that serve to predict what might happen in the future when a political phenomenon occurs. It is not a question of a visionary prediction, but of knowing more or less, the behavior and the evolution of events.

Political science has many branches of study. Just as economics has as two major macroeconomic branches and [microeconomics](#), political science has its own:

- **Political power:** - Many authors throughout history have studied [power](#) and its relationships with individuals. There are two broad 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 have studied it are [Marx](#), Machiavelli, [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. In the first place, the traditional legitimacy is that exercised by the patriarchs and the former patrimonial princes. Another is legal legitimacy, which is the belief that artificially created laws are what support the exercise of power and authority by public officials. 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 superior good.
- **The State:** - It concerns all the forms of government that exist and the relationship between all its institutions, as well as the actors that enter the political game of the State. It also studies the relations between the three branches 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 in depth. All the phases through which a public policy passes are analyzed, from the identification of the problem to its final evaluation. See if the results obtained by it reduced or canceled the problem that caused the development and implementation of the same.
- **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 decisions and public policies. And the modes of participation are: voting, participation in campaigns and political organizations, contact with politicians [and the media](#), and political protest. Behavior also studies voting trends. For example, why do you vote? That is, what drives citizens to mobilize and why they vote for one option or another.
- **Political communication:** - It is the field that studies how electoral campaigns should be to attract the largest number of voters. But not only does it cling to the campaign, but it also studies the communication of the [government](#) and the opposition. 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 (eg European Union, etc.) and what are the policies to be adopted in each matter, depending on the situation in which the State finds itself.

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, other than the state, has the power to compel, charge, tax, and punish. The state is an **abstract entity with sovereign power to govern a people within a delimited territorial area**. Thus, it can be said that the constitutive 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 people who submit to it (in the case of a democracy, the citizens). In Democracy, the State is constituted by a **set of permanent institutions** that organize and control the functioning of society. The so-called **three branches** (executive, legislative and judicial) divide these functions among themselves.

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

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

Generally speaking, governments are transitory in character. This is true in democracies, where there is alternation of power. In democracies, the political group occupying the government can be replaced, for example, 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 stays.

A nation is a group of people who are held together by "social ties" that create a kind of identification between them. A nation can be defined as a group that has a "personality of its own," united by common interests and cultural traits. The state,

on the other hand, is an abstract entity that exercises sovereign power within a given territory. To exist, the nation depends on a sense of belonging. The state is linked to the question of power.

Attempts have been made, in the past, to define nation based on racial criteria (a theory that does not hold). A more accepted definition of nation emphasizes its cultural aspect - customs, language, beliefs etc. However, some authors say that this criterion, by itself, does not define the term, since there are nations, constituted by a plurality of cultures and languages.

Politics is the activity of **governance**, the **state** and power relations and also an art of negotiation to share interests. The concept of politics originates from the Greek *politikós*, a derivation of *polis* meaning "city" and *tikós*, meaning the "common good". The meaning of politics is, in general, 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 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 level of the organization. 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 realized 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 the public space, the common space. It was the Greek philosopher Aristotle who initiated 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 and to live in society and organize the forms of coexistence. The city is after the people. He who decides to live outside of society, denies his own nature, is superior or inferior to human beings, a God or a beast.

Political parties are formed by groups of people who come together because they have ideals, interests, principles, goals and ideologies in common. Thus, the function of a party is to represent a certain kind of thinking, about its political values. In Democracy, the existence of political parties is fundamental, as a form of access to public offices, in elections, to represent their ideals of society, during the occupation of political mandates. The existence of political parties also guarantees 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 Government that aim to respond to the expectations and aspirations of the various sectors of civil society. To this end, **the rights that must be guaranteed to the citizens** of a country are created and monitored. These policies are often carried out together with 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 implemented, for example, as an offer of services or the granting of social and economic benefits to the population. Public policies can exist in various sectors, such as industrial, institutional, agricultural, educational, health, assistance, and social inclusion.

Digital Society

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

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

The digital society is a complex society of technological innovation and communication, in which there is the creation of new environments and changes in the organizational dynamics of people, in the way people understand reality, modifying the way, how they relate to the environment, to other people and how, they conceive themselves before their own reality. 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 a great influence on the studies of the second half of the twentieth century, including in Philosophy, mainly for his algorithmic approach to the nature of thought, in which he proposes the thesis, according to which, "to think is to calculate", Turing, (1950, p. 436). This is that since digital computers operate from calculations and manipulate rules for the organization of symbols, if we consider that thinking consists 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 thinking. This understanding enabled the development of mechanical models of the mind, which initially generated two strands in Cognitive Science Teixeira, (1998):

- Strong Artificial Intelligence – 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 notions is that they both accept the thesis that to simulate is to explain, so as to attribute to mechanical models the value of theories, in which the computer is employed, as a fundamental tool. As for the social sphere, the development of information theory studies has promoted the social changes that we are currently experiencing and that have generated new types of problems, especially those that concern the relationship 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, the theoretical production occurred concomitantly with technological improvement.

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

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

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

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

To understand the influence of ICTs on the constitution and alteration of people's self, the three types of self-highlighted by Floridi (2014, p. 60) are explained:

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

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

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

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

- The fact that knowledge and education have been a passport to the conquest 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 the many 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 remain competitive. Governance and entrepreneurship contain within them 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, that is, both have to work together. No existing organization can survive without innovation and at the same time without being managed.

Digital Capitalism

Technological changes are always accompanied by narratives in which optimistic interpretations predominate, whose function is essentially to legitimize, hide the power relations that drive or that underlie the processes of technological change, relations with social consequences, based on the generalized digitization of processes, products and services.

The decade of the seventies was lavish in diagnoses that pointed to the relevance of a series of technological developments and economic trends – then manifested mainly in the United States – on the basis of which it was argued that advanced industrial societies were undergoing a fundamental social transformation, equivalent in scale and importance to the transition to industrial society during the eighteenth and nineteenth centuries. The most diverse denominations then began to refer to this new society: an active society, a service society, a knowledge society, a technocratic society, an interconnected society, a telematic society, a leisure society, a post-capitalist society, an interactive society, a multimedia society, a post-industrial society. The most successful name was that of the information and knowledge society.

Most research was based on the consideration that the new information and communication technologies, as "open technologies par excellence, regardless of economic, social and cultural weights", so that the evolution of daily life was also open to a plurality of futures. An open future full of optimism, until one could conceive of a whole saga of post-industrial utopias according to which, together with the hand of new information and communication technologies, the expected human liberation in the form of productivity and material abundance, communicative fluidity and personal self-realization would emerge.

Some went further in considering the revolutionary nature of the transformations being experienced by the more developed countries. The communicator of the new society, Alvin Toffler, put it this way: It has become a cliché to say that we are living "a second industrial revolution." This phrase is intended to describe the speed and depth of change around us. But in addition to being vulgar, it can be deceiving. Because what is happening now is probably bigger, deeper and more important than the industrial revolution. In fact, a growing and trusted opinion group argues that the present moment represents nothing less than the second crucial milestone of the digital society.

The problem is capitalism, not technology.

According to Gary T. Marx (2015, p. 735), surveillance is linked to verbs such as "look", "observe", "supervise", "control", "inspect", "monitor", "guard" or even "follow". Many of the examples for understanding contemporary ways of obtaining information are based on cognitive skills through technological artifacts, such as software and automated processes. However, such technical means can also involve sophisticated forms of manipulation, such as seduction, coercion, deception, unambiguous information and other special forms of observation, Marx, (2015, p. 735-737). Surveillance has become more deceptive with the passage of time, and can be seen, as something more difficult to defeat than before, after all many forms are so ubiquitous that they are generally presumed to be omnipotent Marx, (2015, p. 736). Surveillance can, succinctly, take place on the human routine, the semi-conscious "autopilot" and often even the biological instinct of our sensory receptors who are ready to constantly receive information from whoever is territorially close, Marx, (2016, p. 16).

With the development of language, numeric and written, and distinct forms of social organization involving larger political entities, more complex and systematic forms of surveillance have emerged, based on counting, recording, interrogation, information, infiltration, confessions, and the expanded use of tests, Marx, (2016, p. 17).

With the emergence of industrial society came new tools of surveillance and communication, of individuals, groups and contexts through the use of technological means to extract, infer or create information, Marx, (2016, p. 19-20). Examples can be found in computer profiles, which have large data sets, video cameras, data about DNA analysis, GPS, electronic monitoring, drug testing and the monitoring made possible by social media and mobile phones.

The BIG data industry establishes a system in contemporary society, where the world and life are transformed or mediated by data, and this feat constitutes a fundamental paradigm shift for contemporary society, Beraldo; Milan, (2019, p. 01). The nature of databases is inherent in any software, which basically performs data programming that can be divided into four operations, De Mul, (2015, p. 106): a) add; b) research; c) change; and d) destroy (this command can be sorted by the options to insert, select, update and delete). Together, these commands constitute the dynamics of the database ontology.

In the age of BIG data, databases are increasingly connected to each other and with connected data streams such as Google searches, social media interactions (Twitter, Facebook, Instagram, LinkedIn, Reddit, etc.) and online commerce. These BIG data-derived connections are tracked and used for the purposes of user profile configuration and real-time data mining by private and public organizations, De Mul, (2015, p. 107-108). From this same logic it can be inferred that, due to data from production processes, money transfers, GPS devices, surveillance cameras, biometric measurements and the use of smartphones and other locatable devices, an immense global database is being formed and will transform the ways of life, work and thinking, De Mul, (2015, p. 107).

It can be understood that the impact of databases is vast, since it is not limited only to the universe of computing, since they evoke acts in the material world. Examples of this are the biotechnological databases used for genetic engineering purposes, implementations in industrial robots and the profile detection system in airports, with the aim of identifying possible terrorists, De Mul, (2015, p. 107). In theory everything that can be identified through data becomes a control object of such databases.

Celebrities, politicians and other public figures are subject to constant monitoring (whether in public or private) and the great facilitators of this exposure are not only the paparazzi – after all, anyone with a mobile device can make an instant live stream.

Twenty-first century capitalism has found a massive new raw material to appropriate: stored data, Srnicek; From Sutter, (2016, p. 106). Through a series of developments, the electronic platform has become an increasingly dominant way of organizing business, monopolizing, extracting, analyzing, using, and selling data. The business models of the Fordist era were able, only in a rudimentary way, to extract data, from the production process or from customer use. The era of lean production changed this slightly, as global 'just in time' supply chains required data on the status of stocks and the location of supplies.

