



Onto-Epistemic Algorithethics, Humanising according to security in constitutional guarantee

Algorética ontoepistémica, Humanizadora conforme a la seguridad en garantía constitucional

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ABSTRACT

The current manuscript addresses the managerial action of community organisations for the social participation of citizen security. The objective is to analyse onto-epistemic, humanising algorithmics in accordance with security as guaranteed by the constitution. A phenomenological study was carried out based on the experience of the informants from the testimonies of three police managers. The study shows that, despite the existence of initiatives and models of participation in certain municipalities such as Baruta, weaknesses are identified in the application of scientific knowledge and in the articulation of comprehensive strategies. The lack of concrete and measurable proposals in communities with less experience in neighbourhood assemblies highlights the need to promote training processes that improve management and social co-responsibility.

Descriptors: government organizations; communities; community development. (Source: UNESCO Thesaurus).

RESUMEN

En el actual manuscrito se abordó la acción gerencial de las organizaciones comunitarias para la participación social de la seguridad ciudadana. Se presenta por objetivo analizar la algorética ontoepistémica, humanizadora conforme a la seguridad en garantía constitucional. Se realizó un estudio fenomenológico basado en la vivencia de los informantes a partir de los testimonios focalizados a 03 gerentes policiales. El estudio pone de manifiesto que, a pesar de la existencia de iniciativas y modelos de participación en ciertos municipios como Baruta, se identifican debilidades en la aplicación de conocimientos científicos y en la articulación de estrategias integrales. La falta de propuestas concretas y medibles en comunidades con menor experiencia en asambleas vecinales resalta la necesidad de impulsar procesos formativos que permitan mejorar la gestión y la corresponsabilidad social.

Descriptor: organización gubernamental; comunidad; desarrollo comunitario. (Fuente: Tesoro UNESCO).

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Research articles section



INTRODUCTION

In the current manuscript, the managerial action of community organisations for the social participation of citizen security, considered from the unique reality of the environment, in which the social conglomerate is developed, allows to articulate from science and experience each solution to the problems that arise from the model of participation experienced in other similar situations with respect to organisations, therefore strengthen, existing initiatives, to create a discipline in the development of skills to manage, plan, organise, direct, control fields, especially decision making and achieve the expected results.

From this context, the theoretical component was generated that integrates the model of management of community organisations for social participation in citizen security, as a managerial contribution to the police service in the development of countries. Starting from the needs of development considering the organisations as an element of growth and indispensable strategies for the security of the people, linking the duty of all in the participation of those involved, especially the state.

To do this, it is necessary to deploy forms of scales to achieve the proposed goals, including the social management actions carried out by community organisations for social participation in citizen security. Considering the reality, the participation, the efforts of each person involved and in this way making known the procedures and rules used in connection with management in the police function applicable to the development of the community.

In this way, through the interpretation of the meanings of the concepts of citizen security, social management and community development in the social participation and performance of the police forces, the development and participation of companies for the development of the people, especially low-income communities, and the attention of their members to form courageous men for a dignified development without poverty, violence, exclusion and discrimination.

Once participation has been achieved according to the elements that make it up in accordance with the fundamental actions of any programme and plan from time to



time, the emerging theoretical components can be reconstructed, considering the management model of community organisations developed by certain towns, among them the community of Baruta in Venezuela, which with sacrifice and linkage develops strategic plans for participation in the needs of citizen security, always being binding for social participation and the encounter with citizen security, which can be a managerial contribution to the police service in the development of the country. Focused on the ontological levels: describing the culture of the "manager" police officer for development; axiological: values in the culture of the manager (participatory and equitable); epistemological: the interpretative hermeneutic dialectical paradigm is proposed, addressing this reality with the analysis, to finally bring doctrine; gnoseological: In actions of the police officer in the communities before the facts; teleological: to promote and restore the management of security in organisations; methodological: to develop documentary research, in the dogmatic managerial field, given to the study of a current fact, applying the dialectical hermeneutic action.

