Traditional Human Duties and the Challenges of Digitization

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Abstract A new digital care ethic is required. To regain control over our time, as well as our digital footprints and shadows, we must adopt and practice the philosophy of slow computing. This involves taking a step back and releasing the digital leash. If we pursue individual and collective, pragmatic, and political initiatives, we stand to enjoy computers while reducing some of the more negative features of the coming digital society and economy. We broaden our central thesis by elaborating on the philosophical foundations of and for slow computing. The goal is to provide a justification and urgency for delayed computing, which would apply to the larger society and businesses. While we can embrace specific acts as they fit and practice slow computing without adhering to a slow philosophy or joining a slow computing movement, our practices are more meaningful and have a greater impact when they are based on a coherent set of concepts and principles that support and encourage them.

Keywords Digitization · Human duties · Cyber · Information technology

1 Introduction

An incredible illustration of how information technology (IT) can replace or enhance traditional human duties is digitalization in the legal sector. This phenomenon of digitization is being fueled by the current advancements in artificial intelligence (AI) (big data, machine learning, natural language processing, etc.). There are many different operational examples of digitalization in the legal field, from investigating patent classifications to forecasting the results of judicial disputes (e.g., the anticipation of

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predictable damages from an action). 2 E-discovery3 and the digitization of legal document organization and review are further topics that can be brought up [1].

Understanding the main normative justifications for slow computing is an issue here. By "normative," we imply a way of thinking that focuses on how things ought to be rather than how they are [2].

The distinction between "genuine" photos and those that have been digitally modified has become hazier as a result of the phenomenal expansion of digital imaging in recent years. The majority of our films and print commercials use incredible effects to produce pictures that appear real but are not.

Films have been the most popular recording medium for scientific images seen through Microscopes over the previous few decades. Because it was challenging to change once the exposure was made and the film or print produced, the film has been widely considered a legitimate, historical recording medium. The scientific community has been motivated to switch from photographic methods to digital images due to advancements in computing power, image resolution, and environmental concerns. Now, procedures that used to take hours or days may be completed quickly. All of the photography processes that once required a darkroom may now be completed using imaging software like Adobe Photoshop and a lot more. The image can be "burned" onto an unchangeable CD or DVD. Inkjet prints may now compete with photographic prints thanks to the rapid advancement of printer technology. Images are frequently distributed digitally, and viewers can see them on displays that get better. The quality of digital photos is approaching photographic quality for a fraction of the price as digital imaging gear advances, and publication-quality images are produced in a fraction of the time needed for film-based photography [3].

How can a state respond to becoming the focus of propaganda campaigns by another state without jeopardizing the moral position it is trying to uphold? This paper contends that the idea of moral authority provides a novel background for resolving this conundrum. Only when an actor's behavior does not vary from particular moral norms can it use moral power as an authority resource to have its arguments prioritized by others and to garner support for its activities. A person fighting digital propaganda needs to cultivate six normative qualities to gain moral authority: truthfulness, discretion, and effectiveness to show the nature of the adverse effects of misinformation; responsibility, honesty, and usefulness to establish the actor's normative position to participate in counter-intervention; and responsibility to demonstrate the proportionality of the reaction [4].

Digital and social media technologies have given rise to new possibilities and methods of seeing, thinking, being, and communicating. They have altered the way we see and interact with technology, as well as how we view ourselves and interact with others. Although these innovations present never-before-seen opportunities, they are also disruptive since they depart from the past and alter accepted norms, attitudes, and behaviors, posing severe and new hazards and ethical dilemmas. The quick pace of technology prevents the possibility of critical analysis and evaluation of its consequences and implications adds to these difficulties. As a result, it explores the idea of digital professionalism and some of the ethical issues related to online interaction and identities. To emphasize the requirement for digital professionalism, it opens

with a case study from the HCPC fitness to practice hearings and highlights some of its learning. The term "digital professionalism" is then defined, and some distinctions between online and offline environments are examined along with their effects on digital professionalism. This includes a discussion of the information-sharing domains and the Social Media Activity and Reflection Tool (SMART) mapping for visualizing and considering one's online persona and social media participation as a part of one's digital citizenship and professional online presence. A summary of the information, skills, and abilities needed for digital professionalism is then provided, along with a framework for building, maintaining, and assessing an online identity and presence.

1.1 Online Professionalism and Morals

This first case study highlights the importance of digital professionalism when using social media. It draws attention to a fitness to practice hearing and a decision made by the HCPC regarding a social worker's use of Facebook in connection with a case. Using Facebook both personally and professionally, for instance. An experienced children and family social worker posted the following note on her Facebook page on the day of a court hearing for a case that had been transferred to her around three weeks earlier [5].