Dominant Discourse: what it hides and what it shows.

Data outside the company remained nearly impossible to obtain; And even within the company, most of the activities were not recorded. The electronic platform, on the other hand, has data extraction built into DNA, as a model that allows other services, goods and technologies to be built on top of it, as a model that requires more users to achieve network effects, and as a digital medium that simplifies registration and storage. All these characteristics make the platforms, a central model, to

extract data, as raw material. Data can be used in a variety of ways to generate revenue. For companies like Google and Facebook, data is a resource that can be used to attract advertisers and other stakeholders. For companies like Rolls Royce and Uber, data is at the heart of beating the competition: it allows these companies to offer better products and services, control workers and optimize their algorithms, for a more competitive business.

With Google's system in place and Facebook's development in the online landscape of targeted advertising, surveillance capitalism adds a new logic of accumulation where its directives and its financial prowess dominate the virtual sphere, of connected networks and this grossly disfigures the previous dream of digital technology, as an enabling and emancipative force, Zuboff, (2019, p. 01). Today, this surveillance capitalism can no longer be identified punctually, as a specific company (as was, until some time ago, exclusive Google, pioneer in this form of data capitalization), since, this logic has expanded, so that Silicon Valley has expanded to various sectors of the economy and its vast options of products and services, Zuboff, (2019, p. 01).

Both capitalism and surveillance can no longer be confused as belonging to an individual corporation, after all digital technologies today can take many forms and reproduce various reflections, depending on their social and economic orientation. For Zuboff (2019, p. 01) economic orientation is the master, while technology is the puppet. From a change, in the logic of the global economy and in the global technological market, we currently have a work environment characterized by less job security, stagnant wages and where the nature of work, has become more intense and idiosyncratic; many employers believe they must abide by a market imperative that constantly pushes for higher productivity in order for their organizations to remain competitive, Connolly, (2017, p. 69).

Therefore, attempts to satisfy such requests foster an incessant search for efficiency, and the emergence of rigorous performance quotas. Surveillance capitalism is not the same as algorithms, sensors, machine intelligence or platforms, although it depends on all this to express its will; therefore surveillance capitalism is in fact an economic creation and is therefore subject to democratic contestation, debate, review, restriction, supervision and may even be illegal in many cases, Zuboff, (2019).

IV. Elements for debate - Democracy of the Future and Corruption

Crisis of Capitalism

The great acceleration of capitalism has been accompanied by the rise and global expansion of corporate power, through the monopolization of economic power, in the hands of large, ever-larger private companies and the subordination of politics and states/countries/rulers to these economic powers, being at "stake" the social contract that is playing the role of *lobbyist* corporate in capitalism, in which the few (capitalists) put many to work, being fed by them and dominate them, Henri Guillemin (1989), Voltaire, (1755). Rousseau, (1755), is a defender of the people, emphasizing that democracy is only possible under conditions of relative economic equality, where people are neither rich nor poor.

Second, Streeck, (2013), the 1970s marked the end of postwar Keynesian capitalism and the beginning of neoliberalism. This upheaval was caused by the discontent of the capitalist class, not the citizens. He sees the development of this, then, as a gradual dissolution of the social contract. The economy was not democratized and social justice increasingly replaced by market justice.

Norberto Bobbio, (1987, p. 115), analyzed the neoliberal phase of capitalist development in the 1980s. His diagnosis was that neoliberalism is not limited to destroying the welfare state, but "under attack is democracy pure and simple." The transformation of industrial capitalism into financial capitalism exacerbated these developments, especially in the Anglo-American countries.

Wolfgang Streeck (2011) points out "the drama of democratic states being transformed into debt collection agencies in the name of a global oligarchy of investors." Michael Hudson (2003) describes the neoliberal global economy as a form of imperialism dominated by the US. It is a tax system in which the rest of the world is made to cover America's trade and budget deficits and pay for its wars.

Second, Yanis Varoufakis, (2011), the system is supported by US military power, where the US dollar plays a privileged role, as the only reserve currency in the world. Military warfare was used to gain control over a country's economy. Today, the same can be achieved through the credit system, which has become "the great modern lever for the extraction of wealth, by finance capital from the rest of the population."

Second, Graeber, (2012), debt has become a powerful weapon of dispossession and social control. The war of finance capital, against society in general and against the real economy, is "being waged in the ideological arena, as if it were all for the best,"

Second, Hudson, (2012), it seems that no one has the solution, but the neoliberal project continues to establish a barrier between economics and democratic politics. **The rulers choose to save the banks and not the people**. Blame and costs are shifted to workers, consumers and the real economy. The balance of power between capitalism and democracy continues to shift away from democracy.

Second, Streeck, (2011), in the European Union, there is "Hayekian market liberalism", not nationalism, as the greatest danger. The single currency was thought to mark the end of European national democracies, and it would be the only institution that could be used to defend the idea of true democracy and build a future without capitalism.

Complexity of Nature

The complexity of nature caused mutations in the epistemological perspectives of the subject, of the scientific observer, in the subject/object relations, going on to explain the relations between the physical, the biological and the anthropological world, ensuring communication between these different levels. To know the reality of nature, the result of a complex "engineering", the product of interactions, interdependencies, in all its domains, it is necessary new intellectual tools compatible with the nature of the knowledge to be processed, as well as a new language.

A language that helps men to avoid reductionisms, subject/object disjunctions, the annulment of the subject or object, as well as the excessive fragmentation of reality, that is, a language nourished by an open epistemology, where uncertainty, emergence, dialogue, recursion, retroaction, self-organization fit. The epistemology of complexity is the result of a complex

ontology, in which being and reality, subject and object are constitutive of each other, is guided, in its essence, by the principle of complexity. Second, Edgar Morin, (1994), a principle consists in connecting, distinguishing, but always relating and articulating the relations subject and object, individual and context, educator and educating.

Such an understanding differs from the principle of simplification that is based on the separation of the different domains of knowledge, from which the knowledge of the whole is reduced to the knowledge of the parts, without understanding that that whole has emergent qualities that are not found in the parts, but that would be consequences of the interactive processes that occur. The epistemology of complexity tries to develop the intellectual tools necessary to link the objects of knowledge and the instruments of these known, as cognitive operators for complex thinking. Such operators as, for example, the dialogical, recursive, hologrammatic principles, self-organization, among others, help us to know the complex reality and to put into practice this thought, making complexity, in its logical dimension, become a guide or regulative principle of thought and action, regardless of the area of knowledge.

The cognitive operators put into practice in the processes of knowledge construction help us to understand and materialize the logical and organizational dimensions of complexity, recognized as a systemic property, present in all dimensions of human life. Thus, it becomes easier to perceive that Complex Thinking connects ontology, epistemology and methodology, three constitutive and defining dimensions of the Paradigm of Complexity. From the epistemology of complexity, with its logical principles and the new emerging categories (multi-reference, uncertainty, self-organization...), several epistemological developments were clarifying and demanding a new intelligibility in the way of operating knowledge and knowing the real. Among the relevant aspects, the ecology of knowledge and transdisciplinary stand out.

From the epistemology of complexity, with its logical principles and the new emerging categories (multi-reference, uncertainty, self-organization...), several epistemological developments were clarifying and demanding a new intelligibility, in the way of operating knowledge and knowing the real. Among others, aspects stand out:

- The Relational Composition - from the constructions of Maturana and Varela (1995), in which the being is continuously self-produced in the relationship with the surrounding environment, constantly self-organizes, living its relationship permanently, which gives it condition of existence and possibilities of resistance in living/living in everyday life.
- Contextualism - the influence of the general context of any experiential, or experiential, situation, including here the expectations of the observer, the influences of the circumstances created, as a product of a vibrational and operational field that gives it meaning;
- The recognition - of the permanent existence of a third possible energetic dynamism, materially or informationally unexplored, but potentially present (third included) in the processes of knowledge construction. This is because we are limited in our human condition that cannot encompass the totality of phenomena. Consciousness, something always escapes us.
- The contradictory - which became complementary.
- The recognition of uncertainty - as something ontological and inherent in quantum reality.
- The existence of other possibilities of reading the same reality, which gave rise to the concept of multi-reference, Ardoino, (1998), considered one of the important of this theoretical construction and that greatly helps us to criticize the disciplinary logic responsible for the most traditional curricular buildings. This concept brings with it new epistemological and political perspectives in our relationship with the plurality of knowledge, representations and formations.
- The emergence of the concepts levels of reality and levels of perception - which enabled the construction of one of the most expensive axioms to transdisciplinary: each level of reality corresponds to a level of perception, Nicolescu, (2002), which led us to explore the possibility of other types of knowledge, other levels of materiality and understanding of reality;
- The emphasis on dialogic - which allowed to rationally assume the association and understanding of contradictory actions, previously considered antagonistic, but which, in reality, can also be complementary in their complex nature.

In a way, this ended up transforming the logic of relations with knowledge, bringing a new hope to think about, not only education, but the complexity of the organizational processes that create the world and life.

The human being explores the different levels of materiality of the object, using the different levels of perception available by the subject, knowing, in advance, that the rational is not able to explore what is beyond the disciplines, beyond the levels of materiality of the object, and that it is necessary to use imagination, creativity and intuition, in search of a more global knowledge. For example, the rational does not manage to explore lucidity or creativity, as well as the spiritual dimension, that is, that knowledge that is beyond technical rationality and that, in turn, needs other forms of access, other languages and ways of expression and materialization of knowledge. Languages that reveal the richness of the inner world of the human being, of his emotional world, of his intuitive, aesthetic and ethical faculties.

Globalization of Information

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

Information about the globalized world today requires permanent attention and can be considered as the most valuable asset, so that in knowledge-based economies, information is taking on an ever-increasing share of the cost of doing business successfully and simultaneously source of peace and local and / or world conflicts. Although we can store it by employing various physical supports, the information itself is not physical, but abstract and not purely mental. Knowledge is stored in

people's memories, but information is out there in the world. Whatever it is exists somewhere between the physical world around people and the mental world of human thoughts.