In this sense, the aim of this paper is to analyse ontoepistemic, humanising algoethics in accordance with security as a constitutional guarantee.

Theoretical framework

To establish Alcoretics in the management of citizen security from the communities as a principle of constitutional co-responsibility, it is formulated from the referents of social management according to Ferguson (2000): [...] to make the right decisions for the proper functioning of their social activities, in addition it can be associated with the problem [...] (p. 20). Social management, being linked to the success or failure of a social programme, needs individuals and groups working together in order to achieve community objectives, which must subordinate some individual desires to achieve the goals of social management, which must provide coordination of efforts for community action. For Ferguson (2000), the elements of social management for citizen participation and the participatory action plan can be represented in two stages and management activities: "1. 2. Definition of the participatory action plan". (p. 12).



As a process, social management for citizen participation and the participatory action plan are an effective dialogic practice to learn about and bring together the aspirations of the population and ensure their inclusion in public policies. Thus, through participatory social management, processes for the construction of the general interest are favoured and citizen deliberation is exercised, thus operating as a mechanism for the democratisation of public decision-making.

In the same approach, Ferguson (ob. cit.), indicates that the elements of social management for the mechanisms of participation and the measurement of the progress of the participation process with the participatory action plan can be represented in two stages and management activities: "Scope and mechanisms of participation during social management: i. Intra-governmental participation. ii. Civil society participation at national level. iii. Civil society participation at the local level. iv. Information and communication strategy. v. Feedback mechanisms". (p. 13).

As a theoretical/conceptual matrix, social management for participation requires social managers to have an interrelated understanding of the themes of democracy, deliberation, participation, the state, citizenship building, public space and political culture. From this theoretical perspective, social management appears as a fundamental logic of management aimed at achieving the objectives of social inclusion, citizen empowerment and democratic governance. It does so by recognising the plurality of actors involved in social development, democratising the public agenda, strengthening the public space and seeking concrete results.

Social management can be seen as a process that allows a better balance between economic growth and social equity to be achieved through social policies based on solid agreements between key development actors, based on deliberative processes that democratise public decision-making. In relation to the actors who participate in the participatory social management process, it is understood that their inclusion and determination to participate is fundamental to the success of the process in terms of the achievement of results and the validity of the agreements. According to Ferguson (2000), participatory social management should provide the following conditions for citizen participation. According to Gil (1998), institutional social management must also seek the formation of highly efficient teams and leadership,



for which it must create a highly efficient team in the community, a process that involves going through several phases of growth and change.

Institutional social management should be oriented towards the pursuit of social promotion, which is understood as the set of actions aimed at developing in individuals the spirit and cooperative action, which fosters the feeling of unity, the organisation of groups and communities, and encourages the desire for promotion, not only of an individual but also of a collective nature. Community development also works for the flourishing of human values and encourages active respect for people, for their rights and for all that makes them true persons.

Similarly, Kliksberg (2000), in relation to social management, states that it "optimises the performance of the efforts of social actors in confronting the great social deficits of the region and improving the functioning and results of investment in human capital and social capital" (p 32). The Social Manager will work in function of the identification of needs and the resolution of community problems, from the formulation and implementation of programmes, projects, strategies and activities linked to the policies and plans of the nation that pursue community development for emancipation and social transformation.

Theoretical Approach to Citizen Security: The Social Theory of Security explains, with the Theory of Structuration, that the fundamental starting point is the equivalent value of human action and structure, both elements constituted and thought of in recurrent practices, where each presupposes the other. Structuration is understood as the production and reproduction of social practices through time and space. In this framework, human behaviour has, according to Giddens cited by Scribano (2012) two components: "Competence and Cognizability" (p.2).

Giddens (1984), states cognizability, i.e. the pure reason of the social duty to do socially in the face of the external, assumed to the knowledge they have of themselves, their actions and society. The notion of practical consciousness (tacit knowledge of how to "behave" in the context of social life) is rooted in the central elements of structuration theory. This theory makes it possible to pinpoint before and after the findings the fundamental reason why disobedience in socially active



people is a human development, in view of the fact that all human beings are intelligent agents, knowledgeable in their everyday activity, cognizability anchored in everyday life, in practical consciousness, in which most everyday practices are not directly motivated.

