



# Journal of Intercultural Management and Ethics

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## EDITORIAL

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I am honoured to present you the twentieth issue of the Journal of Intercultural Management and Ethics (JIME) marking the end of the fifth year of JIME.

The issues of the fifth year presented outstanding articles from various areas of science having in common the nexus between culture and ethics in different socio-economic domains. These issues emphasized the cross-disciplinary vocation of the journal and the positioning towards the cross-cultural areas of society and to the ethical dilemmas.

The current issue includes interesting papers from various fields and from many countries, portraying the diversity of the research community and the cross-disciplinary approach of this journal.

Fons Trompenaars shows that reconciliation, rather than choosing between two desired states, leads to more sustainable results in fighting this virus. Through the data gathered in 23 nations, he gives evidence to the fact that reconciliation is accompanied by lower death rates. Moreover, Asians seem to be better at doing so, which is reflected in their mortality rate. Russia is not doing so well according to their own participants. The author argues that cross-cultural awareness and learning have been key to handling of the Covid-19 crisis well. He concludes that one of the challenges of this pandemic has been that we hardly seem to learn from alternative approaches abroad, and on top of that there is a lack of effective leadership.

George Simons and Amna Ben Amara provide readers and intercultural practitioners with a brief exposé of key elements in neuroscientific research, linguistics, and cognitive psychology that are coming to the fore and may radically affect our understanding of culture and how it functions within us and between us. The authors consider that contemporary concepts and practices in the field of intercultural learning and training applications need to be reexamined closely in the light of these fresh research elements. Their paper proposes that they specifically be explored and evaluated in each of ten areas that are identified as potentially eliminating or seriously altering current thinking and/or praxis in the intercultural field.

Mircea Buta highlights that the contradiction between Christianity and transhumanism arises from different understandings of the nature of the human person, questioning in their views whether it can be modified in various ways with or without moral limits. He claims that their different views on the relationship between children and parents also put them at odds as Christianity sees children as a "*gift*" from God, while transhumanism sees them as a "*product*" to be shaped. The author concludes that human enhancement should aim at the human ideal and not at the conception of entities other than human beings.

Tudor-Daniel Huțul and Adina Karner-Huțuleac reveal that transhumanism touches all areas of life, psychology included. In their research, the authors examined public attitudes towards the use of chatbots in the psychotherapeutic process. The authors highlight a variety of important issues regarding the attitudes of the studied population towards initiating a therapeutic approach with a chatbot rather instead of a human psychotherapist.

Andreea-Iulia Someșan emphasizes that medical biotechnologies have developed as a result of man's desire to increase his abilities and to improve his lived experiences. The individual can target, as part of the improvement of his existence, interventions on his body or on his mind. The author mentions that transhumanism can aim the improvement of the

typical abilities of the human being or the development of atypical ones. The paper concludes that if transhumanism has brought us to a posthuman era, it also places us, from the ethical point of view, in a postmoral time when the moral values are replaced by other value categories.

Richard Marksbury and Walter Block underline that cultural appropriation, the borrowing of the mores, practices, culture, of one group by another, has come under heavy criticism in the modern era. The authors attempt to right this balance by defending this practice. Their paper is an attempt to improve the human condition by defending the transfer of improvements.

Mihaela Bebeslea presents the perspective and dimension of economic ethics, which highlight a combination between the two disciplines economics and ethics, uniting value judgments from both disciplines, for to predict, analyze and model the economic phenomena. To highlight this difference between business ethics and economic ethics the author presented real evidence by which it is combined the accounting and statistics, like economics disciplines and ethics.

Hershey Friedman and Joshua Krausz examine three ethical principles discussed in the Talmud that modern society does not usually consider. One is Lifnei Iver (literally, placing a stumbling block before a blind person; misleading people by giving wrong advice). The second is Geneivat Da'at (literally, stealing of knowledge; resulting in undeserved goodwill), and the third is Ani Ha'mehapech B'chararah (literally, "If a poor person is engaging in the acquisition of a cake") which involves poaching or undercutting such as bidding for a property when another party is in the midst of negotiations. The authors conclude that organizations that wish to create an ethical culture must broaden the boundaries limiting unethical behavior to include such gray areas.

Aurelian Virgil Baluta reviews and recommends an interesting book on a challenging theme: the ethics of relations between the company and the employee at the beginning of the 21<sup>st</sup> century.

I am confident that you will value the articles in this issue of the Journal.

Finally yet importantly, I would like to express my gratitude to all the colleagues who contributed to this journal, either as authors or as reviewers, and to wish you all a great 2023!