**ABOUT THE AUTHOR**

****

**Crizel Ianne Cavero Virtucio** is currently studying at **De Lasalle-College of Saint Benilde**. She is taking up **Bachelor of Science in Information Systems.** She took the field of Information Systems because she believes that with the fast modern technology, Information Technology has brought a lot of improvements most especially in Business Operations and also in our daily lives.

In her 3 years stay at De Lasalle-College of Saint Benilde, she also became part of her course organization which is the Association of Information Management, she was also the Vice President of Internal Affairs during the School Year 2012-2013. She managed 3 major events in De Lasalle- College of Saint Benilde namely, Information Systems Program Official Jacket, Best Final Academic Project and I.T Begins Now : Benildean Startup Innovation Universe – Workshop. When it comes to her academic skills, she is specialized in handling and operating Java, C#, SQL and PHP languages. And also in using, Microsoft Office Suite namely, Access, Word, Excel, Powerpoint, Project, Eclipse, Visual Studio, SQL, Web Expression 5. As of her dream she wanted to be a successful Project Manager , Programmer , Designer or Systems Analyst in the future with strong communication and leadership skills , she also have knowledge, wide experience in managing a project, web design development, system development, database administration, testing and documentation, coding, scripting, debugging and troubleshooting.

With her skills, she is always positive in her way of life continue enhancing and willing to learn more new skills related to her field of specialization.

Ms. Virtucio lives in Makati, Philippines grew up in San Pablo City, Laguna with her family, Mr. Reagan Joel B. Virtucio her father, Mrs. Criselda C. Virtucio her mother and Ms. Cristine Ianne Virtucio her only sister.

**ACKNOWLEDGEMENT**

**I would like to dedicate this book**

**To *SIR PAUL PAJO***

**To our *beloved professors***

**To the *Benildean community***

**To *Association of Information Management***

**To IT-Ethic Section *TI301***

**To *my Family, Friends***

**And**

**To *our Dear Lord God***

**PREFACE**

Good Day!

As partial requirement for our IT-ETHIC Class, 2nd term S.Y 2013-2014, I have created my first book. I wrote it for almost 1 term or for 3 months. In my own experience in writing this book I’ve been through a lot of hardships and sacrifices that I almost give my whole time and effort in order to come up with a good quality output. When I finished the book, I realized that all my hardships and sacrifices are worth it because in writing this book I really learned a lot like new knowledge and awareness related in our subject IT-Ethic.

The book covers topics and issues regarding Computer Ethics, it was divided into 9 main parts namely Foundational Issues and Methodological Frameworks, Theoretical Issues Affecting Property, Privacy, Anonymity, and Security, Professional Issues and the Information Related Professions and Responsibility Issues and Risk Assessment; Regulatory Issues and Challenges, Access and Equity Issues, Contemporary Moral Problems, Ethical Insights and Doing the right thing.

It is my privilege to share my work to all of you, and I hope that you learn something from it and to value the real essence, meaning and importance of Computer Ethics to our lives.

God Bless!

Yours Truly,

Crizel Ianne C. Virtucio

**REVIEW**

Ethics was known as a set of beliefs about what is an act of a right and wrong behavior. It usually matches with generally accepted norms. Also, it is a branch of philosophy wherein it deals with judges and determining humane and inhumane behaviors. It is related to computer ethics or commonly known as Information Technology Ethics, which deals on how we should properly use the wide range of telecommunication and data storage that was given to us.

Stretching the Ethical Signal was written because of three main reasons. The first reason why is it important to study Information and Computer Ethics is to protect individuals from harm because of the fact that we all know that in the cyber world, because of the hackers that are trying to get your files and use it for a specific purpose. Also, many people who are mostly active in the internet do not want to reveal their own identities due to the fact that most people do not respect our own privacies.

The second reason on why it is important to study Information and Computer Ethics for us to know how we can avoid plagiarism, on how we can introduced to the public the different advantages and disadvantages of committing plagiarism.

The third reason on why is it important to study Information and Computer Ethics is for us to know the value of the open source software that is given to us. To use it wisely, and maximize the value of the information that is being given to us.

Thus, the principles of ethics can be applied in many situations in many life situations. Most especially, technology was introduced in our generation and most of our every day needs is relying to the capabilities and use of the technology. That is why, it is important for us to know how to value them.

**TABLE OF CONTENTS**

|  |  |
| --- | --- |
| PART IFOUNDATIONAL ISSUES AND METHODOLOGICAL | 15 |
| * FOUNDATION OF INFORMATION ETHICS
* MILESTONES IN THE HISTORY OF INFORMATION AND COMPUTER ETHICS
* MORAL METHODOLOGY AND INFORMATION TECHNOLOGY
* VALUE SENSITIVE DESIGN AND INFORMATION SYSTEMS
 |  |
| PART II THEORETICAL ISSUES AFFECTING PROPERTY, PRIVACY, ANONYMITY, AND SECURITY | **24** |
| * PERSONALITY-BASED, RULE-UTILITRATIAN AND LOCKEAN JUSTIFICATIONS OF INTELLECTUAL PROPERTY
* INFORMATIONAL PRIVACY: CONCEPTS, THEORIES AND CONTROVERSIES
* ONLINE ANONIMITY
* ETHICAL ISSUES INVOLVING COMPUTER SECURITY: HACKING, HACKTIVISM AND COUNTER HACKING
 |  |
| PART III PROFESSIONAL ISSUES AND THE INFORMATION-RELATED PROFESSIONS | **33** |
| * INFORMATION ETHICS AND THE LIBRARY OF PROFESSION
* ETHICAL INTEREST IN FREE AND OPEN SOURCE SOFTWARE
* INTERNET RESEARCH ETHICS: THE FIELD AND ITS CRITICAL ISSUES
* HEALTH INFORMATION TECHNOLOGY: CHALLENGES IN ETHICS, SCIENCE AND UNCERTAINTY
* ETHICAL ISSUES OF INFORMATION AND BUSINESS
 |  |
| PART IV RESPONSIBILITY ISSUES AND RISK ASSESSMENT | **42** |
| * RESPONSIBILITIES FOR INFORMATION ON THE INTERNET
* VIRTUAL REALITY AND COMPUTER SIMULATION
* THE ETHICS OF CYBER CONFLICT
* A PRACTICAL MECHANISM OF ETHICAL RISK ASSESSMENT
 |  |
| PART V – REGULATORY ISSUES AND CHALLENGES | **52** |
| * REGULATION AND GOVERNANCE OF THE INTERNET
* INFORMATION OVERLOAD
* EMAIL SPAN
* THE MATTER OF PLAGIARISM: WHAT, WHY, AND IF
* INTELLECTUAL PROPERTY: LEGAL AND MORAL CHALLENGES OF ONLINE FILE SHARING
 |  |
| PART VI ACCESS AND EQUITY ISSUES | **64** |
| * CENSORSHIP AND ACCESS TO EXPRESSION
* THE DIGIT DIVIDE: A PERSPECTIVE FOR THE FUTURE
 |  |
| PART VII CONTEMPORARY MORAL PROBLEMS | **72** |
| * EGOISM AND MORAL SCEPTICISM
* RELIGION, MORALITY AND CONSCIENCE
* MASTER MORALITY AND SLAVE MORALITY
* TRYING OUT THE NEW SWORD
* UTILITARIANISM
* THE DEBATE OVER UTILITARIANISM
* THE CATEGORIAL IMPERATIVE
* HAPPINESS AND VIRTUE
* THE NATURE AND VALUE OF RIGHTS
* TAKING RIGHTS SERIOUSLY
* A THEORY OF JUSTICE
* THE NEED FOR MORE THAN JUSTICE
 |  |
| PART VIIIETHICAL INSIGHTS | **95** |
| * FAIRPHONE
* SAVING 10,000
* BLOGGER’S POST ABOUT BEING CALLED A “WHORE” IS DELETED BY THE SCIENTIFIC AMERICAN
* ATTACKING TOR : HOW THE NSA TARGETS USER ONLINE ANONYMITY
 |  |
| PART IX DOING THE RIGHT THING | **103** |
| REFERENCES | **116** |

**CONTRIBUTORS**

Alison Adam, PhD, is Professor of Information Systems and Director of

The Informatics Research Institute at the University of Sanford, UK. Her recent

Publications include Gender, Ethics and Information Technology (Palgrave Macmillan, 2005).

Yeslam Al-Saggaf, PhD, is a Senior Lecturer in Information Technology at Charles

Sturt University and a Research Fellow at the Centre for Applied Philosophy and

Public Ethics. His research interests lie in the areas of online communities (both

social and political) and the online political public sphere in the Arab world.

Alan Borning, PhD, is Professor in the Department of Computer Science and

Engineering at the University of Washington, adjunct professor in the Information

School, and Co-Director of the Center for Urban Simulation and Policy Analysis. His current research interests are in human–computer interaction and designing for human values, particularly as applied to land use, transportation, and environmental modeling.

Maria Canellopoulou-Bottis, PhD, is a Lecturer at the Information Science Department of the Ionian University, Greece. Her recent publications include The Legal Protection of Databases (2004) and Information Law (2004), in Greek, and numerous articles in Greek and foreign journals.

Philip Brey, PhD, is Professor of Philosophy and Director of the Center for

Philosophy of Technology and Engineering Science at the University of Twente, The Netherlands. He is a member of the board of the International Society for Ethics and Information Technology and the author of numerous articles in philosophy of technology and computer and information ethics.

Elizabeth A. Buchanan, PhD, is Associate Professor and Director, Center

for Information Policy Research, School of Information Studies, University of

Wisconsin-Milwaukee. She is Co-Director of the International Society for Ethics

and Information Technology (INSEIT), Chair, Ethics Working Group, Association of

Internet Researchers (AoIR), and Chair, Intellectual Freedom Round Table, Wisconsin Library Association.

Terrell Ward Bynum, PhD, is Professor of Philosophy at Southern Connecticut

State University and Director of the Research Center for Computing and Society.

His recent publications include Computer Ethics and Professional Responsibility

(Blackwell, 2004), coedited with Simon Rogerson, and Cyberphilosophy: The Xvii Intersection of Philosophy and Computing (Blackwell, 2002), coedited with James Moor.

Rafael Capurro, PhD, is Professor of Information Science and Information Ethics

at Stuttgart Media University (Germany) and Director of the International Center for Information Ethics (ICIE). His recent publications include Localizing the Internet: Ethical Aspects in Intercultural Perspective (Fink Munich, 2007), coedited with J.Fruehbauer and T. Hausmanninger, as well as numerous book chapters and journal articles.

Tony Clear, the Associate Head in the School of Computing and Mathematical Sciences at Auckland University of Technology, New Zealand.

He edits a regular column in the ACM SIGCSE Bulletin, is on the editorial board of Computer Science Education, and has research interests in software risk assessment.

Dorothy E. Denning, PhD, is Professor of Defense Analysis at the Naval Postgraduate School. She is the author of Information Warfare and Security (AddisonWesley, 1999) and of numerous articles and book chapters relating to conflict in cyberspace and information security.

Charles Ess, PhD, is Distinguished Research Professor and Professor of Philosophy

and Religion at Drury University. His recent publications include Information

Technology Ethics: Cultural Perspectives, co edited with Soraj Hongladarom (Idea

Group, 2007), and special issues of Ethics and Information Technology devoted to

cross- cultural approaches to privacy and to Kantian approaches to topics in informationethics.

Don Fallis, PhD, is Associate Professor of Information Resources and Adjunct

Associate Professor of Philosophy at the University of Arizona. His articles have appeared in the Journal of Philosophy, Philosophical Studies, Library Quarterly, and the Journal of the American Society for Information Science and Technology. Luciano Floridi, PhD, holds the research chair in philosophy of information at the Department of Philosophy of the University of Hertfordshire and is Fellow of St. Cross College, Oxford University. His books include the Blackwell Guide to the Philosophy of Computing and Information (2004) and The Philosophy of Information (Oxford University Press, forthcoming).

Batya Friedman, PhD, is Professor in the Information School, an Adjunct Professor in the Department of Computer Science &Engineering, and Co-Director of the Value Sensitive Design Research Lab at the University of Washington. Her recent publications include the development of an open source privacy addendum (Ubicomp, 2006), the value-sensitive design of a corporation.s groupware systems (GROUP, 2007), and numerous journal articles and book chapters.

Kenneth W. Goodman, PhD, is Associate Professor of Medicine and Philosophy at

the University of Miami, where he directs the Bioethics Program. He has written

extensively about ethics and health informatics, including hospital, public health, and genetics applications.

xviii CONTRIBUTORS

Don Gotter barn, PhD, Director of the Software Engineering Ethics Research

Institute at East Tennessee State University, has been active in computer ethics for more than 20 years. Most recently, his work has focused on ethical decision support methodologies.

Frances S. Grodzinsky, PhD, is Professor of Computer Science and Information

Technology at Sacred Heart University and Co-Director of the Hersher Institute of

Ethics. Her recent publications include numerous book chapters and journal

articles.

Kenneth Einar Himma, PhD, JD, is Associate Professor of Philosophy at Seattle

Pacific University and formerly taught at the University of Washington in the

Information School, Law School, and Philosophy Department. He has published

more than a hundred journal articles and is on the editorial boards of several journals on information technology and ethics.

Deborah G. Johnson, PhD, is the Anne Shirley Carter Olsson Professor of Applied

Ethics and Chair of the Department of Science, Technology, and Society at the

University of Virginia. Her anthology, Technology & Society: Engineering our

SocioTechnical Future (coedited with J. Wetmore), is forthcoming from MIT Press

in 2008, and she is currently working on the fourth edition of Computer Ethics

(forthcoming from Prentice Hall).

Peter H. Kahn, Jr., PhD, is Associate Professor of Psychology at the University of

Washington. His books include The Human Relationship with Nature: Development and Culture (MIT Press, 1999) and Children and Nature: Psychological, Socio cultural, and Evolutionary Investigations (MIT Press, 2002), and his research publications have appeared in such journals as Child Development, Developmental Psychology, Human-Computer Interaction, and Journal of Systems Software.

Choon- Tuck Kwan is a Lecturer at the Auckland University of Technology (New

Zealand) and Manager of the New-Zealand-based Software Engineering Practice

Improvement Alliance. He was formerly a senior IT manager in a large governmental Statutory Board in Singapore.

David M. Levy, PhD, is Professor in the Information School of the University of

Washington. He is the author of Scrolling Forward: Making Sense of Documents in the Digital Age (Arcade, 2001).

Antonio Marturano, PhD, an Adjunct Professor of Business Ethics at the Faculty of

Economics, Sacred Heart Catholic University of Rome, has held several academic

posts at universities in the United States, United Kingdom, and Italy. His main research area is applied ethics, with a special focus on ethical and legal problems spanning genetics and information technology.

Kay Mathiesen, PhD, teaches courses on information ethics and policy at the School of Information Resources and Library Science, University of Arizona. Her articles have appeared in journals such as Library Quarterly, Computers and Society, the Annual Review of Law and Ethics, and Business Ethics Quarterly.

CONTRIBUTORS xix

Keith W. Miller, PhD, is Professor of Computer Science at the University of

Illinois at Springfield and Editor of IEEE Technology and Society Magazine. His

research interests include computer ethics, software testing, and computer science education.