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

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

- Countries and organizations increasingly depend on the intelligent use of information and are becoming information-intensive countries/organizations.
- People in their daily acts consume large amounts of information, whether in terms of leisure, in terms of business, or in terms of peace or conflict.
- The information industry is emerging disguised within the diversity of the service sector, as a sufficient entity to be a sector (perhaps the best) of the large sectors of the economy (primary, secondary and tertiary sector). The industry can consist of three sectors: information content, information distribution (access centres and distribution channels, such as telecommunications operators and the Internet) and information processing (computer technologies).

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

Globalization has to be seen beyond the opening or not of borders, countries, markets and organisations themselves. Information, regardless of its geographical origin or temporal moment, is available to us through the keypad of the telephone, a computer, or the television screen.

Combating disinformation

Second, Koblenz, (2019), the proliferation of weapons of mass destruction brings serious concerns to global peace and security. They have been used by presumably state agents on dissidents, causing even more concern, as in Britain in 2018, Vale, Marrs and Maynard, (2018) and, more recently, in Russia in 2020, Masterson, (2020). Chemical weapons are chemicals with toxic properties employed to cause intentional harm or death through their toxic properties. The Organization for the Prohibition of Chemical Weapons (OPCW) is the international body charged with eradicating chemical weapons.

To do this, political agents use coordinated disinformation. Misinformation is information designed to be deliberately misleading or misleading, Jack, (2017). The level and effectiveness of disinformation in recent times is such that it can be considered a threat to global peace, Stewart, (2021). The method of spreading disinformation varies and ranges from nation-led initiatives to groups and individuals acting covertly and openly to misinform. The secret ways involve some form of disguise using techniques and technology, for example, and disguising themselves as citizens expressing their legitimate opinions without ulterior motives. Open disinformation is usually carried out by the government-backed media, as was the case with Russia, Wilson & Starbird, (2020).

Second, Starbird, Arif, and Wilson, (2019), people unwittingly propagate misinformation the most. The wide reach, ease of use, and design of social media make them the tool of choice for misinformation, whose content is sensationalist, generates high levels of attention, and distorts facts into simple lies. Second, Nembr & Gangware, (2019), the design feature and/or algorithm of social networks, makes them particularly vulnerable to misinformation that is often sensationalized. Sensationalist content generates high levels of attention and ranges from conspiracy theories, distortion of facts to simple lies. Segubdo, Hoffman, (2009), the different tools are used by "political actors" to discredit the evidence, mislead the public and divert the attention of citizens, with the aim of sowing division and influencing politics by attacking the emotions of citizens.

Technological turmoil

As stated earlier, at the time of conceptual study, technologies emerge to solve problems and improve and optimize processes. Objectively, it is allowed to think that such a scope of services can lead to a competitive advantage, defined in terms favorable to those who know how to apply and are able to develop the technologies. Those who only know how to use them in final form, not knowing their details, details and elements, may be left with the execution of operational tasks, in low value addition, translating into insufficient strategic relevance.

This occurs, for example, in large industrial and service conglomerates, where the facilities of the "headquarters" enclose the "thinking heads" of the decision makers, strategists and professionals in charge of managing the company's paths. In its organizational lattice, we find the management of the operational - which we can call tactical - which has a certain autonomy in terms of decision but follows the dictates of the central decision-making committee and, finally, the operational elements, always associated with the manufacturing environment, which only reproduce, with minimum autonomy and decision, the standards determined by the higher levels.

At a time of strong technological diffusion, let us initially reflect, for example, on artificial intelligence. There are two levels of application of AI in the market. In the first, automata, be they machine or software elements, or both, are applied to repeat human tasks, with coding obtained via manual programming, self-programming through tracking functions via sensors and, finally, with the recording of activities by sophisticated direct sensing, such as digital visualization and hearing systems. In

all these cases, the automaton receives or "perceives" an encoding of signals and records, in order to indefinitely reproduce movements and drives, enabling operational optimization.

At a second and more complex level, artificial intelligence can be applied to automata that will develop more detailed, interrelated and complex rules, enabling differentiated levels of decision. Automata can, for example, evaluate signals and determine the stopping or acceleration of a process, the triggering of a particular servo mechanism, or even seeking communication with a human being.

There are, therefore, several roles in this perspective, as well as in several others of technology deployment. There is the group of researchers who design the automata, the codes and forms of signal acquisition, as well as the development of the codes so that these automata "learn" - record the events as well as their relationships. There are still professionals and workers who will implement and assemble these automata, providing conditions for them to work, in activities close to the maintenance technicians. Finally, there are those who will have their functions replaced by automata - incorporating professionals who perform routine, procedural care, without any creative or autonomous intervention, those who perform assemblies or act with basic decision processes, which can be replaced by robots in operation based on artificial intelligence. Such a scenario, which focuses only on an emerging technology - those of artificial intelligence - already allows us to infer the risks of positioning oneself only in the most operational sphere of the industrial compound, recklessly generating the situation of eventual replacement by machines. The higher the level of value addition, application of complex knowledge and greater development and greater intellectuality, the professional remains integrated into the economic environment. It is important to say that this analysis, made only for the application of artificial intelligence, can also be found in other contexts of new technologies and innovation, generating the apprehension of a new level of social, economic, political and technological heterogeneity.

Corruption

Types of corruption

Several criteria can be used to classify corruption, such as size and location. Within size, corruption can be classified into large, small or micro, intermediate and systemic corruption. This occurs when the authors deliberately and consciously practice it. The corrupters and the corrupted are indifferent, before the norms and rules instituted, encourage or allow bribery, dishonesty and all kinds of corrupt activities. The authors can be a small private or public entity, and or an entity as large as, NATO and the UN.

Major corruption involves major actors, usually with economic, financial or political influence, and the consequences of their corrupt actions have an impact on the economy, legislation and politics of political or economic countries and/or regions. It involves large monetary values (bribe money) and other physical benefits. Small/micro corruption is practiced by individual collaborators or small group (public and or private) and involves small monetary values (bribe money) or benefits. The most common types of corruption are: active corruption, passive corruption, concession; prevarication and administrative advocacy; the bribery; nepotism; extortion; influence peddling; the use of privileged government information for personal purposes or those of friends or relatives; the purchase and/or sale of court judgments; receipt of gifts or services of high value by the authorities.

High-value gifts are also considered a form of bribery. For example, in the U.S., any gift over \$200 given to the President of the United States is considered a gift to the Office of the President and not to the President himself (or members of his family). The law says that the President can buy the gift from the Cabinet if he wants to take it with him, when his term ends, as a civil servant (ruler).

Difference Between Corruption and Bribery

Corruption and bribery are two evils that can substantially affect organizations and society, causing a number of problems, not only for the finances and image of organizations, but also for society as a whole. In the economies of countries, the impacts of corruption cases show that illicit schemes cause enormous financial losses. Corruption encompasses a number of forms, such as: Bribery, Embezzlement, Fraud, Extortion. An act of corruption involves two actors: the corrupter and the corrupted, the role of each of them being:

- Corruptor – is the person who proposes the illicit act, in search of self-benefit.
- Corrupted – is the one who accepts the proposal of the corruptor, receiving gifts, money, undue advantages or other actions that favor him. He is aware of the offence he is committing.

It may also have two other actors in the corruption process:

- Conniving – this is the person who is aware of the existing act of corruption, but does not take any action (action) to minimize or avoid the situation, favoring the corrupter and covering up the corrupted. This actor can also be framed in corruption.
- Irresponsible – is an actor who by the organizational hierarchy is subordinate to the corruptor or the corrupted and performs the acts, according to the orders of the hierarchical superior, without being aware of the illegality of the issue.

In general terms, bribery is a subtype of corruption, that is, one of its practices. All bribery is a corruptive practice, but not every act qualifies as corruption and will be considered a kind of bribery.

Causes of Corruption

NAS, et al, (1986), divides the causes of corruption into "causes derived from personal characteristics" and "causes of structural influences". Personal characteristics can be summed up in the desire for power derived from *social status*. Structural influences are divided into capacity and quality of citizen involvement (social capital) and the effects of the judicial and legal system. For a theoretical approach to corruption, see the article "A Policy-Oriented Theory of Corruption" (NAS, Tefik, PRICE, Albert and WEBER Charles. American Political Science Review, (1986).

The main factor favorable to corruption, is the regime of government, in which there is no democracy, that is, the dictatorial or authoritarian regime. In these regimes, the governmental decision-making structures concentrate decision-making power in a few people. There are cultural differences in the form, how corruption is carried out, and in the form, how money is

extracted and employed. For example, in some countries corruption has been used to extract financial capital (from companies and or the state) and exported to tax havens, instead of being reinvested in the country (question: who authorizes them/creates the tax havens? Answer: They are the rulers of the countries.) This led the rulers and businessmen to send the corruptly acquired wealth abroad, to be out of the reach of the tax authorities, in case they lost political power.

The lack of transparency of the governmental structure is another favorable factor. Even in democratic regimes there can be and often are flawed structures through which legislation hinders or even impedes the accountability of government decision-makers for citizens' control. The impediment of the supervisory gaze, of the use of public money by the citizens, implies their access to the interior of the state bureaucratic structure, of the decision-making and not only to the effects of the decision-making, in reality.

The lack of symmetry of information among the members of society, as well as, the lack of quality education (ignorance) in which is kept the majority of the population, of the most corrupt countries, is an extremely favorable factor to the installation and maintenance of corruption, because it creates a **vicious circle** of corrupt activities.

Even if there is formal democracy, **the population kept in ignorance ends up voting for corrupt politicians who only have a discourse of protection, the most disadvantaged people.** Such corrupt politicians, by obtaining or maintaining political power, force the use of political power, in corrupt actions with the money of citizens (whether public, from taxes and owned by the State Treasury, or private capital, in the hands of citizens). This public and/or private financial capital transferred to corrupt agents, assets or liabilities, leaves less economic value to be invested in education and other aspects of society.

The lack of political education is a factor that increases the propensity of citizens not to defend and/or exercise their citizenship rights, such as freedom of expression or freedom of the press. It also increases the negligence of the country's citizens in defending the social status of citizens.