It is in connection with routine practices that agents base their sense of ontological security. It is the duty to ensure compliance with what has been established. Charles Darwin, mentioned by Katz (1960): "The idea of development was also used in psychology, because he considered consciousness partly as a product, partly as a motor, of the biological processes of the struggle for existence, adaptation, differentiation and progressive integration" (p. 15). (p. 15). Evidently, Dr. Rangel (2011), expresses:

Social action must be oriented towards uprooting the roots of the harvest of individualism, the singularity of the "I", and a vain protagonism; to direct human conduct and its relations, in order to structure a society of coexistence where equality, respect, social justice, sustainable development and the happiness of society are practised with freedom, consistent and coherent modelling, equality, respect, social justice, and the happiness of society. The theoretical contribution of the authors expressed the necessary action of sowing the value of humility among people, having clear ideas to think, this action encourages to move forward with dreams, pushing in the right direction for collective success.

Among historical theories, it is clear that the liberation of oppressed and excluded human beings, as Boff puts it, must become the future civilising war of peoples; it is the challenge of humanising societies. The challenge of changing what needs to be changed, and starting with oneself as a key piece in the community chess, is to assume the leading role in my liberation and support others in doing it together, understanding that men and women are not alone, they relate to each other and part of this action commits them to this process of transformation. Reality changes permanently, it is obligatory that with a responsible conscience the evolution be in accordance with the new times. According to Father Boff, interviewed by Bataloso (2008):



Not being faithful to the reasons that give meaning to life means losing one's dignity and diluting one's identity.... There are limits that cannot be crossed: the right to the dignity and freedom of the human person". (p. 3) Another important aspect to consider in the theories of society is oriented towards the proposition of the postulate of resilience, a process that raises the light of human hope at the end of the tunnel, with regard to the evolution and development of humanity.

It is a theory that complements the many solid activities that human beings must undertake in a world of inequality, inequity, poverty, injustice, exploitation, among others, in addition to the necessary messages of salvation expressed in the Holy Scriptures Bible; to achieve recognition and have the ability to adapt and overcome, in the face of so many threats and adverse situations.

For the reconstruction of citizen security it is prudent to consider that there is a lot of security for it the scholar Grisanti Aveledo, H. (1993) on Liberty and Legal Security:

Human relational life requires certainty, solidity - which must be based on solidarity - and precision. Everyone must know where their own freedom ends and their neighbour's begins. Only through respect for the rights of others can social peace be established and preserved. However, as Don Aquino Polaino, Professor of Psychopathology at the Complutense University of Madrid, has said (1981) "the excessive craving for security can lead man to restrict any kind of choice in his life, to hinder and even murder his own freedom. They may achieve security, but at an excessive price; at the cost of not living as men and of being absolutely tied down, asphyxiated, repressing their freedom. This obsessive desire for security also ends up obstructing our highest ideals, our healthiest hopes, and leads to the terrible fact that we do not possess things, but that things possess us: we can choose to be better and we settle for "having more".

Security implies measures that harmonise the state of mind and sense of tranquillity, even legally in Venezuela it is established in the special substantive laws for police forces, It is important to consider the etymological meaning of the term security, starting from the principle of the above-mentioned constitutional norm and the Plans of the Bolivarian Republic of Venezuela, which establishes the meaning of the project in its true purpose and aim, understanding security as everything that protects the environment from violence of all kinds, whether external or internal, in

this sense, it is a state of mind, a sensation, an intangible quality. Considering the proposal of Ethics and Algorithm according to Bernantí (2018):

The rise of artificial intelligence (AI), with the boost given by Big Tech, leads to questions not only about the advantages, benefits and potential of these technological developments, but also to reflections on ethics and bioethics; for example, the term *algorithethics* was coined in 2018 to refer to the ethical discussions that revolve around technological developments that include AI and the algorithms related to it.