James H. Moor, PhD, is Professor of Philosophy at Dartmouth College, an Adjunct

Professor with the Centre for Applied Philosophy and Public Ethics at The Australian National University, and President of the International Society for Ethics and Information Technology. His ethical writings are on computer ethics, artificial intelligence, and nano technology.

Adam D. Moore, PhD, is Associate Professor in the Philosophy Department and the Information School at the University of Washington. He is the author of Intellectual Property and Information Control (Transaction Pub. University, hardback 2001, pape rback 2004), and editor of Intellectual Property: Moral, Legal, and International Dilemmas (Rowman and Littlefield, 1997) and Information Ethics: Privacy, Property, and Power (The University of Washington Press, 2005).

John Snapper, PhD, is Associate Professor of Philosophy and an Associate of the

Center for the Study of Ethics in the Professions. He is coeditor of Owning Scientific and Technical Information (Rutgers Press, 1989) and Ethical Issues in the Use of Computers (Wadsworth, 1985) and author of a numerous journal articles on related subjects.

Richard A. Spinello, PhD, is Associate Research Professor in the Carroll School of

Management at Boston College. He has written and edited seven books on ethics and public policy, including Cyber Ethics: Morality and Law in Cyberspace (Jones and Bartlett, third edition, 2006) and Intellectual Property Rights in a Networked World (Idea Group, 2005).

Bernd Carsten Stahl, PhD, is Reader in Critical Research in Technology in the

Centre for Computing and Social Responsibility at De Montfort University, Leicester,UK. As the Editor-in-Chief of the International Journal of Technology and Human Interaction, his interests cover philosophical issues arising from the intersections of business, technology, and information.

Herman T. Tavani, PhD, is Professor of Philosophy at Rivier College, a Lecturer in

The Carroll School of Management at Boston College, and a visiting scholar/ethicist in the Department of Environmental Health at the Harvard School of Public Health. His recent books include Ethics and Technology (Wiley, second edition 2007) and Ethics, Computing, and Genomics (Jones and Bartlett, 2006).

Jeroenvan den Hoven, PhD, is Professor of Moral Philosophy at Delft University of

Technology (the Netherlands). He is the Editor-in-Chief of Ethics and Information

Technology (Springer), Scientific Director of the Centre of Excellence for Ethics and Technology of the three technical universities in the Netherlands, and a member of the High Level Advisory Group on ICT (ISTAG) of the European Commission in Brussels. xx CONTRIBUTORS

Anton Vedder, PhD, is Associate Professor of Ethics and Law at the Tilburg Institute for Law, Technology, and Society of Tilburg University (the Netherlands). His recent publications include NGO Involvement in International Governance and Policy: Sources of Legitimacy (Martinus Nijhoff, 2007) and several book chapters and journal articles on privacy, reliability of information, accountability, and legitimacy of newly emerging governance regimes.

Kathleen A. Wallace, PhD, is Professor of Philosophy at Hofstra University. Her

recent publications include “Educating for Autonomy: Identity and Intersectional

Selves,” in Education for a Democratic Society (Rodopi Press, 2006), “Moral Reform, Moral Disagreement and Abortion” (Metaphilosophy, 2007), and “Morality and the Capacity for Symbolic Cognition,” Moral Psychology (MIT Press, 2007).

John Weckert, PhD, is Professor of Computer Ethics and Professorial Fellow at the

Centre for Applied Philosophy and Public Ethics, Charles Sturt University, Australia.

He is founding editor-in-chief of the journal Nano ethics: Ethics for Technologies that Converge at the Nanoscale, and author of numerous book chapters and journal articles.

Marty J. Wolf, PhD, is Professor of Computer Science and the Computer Science

Program Coordinator at Bemidji State University in Minnesota. He has over 15 years experience using and administering Linux and has published numerous book chapters and journal articles in areas ranging from graph theory to computer ethics.

**CONTEMPORARY MORAL PROBLEMS AUTHORS**

James Rachels, University Professor of Philosophy at the University of Alabama at Birmingham. He is the author of the End of Life: Euthanasia and Morality (1986), Created from Animals: The Moral Implications of Darwinism (1990), and The Elements of Moral Philosophy (3rd ed., 2000).

John Arthur, is a professor of philosophy and director of the Program in Philosophy, Politics, and Law at Binghampton University.

Friedrich Nietzsche (1844-1900) was a German philosopher and poet who is often viewed as a source of modern existentialism and deconstructionism. Some of his most famous works are The Birth of Tragedy (1872), The Gay Science (1882), and Thus Spake Zarathustra (1891). Our reading is taken from Beyond Good and Evil (1886).

Mary Midgley, taught philosophy at the University of Newcastle-upon-Tyne in England for twenty years and is now retired. She is the author of the numerous books, including Animals and Why They matter (1984), Beast and Man: The Roots of Human Nature (1995), Cannot make moral jusgements? (1993), Science and Poetry (2001), Utopias, Dolphins and Computers: Problems of Philosophical Plumbing (2000), and Heart and Mind: The Varieties of Moral Experience (1981), from which our reading is taken.

John Stuart Mill (1806-1873) was one of the most important and influential British philosophers. His most important works in ethics in are On Liberty (1859) and Utilitarianism (1861), from which the reading is taken.

James Rachels, The Elements of Moral Philosophy, (New York: McGraw-Hill Publishing Company, 1986). Reprinted by permission of the Mc-Graw Hill Companies.

Immanuel Kant (1724-1804), a German, was one of the most important philosophers of all time. He made significant contributions to all areas of philosophy. He wrote many books; the most important ones are Critique of Pure Reason, Prolegomana to All Future Metaphysics of Morals, from which the reading is taken.

Aristotle (384-322 B.C.E) made contributions to all areas of philosophy, including the formulation of traditional logic. Along with his teacher Plato, he is regarded as one of the founders of Western Philosophy.

John Feinberg, a professor of philosophy at the University of Arizona. He is the author of Doing and Deserving (1970), Social Philosophy (1973), the Moral Limits of the Criminal Law (1984-1989) in four volumes, and Freedom and Fulfillment (1994).

John Rawls, a professor of philosophy at Harvard University. He is the author of Justice as Fairness. A Restatement (2001) and The Law of Peoples (2001). Our reading is taken from his well-known book A Theory of Justice (1971).

Annette Baier, she teaches philosophy at the University of Pittsburgh. She is the author of A Progress of Sentiments: Reflections on hume’s Treatise (1991) and Moral Prejudices: Essays on Ethics (1995).

**PART I**

**FOUNDATIONAL ISSUES AND METHODOLOGICAL**

**FOUNDATION OF INFORMATION ETHICS**

***LUCIANO FLORIDI***

The main objective of Information Society is to integrate and manipulate the information that is used in economic, political and cultural activities. We all know that we are experiencing some problems when it comes to ethical problems, for example is the complexity and global dimensions are rapidly growing. But technology can be the solution to the problem due to the fact that Technology is changing so fast that is why as a society we all want to maximize the use of technology in a more creative and productive way.

The First Stage of Information Ethics is an Ethics of Informational Resources; this stage pertains to a person who’s expected to have the best information. This simply means that the person should gather the best information the he or she can gather in order to create better conclusions about a certain topic. The person should be able to have an ethical intellectualism in order for him or her to identify what is morally wrong or morally right. A resource, on the other hand needs a lot of information in order for it to function. There are some goals that needs to be achieved before creating a good resource or information, it should protect anonymity, enhance fair treatment or implementing unbiased evaluations. It is also important for us to remember that by having a lot of information, is not always the basis of having a good and reliable resources but the real importance of it was the meaning and message of the information. We should also consider the effect on each of us individuals. Resource can also be described as either qualitative or quantitative. Information Ethics can also be described as a study of the issues that are arising in the society, which leads to the concept of the Triple A which means Availability, Accessibility and Accuracy of resources.

The Second Stage of Information Ethics is an Ethics of Informational Products; this stage explains that a resource or information can be considered as a product of a person’s actions regarding the information that he or she gathered or made because the person can be a producer and at the same time a consumer. For example, Nicholas Sparks was a writer of a lot of books that mostly became best sellers of all times. In this situation, Nicholas is considered as a producer because he was the author of the book and at the same time a consumer because there is a possibility that he gets the idea of his story in another story or somewhere else which may lead to ethical analysis, that can accuse him that he committed plagiarism. It is important to always keep in mind that we should always manage our information to avoid the tragic consequences that it might bring.

The Third Stage of Information Ethics is an ethics of the informational environment. As discussed in the two stages, Informational Resources and Informational Product, which simply means that when we say Informational Resources, these are the inputs or the information that he or she is gathering. Information Product on the other hand, explains the output or the product of the work. After finishing these two stages, Ethics of the Informational Environment will took place, the main role of informational environment is to identify the history or background on how the creator came up with the information resource that he or she use to came up with the information product. For example, is when the creator, hacked a specific site or system to gather information. And we all know that Hacking is a form of cybercrime which is known as an act of unauthorized access of a system, which simply means that the hacker is not respecting the privacy or confidentiality of the owner of the information. Another example is Plagiarism; it is an act wherein the creator is copying the entire work or the idea of the owner without asking permission or citing his or her sources on where he gathered the information.

The Fourth Stage of Information Ethics is as a Macro ethics. According to Floridi, he describes information ethics as a macro ethics because it focuses more on the systems of agents and their behavior. He also states the concept of computational modeling which is considered as a tool to clearly understand the concept of informational machinery of ethics. It also helps in evaluating behaviors that can’t be seen by our own eyes. It is more focus on responsibility and accountability distributions of information to the network of agents.

According to Einstein, He summarizes the idea of Information Ethics in relation with the four stages; he explains the idea as “A human being is part of the whole,

called by us ‘universe,’ a part limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest, a kind of optical delusion of his consciousness. This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons close to us. Our task must be to free ourselves from our prison by widening our circle of compassion to embrace all humanity and the whole of nature in its beauty. Nobody is capable of achieving this completely, but the striving for such achievement is in itself a part of the liberation and a foundation for inner security”

As an individual, we are all part of a whole that is called Universe, and inside the universe is the planet where we live, which is the Earth. And in the earth there is a society wherein we are all part of it. In this chapter, Information society is described as a society wherein we are all part of it and we all have the right to use that information that is given to us.

Each of us has our own perspective or opinion on a certain thing, which leads to misunderstanding. One example, is the communication between the government and the people, we the people are having problems in communicating with them due to the fact that our government do not know how to listen, right now we are experiencing calamities most especially in Tacloban, there are some issues wherein the goods, money and donations that is supposed to be given to the victims of typhoon Yolanda were not yet given to them. Also, the information that is given by the media and the posts of the users of the social networking sites were different. They are saying that the government is holding the donations that supposed to be given to the victims, that is why the other countries are going directly to the places that has been damaged and personally giving their donations to the victims directly. This is one of the main problems of our country. Even though, we all have different opinions, it is important for us to know how to listen to others because nobody is perfect we can all make mistakes and sometimes other people can see us compare to our own selves. With this in mind, we can make a better and healthy society.

 Also, that is why it is also important that we should not separate ourselves from others for us to experience the true beauty of life. I do not believe that a person can be successful by only standing on his or her own. There will always be a time wherein we need somebody for us to help us or we could lean on. For example, our family, friends, relatives, co-workers etc. And you cannot grow as a person if you do not know how to interact with other people.

**MILESTONES IN THE HISTORY OF INFORMATION AND COMPUTER ETHICS**

***TERRELL WARD BYNUM***

Terrel Ward Bynum described Computer Ethics as a subfield of Wiener’s Information Ethics. Weiner’s works was mostly about how information technology affects central human values such as life, health, security, freedom, knowledge, opportunities and abilities, these concepts plays a big role in identifying, analyzing and resolving social and ethical problems with relation to technology. Weiner also states that his foundation for information ethics is upon a cybernetic view of human nature and of society which clearly defines the purpose of human life. He also states that each of us was given unique talents and abilities in order for us to achieve our goals in life which defines our purpose as human beings. The highlight of his work was the three Great Principles namely The Principle of Freedom, “it was known as the liberty of each human being to develop in his freedom the full measure of the human possibilities embodied to him.” The Principle of Equality is “the equality by which what is just for 2 persons remains just when the positions of those 2 persons are interchanged.” Last but not the least, The Principle of Benevolence explains that a good will between man and man that knows no limits short of that humanity itself.”

In my opinion, the concept of Information and Computer Ethics is true due to the fact that in our generation today we are always depending on the technology. It’s like our life, health, freedom, security; education etc is dependent on it. As a student, I can really feel that in our generation today, technology is part of our lives. Everything depends on it as if we cannot live without it. Technology is powerful wherein all the information that we need is in the internet. We can easily access the information through the new invented gadgets and this is because of the fact that technology’s development is really fast approaching.

If we were to compare the generation before and our generation today, we can clearly see the development and difference between the two. But each of them has their own advantages and disadvantages and by simply identifying them, we can describe the effect of it to us individuals.

People from the early 90’s do not depend on the technology due to the fact that their technology is not that developed. They mostly prefer doing everything manually. Even though it will take a lot of time. In our generation today, it is the opposite of the early generations because everything is just one click. I mean, we can easily get what we want because everything was given to us which makes our life easier.

Another concept of Computer Ethics according to Wiener was when he explained his concept about the real purpose of human life. God made us unique from one another; He gave us different personalities and talents in order for us to find our real purpose in life. As an individual, we should be thankful for what we have and we should know how to maximize our capabilities. We should aim for the best and never settle for anything that we do not deserve. If we know that we can still do better, we should never lose hope and try our best.

The highlight of this chapter is the three great principles, the principles of equality, the principle of freedom and the principle of benevolence. In the principle of equality, we can relate it in our daily life experience wherein everyone should be treated fairly and should be given their own right. This is one of the problems of our country because there is a discrimination between the people in our country, most especially the government, they are always telling us that they will the help the people in need but they are just only using them for their own benefit which simply means that they are not really helping them. Most of us Filipinos discriminate the people who are in the low class. Another is, the principle of freedom, we are all given the freedom to do what we want. We should just have to know how to maximize and how to use it in a proper way because we all know that it is a fact that we can really do whatever we want to do but in everything that we do there is a consequence. The last but not the least, the principle of benevolence, according to an article, this only states that this principle of justice mean and demand that no person, by virtue of the personal strength of his position, shall enforce a sharp bargain by duress.

**MORAL METHODOLOGY AND INFORMATION TECHNOLOGY**

***JEROEN VAN DEN HOVEN***

In this chapter, the author, Jeroen Van Den Hoven explains the concept of Computer Ethics; he defined computer ethics as study of moral questions that has something to do with the development, application and use of computers and computer science. It can also be distinguished either it is a form of applied ethics or computer ethics. Hoven, also states the different possible methods that we may use in answering ethical questions about cybercrime like privacy, software patents, responsibility for software errors, equal access and autonomous agents, etc. He also explains the different methods of methodological positions that are mostly applied in applied ethics. He defined the three main methods, namely, Generalism, Particularism and Reflective Equilibrium. To briefly explain, Generalism pertains to having fair and accurate general moral principles in Life. These are the rules that can be generally applied in all kinds of scenarios in life including the technology in our generation today. Particularism it is the opposite of the search of valid moral rules. And last but not the least, Particularists, it is what Aristotle referred as a phronesis that allows them to identify relevant information of particular situations. He also explains the concept of Reflective Equilibrium, this aims at making moral values a part of the whole design at the first phase of the development. This simply means that technology is really a part of our everyday lives. Also, according to the chapter, we as individuals has our own principles and standards in life which they use as a basis of their practical wisdom.