Agents of Corruption

Second, Simão, Calil, (2010), groups the agents who practice corruption into two types: the agents of active corruption (agents who offer and/or give money) and the agents of passive corruption (agents who ask for and/or receive money). Corruption is a biunivocal crime in the mathematical sense of the term because for every corrupt person in the government domain, there is another corrupt one in the private counter domain. Agents of passive corruption ("corrupt public agents") are rulers or public officials who use the power of the state to satisfy the requests of corrupting agents. Rulers are democratically elected public officials (for a certain period) or public officials placed in positions of trust by those who have been elected (depending on legislation).

Agents of active corruption ("corrupting private agents" are businessmen, business managers, managers of religious groups, leaders of ethnic groups or leaders of interest groups) who seek to increase their political and/or financial power, relative to the political power of their competitors, the rest of society.

The private agent is not always the one who initiates the act of corruption. The laws and norms of public service are sometimes used by the public official to initiate the act of corruption. For example, the public official may not approve a merchant's trade permit application until the merchant is willing to pay a certain monetary amount. Within the logic of a distorted market economy, this concept can become much more complex. In countries especially marked by corruption, it is often the holders of public office themselves, who take the initiative directly or indirectly, of economic agents, proposing the granting of contracts, upon payment of a "commission", in cash and/or in kind. Thus, there is a society that includes a small group of entrepreneurs and holders of public office.

It should be noted that corruption, when it becomes endemic, public money is no longer invested in projects or infrastructures that are really necessary, capable of improving the quality of life of the populations, but occurs in areas of the economy of marginal interest. Unbenefited companies lose, citizens suffer the consequences of sterile investments and, from a global perspective, society becomes poorer. This type of corruption can lead to strong market distortions, thereby violating good competition practices.

In the final analysis, the flow of economic activity does not meet the real needs of the populations, but rather the illicit interests of corrupt political agents, in collusion with a small number of businessmen, for the obvious reasons, usually in the field of public works. Instead of fostering creative and healthy entrepreneurship, interventions that bring little added value to the social and economic well-being of the population are favoured.

Only through the effective functioning of democratic institutions, a rigorously implemented competition law and, of course, control by serious, rigorous and responsible supervisory institutions, by the mass media and by the population in general, will it be possible to combat such a nefarious practice. In Western society, this type of corruption is dubbed "white-collar corruption." Political corruption can be large or small, organized or disorganized. It can be initiated in the offices of political agents and their parties, in the offices of large or small companies, in the offices of lawyers and/or government agencies. You can also start at social gatherings, such as birthday parties, wedding parties or old school friends.

Political Corruption

Simão, Calil, (2010), states that there is no political corruption without social corruption, that is, first society corrupts itself and later corrupts the State. Social corruption presents itself whenever people have individual interests, that is, when they cannot sacrifice a particular interest, for the sake of the collective interest.

Political power is the power that members of established society confer on one or some of its members to direct/govern society according to written and/or unwritten rules. Political power over society is legitimized by a set of organizational principles—the norms and laws that appear during the historical development of society. In this sense of power constrained by written laws and/or by the informal social rules and norms of society, political power is a non-absolute power. It depends exactly on these rules.

The existence of these rules implies that people in society exchange a part of their freedom for the possibility of living within the social organization, that is, the freedom of one ends when the freedom of the other begins. Political power manages the need that people have to live in society, giving rise to the power/authority that allows society to exist.

The function of political power removes these people from private life and places them in the sphere of public life. That is, the act of exercising the functions of political power confers on the subject political authority, that is, "the ability to exercise power over the other persons of society." This change amounts to a radical assault on the natural equality that exists biologically among all people and that comes from the times when humans were hunter-gatherer peoples and societies were very incipient, in terms of social rules.

Political corruption is the use of power by rulers, government collaborators and public officials and their network contacts, for private, illegitimate gain. It is the manipulation of policies, institutions and procedural rules, in the allocation of resources and funding by policy makers, who abuse their position, to sustain their power, status and wealth,

Forms of corruption vary, but may include bribery, lobby, extortion, physiognomies, cronyism, nepotism, influence peddling, corruption, and embezzlement, among others. Political corruption can facilitate drug trafficking, money laundering and human trafficking, although it is not restricted to these activities. The misuse of rulers' power for other purposes, such as the repression of political opponents and police brutality in general, are also considered political corruption.

In a simple context, when performing work for a government or as a representative, it is unethical to accept a gift. Any free gift (there are no free lunches), can be interpreted, as a scheme to lure the recipient into biased attitudes, that is, the gift, is seen as, an intention to obtain certain favors, such as, political promotion, at work, "tip" (fat) to win a contract, employment or tax exemption, etc. Institutional corruption is distinguished from bribes and other personal gains. A similar problem of corruption arises in any institution that relies on the financial support of people who have interests that may conflict with the institution's primary purpose, *Washington Post*, *ISSN 0190-8286*. (Retrieved 12 August 2023)

Second, *Tanzi, Vito*, (1998, p. 559-594), *Thomson, Dennis*, (1995), political corruption undermines democracy and good governance by disregarding or even subverting formal processes. Corruption in elections and in the legislature reduces accountability and distorts policymaking; judicial corruption undermines the rule of law; corruption in the Public Administration results from the provision of inefficient services (administrative or intentional incompetence). In the Republics it violates a basic principle of Republicanism in relation to the centrality of civic virtue. In general terms, political corruption undermines the legitimacy of governments and democratic values such as trust and tolerance. The level of political corruption in resource-rich democracies (natural, financial and citizen qualifications) varies from the level of responsibility of policy makers.

Judicial corruption

Second, Dowding, (2004), justice and democracy are not the same thing and fully democratic procedures do not guarantee fair outcomes. However, underlying both are the same types of contractual considerations. People only commit to a just constitution or a democratic constitution as long as the contract is satisfactory. To survive, democracy cannot persist in producing significant injustices. Frey and Stutzer, (2002), show that Representative Democracy does not control acts of corruption. Legislation is permissive, being produced, executed and controlled by restricted groups of specialists, that is, they live in a closed circuit. When there is alternation of power (elections), the specialists in the area of the new power "rub their hands", because now it is their turn (to deal with the "little life").

Corruption is the final act and always initiated by another act of corruption of lesser volume and dimension, namely falsehood, abuse of power, abandonment of functions, denial of justice (...). The act of corruption can be: gestural, verbal or unanswered, intimidate, consent, wait, accept, request or promise an undue patrimonial or non-patrimonial advantage, for oneself or family members or for third parties. The act, if habitual and continued, translates into serious damage to the economy and, as a consequence, creates a crisis by disrupting the utility function or the economy of investment.

If corruption is not acceptable in politics and other sectors of society, in justice it is unacceptable. In an ethical dimension, judicial corruption can be defined as the action or omission of a judge, violating legal or deontological duties, likely to influence the outcome of the process (the same case judged by different judges may have different sentences), to obtain for himself or for a third party, an illegitimate benefit, of an economic, professional or moral nature.

Second, the Corruption Perception Report, (2006), corruption happens, when someone of the political power (legislative, executive or judicial) or public official, performs a betrayal for personal gain, omits the duty to assist, postpones indefinitely time or shrewdly abandons the assistance, or refuses the attribution of the right, through falsehood or any other cunning way, in order to compel the citizen to offer him patrimonial advantage or not, taking advantage of their position and the support or rights to be attributed and taking advantage of the need of those who seek the Public Administration. Corruption is promoted by the State itself, because politicians (institutional, legislative, executive and judicial bodies) and public officials see in it, a way of dealing with their "little life" (self-interests), changing after position or function or resigning or going to work abroad or in a company.

In some countries corruption has been promoted and protected by the courts in various ways, being that in large part the **Magistrates of the Public Ministry and the Judges, are of the congenital family and / or politics of the public officials and lawyers**, the society is indivisible and is a way of being able to obtain additional benefits (monetary, patrimonial or other). Therefore, to promote corruption, the institutions (legislative, executive and judicial branches) do the following:

- Preparatory acts do not consider corruption, which may include the causes or the authorship, even though, it is the causes of the fact or the idealization and promotion of the facts that are the greatest and the main ones in reality. If the causes are omitted and not regarded as corruption, it is immediately promoted to law. The objective is to protect the political author of acts of corruption that being committed by an official, is always violent because of its scope and dissemination in a pyramid;
- The Penal Code defines corruption with the aim of holding both parties accountable, that is, in order to protect the two parties who know the environment (the employee or family member, friend, or the hierarchical superior, who may have everything agreed in advance);
- On the other hand, the State promotes large-scale corruption by not separating the objective of the decision since the same entity receives, analyzes, decides and pays social support and associations, also allowing

unconstitutionally, to carry out transfers from the intermediate organs to the police stations and to assign individual financial support, which will end up mainly to the closest relatives of the Presidents and councilors. In other words, citizens have no access to anything and the gap of inequality of opportunity is widening.

- The Judges based on the **concept of perception** (the way of looking at the fact), also assume the role of "managers" of the various interests / stakeholders, leaving to the defendant the legal support of the lawyers (who usually collaborates with the interests of justice).
- The judicial investigation of the Public Prosecutor's Office in some countries can **take 10 to 20 years, causing the exclusion of some defendants from society**, and which has as a consequence the impossibility of those excluded from society to be able to resume active life. (The court does pay publicity for the defendants in some court cases.)

The well-known benchmarking tools for judicial corruption at a global level do not analyse the extent of the phenomenon by the number of investigations or convictions, but rather by public perception, influenced by personal or third party experiences and reported by the media. In Transparency International's "**Global Report on Corruption, (2007): Corruption and Judicial Systems**," which analyzed 163 countries, it found that only 44 scored positively on corruption indicators: 21 in Europe, 16 in Asia and Oceania, 5 in the Americas, and 2 in Africa. In the 2019 index, Portugal ranked 30th out of 198 countries.