Considering Bernantí's proposal (2018), he expresses that in order to establish *Algorithethics* in the management of citizen security from the communities as a principle of constitutional co-responsibility, it must emerge thanks to technological development with Artificial Intelligence. According to the European Union (EU-2024), AI is "[...] the ability of a machine to display human-like capabilities, such as reasoning, learning, planning and creativity", if management is applied with the active participation of those involved in development, which is part of the social context. For Ganboa (2022):

In its origin, AI is related to human intelligence in two ways, and this should not be lost sight of: i) AI is thought by human beings and ii) it was envisaged from the beginning as an activity inspired by the way the human brain works, i.e. based on neural systems, as opposed to how early computers operated.

It is evident the development corresponding to the human subject with the use of technological means for the purpose of increasing production and development, provided that students apply conscious, prudent without obviating the use of reason, it can be understood that the technological equipment realices all the activity, provided that the person, dignity and spaces where they develop, starting from the so-called perceptron of Rosenblatt (2024) as:

[...] fundamental and basic unit of complex neural architectures and learning algorithms, we began to talk about an AI capable of machine learning, experience processing, decision making, emotion recognition and adaptation to invisible data, among many other functions.

While in the development of science and scientific research it is prudent to consider that AI is necessary for production, based on the fact that it is a very powerful tool, provided that from the technical means, its effects depend on the type of data with



which it is fed, but also on the purposes to which it is oriented, ultimately on its use.

Confirmed Colagrande (2024), AI generates a dual perception in humans:

[...] on the one hand, there is the enthusiasm for its applications, but on the other hand, there is the fear of its risks. In any case, we must not lose sight of the fact that AI is above all a tool, and that the benefits or harm will depend on the use made of this instrument.

Considering the various reasons for the development of Artificial Intelligence, its definition should be placed as the tool whose instrument should be applied with the corresponding ethics, every tool is structured in types according to Ganboa (2022): "[...] the classical, which consists mainly of supervised systems, with the ability to make decisions, through the so-called support vector machines, and the generative AI, which takes data and characteristics supplied and makes functional models from language processing".

In technological development, the presence of all people was always intended, only in a controlled way. Today, humanity requires concrete elements of conscience in virtue of security in order to cause respect between natural and legal persons, avoiding any violation of human rights, in this sense, ethics and bioethics are determinant to discuss AI, according to Benati (2022):

Since, at least for now, AI is fallible (not least because of the poor quality of the data it is fed with and the imperfection of the sensors that can provide it) and can make mistakes, an ethical system needs to be developed on how to manage it and prevent it from harming humans, producing more injustice or increasing global inequality and imbalances.

In today's reality, it is necessary to consider the elements of development, where the human person in accordance with progress without losing sight of the responsibility and co-responsibility of people, in the actions that fall under the effect of ensuring human development, according to Lee (2023), "[...] in the medical field, perhaps because its ethical and bioethical implications have been little studied and developed. The relationship between humans and machines in the medical field, AI", will have to move within the framework of direct human supervision, with what is beginning to be called symbiotic medicine, the responsibility of healthcare teams to patients necessitating a special partnership between healthcare personnel and the tools that incorporate AI.



Therefore; the rise of advanced technologies has generated a debate that transcends technical boundaries to incorporate ontological, ethical and sustainability dimensions, where Barrera (2023) raises the need to review the essence and ethical impact of these systems, while Krenz (2023) introduces the concept of algoethics to address the ethics inherent to algorithms and their influence on law and governance. In line with this perspective, Mantini (2023) examines technological sustainability through the lens of algor-ethics, proposing that the development of these tools should be imbued with ethical criteria to balance innovation with social responsibility. Similarly, Pegoraro & Curzel (2023) evidence the emergence of movements that call for robust ethics in the technological sphere, highlighting the importance of collective and multidisciplinary action to face emerging challenges, therefore, Villalba (2020) reinforces the need to articulate a regulatory framework based on algor-ethics that maximises benefits and mitigates risks, thus forming a theoretical framework that guides the digital transformation towards a fairer and more sustainable praxis.