We can apply the concept of Jeroen Van Den Hoven in our daily lives by studying the concept of Hoven regarding Computer Ethics, we can apply this by first distinguishing whether it is an applied ethics or computer ethics. Second is by knowing the proper application and use of computers. We should all know how to use computer and the information that we are gathering in the internet to avoid committing cybercrime like privacy, plagiarism, hacking, managing software errors. Etc,

In this chapter, it was explained how computer ethics is related with the moral principles that is set by us individuals. Although, we all know that we all have unique and different personalities which clearly defines that we have different level of consciousness and understanding when it comes to a certain situation. In our everyday life, for me as a catholic we base our actions on the 10 commandments of God which serves as our guide for us to always be ethical and to know that we are in the right path. For example, there is a commandment that a catholic should always go to church every Sunday and celebrate the Holy Eucharist. As a catholic with a strong faith in God, I always go to church and always thank him for every blessing that he gave us in our daily lives. Another example is, we should not lie. I consider it as one of the most important commandment because it is much better to see people who are being true rather than cheating on their own selves. In relation with computer ethics, it was defined in this chapter as a study of moral question of using computers. It’s the same when we are addressing questions regarding problems of computer ethics. Same as the 10 commandments of God. Computer Ethics also has 10 commandments that need to be followed in order for us to know how to use computers properly. Each of us must learn to stand for the rules and regulations that we set in order for us to create ethical principles.

**VALUE SENSITIVE DESIGN AND INFORMATION SYSTEMS**

***BATYA FRIEDMAN, PETER H. KAHN JR., and ALAN BORNING***

Value Sensitive Design (VSD) is a framework wherein it is about considering human values in design and development. As it was stated of Batya Friedman “Value Sensitive Design seeks to provide theory and method to account for human values in a principled and systematic manner throughout the design process.” It is important because technology as aimed at humans, so we need to take into account our own values to understand it. Examples of human values are trust, privacy, informed consent, and anything people care about on a human level. This term is developed by Batya Friedman and Peter H. Khan Jr. Value Sensitive Design is playing a major part in our daily lives. These include, but are not limited to web browsers or technology in general and also in non technology things like physical stores. VSD is also using a methodology in their cases called “Value Sensitive Design’s Integrated Tripartite Methodology” which includes Conceptual, Empirical and Technical Investigations in the normal flow of the said cycle. Let us remember that investigation is can be defined as redesign, retest or rebuild or simply a formal or systematic examination or research.

Conceptual Investigation is considering identify the stakeholders and list values for consideration. It can be relatable to our real lives wherein it is when during this investigation is being done it particularly being able to give a foundation for comparing results across research teams, knowing how to keep the concern of others and teaching how to avoid other people who is being a bad influence and lastly, it teaches the people everything about trust.

Empirical Investigation tend to be describe as a very human oriented practice which can involve many different forms of data on human activity including interviews, surveys and observation. It focuses on the individuals, groups or larger social systems that are affected by the technology. It is also often needed to assess the success of a particular design. During this method, specifically by interviewing stakeholders, judgments may occur. You can be ask questions either as directly or indirect. At the same time as we apply this in our life, being focused on what we are doing is what this investigation teaches us as human being. And also this is one way for us to gather data, idea and answers to the questions that we formulated. Always remember that the important point is a priority to conceptualize what the topic requires and issues about the topic under investigation.

Technical Investigation focus on the technology itself, it involves two kinds of investigations which are the use of existing technologies and how they work to provide those stakeholders are concerned with and in the design of new technologies to supply your stakeholders with the values you defined in your conceptual investigations. We have found it useful to make clear how a design substitution map against a worth conflict and differentially have an effect on different groups of stakeholders. In this investigation, individual’s privacy and the group’s understanding of individual members’ presence and activities are shown. The distribution of different personal information should be controlled and limited. As a citizen and member of a society, it is important for each individual to take good care of our own privacy because our personal lives should be in private because it also reflects on our own reputation and reputation as a person is very important. Privacy can also save you from bad scenarios and incidents that can happen.

Basically, Value Sensitive Design has its four elements: Value, Stakeholders, Pervasiveness and Time. Values are the impact of the technology on humans that usually focused on well-being, dignity, justice, welfare and human rights. Stakeholders are the people who are being affected by the system. We should also be aware that there are two kinds of stakeholders: Direct and Indirect. Direct Stakeholders are the one who are directly with the technology. Indirect Stakeholders are the ones who are not directly contacting or using the technology but being able to be affected by the system. Pervasiveness is the way how the system will spread in the long run. Time is wherein creators must think about how their system will function in both short and long run to make it sustainable. Impact

Value Sensitive Design is also considering different aspects in their analysis process such as: Human Values, Stakeholders, Investigation, and Results. Human Values are usually pertains on what is important for us as humans. Stakeholders are the group of people who applies the values in their daily lives. In investigations it includes experiments, comparisons, surveys, interviews and observations, they use this ways for them to come up with a results in their investigation. And finally, results answer the question “Does our product conform to the values of stakeholders?”

Human welfare, ownership and property, privacy, freedom from bias, universal usability, trust, autonomy, informed consent, accountability, courtesy, identity, calmness and environmental sustainability are the human values that are often mixed up in system design. This said human values may not be really the values that can be occurred during the investigations or the process of building the system, there is still many possible human values that can occur such as: peace, respect, cooperation, loyalty etc. Value Sensitive Design emphasizes values with right significance.

In conclusion, in this chapter we consider Value Sensitive Design as a system or a term in a computer world but the process in this system can be relate and apply in our real life wherein how the three investigation flow can also in our decision making as we continue our journey. Conceptual Investigation, a human value that wants to teach to us is the value of trust. Having trust on yourself and from other people for every task can help you to be successful in every work that will be given to you. And for our Empirical Investigation, one word can describe with this process: Focus. Focus on the things that you are doing. It also consider as the starting point on our decision making wherein we are being able to formulate questions for us to solve our problems. This investigation tend to teach also that asking questions regarding of any issues is not bad because this is just one of the signs wherein you want an answers in your own curiosity. And lastly for the Technical Investigation, this is the process wherein our privacy really matters so like what it was stated earlier, giving personal information to the online world and to other people whom you do not know personally should be limited and controlled.

To end this chapter, permit me to quote what Greg Hay, an iSchool Information Systems & Database Instructor said from my own research, “The better we understand the business space, the context and the decisions that were going to be made that the consumers or the users are in the better were going to design a system and the solution will be easy, that is what Value Sensitivity Design is to me.”

**PART II**

**THEORETICAL ISSUES AFFECTING PROPERTY, PRIVACY, ANONYMITY, AND SECURITY**

**PERSONALITY-BASED, RULE-UTILITRATIAN AND LOCKEAN JUSTIFICATIONS OF INTELLECTUAL PROPERTY**

***ADAM D. MOORE***

Adam Moore discussed in this chapter the concept of intellectual property. According to this chapter, Intellectual Property can be classified into three forms, these are Personality-based theorists who maintains intellectual property as an extension of individual personality, Rule utilitarians position intellectual property in the social progress and incentives to innovate. And Lockean justification states that intellectual property has a relation with labor. He defined Intellectual Property as a non physical property that is a product of those cognitive processes and its value is based on some ideas of others

Every one of us was known to have our own property whether it is a form of physical or non physical thing. But we still have our own rights to protect our own property according to the Law. We can all claim our rights. It is one of the most important thing that every individual should learn, to know our how to fight for our own rights because can be a proof that we know how to stand on our own. One example of these rights are Copyright, copyright is one of the four kinds of Intellectual Property, these are given to the people who has their own original works and for them to protect their own rights. Example of this are, novels, songs, poems, films etc. Another example is Patent; it is an identifying mark that marks a goods or services. Its main purpose is to prevent the customers to be confused when it comes to an origin of a certain product. For example is, symbols, logos, names, designs. These can also be protected by registering our own Patents to the corresponding offices in our country. Last but not the least is, Trade Secrets can be any type of information wherein you are the only who knows about what is the meaning or what is inside of it. You can also require passwords or any form of action just to protect your Trade Secrets. Trade Secrets are mostly applied into a company due to the fact that there can be many secret formulas that leads to the success of a specific company. An issue related to this usually happens when a worker or employee leaves the company. Let’s say for example, the employee knows everything about the top secret plans or secret of the company, but he committed mistake and needs to be resigned immediately. In order for the company to protect their rights, they were given the privilege for the employee to sign in non-disclosure contracts. This type of contract prevents employees or workers to work with the company in the same field or the competitors of the company he or she working before.

I think, it is really a good thing that the Law has given us our own rights to protect our own properties because we will feel that our property is safe and everyone is going to be treated equally and respected. That we cannot just steal someone’s original composition that easily and we should have respect to the owner.

The author also states that in the concept of property rights it can be distinguished by its importance in two ways, First is by controlling the objects or property, whether it can be physical or non physical, the treatment should be the same. Or we still have the right to claim it. Second is, we should know how to value the importance of claiming our own rights to our personality.

In real life experience, we can relate it in a life of a writer who wrote the best seller book in town. Before he or she starts to sell his or her work to the public, the book undergoes a process wherein it is being published and gave it a copyright. This right will protect the writer from other people who wants to copy his or her work or its main idea. They can only get the information by asking permission to the owner but they can never claim it as their own.

Students now a days are the ones who are committing mistakes regarding the copying of work from others. They usually use it for school purposes. But most of them try to always rely on the internet to get some sources and never cite their references on where they get the information that they are using and they claim it as their own. This is not a good practice for our generation today, and it can be considered as one of the disadvantages of having an internet because we became really dependent on the information that they provide that we tend to sometimes forget even the simplest things. I was thinking, what might happen if someday everything that we had right now was lost. What will happen to the people who mostly rely their whole life on the internet?

As an individual, I cannot deny the fact that I also depend on the internet most of the time. But I know it’s not good. It does not make a good effect on us. It is much better if we really work hard for something that we want. Not by just clicking in the internet.

Also, one important lesson that we need to learn is on how to value the work of other people. By not simply getting their work, that is why Adam Moore discusses the concept of intellectual property for us to know how to value a property of someone. We should always cite our references most especially if we know that it is a work of somebody else. We should never claim that an idea was ours even if we get it from somebody else.

In my opinion, the main highlight of this chapter is that even though there are many arguments that are opposing the concept of intellectual property. Many people are fighting for their own right to claim intellectual property. But we should know the fact that in real life experience monitoring the intellectual property is not that easy. It is not easy to monitor and give the right of each individual because now a days, information are really easy to access and we can get it anywhere and anytime we want. That is why, everyone should know how to claim our work, and we should never forget that we will always have a right.

**INFORMATIONAL PRIVACY: CONCEPTS, THEORIES AND CONTROVERSIES**

***HERMAN V. TAVANI***

As we all know that privacy plays an important role in the society as an individual which continuing to play in social and political thought. Many philosophers from the past are trying to search for a true concept of privacy in general, just like DeCew (1997), Regan (1995), Thomas Hobbes and John Locke (thru political thinking), Flahetry, B. Moore (1984) ,Westin (1967) and Moor (2006). The word Privacy is being argued many times by the famous Philosophers because this particular term is a very broad one wherein it can be defined in different aspects.

As philosophers argue about the word of privacy, concept of Privacy is being determined. It was being presented that privacy is not simply a static concept but instead has a dynamic component, it can also be an evolving concept and its content is often influenced by the political and technological features of the society’s environment, and finally a concept that many Americans believe that their privacy is severely threatened by the kinds of technologies that is being developed.

What is the meaning of Privacy? Basically it is the ability of an individual or group to seclude them or information about themselves and thereby reveal them selectively. Also it refers to a personal space of an individual. Privacy has its four distinct kinds: Physical, Decisional, Psychological and Informational.

Physical/Accessibility Privacy pertains to the freedom of a person enjoys from sensory interruption. Usually includes the prevention of doing intimate acts or hiding one’s body from others for purpose of modesty. This kind of privacy is where one is having the right to have time alone by him/herself to avoid some unwanted actions and scenarios.

Decisional Privacy is usually the decision to accept or reject life-support systems is one that more and more already have to make. It obviously pertains to the right of every people to choose and decide for their own. And Psychological Privacy is the restriction on others’ ability to access and manipulate others mind.

Informational Privacy is also known as “data privacy”. It has been defined by Luciano Floridi, a philosopher who has two best known philosophical researchs, as the freedom from epistemic hindrance that is achieved when there is a limit on facts about someone that are unknown. It is also the kind of privacy wherein personal information and usually relates to personal data stored on computer system, such as one's daily activities, personal lifestyle, finances, medical history, and academic achievement fall under this privacy category. The need to maintain information privacy is appropriate to collected personal information, such as medical records, financial data, criminal records, political records, business related information or website data.

According to Floridi, theories of Informational Privacy are divided into two categories: Reductionist and the Ownership-based accounts. Reductionist accounts is the one protects against certain kinds of undesirable consequences that may result from a breach of privacy. And the Ownership- Based theories are the one tends to believe that privacy needs to be respected because each one of us has our own ideas, opinions and information.

Information Privacy also involves some variations: Restricted Access Theory and Control Theory. Restricted Access Theory is a theory to limit an individual to share and access information about themselves to other people or to the online world. But still restricted Access Theory tend to ignore by many people because they were not being able to control the process of sharing their own personal information rather than controlling it and not being too open. And for Control Theory it was noted and defined by Rachels (p.297) noted as “Our ability to control who is has access to information about us and our ability to create and maintain different sorts of relationships.” This explains that people can control who are the only people can see or know about their own personal information, every information has the capacity to be private and the only chosen people can see them. Therefore, both Restricted Access Theory and Control Theory have the control to access and provide informational privacy wherein these theories proves that privacy protection in personal information is very important for each individual. As these two theories been studied, a framework entitled as Restricted Access/Limited Control (RACL) Theory emerged and this is a framework that requires individual to have absolute control over their personal information to have privacy. It is also specifically defined as the limitation of access to information.

In conclusion, let us all be aware that all kinds of privacy that has been stated awhile ago are also giving important role to our lives, especially the Physical Privacy and Decision Privacy. It is because these two kinds of privacy really give impact to our own lives. In Physical Privacy, this shows and reflects all your rights as human being. And for Decision Privacy is another term for freedom to decide for your own self. Privacy is acting as an important role for us as part of the society. Why? Simply because as a person you have the right to not everything should be shared to other people. There are things that you still need to keep it in private. Privacy is like a person’s ownership that once people steal from you, other people will tend to use it but still take note that it is still considered as an immoral act. As an individual, we should know our own limitations and we should also learn how to control ourselves from sharing our own personal information or life especially in the internet world, for example in Facebook wherein the site is usually asking for some personal information, but still a human being you have the right to not to give everything and so much information. Just always remember that Informational Privacy can be related to your Physical Privacy wherein you, as a human being have its right to keep some information just to yourself.

To end this chapter, one of the messages that the author wants to relate to its readers is what Billy Graham said “Once you lost your privacy, you realize you’ve lost an extremely valuable thing.”

**ONLINE ANONIMITY**

***KATHLEEN A. WALLACE***

The main highlight of this chapter is about the concept of anonymity, on how is it related to online and why it has something to do with privacy.