In the "**Justice Scoreboard**", (2020), which compares the judicial systems of the European Union, in the item that **measures the public perception about the independence of the judiciary, indirectly relevant to the evaluation of the existence of corruption, Portugal obtained a negative score, being placed in 21st place among 27 countries. What does this data tell us? Two things: that, although with geographical and cultural variations, the perception that judicial systems are corrupt is a global problem.**

There is now a reflection, at a global level, on the urgency of making the mechanisms for preventing and combating corruption in the judiciary more robust. It is born out of the awareness that **the phenomenon undermines the most fundamental foundations of the rule of law and opens the door to populist regimes, enemies of democracy, as seen in Hungary and Poland.** In this work, to build stronger organizational models, it is worth mentioning, for example, the Global Network for Judicial Integrity, within the framework of the United Nations, and the Group of States Against Corruption and the Advisory Council of European Judges, within the framework of the Council of Europe. No system can dealign itself from these concerns. **Corruption, accepted or permitted by judges, is the greatest scourge for the judiciary, which directly attacks the general principles of independence, impartiality and integrity and irreversibly undermines citizens' trust in justice.**

Transparency International is a non-governmental organization founded in Germany whose mission is to create the necessary behavioral changes that lead to a **world free of corruption**. It currently has offices in 90 countries around the world. The measurement of corruption, in statistical terms, that is, the comparison of the frequency of corruption crimes in the different countries of the world is an insoluble problem as long as the government and private corruption agents involved in corruption crimes themselves do not denounce themselves, "**Global Corruption Report (2007)**".

However, this does not prevent Transparency International from providing three corruption measures updated annually. The first measure is the Corruption Perception Indicator (based on expert opinion), **Corruption Perception Report, (2006)**. The second is the Global Corruption Barometer, "**Global Corruption Report (2007)**", based on research on attitudes and behaviors of the general public in different countries, in relation to corruption and how people feel and live it, in everyday life) and the Survey of Bribery Corruptors (aimed at surveying the willingness of the leaders of large multinational companies to pay bribes, to do business in the countries in which they operate). The value of this research has been disputed, because it is based on subjective perceptions. Countries considered less corrupt may have extremely sophisticated information manipulation techniques that hide corruption from public view or disguise it as legitimate business.

Since 1995, Transparency International has published the annual Corruption Perceptions Index report, "**Frequently Asked Questions: TI Corruption Perceptions Index (CPI 2005)**," which ranks the world's countries according to "the degree to which corruption is perceived to exist among public officials and politicians." The organization defines corruption as "the abuse of entrusted power for private purposes."**Global Corruption Report (2007)**".

The 2003 survey covered 133 countries, the 2007 survey 180. Higher score means lower (perception of) corruption. The results show that seven out of ten countries (and nine out of ten developing countries) have an index of less than 5 points out of 10.

Economic Consequences of Corruption

In the economic sector, corruption increases the cost of doing business through illicit payments, the cost of managing negotiations with Rulers and/or public officials, and the risk of breach of agreements or detection. Corruption creates economic distortion in the public sector by diverting public investment to capital projects, where bribes are more abundant. Authorities can increase the bureaucracy of public sector projects to conceal or pave the way for such negotiations, further distorting investment.

Unfortunately, corporatism and private influence over political decisions are an evil that corrupt the entire proper functioning of society. This phenomenon is called "rent-seeking". Various examples can be found in all sectors of society, i.e. both in large macroeconomic decisions and in small markets of interest. Countries with a history of corruption and institutional fragility tend to suffer more from this type of influence/dependence. This type of behavior of a private agent is to secure their economic interests by manipulating the environment in their favor, through *lobys* or corruption.

In this way, economic groups are able to control a particular activity, product or sector, since they protect their interests and directly or indirectly harm the rest of society. It is related to the granting of private privileges to a company or economic group to the detriment of public interests. The practice is known as State Capitalism, as opposed to the free market. Therefore, it benefits and encourages the private sector to create monopolies and the inefficiency of the State. It can also happen to pressure groups with the same interests and with the power of influence. A practical example occurs when

professionals in a certain area limit the number of people to exercise an activity or when only certain professionals can explore a public space, Hamilton, A. and Hudson, J. (2014).

These types of corruption transfer income from the population as a whole to corrupt individuals or groups of individuals or income from parts of the population (from an individual to entire social classes) to corrupt individuals or groups of individuals. Corruption impedes the nation's economic development by allowing the extraction of income from vulnerable sectors of the population or from people or companies that have managed to amass wealth from assets. The plundering of this wealth becomes the goal of the holders of business or political power.

Agents of passive corruption and agents of active corruption aim to obtain illegal competitive differentials for their enterprises, whether legal or illegal, formal (a company recognized by society, a non-governmental organization, or a church, for example) or informal (ordinary person who provides domestic services, for example).

Competitive differential is a characteristic that allows a company to make a profit in its performance in the market, of some good or service. Classic competitive differentials considered honest in economic and legal terms are, for example, the achievement of an average cost of production lower than the average cost of production of competing companies, due to the choice and correct adoption of production techniques and/or due to the company having a larger scale of production.

Illegal competitive differentials can vary greatly in their economic extent. A company can obtain through fraud, for example, a monopoly over an industrial (or service) sector of a state, granted through law. Legal monopolies are mechanisms by which commercial or industrial activity in a given sector is restricted to only one enterprise. Legal oligopolies, on the other hand, are mechanisms in which commercial or industrial activity in a given market is allowed to only a few companies. Monopoly profit or oligopolistic profit made by legal firms can reach hundreds of billions of dollars.

Another competitive advantage obtained illegally is achieved by obtaining appropriate legislation by parliaments. All legislation (laws, norms, ordinances, etc.) has one main and explicit reason: the one that is usually in the article first. For example, the law that governs the way animals should be slaughtered and their meat should be industrialized has as its main reason the defense of public health. However, from an economic point of view, there are secondary reasons that are implicit in the context in which the law is created and enacted. One of the secondary reasons for the multiplication of laws is the creation of difficulties so that not everyone can have access to the market in order to create a market in a situation of monopoly or oligopoly.

Agents of corruption impede economic development by creating strong distortions and deficiencies in the market. For example, private companies suffer from the increased cost of doing business due to the need to make illicit payments demanded by corrupt officials, having to increase the complexity of management due to the need to negotiate with corrupt officials and the judicial risk and image caused by possible emptying or detection of illegality by non-corrupt officials and judges.

Corrupt actions benefit the agents of active corruption and not society as a whole. The gain of passive corruption agents is extremely small in relation to the financial gain of active corruption agents and even less than the weighted economic losses of society. One example is the creation and enactment of laws and ordinances that protect large companies at the expense of small ones (which are driven out of the market because they fail to comply with what the legislation requires) and the general public (which will pay higher prices as small companies exit the market and large ones are able to assert their economic power (oligopoly). The cost of big business to get this return is only bribery (or electoral contributions), or the agents of passive corruption who used their institutional power to draft and enact such laws. The agents of passive corruption (public officials and politicians, although they think they are only "returning", in an economic sense, the investment that large companies have made by contributing to their electoral campaigns, are actually causing a strong restriction on the economic development of the country in question).

Agents of corruption can act to direct public investment in capital-use projects where the amount of money used for bribery may be more generous, such as major infrastructure works (roads, hydroelectric plants, etc.). Passive agents (rulers and civil servants), to promote or hide these negotiations, can increase the complexity of public sector projects and the requirements of technical skill or experience in similar businesses, so as to decrease the possibility of new suitors for rigged bids appearing to compete.

By inflating the cost of business, corruption diminishes the availability of goods and services to society. By dominating the capitalist game of competition between firms, it also increases the costs of goods and services, decreasing their availability to citizens. By shielding companies linked by ties of corruption to corrupt public officials, corruption allows not only the survival and growth of inefficient companies to provide goods and services at a price appropriate to society, but also favors – in the capitalist market game – the disappearance of efficient companies, but devoid of connections with the agents of corruption.

Types of Democracy

Representative Democracy

The European Constitution, in its 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 shall be based on representative democracy*'.

Representative democracy is the exercise of political power by the electoral population, done indirectly (unlike direct democracy), but through its representatives, designated by them, with a mandate to act on their behalf and by their authority, that is, legitimized by popular sovereignty. Because of the impossibility of the personal participation of all those who are part of a community, because they exceed the proportions of the same, both geographical and in number, it is the act of electing a group or person who represents them and who usually join 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 plebiscitary democracy, and for the most part it is directed towards what we call liberal democracy that is part of it. Although, despite its fairly widespread acceptance of the latter, especially in the post-Cold War period, 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 in "the name of the people", is reached by vote. Representative democracy is divided into three branches or areas of powers which are: the Executive Branch, the Legislative Branch and the Judicial Branch. Parliaments are the meeting place of representatives. Second, Castoriadis, (1983, p. 274), "the "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 endowed with the specific capacity to "govern".

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

Liberal Democracy

Liberal democracy developed throughout the nineteenth century and asserted itself in the twentieth century and is linked to the ideal of popular participation of a direct Democracy, which dates 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 in the sense of 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 speech 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.

Whereas in ancient Greek democracy participation in the democratic process was limited to a few 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 the participants in the democratic game.

Representative democracy makes structural and permanent a separation between *leaders* and *those directed*. One of the mechanisms that will reinforce the separation between *leaders* and *those directed* refers to the technical knowledge needed by those who will represent the "*people*". The motto of the Italian Listapartecipata, which is "*Control of the government in the hands of the People (and not only on election day)*" well 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 deliberation among all its members is possible. The earliest accounts of direct democracy are from Athens in Ancient Greece, when the system of government consisted of popular participation in making major decisions. Citizens gathered in a public square and thus discussed and voted on political issues and on 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 emerged, such as representative democracy. Direct democracy is the oldest model that represents the manifestation of citizenship. However, in Ancient Greece, only men who were sons or grandchildren of Athenians were considered citizens. Women, blacks, mestizos, for example, did not have the privilege of participating in the decisions of the city.

Deliberative Democracy

Second, Doris Naismith & John Naismith, (2018, pp. 36-37), in theory and practice, the definition of deliberative democracy allows for 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 eroding to occupy an essential place in constitutional reality.

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

According to this concept, the discussion does not consist of the direct legislation of citizens, but a process of public training underway through a decentralized communication network. Citizens must 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 adequate deliberative environment for the exercise of all political rights, in direct, participatory and representative democracy in general. Its institutional anchorage and the legal protection provided provide a guarantee for the full implementation of the mechanism of civic participation in political decision-making. And lately, it's 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 for the implementation of political decisions by the rulers.

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.

Inform and Uninform

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 keys of interpretation so that the receiver can assign meaning to the facts that are reported, is fundamental to life in society and something that has always been embedded in the process of human development. Throughout history, information and counter-information have always coexisted and, although with boundaries that are difficult to delimit, true information and false information and, within this, deliberate false information and false information resulting from ignorance or involuntary error.