METHOD

A phenomenological study was carried out according to Husserl (1986), quoted by Martínez (2011), of the experience of the informants based on the testimonies focused on 03 police managers. Certain binding considerations of qualitative research were expressed, also called naturalistic interpretative, because it did not involve manipulation of variables or experimental treatment (it was the study of the phenomenon in its natural occurrence); phenomenological because it emphasised the subjective aspects of human behaviour, the world of the subject, their daily experiences, their social interactions and the meanings they gave to those experiences and interactions.

It focused on different planes of knowledge: ontological, describing the manager's culture; axiological, values that were found to be implicit in the manager's culture with participatory democracy and a more just and equitable society; epistemological, the hermeneutic-dialectic interpretative paradigm was proposed, approaching this reality with analysis to, finally, contribute doctrine; gnoseological, in actions that community managers had to take in the face of the facts; teleological, promoting



safety management in organisations, in order to restore sustainable development in the communities; methodological, developing field research on management action management in the communities.

The methodological approach was based on the grounded theory in the data proposed by Corbin & Straus (1990), which outlined the continuous comparative method of Glasser & Straus (1967) as a possible strategy for the treatment of the conceptual categories generated in the research, constantly comparing the incidents. The research was developed using all its visible and available elements for the answers proposed in a type of enquiry, relating the problem to the challenges of this new emerging society, always in deconstruction and reconstruction, within the qualitative paradigm, in this sense, Martinez (2011) expressed that: "Qualitative research tries to identify, basically, the deep nature of realities, its dynamic structure, being that which gives full reason to its behaviour and manifestations" (p. 66).

The type of qualitative research developed sought to identify the nature of realities related to the sustainable development of communities, generating theories in security management through the implementation of dynamic structures, sharing knowledge, reflecting on it together and deriving learning that translated into useful knowledge and transformative actions for the subjects investigated in their complex reality.

In this sense, García (2002) reaffirmed that: "In the more qualitative environment [...], interpretation is required, it is the mental process of assigning symbolic meanings, it allows receiving separate or structured information and looks for the meaning that unites that information in its totality" (p. 56), in this order the theory constituted a reflection conducive to interpretation.

On the other hand, Sandín (2003) states that qualitative research is: "a systemic activity oriented towards an in-depth understanding of educational and social phenomena, towards the transformation of socio-educational practices and scenarios, towards decision-making and also towards the discovery and development of an organised body of knowledge" (p.123). While it is true that many fundamental aspects were involved, such as a systemic activity oriented towards an



in-depth understanding of phenomena, towards decision-making and also towards the discovery and development of an organised body of knowledge, it is also true that many fundamental aspects were involved, such as a systemic activity oriented towards an in-depth understanding of phenomena, towards decision-making and also towards the discovery and development of an organised body of knowledge.

Accordingly, Denzin & Lincoln (1994) state that "[...], enquiry itself, attempts to capture the meaning that underlies what we say about what we do by exploring, elaborating and systematising the meanings of a particular phenomenon, problem or issue" (p. 5). In actuality, there were immersed relationships between prescription and action, in that what was said was captured by what was done, based on the exploration, elaboration and systematisation of the meanings of a particular phenomenon, problem or issue.

As for the data collection instrument and technique, the interview was selected as the data collection technique, based on direct answers given by the social actors to the researcher in a situation of communicative interaction.

RESULTS

The concept of participation addresses various issues that are articulated in terms of the interests and decision-making capacity of the actors involved. In the interpretative model of the social management of community organisations and the police service for social participation in citizen security, terms that coherently represent the set of data obtained are integrated. Based on this material, the solution to the scientific problem is proposed, responding to the initial research questions. In essence, the model incorporates an interpretation of social management that articulates community organisations and the police service in favour of effective social participation in the area of citizen security.