The author, Kathleen Wallace defined anonymity as a un-name-ability or namelessness. When it comes to anonymity it has something to do with our relation to other people. For example, a loner person is basically separated from the group of people who knows to socialize and understand other people. But the thing is, loner persons might not have a name or can be considered nameless but it does not mean that they are anonymous. Loner people are not considered anonymous because they are disconnected with others which simply mean that their actions and life are not affected by other people, they are alone in life and they do not care about others. Also, the concept of anonymity and isolation has been discussed and it was said that isolation can be somehow related with anonymity but it is not really the same. Isolation can only be a means of achieving anonymity. Another concept of anonymity was being introduced by Marx, he offered the conceptualization of anonymity and states that a person can be considered fully anonymous if it is accepted in the seven dimensions of identity knowledge. The seven dimensions of identity knowledge are legal name, locatability, linkable pseudonyms, non linkable pseudonyms, pattern knowledge, social categorization and symbols of eligibility-no eligibility. We should just need to recognize one of these methods in order for us to achieve the concept of anonymity.

Like others, anonymity also has its own positive and negative effects on our lives. In our generation today, anonymous people are mostly scattered in the web wherein they hide their true identity which has both positive and negative effects. What are the common reasons why people are hiding their true identities in the web? Some says that they are not comfortable in revealing their own identity while they are posting their own opinions, reactions etc in the web because we all know that people will always judge us no matter how good or bad our work is. People will always have something to say, most especially when they are against it. This is one of the advantages of having the concept of anonymity. People will have the freedom to share their own feelings, opinions, thoughts on something. They cannot be attacked by the people who are against their works. However, the disadvantage of anonymity is that people use it for committing crimes and doing illegal things on other people. Example of the disadvantage of anonymity is when people are taking advantage of someone who does not know anything or someone who can be easily tricked. This usually happens most especially in the social networking sites wherein people, will get to know a person and the person who is taking advantage will try to convinced the victim to give him or her something. For example is that the person who is taking advantage is selling a phone worth 30,000 pesos. And the victim agreed to buy the phone. But after a week, the phone was not working anymore. This is one of the best examples why people nowadays do not trust the social networking sites and the people that they meet and choose to be anonymous rather that express themselves publicly.

In my own opinion, when it comes to our generation today, I guess it is much safer if we will always be anonymous most especially in the networking sites. Because we can never tell what might happen, it is only for our own safety. Or we can still reveal our own identities in the social networking sites but we should not post all our information about us.

In my own experience, my family was also victimized by those people who are taking advantage in the web or any use of technology. It all happened when my Dad went abroad to work, the only communication we had with him was through Skype, text and phone call. But according to my mom, the morning after my Dad left, someone texted her that he arrived safely in Qatar which we thought was my Dad, the guy was also using different number and said that he changed his number because text and call is much cheaper if he will be using that number. After several days, he told us that he got a sideline which is loading business. He asked my mom to buy a lot of load cards and we just need to text the number and pin codes for each load card. 1 week after, the guy who we thought was my Dad is not responding to my Mom’s call and texts that we need the payment from the load cards. One day, Mom had a phone call with my Dad and was really shocked knowing that the we’ve been robbed. That it was not really my Dad. This was really a big lesson for me and my family to not trust anyone easily. That it is always good that we should always take good care of our identity.

Anonymity is one of the most trending issues in the internet nowadays, we should not give our full trust to someone if we do not really know the person that much because in our generation today, we have no assurance if the person that we meet is good or bad. But I believe that we must learn from the experience of others rather than wait for us to experience it by our own.

To end this chapter, one of the messages that the author wants to relate to its readers is what Kathleen Wallace said *“*Anonymity was used to denote a number of things that are connected like nameless, detachment, unidentifiability, lack of recognition, loss of sense of identity, or sense of self, and so on.”

**ETHICAL ISSUES INVOLVING COMPUTER SECURITY: HACKING, HACKTIVISM AND COUNTER HACKING**

***KENNETH EINAR HIMMA***

Kenneth Himma discussed in this chapter the concept of Hacking, Hacktivism and Counter Hacking. There are many types of hacking that are being introduced nowadays it can be phone hacking, brain hacking etc. but computer hacking is the most popular one. But let us define first the meaning of hacking; Hacking is a certain practice of persons who are interested in modifying and studying the features and functionalities of a system. In order to get their purpose this is getting the information that they need. A Hacker is someone who takes advantage of the weakness of a computer system. This is also related to the concept of Computer Security, which means that it is a way on how to secure the data or information in your computer to avoid being hacked. Hackers are really powerful in a way that they can access your computer system in just one click or in just a second. Nowadays, it is much safer to consider making your files in a hard copy rather than a softcopy and storing it into your computers or hard drives.

The concept of The Prima Facie case against hacking was also introduced. It was discussed that there were some arguments regarding on the concept of Hacking. Hacking can be compared into an unauthorized entry or trespass onto a land of another person because like hacking, you are also entering a system that was not yours without permission. There are two types of arguments in the concept of Prima Facie case. First is, they are stating that hacking cannot always be considered wrong because for example, in the case of the person who is entering the private land of someone without asking permission to the owner and for instance, he just entered the land because there is a thief that had entered the house of the owner. In the case of hacking computer sites or systems, one example is when there is needed information that needs to be accessed in order to save a person’s life. On the other hand, the second argument states that trespassing from ones personal property is different from the hacking a system. In hacking a system, they do not literally enter the system of the computer but it’s just like a heat sensors to see what is going inside.

There are also some advantage and disadvantage when it comes to Hacking. One of its advantages are it can be used to recover some files that need to be used. For example, passwords and private account information, it also clear that it teaches us that technology is not a secure place to store are important information. And it also tells you how secure your network is. On the other hand, the common disadvantage of hacking is hackers or criminals normally take advantage the use of hacking to get what they want. It is one of the cybercrimes which makes it clear that it is illegal, it can also harm’s someone’s privacy.

As an Information Systems student in De Lasalle College of Saint Benilde, I learned that hacking is really wrong because everyone of us are given our own rights to fight for our own privacy and if we all know that if we hacked someone, we can also call ourselves a thief. But we can’t stop people from hacking, what we can do is to protect our computers from hackers. One way to protect our system is to update our system every time there is an available update. Same as software update to never let hackers go into your files. And to always give your computers good upgrades. Also, your system should have Anti-Virus software and Anti-Spyware software most especially when you are always using the internet. Most important is that you must always have a backup of your files. So that even if your files will be lost you can still have an access on your files. Also, when it comes to passwords, we should always set our passwords with numbers and letters so that it will be hard for the hackers to access your account.

To end this chapter, one of the messages that the author wants to relate to its readers is what Gene Spafford said *“*The only truly secure system is one that is powered off, cast in a block of concrete and sealed in a lead-lined room with armed guards."

**PART III**

**PROFESSIONAL ISSUES AND THE INFORMATION-RELATED PROFESSIONS**

**INFORMATION ETHICS AND THE LIBRARY OF PROFESSION**

***KAY MATHIESEN AND DON FALLIS***

In this chapter, Methiesan and Fallis tend to focus more on the issues of information in the library and the library profession. According to the chapter, they defined libraries as organized depositories of documents that have been existing during the time of the Sumerians. Being a librarian is considered as a distinct profession. And their role is to serve other people for them to provide access to the information that can be found in the library. Also, it was said that some of the librarians most especially in the universities are librarians but it was not different from their other works as scholars. But according to the chapter, librarians were differentiated according to their own field as librarians, one of the categories of a librarian is a corporate librarian, its main goal is to focus on the success and ways on how to attain the goals of a corporation. For an academic librarian, its purpose is to focus on the needs and requirements in order to maintain the good performance and success of a university community. And last but not the least is for a public librarian, its main purpose is to provide the needs and wants of the public community.

Library Profession also has its own core values that need to be followed in order for them to do their own different responsibilities depending on their own category. But we should first realize why we need to know the different responsibilities and core values of persons who chose to take librarian as their own profession in life. We just do not know that by simply knowing their core values, we can simply understand their own ethical obligations. Another author, Shiyali Ramamrita Ranganathan introduced his Five Laws of Library Science which are books are for use, every person his or her book, every book its reader, save the time of the reader and the library is a growing organism. The first law, books are for use simply means that people should be able to read and accessed the books.

But there are some instances wherein in the library, we are also experiencing selection, bias and neutrality, the chapter states that it is a fact that we all have our freedom to freely access all the information that the library has. We can get everything for free; all we have to do is to exert an effort in finding what we need. In the concept of selection, it is the libraries choice whether they will go online or and no longer face the issues that they are always encountering, most of the issues are space limitations, budget limitations that might require for them to select other people. It was also stated in the chapter that in the process of selection, it is not really about the process of choosing good works but providing a quality collection overall. It is not about the individual looks of books but by looking in its whole design. In the concept of neutrality, it simply means the neutral point of view, it is a kind of approach wherein choosing the kind of information that they want and what they need.

According to the chapter, most librarians are facing challenges like, How should librarians provide a value added service? How should librarians respond to the fact of social injustice with the society it serves? What is the appropriate response of the library to protect children from certain types of information? These are some questions that are arising in the situation of the Librarians.

At first, I did not know that in the profession of being a librarian there can still have a category and each has their own kind of responsibilities. All I know was libraries are only located at school or universities wherein books are important because students will have more reference and they can use it on their studies. But what we did not know is that being a librarian as a profession is not easy because they have to be fair with everyone. They should know how to value information because every information that is stored in there is important. Also, I learned from this chapter that librarians are not the only one who is responsible for the information and things that they are keeping inside the library like books, encyclopedias, cd, dvd, fiction and non-fiction books etc. but also us who are always accessing the information that is brought by those things. We are the one who is responsible for selecting the information that what we need. And we must always be neutral. Also, these information or resources is really a big help to us most especially in our studies because we can learn a lot from it, which may help us to reach success in the near future.

To end this chapter, one of the messages that the author wants to relate to its readers is “The ethical theorist must grapple with some very deep underlying questions about the importance to access to information in a complex, democratic society.”

**ETHICAL INTEREST IN FREE AND OPEN SOURCE SOFTWARE**

***FRANCES S. GRODZINKSKY***

This chapter mainly talks about the difference between open source software and free software. But first let us try to think what comes into our mind when we hear the word “FREE”, most of us will already grab the opportunity to get it. For example is when we are in a place where they always have free products to give to the customers. One scenario is when we are in the mall, there are some people who are giving free bags, brochures, sample perfumes, etc. And you can usually see them when you are walking in the mall because sometimes they will really go closer to you while walking and they will promote their product to you. Another scenario, is when you are in a food fair wherein there are a lot of different companies who are promoting their products. But there are still many scenarios wherein they are offering free services or products. As what I have mentioned earlier, most of us will try to always grab the opportunity most especially when it’s free. As an individual, I normally go into food exhibits because we have a family business wherein we are manufacturing different sauces and condiments. And in the food exhibits there are a lot of free food because all of the companies have a free taste on their products that is why every time I go there, I always grab the opportunity to taste every free food in the exhibit. And I know that everyone of us has also the same experience.

The idea on why I asked you, what comes to your mind when you say the word “FREE” because it is related with the topic of this chapter which is known as the free software and open source software. Free Software is defined as software that gives the opportunity for the users to study, modify and freely use the said software. This concept was developed by Mr. Richard Stallman. According to the chapter, His idea was served as a foundation for the related movements that have become possible because of the internet. But he also introduced the most important movement, which is called Open Source Software Movement. This concept was developed by Eric Raymond. But in this chapter, the implementation of this software was considered as one of the important issues that they have to address the issue into the public. The four main people who introduced these problems are Richard Stallman, Linus Torvalds, Eric Raymund and Bruce Perens. The issue focuses on the free software. The first issue was about the programmers that is being rewarded because of their creativity, it was said in the first part of the chapter that in the free software the users has the ability to do whatever they want to the software, aside from because it was free but because they can. Programmers are being questioned whether if they really deserve to be given a reward. They also wants to define the concept between the distinction of being deserving to get a reward or if a person is just asking for a reward. But in this chapter, it was said that when a person is deserving to get a reward, it was because of his or her efforts and it was shown that the person really work hard for it. In relation with the problem, some programmers are the one who has the capability and skills to change, modify and customize the software. But even though they are being paid with their skills, we are not sure if they are really doing their work well. The software was given to us for free and it was also being defined in this chapter the four freedoms that are necessary for free software. First is, we all have the freedom to run the page for any purpose. Second is, we all have the freedom to study how the program works and use it depending to our needs. This is also possible because the source code of the software was given in the public. Third is, we all have the freedom to share it to other people for them to use it based on their needs. And last but not the least is, we all have the freedom to improve the software, and share it to others so that we could all gain benefit from it. Mostly, these four freedoms are for the programmers because they are the one who has the skills to change and understand the different features and functionalities of the software because a person who does not have any background regarding computers will not enjoy thinking for any possible improvements in the systems features and functionalities. What they can do is to enjoy the benefit of the software to the whole community as end-users.

In my personal opinion regarding the Free Software and Open source software, it is really a big help for all of us because of two things, it is free and it s really useful in any kind. The Open Source Software and Free Software are free and we can access it whenever or wherever we want to. It is really useful most especially in our generation today because we are always depending on the information that is given by the internet. We could always get the information that we need in just one click. Sometimes I am thinking that what if our generation today is the same with the early generations, wherein the only available resources are only books. There is no open source software that is available in the internet, well for me it is going to be hard for everyone because we need to exert effort in finding the information that we need in the books or maybe not, because if open source software will not be introduced in our generation we are not going to be much dependent on it and it would not be hard for us to if we need to find the information that we need in the books. That is why, open source software is very useful due to the fact that it makes our life easier and it makes everything possible for us. But we always have to keep in mind that this open software sources has positive and negative effects.

**INTERNET RESEARCH ETHICS: THE FIELD AND ITS CRITICAL ISSUES**

***ELIZABETH A. BUCHANAN AND CHARLES LESS***

This chapter mainly talks about Internet Research and how it is related to thinking ethically and doing what is right when we are doing our research in the internet. The authors, Elizabeth Buchanan and Charles Less define Internet Research Ethics as about researching information in the internet and if what we are doing to the information that we got from the internet is right. The Internet Research Ethics was introduced during the 1990’s. It briefly explains the study on how users used the internet in a wrong way. The concept of Internet Research Ethics can somehow or is almost related with the concept of the most popular issue in the internet nowadays which is plagiarism. Plagiarism is defined as copying the work of somebody else without citing your sources on where did you get the information and claiming as if it was your idea.

In our generation today, we are introduced to the modern technology wherein everything is in just one click. This is considered as one of the advantage of our technology in our time right now. But we cannot hide the fact that if there are advantages, there are also disadvantages. Most of us are being dependent on the open source software or the information that is provided by the internet which makes us forget even the little things or simple terms because we are relying too much in the internet. Students nowadays are the ones who are always dependent on the internet, most especially when they are researching for their homework. Most of them are committing plagiarism because they are too lazy to think because of the fact that with the use of internet, everything is easy for us and everything we need is given to us, wherein if we have homework, we will just research the answers in the internet and in just one click, all the needed information will be given to us in just one click.