1.2 In the face of Racism

Interconnectedness, as in her 1989 essay "Demarginalizing the Intersection of Race and Sex: A Black Feminist Critique of Antidiscrimination Doctrine, Feminist Theory, and Antiracist Politics," Kimberlé Crenshaw introduced a phrase and a framework. She begins the piece by stating that: Crenshaw argued that intersectional, multi-axis analysis must be the focal topic of research in order to comprehend how "black women are subordinated fully." In order to recognize the impacts and scope of "compounded" harm on women of color in legal settings, she employs "intersectionality" as the primary lens through which to reexamine the accounts of women of color in court hearings [4]. In the writings and assertions of the Combahee River Collective in the 1970s and their vocalization of a black women's liberation that discusses the connections of gender, race, and sexuality, a significant portion of her exploration of intersectionality has a recognizable black feminist pedigree.

We have contended that pedigrees of reproach—often emanating from perilous race and legal concept—have been omitted in talks of technological civilizations and buzzwords. Talking about intersectionality means putting black feminism critical racial work is front and center, especially as it developed in the 1970s and 1980s in terms of shaping African American feminist movements and legal debate. I am also aware of conversations by black, indigenous, and women of color (BIPOC)

activists in widely attended public settings that criticize the antiblack use of the term "intersectionality" to mean something that is somehow "universal" for all bodies [6].

1.3 Cyber psychology

As new inventions advance and increase in our daily lives, cyberpsychology is a growing area of psychology that is becoming increasingly important. Cyberpsychology is a field that combines elements of media psychology, emotional computing, digital psychology, and human-computer interaction [7].

While few have substantial capability working as ethicists, and most cyber psychologists are not philosophers, they frequently deal with ethical problems and puzzles. These vary from debating and weighing the complex challenges involved in research to raising daily knowledge of distributive impartiality as they deliberate the unequal distribution of technologies in civilization. These circumstances might be difficult and even confusing at times [8].

1.4 Language and Memory

An ecological and humanitarian disaster is affecting the entire linguistic community. Simon Gikandi writes in a moving meditation in PMLA that language dying worldwide is a subject of urgent social concern and that the loss of any language (and of a culture nourished by it) is a cause for sorrow. He reflects on the moral and political ramifications of prevalent language loss, recalling his distress when the "UNESCO Atlas of the World's Languages in Danger presented me with the sad reality of language endangerment measured in maps, graphs, and data sets." He concludes by citing and interpreting a poem by the anthropologist Miguel León-Portilla that "capture[s] what occurs when a language dies," building to the stern conclusion: "Letting a language die is an injustice, a denial of the will to those who speak it." This persuasive essay transitions from figurative language death talk to a moving elegy that reflects a solid affective and political commitment to the survival of languages [9].

The use of digital audio sampling by producers, engineers, and artists has grown over the past several years to the point where the sampler is now just as common in recording studios as the microphone. A sound snippet of one to several seconds can be compressed into a digital binary form and kept in computer memory using digital samplers. This recorded sound can be played back over a keyboard while having its pitch and tone characteristics faithfully replicated or, as is frequently the case, edited electronically. The sampler's unmatched mimetic powers have made it a popular tool for storing notes or sets of notes played by musicians with distinctive playing styles in computer memory. One could create a complete solo line that, when played back through a keyboard, may appear to be played by that individual. With no discernible

loss in sound quality across several generations of extraction and repositioning, the sampler is also frequently used to remove a sound fragment from one environment and insert it into a different one. Understanding the sampler's popularity and its ability to upend the music industry's production process depends on its three capabilities: mimetic/reproductive, manipulative, and extractive [10].

1.5 Punishment and Supervision

Researchers now have unprecedented options to gain access to users' most private thoughts thanks to digital technologies. The ethics and ramifications of using information from daily individual encounters have recently gained widespread attention. One could argue that algorithmically generated decisions are preferred in some situations, such as governance, above the knowledge of individuals and communities. Our work is being done at the same time as the other projects mentioned, COVID-19. The crisis has brought to light the moral dilemmas that arise when vulnerable people who need information are monitored in a situation that is changing quickly. Data-intensive technology, such as methods of data collecting and surveillance, is currently governed by changes in global law. Recent experience shows that legislation continues once the preliminary risk has subsided and becomes the "new normal." Universities and other organizations are setting up systems for gathering and maintaining stakeholder data that will last long beyond the pandemic. The information collected will be used to create a hidden curriculum, subliminal messages sent to pupils about the values of an organization, and the nature of the control dynamics present in its relations. With a focus on using Chabot transcripts, we outline and discuss the ethical procedures involved in collecting such data.

2 Conclusion

We examine the prospective of Chabot's as a tool to enhance information learning and focus in particular on the effect of crisis scenarios on undergraduate students' "information anxiety." Individuals can use Chabot's to search for information ranging from practical to private, including information that might be delicate or private. People may have information anxiety as they seek reassurance to assist them in coping with new and changing conditions as they adjust to the new normal of education amid a crisis. These include an increase in digital learning, an increase in employment off campus, and an increase in social isolation during the COVID-19 epidemic. As organizations attempt to offer advice and help on a wide range of topics, information overload can play a crucial role in information anxiety. If it is easier to search for the information that a particular person prioritizes, this may lead to clarity. Tools that improve information literacy and facilitate efficient filtering are needed during times of crisis [11].

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