What is new now is the volume, the speed, the ability to produce and distribute information by measure and, ultimately, to condition in a much more powerful way the meaning and reading of facts and the triggering of behaviors, decisions, options, choices and chain reactions, building at each moment webs of legitimation on the interpretation of a particular situation or circumstance – in a word, the possibility of using information as an instrument of manipulation. The boundaries between formal and informal communication, and between social communication as a structuring system of modern societies and social networks, are increasingly blurred, and challenge daily the assumptions and principles taken for granted.

During the complex and disputed process of electoral counting in the United States, some of the main television networks cut the live broadcast of an intervention by Donald Trump from the White House, because the still President was denouncing hypothetical fraud without proof of what he claimed. CNN kept the broadcast to the end, but with a very visible footnote denouncing that the President had no evidence of what he was saying. In summary, he concluded that the POTUS was not informing, but misinforming, and barred his intention.

The right to inform is a cornerstone of free societies. The duty to inform penetrates more deeply into ethical and moral questions and freedom of choice, but it is a principle generally seen as benign. What about misinformation? Duty of disinformation towards society does not exist. It can only exist in the face of organizations that use disinformation to manipulate and therefore place themselves outside the ethical framework and increasingly the prevailing legal framework. A more complex issue is the right to disinformation in free societies.

V. Discussion, Conclusions and Clues for Future Investigations

Democracy and Corruption

It is assumed that democratic decision-making is the best possible and most acceptable, but the problem is that no one knows exactly what this means. It would be ideal for people to mutually agree and create rules on equal terms that are collectively valid. However, this is impossible to achieve because every society requires many decisions that all people cannot decide, whether for lack of interest, knowledge, or time. People also can't do it because they can hardly agree on something and can never agree on everything.

World society accepts an indirect form of democracy where people elect representatives to rule on their behalf. Political parties/candidates present their Government Programme to voters. The people vote and win whoever has the most votes at the polls, and as such are given the mandate to represent the people and govern on their behalf for a given period.

Bruno Frey Keith, (2017), defends the extension of the ideals of Democracy. This is both a normative ideal and a set of true world institutions. We have competing ideals of what democracy should be, and there are many different institutional forms of democracy around the world. Both as an idea and as an institutional form, democracy has evolved over time, as changing circumstances have made it possible to modify and solidify some of the democratic institutions, but not always to the benefit of democracy and the populations.

According to McKelvey, (1979); Schofield, (1978), one of the reasons why democracy does not evolve, both as an idea and institutionally, is disappointment **with existing democratic institutions**. Some of that disappointment will inevitably remain. The results of social choice demonstrate that in large societies, regardless of the set of policies selected, there is likely to be another package that the majority prefers.

Disappointment is a condition of society, but in relatively homogeneous societies that disappointment need not be very turbulent. A bigger problem may be related to what one might think, such as step-by-step decisions of direct conflict. The Brexit vote, put forward as Leave or Stay, is one such decision. Even in relatively homogeneous societies, step-by-step decisions can leave a sizeable minority disappointed. According to recent polls, democracy seems to disappoint many, especially young people. However, the idea of democracy is now so ingrained in our consciousness that it is unlikely to go away. The disappointment is not simply due to what **governments do in the interests of some and not all**. Democracy must respond to the interests and needs of all and not just a few.

Second, Hobolt, (2016), in the Brexit vote it was the older generations who were most eager to return to their previous status and leave the European Union, while most young people wanted to remain in the European Union. But it is young people who will have to suffer the consequences of this decision in the next decade. It must not be forgotten that colonialism has been defended on the basis of domination, by the disinterested.

One of the problems that society faces today is the model of Democracy, in most countries, which guarantees the elderly their health and pension benefits, leaving young people with an increasingly bleak future. Of course, any vote must take into account constitutional principles that guarantee equal rights to protect all generations. In fact, the Brexit vote and the general disappointment with democracy are not so much about the processes as they are about the results. It is the poor, those who feel they are losing as the rich and the super-rich, multiply who voted for Brexit and populism in general, Goodwin and Heath (2016; Hobolt, (2016); Inglehart and Norris (2016).

Justice and democracy are not the same thing and fully democratic procedures do not guarantee fair results.

However, underlying both are the same types of contractual considerations, Dowding, (2004). People only commit to a just

constitution or a democratic constitution as long as the contract is satisfactory. **To survive, democracy cannot persist in producing significant injustices.**

Referendums give citizens a sense of control. Concomitantly, high levels of inequality in developed nations are strongly associated with poorer health, less happiness, greater gap between rich and poor, aggressive governance, Wilkinson and Pickett (2010). Historical evidence suggests that regimes fail if levels of inequality become too great. An important way to strengthen representative democracy is through direct procedures.

Second, Bruno Frey Keith, (2017), why not **combine representative democracy and direct democracy**? For at least some decisions, the representatives in an assembly may each have a weighted vote depending on the number of people they represent.

The elected rulers of the different countries often do not meet the changing needs of those who did not vote for them, which leaves them unsatisfied. Moreover, the representatives of the people are generally **quite privileged** and preferably represent their own interests (theirs and those of the "friends") rather than the interests and needs of the people who voted for them. Politicians are elected with financial support from the rich (corporations and individuals) who give them the money for their election campaigns and beyond, and so 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 the judicial powers.** Improvements in society occur when the elite supports the changes. If the elite don't support the changes, they probably won't happen.

The current representative democracy is very complex in organizational terms, time-consuming, bureaucratic, **with a lack of transparency and accountability of the 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 the citizens, except in the next elections, but only the legislative and executive powers, (many voters have already forgotten the facts).

This model of Representative Democracy is over. What politicians say is the lie (they do what they don't say) and the lies are the truth (they hide the truth from people). They keep people in political ignorance, they do not present results to the populations (economic, financial and social). The truth lies with politicians. The model is repeated when the alternatives are given by the result of the elections. It is they who make the laws, they are the ones who approve them (parliament), execute them (government) and who apply them **in justice, which is (partial, politically dependent, not exempt and who makes the judicial decisions based on the perception of the facts and accessories, and not on the facts, taking into account the powers that be and the interests of politicians, own and lobbying. The exceptions are the minority and usually have no decision-making power.**

Europe cannot assert itself with a single true World Leadership. Founded on good against evil, on truth against disguise, on frontality against concealment, on peace against war, on the social and economic well-being of people against savage capitalism, that is, in a region of peace and which offers innovative solutions for world peace, whose conflicts bloody the world. People are "cannon fodder." In the world today we have weak leaders who lead people into the abyss, with the exception of Pope Francis, who is a lucid man whose will contests this Capitalist economy, which kills innocent men, shamelessly and out of greed, where the young people of today will have to live tomorrow, Today's society deserves reflection, since all people are discontented and angry with everything and everyone, that is, they live insecure and anxious, since the quality of life is degrading day by day, public and private corruption is a reality, the rich are getting richer and the poor are getting poorer. People feel that the time for change has come and it is necessary to assume it with determination, and strong leadership, so that in this world they can all live in peace and social and economic well-being. Let economic greed be replaced by a social economy for the well-being of all with all, and **let there be no more wars.**

With globalization society surrenders to the lies, to the illusions of social networks, where people think they know everything, without needing to be informed, to have work, to have patience that unlike the values that are proclaimed and the peace that should be sought and implemented / ensured by the rulers, we watch the war with folded arms and the business of death.

The great thinkers of the future of society are concerned with their interests (political, economic and military) and think that someone can confuse them with ideological simplism, of their theses on the troubled and complex world, of international relations where they are masters and indispensable. The owners of world power (political, economic, military and judicial), are **the lords of war and banking, the manipulators of human weakness and do not accept that anyone bothers them.**

A society of destructive people who are dissatisfied and have destructive social relations, where people with greater political, economic and judicial power tend to dominate the weakest, forming a repressive society. Social, political and judicial privileges create social problems, inequality to Human Rights, creating dissatisfaction in people. Equal human rights only exist on paper and are not respected, so people do not have equal opportunities.

Political, economic and judicial powers prevent the establishment of equal human rights to be able to oppress, control and exploit people, and to maintain their power and privileges in society. In addition, they impose subjective knowledge on people in order to manipulate them. Such knowledge alienates people from their nature, from the possibility of finding an escape from an inferior position, and creates long-term problems for society

The authorities tend to increase their power by becoming dictators. When they achieve such a goal, people have considerable difficulty in escaping their oppression. Throughout history, resistance to dictators has resulted in death sentences.

Society of the Future

Democracy of the Future

People would like to have competent, responsible, and trustworthy representatives, even if they disagree with them, on some important issues. In other words, people don't need to worry about the precise set of preferences any representative has, just the number of times they might feel the need to intervene.

A wider range of referendum questions could help to uncover the scope of any final decision to guide what, in this example, would have to have intergovernmental negotiations. We do not support random ballot or random democracy for

representatives with large constituencies. They can work well for small committees or communities, where everyone knows each other and the random element can ensure that majority blocs don't always dominate. For countries with large numbers of voters, it may increase the possibility of election by casual procedures. However, it increases the adverse problems of selection: the less qualified may see better prospects of winning. If there are large minority blocs, constitutional protections and quota systems would be the best way to ensure acceptable outcomes.

It is clear that democracy is seen by many as being in crisis and needs to be reinvigorated. We are not convinced that merely playing with voting ideas will solve the problems it faces. On the one hand, the oligopoly of the organised media must be addressed, as must the impunity with which so many people can slander and lie in the disorganised media. People can only use their votes wisely if they are knowledgeable, and knowledge requires information that is not systematically biased or absurdly noisy.