As an individual, I also have the same experience like the others, I admit that I am also relying or depending in the Internet most of the time. I also observe that sometimes I tend to forgot even the simple terms that I still have to search and use the internet to know what is right. What I learn from this chapter is that it is not wrong if we use the internet as our source of information but we should learn to avoid committing plagiarism, we should not copy and paste all the information that we can get from the internet. Or if there would be some instance wherein there is a need for us to copy the whole thing; we should learn how to cite our sources. But this could not be only applies in the internet but also when we are using books as our source of information. We should also cite our reference. According to the works of the past authors regarding Internet Research Ethics in the 1990’s many of them are observing and examining the issues that are being introduced regarding the Internet Research. End-users should know learn not only how to access the Internet Research but also the different rules about Internet Research Ethics. Every one of us should know what is right or wrong thing to do when researching something in the internet because to if we know how to define what is morally right and wrong is one of the most important thing that we must learn as an individual.

**HEALTH INFORMATION TECHNOLOGY: CHALLENGES IN ETHICS, SCIENCE AND UNCERTAINTY**

***KENNETH W. GOODMAN***

In this chapter, the author mainly talks about what is the meaning of privacy and confidentiality. Also, it was also discussed how health is related to technology.

The author, Kenneth Goodman defines privacy wherein its demands are intuitively straightforward and the consequences of its violations are obvious. And it is somehow related with confidentiality. Confidentiality can be applied into all kinds of information wherein it only depends in your relationship with whom you are talking with.

How is health related with technology? In this chapter, it was mentioned that hospitals are using Clinical Decision Support Systems (CDSS), it is a software that is mostly used by the doctors with their tasks. It was designed and made for them so that their records and information will be organized. This system was proposed by Dr. Robert Hayward who is working at Center for Health Evidence.

Proposing this kind of systems most especially in the hospitals is really useful and would be a great help for the end-users in the hospitals or clinics due to the fact that there records will be organized and they will be paperless or they will not use documents anymore. All of their information will be stored in the database of the system and the concept of privacy and confidentiality will enter here. Actually, this proposal or idea can be applied most especially in all fields or in every type of businesses. That is why technology is very flexible wherein it can be applied in almost everything around us. That there are many problems that can be solved with the help of technology. I am also proud to say that I have chosen the right path wherein I choose to take Bachelor of Science in Information System in DLS-CSB due to the fact that now, I am confident to say that I can also make something that could solve the problems of our country through the use of technology.

**ETHICAL ISSUES OF INFORMATION AND BUSINESS**

***BERND CARSTEN STAHL***

There are three words that are being specified in this chapter: Ethical Issues, Information and Business. These three words should be defined before anything else.

Ethical Issue is a situation calls for a person to decide between two choices. Information is commonly defined as a knowledge that you get about someone or something and also as facts or details about a certain subject. And the term business is defined as an organization involved in the trade of goods, services or both to consumers.

We all know that another term for ethics is moral which means a behavior of a person to do the right thing. It is about how we behave, about the standards we hold ourselves to and also how we treat each other, even those we don’t know. In all aspects of our lives, we always encounter this ethics or behaviors on how we will deal with the situations that as an individual may encounter. For now, we will focus on the two kinds of ethics, first is in the business world or the “Business Ethics” and second is the “Computer Ethics.”

Business have a large influence on how we live our individual lives and also on how society is regulated because basically as you observe, business is also one of the sources of income of the people in the society. As a particular field provides a huge influence to the people it may also considers as social facts and objects of theoretical and academic attention which many people may think about. As business become wider as time goes by, business ethics is being now consider. Business ethics pertains to the study of standards of business behavior which promote human benefit and the good.

Moral standards are important for the functioning of an economic system. If people did not follow everything that their business partners been negotiated the economic transactions would become difficult to maintain wherein honesty plays an important role in justifying the economic system and as a result of allowing economic means to feel legal in acting within the system. In the business world, it is an open rejection of the shareholder view of the firm, which holds that decisions of a company, which usually means decisions of management, must focus on maximizing the value to the shareholder.

The stakeholder approach to business ethics says nothing about the standards that stakeholders should follow. These may be indirect in the free and open view that it offers, but it leaves open the results of stakeholder discussions. The “Integrative Social Contracts Theory” (ICST) builds on the tradition on making of contracts; and the theory’s objective is to be expressively correct but also normative.

One of the ethical issues in business is the Corporate Social Responsibility (CSR) and these efforts to find an answer to the question of under which conditions the behavior of a corporation as a whole would be considered ethically acceptable. It is also linked to find solutions to the pressing problems of our times, especially in environmental issues. CSR is popular because it does not challenge the existing social and economic order but it allows incorporation itself to make a decision for their business. And as Doane proves this CSR, it was able to prove that business firms can be public at times but still with that publicity, there will still be an offensive part to support business-as-usual.

All of the said above are the theoretical approached to business ethics find their corresponding view in computer and information ethics. The general use of codes of ethics or codes of conduct can be seen as an indication that there are shared standards that can help ICT professionals to address ethical problems.

Globalization directs to a movement of employment to lower-paying countries and the lowering of well-known social standards such as health or unemployment benefits in industrialized countries. Also, it is motivated by economic interests but facilitated by current information and communication technology and they let companies to replace information and develop new ways of teamwork. And Digital divides are one of the most pertinent ethical issues arising from the globalization of economic activity and ICT.Globalization and digital divides are highly difficult phenomena that raise many different ethical and other issues beyond. The stakeholder approach is fundamentally aims at the addition of outside interests into corporate decision processes, can hardly cope with the difficulty. One example in this field is on how you deal with your own limitations or freedom like on your freedom of speech. It shows that you as an individual have the right to say share your ideas or opinions about a specific event or scenario.

To end this chapter, my own realizations throughout the time I was reading are that having good ethics is not only good in business but also a good thing to have and be applied in our daily lives. Knowing what is right and wrong is a great advantage for a person to others because they learned and know what they should do in a specific scenario and they will able to build a good relationship with other people or with the people around you. Good business ethics will help your business run calmly and your relationship with your costumers will be healthy as well wherein professionalism should reflect on your attitude. Be smart and mature enough to handle problems and situations in your life. Moral ideas are very similar to values, its one natural ability to do what is correct within. In short when you translate everything using business terms, in our workplace, we all face situations wherein there is a problem to solve in order for our company to avoid bankruptcy, one thing we can do as one of the people or part of the company that will make a decision, you must know that positive thinking is one way your company will be able to gain again the trust of your costumers. Take responsibility and do what is correct, make the correct decision.

**PART IV**

**RESPONSIBILITY ISSUES**

**AND**

**RISK ASSESSMENT**

**RESPONSIBILITIES FOR INFORMATION ON THE INTERNET**

***ANTON VEDDER***

Internet is one of the most influenced inventions to the people nowadays. It is a global computer network providing a range of information and communication facilities, consisting of interconnected networks using regular communication practice. It is proved that internet is one of the needs of the people nowadays because internet can provide efficiency to their work. But still, a particular thing that is being used all the time can also have its own advantages and disadvantages that can lead to a problem in the future. One of the most interesting aspects of the internet is that it may accidents may happen. This is not only holds for the technical infrastructure and maintenance, but also for the communication and information passed on through the network.

Responsibilities should always be considered as we use anything in our daily lives. Responsibility is also another term for obligation of a person. As a person decides to use the internet, he or she has a responsibility for herself to know his/her own limitations in every aspect of his/her decisions.

Information is a specific situation that has been gathered or received by communication. It is simply knowledge in other words. Information can be more or less important, but it depends on the importance on how and why it is related. In the social media, information and communication networks are one way to enhance the simplicity of understanding of information. Many people and organizations are able to separate information through these networks.

We all know that one of the famous social media nowadays are Facebook and Twitter. As you observe, for you to become a member of the said social media it is always in need to sign up and there are information’s that are being asked. As you continue to fill up those asked personal information, it is usual for a person to just input the data asked and soon enjoy its membership and specifications of the social media he/she signed up. And this article only says its message that you should always be aware to what social media or the internet is being asked for you because sometimes as you continue to answer or press the yes button, your personal information’s already have been stolen to you.

Many system analysts always warns us on how much we as an individual should be careful on the things we share on the internet. They suggest useful ways on how to protect your personal data in the internet world just like: Don’t use lazy passwords, when signing up/installing/agreeing to anything, read the fine print, do not give out your full name, address, or phone number to anyone online that you don’t trust or know in person, and keep your eyes unwrapped for online scams. And it is also a reminder that even though you deactivated your account, your account is exists.

It is important that each one of us should have enough education about responsible for information on the internet so that we are protected by ourselves in any harm that internet can give to each one of us. Putting your personal information in public is an easy action to do but still a very difficult to prove throughout the flow because if problems exists, many conditions you should consider.

Responsible for information on the internet is also reflects on the topic of one of the previous chapter topic which is about privacy. Internet may be really one of the ways of communication but still social media, may have its possibility to steal your own privacy or personal data that will only be kept by on your own only. You, as an individual may have the control on it because you are the inputting the data and you have the decision to not input it for your own good. But still, as a person, people in the internet world have their own rights such as: Their right to protect their personal information and privacy, wherein social networking sites allow you to restrict your privacy settings. For your protection, ensure that you exercise your right to protection and safety is to make sure you don’t publish personal information such as your school name, home address or telephone number online. The ability to report offensive or threatening content and behavior, wherein if you think a message or content is illegal, you can report it. And you have the right to educate yourselves and those close to us on how to stay safe online.

Teenagers are now exposed in different fields in the internet world which are social networking sites, instant messaging services, online gaming, chat rooms, forums, blogs, obviously internet can be fun and very useful but there are also what we call online dangers or possibilities that most of the teenagers have a high chance in experiencing these, and one thing that teenagers can do is to know the risks that they will be taking and their parents should always lead them to the right path and make sure that they will not be that addictive because using one thing too much may affect especially on their studies.

“Be responsible online” one line that this chapter what says. Why? Because as an individual who knows how to be responsible will lead you to the right path wherein no one will disrespect you, no one will steal your own privacy and everyone will tend to respect you. Each one of us should know own limitations in sharing information or data to social networks or in the internet and also on the people around you because like what it was stated on the previous chapter, there are things that should be keep on your own only, meaning you alone only have the right to know this particular thing or information, it is not being secretive but as a person you have your own right to live and decide whether you’ll be spreading a particular information about yourself. People in the internet world is very smart enough to hack anyone’s account wherein they will be able to gather information and use them, therefore it is a good decision to just limit yourself to share or input some personal information for your own safety.

**VIRTUAL REALITY AND COMPUTER SIMULATION**

***PHILIP BREY***

Virtual Reality applications the common thinking of virtual application is you need to wear your goggles sit on the chair in order for you to control a thing or simply to simulate as expected we were thinking this virtual reality applications are merely used or intended for games. Now there was a new invented application or gadgets wherein it is used or can be apply as educational gadgets called cyber gloves it can do communicate the letter alphabet all sign language or letters will automatically register or appear in the monitor it can also construct a strong communication to others directly this invention will greatly assist and communicate to help most especially the deft people communication will be made easy for them. Now they are on the process to develop a virtual audio imagery gadgets building a complex gadgets almost mistakable to real life. You may think you need expensive equipments to buy virtual gadgets now everything are now made available a gadgets who can make Cad Drawing to a imagery reality without any software required no programming required from the end user this is working with a compatible PC gadgets a friendly and easy to use gadgets now available in the market. A company now are planning to launch a virtual shopping store this stores will be comprises with all the required parts or sets of gadgets where they can merge and validate the effectiveness of their proposed gadgets one stop shop is the main idea.

Almost coming out in our laboratory most of the inventions on process to date are the gadgets wherein students can use in their schools, doctors gadgets wherein they can use in their regular task and most of all gadgets for government offices suited for their regular transaction mainly will help them to improve service to their clients. VR is not just a simple things latest invention is VR simulated gadgets equipped with data gloves used to control all required movements and the head monitor display HMD with 2 small television display inside where you can actually see as if you are inside the real world of the PC at same time all you can see with the goggles are made available in the computer monitor the hand gloves serve as the input and the goggles serves as the output using both gadgets you will feel and see that you are inside the real world . Virtual walk thru gadgets this new gadgets or software we can now architectural design will be made easy including revising an existing design changing the furniture layout from side by side just for a minutes everything are made easy discussion and presentation with our client are also made easy and even if you not good in computer just click and drag it is very easy to use.

Virtual cannot replace the reality by the word used itself Virtual you can see things visually but it is limited into that means all you can do is to see it almost 100% same as the actual plus appreciate the beauty but with the reality you can see the actual things appreciate enjoy using all your available senses For example a picture of a apple all you can do is just to see the beauty of apple as a picture color , shape & tone color but thru reality means you can see the beauty touch the apple feel the texture of skin smell the scent and taste the apple a technology being part of the learning process of kids life we cannot stop the computer innovations advance learning tools computer base but despite the availability of all this gadgets maximize the use of media no one can deny that reality is still the reality of life.

Ethics of Computer Games

All computer games designer and publisher should respect the rights of all property owners proper permissions must be secure in order to both parties will understand and develop both awareness with their limitations with the use of their rights. This will also prevent or create problems maybe in between or at the middle of the process most especially during product usage. For example the problem arises with a gamer company they design a virtual games a 3D games featuring a holy place as part of the scene wherein features of alien and demons are invading the whole place like hell , they start selling the 3D games and it is now out in the market the selling trend are really appreciating but a group of religious group filed a legal complaint moral and criminal case against the owner of the company, As a result of the investigation they found out that no permit was secured officially and they are being charge with the moral damage affecting the misused of the holy place. They were penalized and asked to recall and surrender all the copy sold and asked to pay for a certain amount that will cover the moral damaged. So many illegal acts involving this big producers of this gaming world. This is only one of the ethics for consideration there are so many things to be considered like the pricing , limitations of design and its applications , our social responsibility to the users most especially with young individuals .

It is really a must for all respective offices of controlling government agencies worldwide to imposed severe penalties to all violators , a concrete and clear law that will control first is the price of goods and make sure to maintain a healthy competition among all the players must be in placed ASAP for all the players in this field to responsible in all their action taken. Regular audits of their sold and on process products must be performed in order to address small issues concerning their goods sold. It would be better if all covering and prevailing laws and penalties will be generic to all countries considering the targets markets are belong to one common level.

**THE ETHICS OF CYBER CONFLICT**

***DOROTHY E. DENNING***

The world today are mostly relying all in the latest technology almost all of the daily activities are operated or handled thru the internet connection means especially for those develop countries wherein all are perform using this computer means . With all this innovations available it simply simplify or shorten the time spent in performing a given task like payment system are being made using the credit cards ,on line placing of orders in a restaurant or businesses but always with this availability of new technology problems will occur unexpectedly . Like the main problem arising nowadays a group of individuals are attacking the system resulting to create a disaster to our economy their main objectives are to disturb or performing illegal acts like hacking of your accounts , sending virus in your computers resulting damaged in your system and so many more . This individual or group of individuals are considered to be terrorist whose main objectives are to destroy the country’s economy and sometimes they are committing this just for fun All this act are considered to be a cyber crime Penalties are severe for those people who will proven guilty committing this act of terrorism.

With this cyber conflicts are arising like cyber warfare at the state level wherein conducted in the interest of national security like getting confidential information like layout of military defense of the country , stealing military information , selling confidential data to other countries intelligence etc. . The second was area with dilemmas involves no state actors whose cyber attacks are politically or socially motivated like posting of photos and videos concerning high profile individuals , sending false information photos such as porno concerning politicians . Finally the third involves the ethics of cyber defense particularly called hack back and strike back or active response , this system or way is like you received a spam message automatically you will reply for you to able have / trace the pattern and the port of origin of the hackers . Its framework presented are based on international law of armed conflict despite of both parts are much related or referred about the ethical behavior rules of law. Several areas of armed conflict does not implies besides cyber attacks are referred to be a pleasure and personal gains only and does not considered as revenge attacks by any team members .