The theory developed conceives participation as a process of developing responsibility in making and improving decisions, involving the social co-responsibility of management, community organisations and the police service. The interpretation is oriented towards citizen participation regulated by law in the



economic, social, cultural, political, geographical and environmental spheres, where comprehensiveness focuses on satisfying the vital interests of the community.

The concept of citizen participation in community development is defined, in this context, as the implementation of plans, projects and programmes that guarantee rights in these areas, in line with constitutional principles and values. These plans aim to promote the development of cultural, social, economic and political models, covering essential areas such as education, health, housing and technology, in order to improve living conditions and social coexistence. In this sense, the implementation of programmes that promote key sectors is fundamental to advance human development, which is the *raison d'être* of state policy.

The underlying principles indicate that participation originates in the community, demanding citizens' knowledge of the environment. Community participation is assumed to be a mechanism that promotes integration and facilitates agreements by requiring joint efforts to overcome the difficulties inherent in the community process, based on the experiences and knowledge of the citizens.

On the other hand, it is observed that the problem of social management in the communities is characterised by an inadequate use of resources in the solution of collective needs. Weaknesses are identified in the plans and programmes aimed at the community, which has an impact on the efficiency of social and educational processes related to citizen participation. The findings indicate that, although the organisational structure contributes moderately, there is a weak linkage between the organisational structure and community development.

In practice, attention to community problems is detected, although the absence of concrete proposals to minimise or solve social problems is evident. In this context, the promoter of social change is established as a starting point for developing citizen participation and resolving existing challenges, implying that community planning must be aligned with this participation in order to achieve objectives that benefit the community as a whole.

According to the interviews and the theoretical corpus, the social management actions implemented by community organisations in the context of citizen security



are categorised as limited organisational strategies. The majority of these communities work in coordination with those responsible for the security roundtables in approximately 90% of the cases, although there is a lack of scientific knowledge in management. Therefore, communities with greater experience in neighbourhood assemblies tend to preserve human integrity through full participation, in contrast to those that are more vulnerable, affected by their socio-economic condition.

Additionally, the direct allocation of goods and services to specific individuals, without full articulation or measurable results in statistical indices, has a negative impact on community participation. This phenomenon can be observed, for example, in the municipality of Baruta, where the need for collaboration between different actors in terms of goods and services is omitted, generating problems in social dynamics due to improvisation in management and the saturation of requests from community members.

According to the interviews and the theoretical corpus, contradictions were identified in certain samples, especially in the most vulnerable and peripheral communities of greater Caracas. A positive example is the case of the municipality of Baruta, where, thanks to the collaboration of police officers, it was possible to implement a model of police participation and strategy in conjunction with organised civil society. This model, in the context of the Bolivarian Republic of Venezuela, is governed by specific legal norms for the control of communities in matters of citizen security, complying with protocol standards and stable statistical indices during 2017 and 2018. The articulation of this process is comparable to that of countries such as Colombia, which attach great importance to urban stability in order to generate confidence in international investors, thus contributing to employment and the integral development of the people.

Therefore, the meanings of the conceptions of citizen security, social management and community development are defined within the framework of social participation and the performance of police forces. According to the interviews and the theories in the theoretical corpus, citizen security is understood as a state or feeling of trust. There is a lack of preventive measures in many scenarios, given that



police forces tend to respond only to calls for help, without maintaining a constant presence in the most vulnerable sectors. However, the Baruta Police stands out for its use of technological means and real-time communication systems, which allows for immediate response and effective prevention through a continuous presence in the security quadrants. This articulation, which includes collaboration with community councils and community police forces, favours the integral development of the community.

CONCLUSION

The study shows that, despite the existence of participation initiatives and models in certain municipalities such as Baruta, weaknesses are identified in the application of scientific knowledge and in the articulation of comprehensive strategies. The lack of concrete and measurable proposals in communities with less experience in neighbourhood assemblies highlights the need to promote training processes to improve management and social co-responsibility.

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