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

The concept [of Participatory Democracy is](#) in everything similar to Representative Democracy, in the model of political system (political parties and election of party representatives and other movements with more votes in electronic voting machines, 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 consultation with citizens. Governments are publicly accountable for the results achieved compared to previous periods, in a clear, simple and transparent way. Periodically the elected rulers (legislative, judicial and executive) consult the voters on their degree of satisfaction, as well as on the quality of the decisions, transparency, impartiality and integrity of the decisions taken in the face of the anxieties and needs of society.**

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

Humanism

Second, *Compact Oxford English Dictionary*. [S.l.]: Oxford University Press. (2007), *Institute for Humanist Studies*, (2007), *Mauricio Renner*, (2016), **Humanism** is the [moral philosophy](#) that places [humans](#) as the foremost on a scale of importance, at the center of the world. It is a perspective common to a wide variety of ethical stances that attach the greatest importance to human dignity, aspirations, and capabilities, particularly [rationality](#). Although the word may have several meanings, the essential philosophical meaning stands out as opposed to the appeal to the [supernatural](#) or to a higher [authority](#). Since the nineteenth century, humanism has been mistakenly associated with [anticlericalism](#), where it actually associates itself with [Renaissance anthropocentrism](#) and the secularism [of the Enlightenment philosophers](#). The term encompasses several types of [non-theistic](#) thinkers, secular humanism [and one of the humanist life stances](#), *Edwards, Fred* (1989).

Humanists, [as the name implies](#), are more empiricist and [less spiritual; they are generally associated with](#) scientists [and academics, although](#) philosophy is not limited to these groups. They are concerned with [ethics and](#) affirm the dignity of the human being, refusing transcendental explanations and preferring [rationalism](#). Humanists are [usually deists, pantheists, agnostics, gnostics](#) or even atheists.

- **Christian humanism:** [Christian humanism](#), also called religiosism, is a current in which human freedom and individualism are intrinsic (natural) parts, or at least compatible with, Christian doctrine and practice. It is a philosophical union of Christian and humanist principles.
- **Renaissancehumanism: Renaissancehumanism** (2016), proposesanthropocentrism. Anthropocentrism was the idea of "man being the center of philosophical thought," as opposed to theocentrism, the idea of "God at the center of philosophical thought." Anthropocentrismemergedfromthe cultural renaissance.
- **Positivist humanism: Comtianist** positivist humanism affirms the human being and rejects theology and metaphysics. The most profound and coherent form of Comtian humanism is its religious aspect, that is, the Religion of Humanity, which proposes the moral, philosophical, political and epistemological replacement of the supernatural entities (the Gods or the abstract entities of metaphysics) by the conception of Humanity. In addition, it affirms the historicity of the human being and the need for a totalizing perception of man, that is, to perceive him as affective, [rational](#) and practical at the same time.
- **Logosophical** humanism: [Logosophical humanism](#) proposes, to the human being, the realization of a process of [evolution](#) that leads him to surpass his qualities until he reaches the excellence of his human condition. [González Pecotche affirms that](#) logosophical [humanism](#). "starts from the sensitive and thinking being itself, which seeks to consummate, within itself, the evolutionary process that all humanity must follow. His realization in this sense will then make him a real example of what each member of the great human family can achieve", González Pecotche, Carlos Bernardo (2007).
- **Marxist humanism:** Marxist humanism is the interpretive line of [Karl Marx's texts](#), generally opposed to the [dialectical materialism](#) of [Friedrich Engels](#) and other lines of interpretation that understand [Marxism](#) as the science of [economics](#) and [history](#). It is based on Marx's manuscripts of adolescence, in which he criticizes the [Hegelian idealism](#) that presents the history of humanity as the realization of the spirit. For Marx, Man is first of all part of Nature but, unlike [Feuerbach](#), he considers that the human being has a characteristic that is particular to him, [consciousness](#) - which manifests itself as knowledge. According to Salvatore Puledda, *in Interpretaciones del*

Humanismo, "through his conscious activity the human being objectifies himself in the natural world, bringing him ever closer to himself, making him more and more like him: what was once simple nature, now becomes a human product. Therefore, if man is a natural being, nature is, in turn, humanized nature, that is, consciously transformed by man."

- **Universalist humanism:** the universalist humanism of the Humanist Movement [has as one of the main values to be internationalist, it aspires to a universal human nation, but it does not want a uniform world, but rather a multiple world, multiple in ethnicities, languages and customs; multiple in beliefs, in atheism](#) and in religiosity; Universalist humanism does not want leaders or leaders, nor anyone who feels representative of anything. Another value of paramount importance belonging to universalist humanism is active nonviolence as a means of acting in the world. The founder of this humanist strand ([Mario Rodrigues Luis Cobos](#)) says: "Nothing above the human being and no human below another", that is, *we are all equal*.

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

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

With a view to the theoretical foundation of the study, we address 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 a treatise or science of duty."

The domain of informational ethics has great relevance with regard to the recognition of human rights in an era of intensive use of Information and Communication Technologies (ICTs), in particular, the Internet. Hence the need to protect human rights in the context of digital technologies.

The *European Convention for the Protection Human Rights and Fundamental Freedoms* recognizes as inalienable values the protection of the right to life, the prohibition of torture and slavery, and freedom, among others. The right to demand respect for private life and family life, representing a guarantee of the individual's freedom to choose, how to interact with others in a shared world.

Rafael Capurro, (2009). It asserts that digital experiences suffer from what the philosopher calls "colonialism" and "cultural oppression" for the sake of corporate profit, and conceives of an intercultural ethics of information, in the absence of single and fixed parameters in the definition of the various morals.

Second, (González De Gómez, 2009), the intercultural ethics of information is concerned with different issues according to the culture with which it is dealt. Such questions are of an ethical nature and arise in the genesis of the development of ICTs. They are the problems arising from topics such as copyright and intellectual property in general; freedom of expression; censorship; in the case of authoritarian or semi-democratic governments, technology as a means of political protest and/or social repression; the issue of digital exclusion by a large portion of the population due to the absence of economic conditions; the excessive use of technological means, especially by a generation that was born in a digital world, resulting in social or educational segregation; addiction to technologies; the protection of citizens' privacy as a responsibility of the State in the field of public security.

(Capurro, 2009) The current context in cyberspace is one of increasing provision of personal data to both digital companies and the network of users to which the individual is connected. The protection of privacy is one of the ethical issues that arise in this area.

(Freire, 2010), adds that the confidentiality of data; the security of information; the practice of *spamming*; the dehumanization of the user resulting from the impersonality or "depersonalization" of virtual life; the disclosure of incriminating information to accuse an individual suspected of committing crimes; are other worrisome issues arising in the context of digital technologies, and studied by information ethics.

Having privacy means, in Western culture, having autonomy. (Rainer Kuhlen, in: Capurro, 2005), understands privacy under the denomination "informational autonomy", which consists of the individual's power of choice about the use of information in an electronic environment. The individual must enjoy freedom in the process of searching, selection, even the use of information. From the moment that the autonomy of individuals is infringed, their freedom is violated, because, according to Beate Rössler, "the autonomy of protection of privacy is the basis of freedom, not the other way around" (Rössler, Apud Capurro; Eldred; Nagel, 2012, p. 79).

According to Floridi (ibid.), the private data associated with an individual, in the so-called infosphere, are seen as "packets of information", in which individuals are reduced to numbers and mere collections of information, so that human beings are treated as "informational entities". It sees personal privacy as a defense of individuals' information (information that is a constituent part of their own being) in order to avoid a process of alienation that the author defends, as being characteristic of the invasion of that privacy. The invasion of privacy and other ethical problems arising from the (mis)use of ICTs, especially the Internet, has a playful nature, which causes a diffusion of responsibility.

The information in the digital environment is of an immaterial nature and the environment itself enables remote interaction with "faceless individuals", the crimes practiced in the *infosphere* are not perceived by its practitioners as something harmful, since cyberspace is seen as different from the real world. Internet users, acting in an "unreal environment", also see

the information as unreal. Therefore, the motives that cause cybercrimes (invasion of privacy, inclusive) are linked to what Floridi called the "diffusion of responsibility".

Profit marks the backstage of social media interfaces. For-profit organizations, social networks like Facebook adopt business ploys to attract users' attention to their products and services. According to (Eli Pariser, 2012), political and cybernetic activist, in his book *"The invisible filter"*, these organizations win the loyalty of Internet users through personalization and filtering of content. This is done by requesting and analyzing the personal data of its users (from the use of technologies such as *cookies and beacons*).

According to (Pariser, 2012), with as much information as possible about their users, these organizations develop personalization algorithms to target ads, services and appropriate digital experiences to their users / customers, from an analysis of their profile, thus boosting their sales. "Trying to know as much as possible about your users/customers has become the fundamental battle of the Digital Age, between Internet giants such as Google, Facebook, Apple and Microsoft." (PARISER, 2012, p. 12). The author argues that the problem lies in the moment when these digital companies use the data of users / customers without their consent and, in more extreme cases, in order to harm them in some way.

Ethics is not an area of much interest to politicians, but the factors that demonstrate the evolution and that expand their attributions and that influence their behavior in the performance of such functions have been identified. According to (Du Mont, 1991, p. 24), the responsibility of politicians is directed to individual politicians or to political parties (groups) with information needs. It categorizes the attributions into four stages: set of information available on the Internet for consultation, citizens, users of information and finally society, which are led to think about ethical problems.

In the first stage, politicians have the responsibility for the set of information available on the Internet for consultation; in the second stage, they must be concerned with the citizens who are in the institutions, with the human side, since the organizations want to have competent professionals to help them in the development of working conditions; in the third stage, the responsibility of politicians expands to users (of the Internet and social networks), who need information with good services and, finally, the fourth stage reaches its maximum point, the question in which politicians really understand the correct interpretation of social responsibility. At this stage, politicians are led to think about ethical dilemmas and reverse their responsibility in the development of society (Du Mont, 1991).

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

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

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

The protection of intellectual property is one of the most important and difficult ethical, moral and legal issues in the field of information. Different moral and legal traditions have led to different protection laws in different regions of the world. European tradition emphasizes the moral rights of authors. They are related to the person of the author and concern the integrity and authorship of his work, as well as his reputation. The Anglo-American tradition emphasizes ownership or economic rights (copyrights). Conflicts arise, when national and international laws and moral traditions protect different aspects, from various media.