As a result of study they proves that not all cyber attacks are equal in terms of gravity of offense it requires validation or immediate counter actions in order to minimize and control the level causalities same thing parameters are considered like Severity refers with the level of damaged in property , level of damage and people killed . Immediacy refers to the effect of level of force used in given task. Directness it is mainly the relationship of imposed or used operation and its outcome effects within the considered parameters. Invasiveness refers the act of cyber crime is committed in a country crossing in the border of the other country and the respective law that will be apply will be the prevailing law within the specific origin. Measurability quantifying the total number of casualties affected parties and damages level respectively. Presumptive Legitimacy refers with the legitimacy of operation within the community and validating the specified provisions respectively. Responsibility refers with the specific degree in which the consequences of an action are attributed within the exclusive states.

With this act cyber attacks by non state actors the prevailing law conflicts and information are also applicable to non state actors who committed attacks for political and social reasons. This given conflicts includes activism which is the convergence hacking as act of terrorism. Other Ethical Framework for Activism cited by mark minion and Abby Good drum offering five cited definite conditions for the act of civil disobedience and by extension , electronic civil disobedience justified a follows : No damage to property or persons , Non violent , Not for personal profit , stated ethical motivation refers to strong conviction in a law is unjust , unfair to extreme detriment for a common good and lastly self willingness to accept their personal responsibility for the possible outcome / consequences of any actions taken.

The main ethics of cyber attacks and its conflicts are not a simple things it is good that all concerned agencies worldwide are doing their responsibilities to control the terrorist act causing severe treat to our economy given we cannot totally removed this crooks but the most important thing with this worldwide campaign will control this increasing number of cyber attackers . All respective laws are in placed we need to be aware with all clauses and things stipulated in the law it simply imposed in all countries but still differences are available when it come to implementation like the prevailing laws and penalties depending upon the gravity of offense in the United States are entirely different to UK its main considerations are mostly referring with the din placed level of facilities . Individuals or group of cyber terrorist operating in the areas are also working and operating in different extend and logistics as a results the possible expected crime weight that will vary accordance with the possible damage. The penalty for this crime must be severe this will serve as a wakeup call to all cybercrime terrorist that all agencies worldwide are serious to convict and put them in jail for good . We us individual should do our part to help even in a small way like be a responsible user at all time and educate all our countrymen within our reach to do the same. Disseminate to all the information regarding the prevailing laws with the respective penalty depending upon the gravity of offense in placed worldwide this will further assist us with our campaign Responsible users at all time link to The Ethics of Cyber Conflict.

**A PRACTICAL MECHANISM OF ETHICAL RISK ASSESSMENT**

***DON GOTTERBARN***

Risk Assessment is a process involving an act like evaluating the risk factors in a given task involving all related activities we need to identify firmly the specific hazard and risk involve in order for us to have a concrete data for evaluation, first we need to monitor and review the following parameters like treat risk , evaluate the risk , analyze the risk , identify the risk covers the potential negative impact on the project potential negative impact revenue , cost , performance , establish the context after gathering all the information we need to make the required communication and consultation in order for us to have a specific validations based on the gathered data. The last part will be the regular monitoring and review assuring that all SOP are strictly followed religiously in order to eliminate the risk within the task execution.

Risk Analysis is purely identifying all the potential risk effects and required to addressed The risk analysis are divided in their severity and the likelihood that they will occur proportion to given level of risk incurred The analysis of risk severity is put in their qualities terms

1. Risk Level – Substantial impact on cost, schedule substantial action is required to alleviate.
2. Moderate Level- Some impact on cost ,schedule or technical Special action is required to alleviate
3. Low level – Minimal impact on cost , schedule , technical , normal management oversight is sufficient

Risk Management tools are very effective it involves mainly the four phases of risk analysis

1. Identify and prioritize the risk involve make sure to consider all related aspects and issues
2. Trust the expertise and experience of the whole team potential
3. Most important phase if you can identify and you can manage
4. Use the prescribe effective templates and develop the suitable Risk Checklist form a WBS checklist form is strongly recommended in order to monitor and to be guided with the high medium and low priority risk coded colors red high green medium yellow low

Once the risk is identified the probability of the risk is approximately in 1% based on gut feeling , advise from subject matter , expertise , experience , Corporate lesson learned and industry lesson learned Next task is to assess the impact in approximate amount this involve cost estimating Risk impact cannot be expressed monetarily such as safety and company reputation should be characterized as high medium low risk

Quantity and Analysis risk states that we must analyze either qualitively or quantitively, specialized mathematical model such us Monte Carlo available for quantities’ risk analysis .The sponsors records the risk analysis on the row/roll

Qualities risk analysis should consider issues such as schedule, political situation, environment, staffing etc

After completing the analysis risk triggers must be identified by sponsor at which point action will be taken Sometimes independent risk analysis risk audit is needed for unbiased estimates Prepare a Risk response plan RRP In this place the project team establishes how they will deal with a particular risk must be managed day by day.

Four strategies for dealing with identified and analyze risk Avoid, mitigate, accept, reduce

Implement managed plan Managing the risk and opportunity on any project is a continuous effort New risk maybe identified Old ones may never be materialized Probability 1% may change Impact level Rs may change

The objective of structured risk management process is to make good timely decisions communicate them effectively, qualitative Tools

Qualitative approach expresses probability and or impact using ordinal rating system to denote order Adjectives high medium low colors red yellow green It expresses probability and /or impact using numeric data 90% probability of occurrence Rs 700,000 impact Qualitative Approach fast and easy to administer and understand for everyone involved Difficult to enforce uniformity across organization and projects requires definition riles and process

Perform Qualitative Risk Analysis is the process of prioritizing risk for further analysis or action by assessing and combining their probability occurrence and impact Inputs Risk register

Risk management plan key elements of the risk management plan for process includes roles and responsibilities for conducting risk management budgets , activities for management risk categories , definition of probability and impact the probability and impact matrix and revised stakeholders risk tolerances. Project Scope statement Organizational process assets Outputs Risk register updates Tools and Techniques Risk probability and impact assessments Probability and impact matrix Risk data quality assessment Risk categorization Risk urgency assessment Expert judgment Perform qualitative Risk Plan Inputs

Qualitative Risk Analysis Tools and Techniques Risk Probability and Impact assessment Risk probability assortment investigates the likelihood that each specific risk will occur

Risk impact assortment investigates the potential effect on a project objective such as schedule, cost, quality or performance, including both negative effects and threats and positive effects opportunities

Evaluation of each risk importance and hence priority for attention is typical conducted using a look up table Quantities Tools More time consuming and requires estimation Misleading in that may give appearance of precision and specificity Difficult if team resist working with numbers Substantially more valuable in developing response strategies and reserves

|  |  |
| --- | --- |
| Qualitative Analysis | Quantitative Analysis |
| Uses ordinal rating to express probability impact | Uses numbers probability and impact |
| Easy to explain and use | It deals mainly with schedule and cost |
| Not costly to produce | Costly and consumes more time |
| Involve simple calculation | Requires computers |

There is no precise or standard rules wherein you can validate the level of risk within a project we need to create our own approach using this ideas as a basis or guide in producing a Risk Management Tools this will only guide you regarding the parameters need to be considered also the possible approach you can use matching your requirements and also the proportion to your acceptable results Lastly Risk Treatments are also recommended 1 Avoid doing or accepting techniques with negative results 2 Reduction of extra expenses will help focus with only with MUST forget about WANT 3 Sharing of techniques and ideas will assist you & 4 Retention of all positive results .

**PART V**

**REGULATORY ISSUES**

**AND**

**CHALLENGES**

**REGULATION AND GOVERNANCE OF THE INTERNET**

***JOHN WECKERT AND YESLAM AL-SAGGAF***

Internet Structures in three layers mainly the bottom layer are represented by the telecommunication structures transferring of electronic data from telecommunication infrastructure are composing of facilities like poles , telephone lines , underwater cable , fiber optics , satellites , microwaves , wife etc . The middle area are consist of internet protocol and standards like the available TCIP , DNS , SSL main protocol are the TCIP it control the overall traffic control by dividing email , webmail , web data and another internet data into packages before sending them to the net . The top layer includes content and application standards such HTML, Java Script, XML The power of internet that everyone can create an application as long simple TCP IP requirements are met. This is led to a considerable invention like creativity, email, worldwide web, E banking, blog and Skype.

There are 13 root server available within the areas it designed to serve all the legitimate incoming connections or links, its stability of the root server has up or working up till now fairly well but it is a little bit vulnerable if for any reason all states or some groups of states decided not to follow that root server system. It is important and the most relevant parties affected and respecting the needs of the users of the internet, so there you have the need for governance not a government, but a governance agreement in order to good of service at all time.

At the top level internet has become a place for activity by organized crime There is money to be made and organized crime tends to exploit new technologies well before the legislators hiver become to grips with what it takes to control and regulate these technologies Our daily life , economy , policy , culture , interpersonal communications is dependent from the internet . The internet doesn’t function then this will disaster consequences This will includes most of the critical infrastructures of the developed world air transport , airports , air traffic controls, hospital, civil administration governments , electricity generations , water purifications And this makes it a target of action by disgruntled groups , terrorist . There are common available problems in the locality like the spam perhaps the most terrifying aspects of Internet stability our government must ensure the legal elements are in place to control this is mainly the responsibility of the government Technical solutions it is up to the industry and to industry self regulation to provide software , to provide all this filters and all strict and severe consequences must be imposed to all violators in worst case scenarios and also we need to admit and be honest and understand that we cannot invent a new international spamming police to cover and protect accordingly. Officially we can adopt a law or national law against the spam issue but if 95% of spam is coming from outside your country the law are not covering any prevailing laws. If you want to block 3 to 5 spammers or internet traffic coming from outside your country? Technically, it could be possible but the cost would be so extremely high it would ruin you so that it means it make no sense. If we look at how you can take spam simply by cutting down on spam the effect will be automatically beneficial you will actually reduce traffic on the internet, reduce the cost for people in developing countries who have to pay for the download spam. Spam can only be dealt with if all governments and organizations that use the internet and the organizations that provide internet services, agree that is bad, take collective measures to deal with it at all time. The legal basket is covering all internet legal core issues like copyright, jurisdictions and data projections. During the late 90”s they were views that the internet requires different regulations during that time slogan was used for the new revolutionary technology we require or need different law That law was called Cyber Law , Virtual Law we strongly believe in any case the internet is not outside the legal framework and before creating new laws you’ll have to check whether there’s any or no existing legislation that would apply in any case like what is legal online is illegal on line we need to improved first of all is the international cooperation among law enforcement As of now all current legal system that are in place with the international private law is strongly sufficient and workable for regulating all common internet issues. Cyber crime are quickly spreading nowadays in the web sending virus within the system should be considered as malicious act it is an intentional act to damage other system which is punishable by law The cyber criminal doesn’t need to be physically at the place where the crime is committed it can committed in other countries where is no legislation next is the risk of being caught successfully prosecuted.

Internet Governance the main issue are not finally discussed could it be narrow or technical questions should be discussed or broad issues considering the impact of internet worldwide to its users given they are regular or seasonal users . They are considering all issues to be placed in a common basket whether it is legal. Economic, development, or social concern. The standardization basket focuses on the core narrow issues are discussed as the technical issues of the internet such as management of DNS numbers and IPs are purely the focused of the discussions. The internet communication protocol links computer all over the world every note are assigned with their own assigned IP numbers estimated 10 million beneficiaries with their domain name The DNS is a service that use to transfer name into numeric addresses . If you think post office like in internet comparing with the senders address and the recipient addresses is valid

Internet reflects the problems of the general society and if you don’t like this you should not face or see and destroy the mirror you should help to change the society.

**INFORMATION OVERLOAD**

***DAVID M. LEVY***

David Levy states it is really a great help to each and everyone the availability of new technologies , you can see everybody operating their smart phones , iPods computers all this gadgets but the main problem he is worried about is despite all this things are here he cannot focus on one specific task in order for him to create or to have a simple and realistic result . he commented when we are doing everything very fast and at same time definitely we are losing our touch to a single things , he feels Overload he is not so sure that he capable of articulating best extent I can seeing all this people running at all time.

With this he stated being engaged with all this information or gadgets are necessary bad what he is stating is people need to maintain proper balance between new technologies and human experience maintain this balance will further help us to avoid illness at the end of the day. He cannot attested that there will be a single person who will be telling he is very happy and contented playing with his computer at all times he highly recommend to maintain the balance at all times in order for us to maintain a quality life for ourselves he believes we deserve to enjoy a happy balance living at all time.

It is a theory that has recently developed to address the intake of too much data of a digital device, new information and transmit information so quickly. Estimated data consuming information rated as 182.5 days breakdown 100,000 words a day the only problem we only remember 10% a day, with the Yahoo services average individual check there inboxes 30 to 40 times an hour. A average students open a destructive data in their laptop thru productive windows and foe every 100 productive windows students 27 email windows, 33 surfing or entertainment windows , 43 Instant Messaging windows ,30 O.S system and 90 Miscellaneous windows. The question is multitasking works? As a result of study for every 40 people means 2.5 % are what they call s upertasters. This simply explain our brain can process 100 trillion of instruction per second while aura working memory can only process 3 to 4 task at a time. Multitasking has been a large contribution to information overload

We can admit that all this advance technology really increase and help to improve our economy increasing the value of money only proves our economy are improving makes life easier and simplify all transactions. This simply mean with this present technology we almost forgot to do basics things in order for us to help with the information overload as a result abuse of the usage are really happening , what we need to do is to help to address all this overloading of information by simply turning off your gadgets such as cell phones , laptops . And iPods even for about 10 minutes a day. We need to read books to extracts knowledge, see and enjoy our good places that will help us to unwind and see the beauty of life without gadgets.

With all this unexpected changes and updates like the first tax messages, today the messages send and received are more than the current population, market audience reaches of about 50 million for local and international radios for 38 years , Television 13 years , Internet 3 years , IPod 3 years . The number of internet device in 1994 was 1,000,000 now last 2008 the number of internet device reaches to 1,000,000,000. There about 540,000 words in English language about five times as many during the time of Shakespeare’s , predictions are that by 20149 a 1000 USD will exceed the computational capabilities of the entire human specifications and 694,000 songs were downloaded illegally only by this time . All this results will surely enjoyed and manifested by all concerned parties but the main message stated with all this innovations and changes of gadgets and its respective technology and its application its highly affect an individual when it comes to the way of giving a quality decision to an specific information received because this innovations are teaching everyone how to simplify or doing all things in a shortcut ways Yes I fully agreed that it lessen the time for executions or exciting a task but in return we are missing a thing which is really important that really help us to deliver a quality decisions without neglecting even a single parameters. Also if we the regular users or recipients of this information will just put and received information in this manner or way rest assure at the end of the day an illness will come to us that later part we will realize we are the looser this will result to syndrome or senses failure that will highly burden us our way of living will not be a normal one considering this unacceptable means is now a part of our life.

The problem of Information Overload can be expressed in a simple way like receiving all the available information and its relationship with the quality of our decision making. At the start as we received all information we are using a quality management in handling every situations but when it reaches our limitations we are just receiving and taking all information thru a shortcuts methods wherein as a result we are not fully digesting all the essence and importance of information , we are just taking information as passing thru our hands we are just taking like you just receive it. This phenomenon is called Information overload taking the shortcuts in receiving new information

We need always to put in our mind we are human beings who are entitled or options to manage this information overload wisely at all time. Despite information overload are already available we as human being should managed effectively accordingly.

**EMAIL SPAN**

***KEITH W. MILLER AND JAMES H. MOOR***

Email Spam is an unsolicited junk mail sent to you by company who trying to sell you their products it’s like a junk mail sent to your door but now it is den to you thru your email address or to your inbox. Spam is send extracted from a data base and directly send the email to everyone on the list. Out of the thousands of people they targeted they select only few who reply to their email and to simply size down their targeted clients. Spam regularly reaches my computer, it simply send thru internet directly thru your mail and simply collect by you.

Spam emails can be connected be made available by simply be connected in a data base of companies offering goods and services or they are getting personal information thru the data base and they using this gathered information in an illegal transactions.

Black listing or sender this email add is not legitimate it will automatically moved to junk mails but the risk some of your legitimate emails sometime mark as junk in order to filter it better.

Automated way use spam filters or software as filters the best move is t be more cautious to avoid others to miss use your email address.

Email spam law are now strictly imposed like in Australia and United States all users are advised to be aware regarding their responsibilities and be aware with the required rules like No false misleading information, no deceptive subject lines, identify all messages are clearly stated, give your exact address, tell recipients how to opt out or unsubscribe Promptly honor opt out request – once you received a request to delete you need to comply maximum of 10 days.

Every user is responsible for complying with the law: Even you assigned someone to handle your account you are still responsible for every messages send received within the given time failure to comply will suffer all the penalty charges accordingly.

SPF is an email validation system design to email spam to detect email spoofing and commonly used in verifying email SPI identity SPF are used in verifying which host are allowed to send mail to a given domain mail exchanger are used that domain administrator Sender Policy Framework are define in my ETF publications framework to maintain in control of all incoming and outgoing messages. Its principle of operation simply permits all computers to send claiming from any source address easy for spammers’ who are used to hide their identities considering they are doing or using this means create disaster or damaged within the system and it is commonly used by spammers to hide their identity . SPF allows users which units within the area are specifically allowed to received and send information within the limited conditions. It also uses a specific domain system which issues specific SPF clearance to perform such operations using the designated system. STF records are received one type TXT records are maintained for a definite control tool if a sender rejects the message sender the client will automatically received a rejection letter a bounce message will be relayed stating the present status of the message to the sender. Spammers can send email SPF result if they have account with same domain with center policy or abuse of policy with this domain The main benefit of this domain is the main owner of email address wherein its forged in return domain path they will be receiving a large amount of unsolicited air messages and other automatically unsolicited replies that register all fault messages with their respective addresses .If the senders uses a SPF to identify unwanted mails. Reasons for implementations

What SCAM Covers its cover all messages by means of electronic communications such as Email , SMS , Instant Messaging , This law are not covering the letters , flyers and pamphlets , telemarketing calls and non commercial messages void of links

Main purpose of Spam Act law covers unsolicited commercials messages preserves general marketing business it covers 3 critical points to stay legal like have the consent for paper , identify yourself and the last one unsubscribe system. It also covers the express like business to business and email marketing example subscribing to a list, ticked a box to received electronic messages. 2. Inferred Consent like previous client and have their electronic address, purchase of goods or services and provided electronic address. The penalty of laws are very strict penalty of cash will be required depending upon the gravity of offense plus the standard Court Action will be strictly imposed to all proven guilty.

Prevention of receiving Spam Mail is really impossible; the scenarios are really common things which are happening around you. There are four major things to consider like No 1 avoid giving your information like email address details to anyone avoid signing up with the usual offers like promos deals coming up regularly with your system it is design to capture your address. It is like giving up your phone numbers in the streets like strangers it will surely create a problem at the end of the day. If in case you already signed up make sure you mark the box that you don’t want to be contacted by anybody just to stop other related incoming communications from the unknown entities. Second you can activate the junk mail protections or the antivirus protections or you can by additional software that can assist you with this concern. No 3 your service provider can provide you a level of protection which you’re ISP will and can block all incoming spam messages at no extra charge it is part of the regular offers or package to all clients. You can try also to utilize as part of your services the host services will provide an additional protections this usual works by means of intermediary intercepting incoming messages carrying a harmful virus that can damage your computer. This can also tolerate block sender messages.

Conclusion : All legitimate users regardless you are just sending spam messages we need to think twice that we are responsible and we will take all the consequences of our act most especially when we are abiding the rules of the prevailing SPAM LAW . Rule of the thumb we are always responsible in our act. Local agencies are always monitoring all acts of regular users and monitoring all complainants . Main objective of the law is for us to be responsible users at all time.

**THE MATTER OF PLAGIARISM: WHAT, WHY, AND IF**

***JOHN SNAPPER***

According to Merriam Webster On line Dictionary plagiarism is define as stealing and passing off (the ideas or words of another ) of a ones own use ( another production ) without crediting the source.

Problematic way or academic fraud taking anybody ideas and steal and pass as ones own ,Copyright infringement using other materials for their own use without mentioning that it is work of other person. Scientific Academic Misconduct students can go over there career without permissions to others , teacher are guardian of this role and not push to commit an illegal act similar to this act. Academic dishonesty appears as Plagiarism presenting other people written or presented ideas or words as their own without appropriate reference. Fabrications misrepresenting other knowledge or reverences like teachers help the students to present a topic , be careful all students to quote or mention references . Fraud using offending words or research , picking up other result is consider committing a frauds. Scam /hoax giving help to someone presenting as your own , assuming and stating that it is your own work of art . Sabotage leaving your part undone is a group of work or teamwork like you borrowed a book in a library then you did not return are considered to be a act of sabotage. Academic Misconduct gross negligence and irresponsibility especially in a conducted research

Common Practice and types of Plagiarism

1. Clone this are copied data without quotation mark and no citation copying and pate all the data same as the original one or source.
2. CTRL-C this is directly copying and paste all original words and phrases this is highly problematic in the sense of throwing the material and changing a few words from there this is not an excuse. Copying all the details words by words same with all there respective meaning really resulting for an individual to commit an illegal act likewise.
3. Find and replace – some students and individuals are using this process by themselves can be intentional or unintentional whatever any person use this manner still this is considered an act of Plagiarism. Commonly replacing some words with a similar words are strictly prohibited .
4. Remix commonly use this means pulling a new sources together and creating a new hole just to create a data.
5. Recycle sometimes individual cannot verify that this not his own work , meaning as individual you cannot pass or reuse other attachments in order for you to create new thing we need to review all existing policies and guidelines to avoid any inconvenience on our part. Also all original authors should register there own work for them to be noted regarding this accomplishment .
6. Hybrid this clearly represent intentional act considering the output is clearly presented all data are clearly explained but in reality this was all cut and paste from other sources
7. Mash up combining few and little things together and linking the outside materials together this is the common understanding that when we are asked to make a research all we have to do is to gather pieces of data then combining together in order to comp[ete the task
8. 404 Error this usually throwing the instructor out usually this is commonly the act of individuals or students who do not know how to make or do the sourcing . Performing this sourcing is not a common or simple task you need to understand and learn how to perform the proper way of sourcing a given topic with the definite area or specific sites respectively. Researching all this information really needs time in order to complete the assigned task.
9. Aggregator sources already cited but the original data is not matching as per the requirements usually they paraphrase all this available data and simply claiming his report
10. Re-tweet – all are aware to make the necessary research and the students usually just do rewording and regrouping all words together but still this act is creating a negative act of copying and using available information .

If you get caught plagiarizing the consequences are severe for a students you will received a failing grades in the paper , drop to the subject tor the course or worst expelled to the universities . You can be charge or guilty of this act if you commit any of the 10 items stated above or like buy a paper and copied and used to submit in other class , copying and paste any articles . It is our responsibilities and commitment to ourselves to honest and make sure to always bear in mind the do and don’ts of this act in order to avoid any complications at the end we need to bear in our mind our original ideas are the best explanation or report we can submit and it deserve a high grades at all time .

This will clearly guide every individual to avoid committing Plagiarism considering intentional or unintentional plagiarize is ultimately irrelevant it is a must for us to be precise and validate all completed data that we are using that we are not violating considering it is not an excuse with the prevailing law articles. Need to use our own words and ideas it will greatly enhance our writing skills for better and second thing will help us to express the exact thoughts we would like to emphasis with the given subject matter. Give credit for copied , adapted paraphrased material like the original authors name and details must be stated mentioned accordingly for them to be noted and recognized at all time. Avoid using other work minor cosmetics changes like changing words or group of words which may result to have a different meaning at the end or just changing words but still copied from other articles again better to create your own words or group of words in stating your articles . Last beware of common knowledge all fact are common knowledge

**INTELLECTUAL PROPERTY: LEGAL AND MORAL CHALLENGES OF ONLINE FILE SHARING**

***RICHARD A. SPINELLO***

Intellectual Property law are provisions covers a certain products and the clients are making a contract to a certain company without knowing and caring how you will established such licensed regarding with this product. This law covers are created in order to protect and preserve the rights of all big and small inventors or creators. Full understanding all the clauses stipulated with this law will automatically create a self awareness to all individuals, will develop respect to others privacy and legitimate rights to oneself. A great tool are created to further assist all the regular users and this tool are highly recommended by all professionals using the Web 2 Rights diagnostic tools will greatly help us to check and balance every task we completed in order to create a positive result at all times.

Its application are commonly made available all students , businesses and other regular works best example is a researcher he collects all available data like pictures , music from podcast and combining them to a create a new things in short innovating a pieces of products to form a new product that the market requires . In selling this product he needs to seek available granted permission with the owner of rights of the gathered pieces before he can sell or published any product in the market , also if you want to register the ownership of this product seeking permission with the existing property rights should be accomplished as a major requirements.

Trademarks you are dealing with brands , images , reputation act as indicator of origin wherein your product originated , packaging , trademarks ,/ with the EU law are composed of two specific ways one registering your product directly in your country or directly in country of delivery or community trademark please note both options will be strictly bided by the prevailing law in the countries. Its comprises with a Regulation or community trade market and directive or commonly called as Trade Mark Directive

Designs covers the specific appearance and orientation this explains the specific product designs which describes all the detailed standard specifications that will purely shows all the product details

Copyright covers creative stuff like lyrics, music, etc PC programs. This copyright are only valid to a virtual world example a student are asked to prepare a presentation or video he needs to collect some good music as part of his presentation he need to check and seek for the required permission if he choose a type of music with existing registrations . He also requires covering a live video as part of his requirements. There is no need for him to ask permission with these 3D videos considering the law does not apply at all. In preparing his presentation he need to include also a copy of all approved permission as part of his presentation to avoid any violation with the existing copyright law under the Intellectual Property Law.

Things need to be considered at all times

Patents cover the invention, new and industrial invention or customized: it’s simply stipulated the product details and product owner. A complete detailed drawing as per the actual and latest revision made after finalizing the product design are required to be submitted with the complete specifications of materials used.

Semi Conductor Chips like the processors it shows the specific types and models of microchips specifications details installed including the types and brands.

Law of confidence trade secrets, know how, private information, potential rights to privacy this explains can you protect the product trade secrets considering the quality of products are common to all respective branches. The usual guarantee with this part is like protection of rights with the product specifications as specified and approved for that purpose generally. This covers the confidentiality of all information such as formulation, set up, ingredients, handling and all considerations made after finalizing the finished product. Usual arguments with this clause are how we can maintain the secrecy of techniques within the given time.

All these parameters are actually overlapping in each other’s meaning the coverage of its details is merging or correlated to each other’s by purpose. These things are design in this manner considering the complexity of the objectives and same maintaining the control at all times.

Understand why it’s important to learn these details – need to learn trade mark infringement it will also help you to totally understand all the clauses word by word for your references and validation

Put it into context merged all pieces together for you to understand all the context details and same digest all the technical data involved.

Do not read all the cases in their entirety find some short notes that will lead you to short cuts trying to utilize your time wisely. Do read entirety and a journal article involve this will help you to summarized all the general article Be very critical especially IP law validate all the trademarks, design rights and its noted specifications of the product itself. Take note also the consistency of all details issued. Do not be afraid to disagree always be open keep asking why t will helps you to validate firmly all the designated data accordingly, always stand based on your own opinion in order for you to create a correct solutions or validation result.

Distinguish fact, held and rule cut down all the details especially when you are analyzing a common issues stay with the set rules with the available facts as your evidence and it will help you to clear things and we will be receiving a concrete result. Many IP cases are very fact specific simply means it is always with you to argue things for better results. Structure your notes, facts, and extra notes write all notes clearly establish the specific facts, designated rules and extra notes will aid the facts during validations. Don’t be lazy stay focus with the issue and all the references that will continue the momentum of your validations respectively, if you missed to focus with the issue you might be missing some important points

**PART VI**

**ACCESS**

**AND**

**EQUITY ISSUES**

**CENSORSHIP AND ACCESS TO EXPRESSION**

***KAY MATHIESEN***

Censorship limits the right to use to an appearance, either by discouraging the speaker from speaking or the listener from understanding such speech. You are given censorship limits access to expression, it is important to have undoubtedly before us why access to expressions is valuable. We have an interest in access to expressions based on our basic interests in communicating with others, both as speakers and as listeners. To censor is to restrict access to an expression, part of an expression, which has been made public by its author, based on the belief that it will be a bad thing if people access the comfort ability of that expression.

Basically, there are two ways to distinguish that access to other’s information or content of an article is a bad thing. People may think that it is considered as an inherently harmful access or as an instrumentally harmful access.

Let us remember that there are three ways for a person to think that accessing to information is inherently or simply naturally bad: insulting to the recipient, corrupting to the recipient, and accessing the material take advantage of the human beings who are the subjects of the expression. And for the Instrumentally Harmful Access just like in inherently harmful access, there are also ways in which one may think access to some content can result in bad consequences and there also possible actions for you to do to avoid censoring by others: creating a market, creating a hostile atmosphere, influence and implementation.

There are three arguments that proves that it is not appropriate to censor expressions to avoid possible negative consequences: in fact there are no such negative penalty that can be tied to know such expressions; rights to information cannot be take priority over based on such consequentiality reasoning; and the troubles created by denying access will in almost every case balance any harm created by allowing access.

No matter how bad allowing people access to some expression might be, we should never connect in censorship because it will take us down to risky situations. And this particular statement that this chapter wants to prove is: “What censors often don’t consider is that, if they succeed in suppressing the ideas they don’t like today, others may use that precedent to suppress the ideas they do like tomorrow” this only means that we may not see the worth of an information today but maybe by the future this will be one of the passage for us to have a peaceful and quiet life. We, as a normal individual who knows how to speak and who was given ears to listen, we sometimes cannot control our own words or statements. Censorship may be related to communication. Why? It is because communication may also pertain on how an individual share his or her ideas, and/or how to listen to an individual who wants to share something. To access expressions may be seen in different forms it can be through art, music, novels, photographs, paintings etc. Each one of us has our own freedom of expression and speech wherein we us an individual will be able to express their own feelings and opinions. Human beings have an independent interest in accessing the expressions of others. Just as we have a need to express ourselves, we have a need to hear others expressions. Like what was quoted “Speak out for those who can’t”, don’t be afraid to say what you want to say because each one of us is free to say what we really want to say.