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

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

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

Among the topics that emerge from the research agenda of this new area, whose main factors responsible for the inclusion of the topics indicated in the philosophical-interdisciplinary research agenda of Informational Ethics are four:

- **Large amount of information available on the network (*online*)** – due to the ability to capture, store and transmit information from ICTs;
- **Digitization of everyday actions** – ICTs have become necessary for the performance of common actions in industrial and informational societies; of such a comment, since the evaluation of a moral action is considered from its digital relationship with the environment and only human beings are able to perform such a relationship of moral judgment. **(Discussion remains open. ! private property! censorship! freedom of expression! digital identity (e-ID) ! accessibility ! surveillance society ! digital divide ! confidentiality ! privacy ! cyber crimes ! ubiquitous computing and IoT ! digital citizenship ! internet governance.**
- **Tacit acceptance** – the novelty present in technological development promotes a certain fascination (in fact or for economic interests), generating a period of use of ICTs;
- **Familiarity** – on the one hand, the daily coexistence with digital technologies promotes in individuals the feeling of familiarity in relation to these artifacts (even when there is no knowledge about their use); on the other hand, familiarity can come from a knowledge of the cause, that is, from an effective *know-how* in the use of such technologies.

In view of the amount of information available in the *online* environment, the absence of a single controlling center of this medium stands out. Since among such information we have those referring to music, videos, books, among others, which, in general, have copyright (of an authorial and patrimonial nature regulated by legislation and that limit the free use of intellectual production), it can be questioned: should there be free access to such information, regardless of limits of private property?

An affirmative answer to this question would characterize free accessibility, but if not, we will have, in principle, a type of censorship (control of content). But we can also ask: does limiting access to intellectual property actually constitute a type of censorship? Thus, one of the ethical and legal issues of great impact of ICTs in society is highlighted: on the one hand, the mere abolition of copyright will make it impossible for "artists" to sustain themselves through their intellectual work, especially writers and musicians; On the other hand, however, as with other human professional activities, there is a whole set of business interests that profit from the limitation

Equality of Human Beings

It is necessary to change the paradigm and ensure the equality of Human Rights in the society of the future. Social relations result from the laws of human nature, that is, we all have the same life cycle we are born, live and die (men and women). We must all accept the laws of human nature, in order to build a better society, where everyone fits, lives in social, political and economic harmony and that there are no excluded, for racial, political, color, sex, and other reasons, whatever the reasons, etc.

Second, Newton, (2006), the first law of human nature is that satisfied and happy people build constructive and social human relationships. The second law is that people with equal power respect each other, do not try to dominate others and constitute harmonious social, political and economic relations. . Equal human rights create constructive and harmonious social relations, without exception, leaving people satisfied with their lives. The third law of human nature, for equal human rights means that all people have equal opportunities in life. What is allowed to some is allowed to all others, and vice versa; What is forbidden to some is forbidden to all.

Second, Aleksandar, Sarovic, (2023), only objective knowledge can solve social problems, improve people's quality of life, as well as their social and economic well-being. People do not alienate themselves from social, economic and political problems and seek to find solutions. The political, judicial, economic and social authorities are concerned to contribute to the improvement of social, economic and political justice, thus contributing to the construction of a better and more just world.

The development of society increases human rights. The United Nations established the Universal Declaration of Human Rights, which improved the world. Social scientists and others have developed a democracy that has replaced historical and other dictators, and that provides a better life for all. However, the authorities must also develop their competences (political, judicial, economic and social) to provide for the social and economic improvements of the populations, without exception, thus contributing to a prosperous society.

Equal human rights represent a bright future for humanity. In terms of work, remote and/or local, it contributes significantly to the decrease in unemployment. Equal human rights are expected to do justice to the economy by reducing working hours until unemployment is eliminated. It will increase the demand for skilled and competent workers on the free market. Workers will have greater purchasing power and the economy will grow. Such a policy will solve the current socio-economic problems and build for the end of capitalism. Equal human rights are expected to significantly improve the economy. One day, all workers will be able to work in all the public or private jobs they want at any time. Each public or private job will be filled by a worker who offers higher productivity, more responsibility and demands a lower salary. It is nothing more than a developed labor market, open at all times and to the whole world. Such an economy cannot be realized anytime soon, but once people establish it, private enterprises achieve the same level of productivity as public enterprises, which will send current capitalism into history.

Workers will have greater purchasing power and the economy will grow. Such a policy will solve current socio-economic problems and build good social capitalism. Equal human rights are expected to significantly improve the economy. It is nothing more than a developed labor market, open at all times. Such an economy cannot be realized anytime soon, but once people establish it, private enterprises would lose the productivity battle with public enterprises, which will send capitalism into history. This idea represents a huge opportunity for socio-economic improvement capable of building a good socialism. Finally, equal human rights mean that all people should have equal legislative, judicial, and executive powers in society. Everyone should have equal rights to evaluate others for everything they do. Each positive review should

bring a small prize to the person evaluated, and each negative evaluation should result in a small punishment. Such a policy would make everyone work hard to please others and avoid "hurting" anyone.

Global Integration

Globalization can be seen in many ways, but my understanding is based on the theories and concepts of Norbert Elias (1985, p. 112), who offers us a model of Social Development that can be used to explain the processes of globalization. Norbert Elias does not use the term globalization, but rather expressions such as "the integration of rapidly growing humanity" or "global integration."

Globalization refers to processes that expand social, economic, and political relations, in many fields, beyond national boundaries to gradually encompass humanity as a whole. It means increasing integration of all States/Countries/Regions and groups that constitute humanity into global networks of interdependence, such as, the integration of Knowledge and interdisciplinarity between the different sciences.

The processes of globalization advance or retreat in different dimensions and at different speeds. For example, since 1945 the global integration of finance has advanced more than the global integration of industry and trade, economic globalization has advanced faster than political globalization, not to mention the globalization of the human mind and habits, which tend to lag behind, from the material and social realities, from people's lives.

In his model of the process of human development, he distinguishes four organizational levels: social relations, between states, self-relations and the relations of humans with the forces of nature and non-human. The four levels have their own structural and dynamic characteristics and are relatively autonomous from each other. However, they do not develop separately, but in close interdependence, driven by the alteration of power imbalances, group dynamics, and/or social imagination.

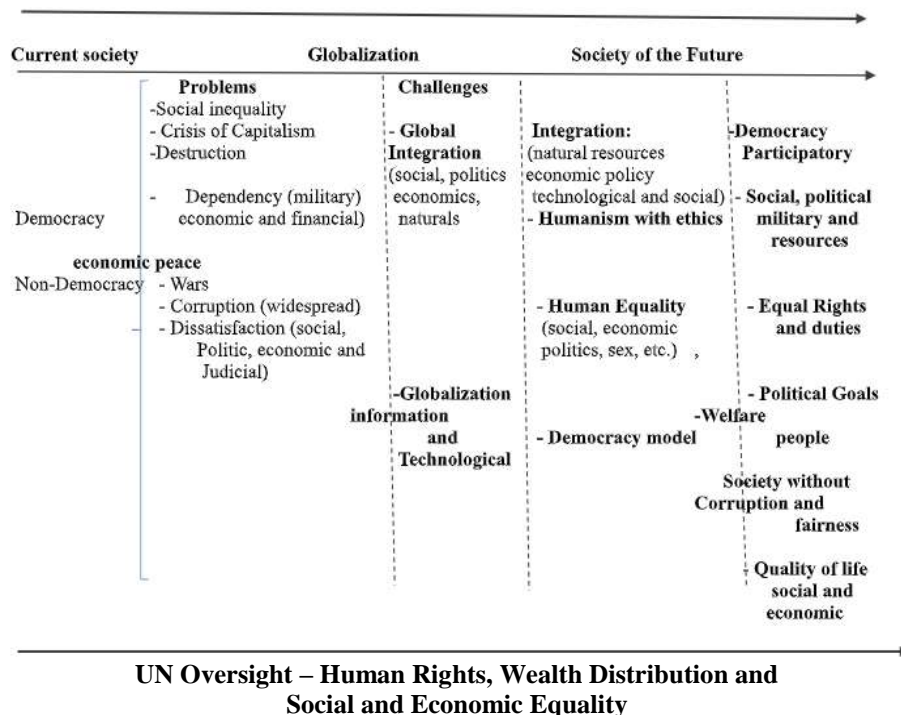
The great acceleration corresponds to humanity's rise to global power, comparable to the great forces of nature. Tremendous material progress has been made, many people live longer and healthier lives, are connected and connected to each other in unprecedented ways. Mobility, communication and the relationship with the body and space have been transformed. Each individual has the whole world in the palm of his hand. But all these developments have a dark side and have a price, which is the devastation of planet Earth. Michel Serres (2008) rightly calls this "La Guerre mondiale" in his book of the same name: the war that humanity as a whole is waging against the world – that is, against itself.

Humanity's rise to global power has created an entirely new situation, new issues and challenges, which have never existed before. "The last 50 years have witnessed arguably the most rapid transformation of the human relationship with the natural world in human history. Rather, humanity is trapped in the eternal cycle of war and violence between states, endless competition and hegemonic struggles that consider the world only, as an environment and object to be dominated, exploited and possessed.

Humanity becomes responsible for the well-being of nature, of which it is an integral part and on which its survival depends. This implies an expansion of the political. We are responsible not only for building our world society, but also for taking care of nature. At the same time, the universe and planet Earth impose limits on human power and activity. What is at stake is the Earth in its entirety and humanity collectively.

More and more people are alert to the dangers humanity faces because of its destructive relationship with planet Earth. Humanity has become "the last effective survival unit" and the highest level of integration. In terms of Elijah's model of social development process, this means that the power relationship between humanity and the world becomes dominant. Not just nuclear war, but also a worldwide pandemic.

Figure 2 – Global Integration Model (Humanity and Natural Resources)



Limitations of Research

The study of the Democracy of the Future and Corruption has numerous limitations that must be addressed in future investigations. In addition, previous research studies are difficult to compare with each other, due to differences, in terms of systems and models of Democracy, countries (European, American, Chinese, etc.), or period of investigation. Similarly, previous studies are often limited to just one country, which reduces the potential for generalization of the conclusions.

Clues for further investigations

The debate on the Democracy of the Future (from Theory to Practice), can contribute to clarify politicians, in the paradigm shift and focus on their attitudes and behavior, in political decision-making in the different areas of activity, influencing all organizational levels of governance, involving politicians, technical commissions and other members of the government, and with this, Provide more assertive, transparent, supportive and accountable political decision-making, at all levels of the power structure (legislative, judicial and executive), that meets the expectations, needs and social and economic well-being of the people. We are already being asked the following questions:

- What is the model of sustainable economic and social development for the survival of Planet Earth?
- What will be the best model to preserve Natural Resources?
- Is Global Integration not jeopardizing people's freedom and privacy?

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