Access of expression in the computer world may be used and can be done in different Microsoft Office programs. And to be particular in “Expression Builder” wherein it is considered as an advanced tool for creating expressions by picking time from lists and it requires some learning but will save your time.

In conclusion, Clay Shirky said that “The Internet is not a public sphere. It is a private sphere that tolerates public speech.” which means all the activities in the internet passes to the hands of the private corporations and they decide for what you can say and see on the internet. Therefore, it is indeed that technology nowadays really made our lives easier because they were able to help us to have an idea about censorship and access to expressions wherein we usually don’t give focus and time to understand more.

**THE DIGIT DIVIDE: A PERSPECTIVE FOR THE FUTURE**

***MARIA CANELLOPOULOU-BOTTIS AND KENNETH EINAR HIMMA***

The digital device simply describes the problem we are faced with , it separated the digital device in two unequal access of information and communication technology between different groups of society , and the skills required to the technology , it also separate people who can use computers and some cant either because they don’t have one or they’re never been taught how . Most people or group of people affected with this are mostly children’s , rural women, developing countries and most of all low socio economic areas . Developing countries like Middle East 9% are global internet users; Asia increase of population in Cambodia, Laos, and Bangladesh has internet facilities available in their places. Maybe you are asking what are the government doing worldwide are doing to fix the gap At present the campaigns for Digital Unify provides free technology and basic trainings for people or group of people who are struggling sponsored by international agencies whose main objectives are to share and to educate all individuals in order to address this gap they are also part of the UN Global Alliance promoting and bringing ideas to governments , states and countries part of their funds are donated to technologically struggling countries its major campaign is to Connect to Internet directory that guides young people to locations where internet are made available for usage helping youth to keep up with modern technologies and internet access. As per the latest statistics actions have resulted in a huge number of internet users to double from the last few years , wherein the total broadband users in developing countries increases their usage compared with the developed countries

 With this gathered results and information we can now conclude that this is the good changes happening nowadays considering that we are more educated , we can now share ideas work together to fill the world more technology than it can handle .

Digital divide the gap between those who have internet access and those who do not , this access increases this gap will narrow With this a global equality in the ability to assimilate information results in expanding gaps in knowledge . This knowledge simply divide the gap standards of living between those who can find, create, manage, process disseminate information or knowledge within the expected means. Another form of the digital divide which concern the divide in the context of geographical division is called global digital divide Its context the digital divide socioeconomic ( rich and poor people ) racial ( majority and minority ) geographical ( urban and rural ) and differences in technological access between countries . However its global digital divide the difference in opportunity to access in the Internet , both for its information and business opportunities , between developed and developing countries In education point of view.

The difference in access to computers and internet training within the specific technology related skills are always considered as part of digital divide Technology gives children to opportunity to learn beyond the classroom. With the condition of no sufficient technology it can be an advantage to their education and same with their future career A developed countries are fully enjoying the following amenities or utilities but undeveloped countries do not have this amenities like affordable and widespread Internet access , electronic payment system , virtual globes , on line systems , price engines , electronic services delivery of government services within the locality . The severe common problem of the digital divide is many organizations are now trying to help to overcome this divide. It is done by incorporating the use of information technology into the existing curriculum and same time making the technological hardware like low cost laptop, projectors and Wi-Fi technology. There has been an increased of international cooperation such as UASAID programs used to aid funds and equipments trying to deal with the present global digital divide.

Knowledge is a valuable resource increasingly determining who access to its respective profit and power. One of the major requirements is to continuously build knowledge, societies nations must incorporate the seven elements

Intellectual property rights which the research can spawn and innovated but may inhibit knowledge sharing in every means they can use , further study and validation are made in order for them to come up with the right and applicable means that will address all their concerns and requirements.

Democracy promotes social equality and informed electorate common agreements and understanding within the team are in placed in order for them to come up with a sustainable applicable law that will be beneficial to all constituents. All the issues concerns aired by all legitimate practitioners must and will be taken immediately.

Plurality of Knowledge and information a means of fosters acceptance of diverse forms of knowledge and media all means of information disseminations are maintained in order to have one common trend pattern of understanding considering all the campaign trends are well established as per set standards.

Quality Infrastructure simply makes computer networks and education institutions attainable all existing facilities are subject for innovation in preparation for the incoming new updated means of communication which will made available globally.

Effective and sustainable Communication System continuously increase dissemination of knowledge and ideas within and between nations

Effective Education system must focus on digital literacy and always be universally accessible Research and innovations adapting an external knowledge and technology in meeting the specific need of society.

With all this guided guidelines we need to note at all the time to in order to move forward to advance our global information society, it is a must to address the knowledge divide. Always knowledge attainment is a human right is considered at all times. We as individual should and must do our part to maintain and practice the right and standard ethics of communications as part of our commitments Lastly we need to help and do our share in order for us to eliminate the divide globally.

**INTERCULTURAL INFORMATION ETHICS**

***RAFAEL CAPURRO***

Intercultural Information Ethics (IIE) focuses on the impact of information and communication technology (ICT) on different cultures and aspects and also cultural traditions. IIE also deals with the intercultural issues that usually rise by other media as well and also IIE explore issues in a descriptive and standard perspective or way.

The foundational perspectives on IIE as developers:

1. Charles Ess is the one analyzed the connections of such an ethical pluralism between current Western ethics and Confucian thought or tradition. He explores such as pros hen pluralism in Eastern and Western conceptions of privacy and data privacy protection. In many cases we should try to dig into deeper layers for us to understand where these claims originate or simply accept the limits of human theoretical reason by celebrating the richness of human experience.
2. Toru Nishigaki transformed the statement “on our views of human beings and society” to “necessary to accompany the emergence of human beings and society. As Nishigaki remarks: “It is possible to say, therefore, that in a sense the West now stands in need of Eastern ethics, while the East stands in need of Western ethics.” During his time, IT is inspired by the look from a cultural point of view. The universal application of Western ethics means that the discussion on morality would take place only on the basis of Western conceptual methods.
3. Terrel Ward Bynum is known for “flourishing ethics” (FE), meaning base on to the main beliefs of freedom, equality, and compassion and the principle of minimum violation of freedom. He usually borrows some insights from other philosophers.
4. Bernd Frohmann proposes a philosophical interrogation of the local effects of the Internet through three main concepts: effect, locality, and ethics.
5. Lorenzo Magnani analyzes the rise of human hybridization with ICT and the building of what he calls, following Karl Roth, “material cultures” and also, he introduces the concept of “moral mediator”. A “moral mediator” consists of objects or structures that carry right or bad consequences beyond human beings intentionality.
6. Thomas Herdin, Wolfgang Hofkirchner, and Ursula Maier-Rabler discuss the mutual influence between culture and technology on broad inter- and transcultural levels. Cultural thinking that settle the one and the many is achievable only on the basis of a way of thinking that allows integration and differentiation for which such terms as “transculturalism”, “glocalization” and “new mestizaje” have been proposed.
7. Barbara Paterson, she proposes that the Earth Charter can function as a framework for such holistic research as it addresses wherein “computer ethics needs to acknowledge the linkages between computing, development, and environmental conduct”
8. Thomas Hausmanninger according to him, the right to differ that can be observed in the realm of religious belief gains today. The task of encompassing it with other endeavors remains open.
9. Rafael Capurro he believes that the power of networks does not lead necessarily to slavery and oppression but also to reciprocity and mutual obligation. Globalization gives rise to the question of what does locally matter. Cyberspace vanishes into the diversity of complex real/virtual space-time connections of all kinds that are not any more separable from everyday life and its materiality.

Impact of Information and Communication Technology in Asia and the Pacific:

* Asia and the Pacific, They believe that there are good reasons why cyberspace should not be homogenized. Even if cultural power may fade away along with national borders, the particulars of cultural autonomy should be preserved. Lu Yao-Huai left to the concept of “Shen Du” (be watchful of oneself when one is alone) as having a special value in raising the moral consciousness of the individual beyond legal frameworks.
* Latin America and the Caribbean has a virtual community leading to discussions about the intersection and boundaries of ethics and cultures in the new social progress based on the Internet
* Africa “African thought emphasizes the close links among knowledge of space, of self, and one’s position in the community,” participation being the “keystone of traditional African society”. It was offered to fundamental ethical challenges such as the foundations of African information ethics, the issue of cultural diversity and globalization dealing particularly with the protection and promotion of indigenous knowledge, and the question of the impact of ICT on development and poverty, as well as on socio-political and economic inclusion/exclusion, North-South flow of information in terms of information imperialism, and the flight of intellectual expertise from Africa.
* Australia, Majavan derVelden analyzes how far the preoccupation with content and connectivity unclear the role of IT by making invisible different ways of knowing and other logics and experiences.
* Turkey, the Internet revolution is felt in a delayed fashion in Turkey, which means that the digital divide has become a serious problem.

In Ethics and Information Technology, privacy and data privacy protection in Asia is one of the special issues that are created because we all know that privacy is one of the important tools for a person because having privacy will feel you being respected by others. Like in China, when the Internet was discovered in the year 1990s, many questions were developed from the people and factors that affected are: respect, information consent, safety of personal privacy and safety of society and social modification. And also being private applies in traditional Thailand to the space shared by family members. Human rights are not intrinsic to human individuals but they are necessary for conducting a virtuous human existence

In conclusion, like what was stated on the reading “IIE not only deals with the question of the impact of ICT on local cultures but explores also how specific ICT issues or more generally, media issues, can be analyzed from different IIE perspectives.” For me, internet is one of the inventions under technology that really gives different impacts to the people and to other countries such as technologies also being able to affects our health, digital divide, mobile phones, and gender issues, govern mentality, online communities, intellectual property and privacy. Whatever happens, people should always know the proper attitude in dealing with other things and situations. Ethics is very important in everything we do. Many questions may be able to be constructed as another invention came but as long as we, as individual knows how to handle and contains a good attitude, problems may occur but still we will be able to pass them because we are educated about ethics.

**PART VII**

**CONTEMPORARY MORAL PROBLEMS**

**EGOISM AND MORAL SCEPTICISM**

***JAMES RACHELS***

*Explain the legend of Gyges. What questions about morality are raised by the story?*

According to Glaucon, the story was about a powerful ring wherein a person has a capability to be invisible if someone wear the ring. The wearer has the power to go anywhere and do anything unnoticed. Gyges used the power of the ring to get the throne from the King. He wears the ring and enter the Palace. He seduced the Queen and murdered the King. And became the King of the Palace. It was also said that there are two kinds of rings, one is given to a man of virtue and another is to a man of rogue. There are many questions about morality that are being raised in the story like How will these two men behave?, Why they shouldn’t they simply do what they want?, What do they think that is best for themselves? , What are the reason for them to continue being moral when it was clearly not for their own advantage?

*Distinguish between psychological and ethical egoism?*

Psychological and Ethical Egoism are two different things. But of them reflects on each self interests. According to the Glaucon, The Psychological Egoism states that the only motive from which anyone acts is self interest. This simply means that if an individual believes that he/she will not gain any benefit from a certain action, he/she will not do it. On the other hand, The Ethical Egoism is clearly for self interest only. Each individual do not care if his/her action is morally right/wrong, what’s important is that it is what he/she wants regardless of the effect of his action to others.

*Rachel discusses two arguments for psychological egoism. What are these arguments, and how does he reply to them?*

The Psychological Egoism means that most of the time people act unselfishly. One example, is that a young man and a senior citizen was crossing the road. The young man helped the senior citizen and brought his/her bags while crossing the pedestrian lane. This is one example of an unselfish act. But there are still some arguments wherein that kind of unselfish behavior was questioned by some egoist. There are two arguments by which the unselfish act can still be considered as a selfish act. The first argument explains that we are doing an action because we are ought to do it. That even though, we don’t want to do it, we still do it anyway as a means to an end which we want to achieve. Example is that your phone was broken, so you’re ought to go to a repair shop so that your phone will be fixed as soon as possible. With this example, we can simply understand the concept of the first argument by saying that although we do something; it doesn’t mean that we really want to do it. Sometimes we just want to do a certain thing because we want to get what we want to achieve and we feel that we are under an obligation to do them. The main concept of the first argument actually proves the fact that if you are acting based on your own self-interest it doesn’t mean really mean that you are acting selfishly, it always depends on what it is that you want. The second argument for psychological egoism is that it proves the fact that even though it was obvious that you do something for other people, we can say that is still for your self interest or for your own good. One example is the young man and senior citizen who are crossing the road. The young man helped the senior citizen not because he really wanted to help but to not feel bad after seeing the old man having difficulties in crossing the streets. What is important for this concept is to get a peace of mind after making a certain action. This also explains that the object of our attitude is the attainment of that goal; and we must attain the goal before we can find any satisfaction in it.

*What three commonplace confusions does Rachels detect in the thesis of psychological egoism?*

The three commonplace confusions that Rachels detect in the thesis of Psychological Egoism is the confusion, of selfishness, the assumption that every action is done either from self-interest or from other-regarding motives and the common and false assumption that a concern for one’s own welfare is incompatible with any genuine concern for the welfare of others. The first confusion states that self interest and selfishness are two different things. Acting based on your self-interest doesn’t mean that you are already selfish. Your action always depends on what it is and what is that you want. These two concepts are said to be different because a selfish behavior is a behavior that ignores the interest of others. And to call someone selfish is not just to describe his action but to criticize it. One example is when you are in the walking along the streets, eating a sandwich and suddenly a beggar asked for a money to be able for him to eat, in this kind of situation it was not considered as a selfish act if you are eating a sandwich and it is your self interest. But if you will not give the sandwich to the beggar or anything that can help him/her that can be considered as a selfish act. The second confusion was about an action that is done because of self-interest or other regarding motives; this is the same as the first confusion wherein undisciplined pleasure-seeking and acting from self interest are very different. This confusion explains that not all actions can be done based on self interest only it could also be from other regarding motives. The third confusion which has a conflict between the our own self interests and the welfare of others explains that sometimes when we have to do an action or we have to decide on something for ourselves, wherein our decision sometimes affects other people. This confusion proves the fact that it is not impossible to happen that there can be some conflicts with the interests of others and our own self interests. These confusions proved that it was clearly enough that we must not accept the theory of psychological egoism.

*State the argument for saying that ethical egoism is inconsistent. Why does not Rachels accept this argument?*

In Ethical Egoism, you are acting unselfishly and based on your own self interests. But this can also have this what so called monstrous consequences, wherein if you are going to based your action on your own interests, it can also harm others. So the main conclusion is that we should act kindly and considerate towards others to maintain a society that we can have an advantage. It was said that Ethical Egoism is inconsistent because each of us wants to maximize our self interests and we want others to act unselfishly with this kind of policy. It cannot be universalized. You do not want others to act in the same way that you act. For example, you do not want other people to experience the same wealth that you are experiencing right now. And whenever we try, we will still fall into inconsistency. But there are some arguments through which it explains that Ethical Egoism can be maintained consistently. The people would have to act unselfishly and you would have to lie in order to secure the good will of others. This would not be inconsistent.

*According to Rachels, why should not we hurt others, and why should we help others? How can the egoist reply?*

According to Rachel, people think about why they shouldn’t hurt others because they know that other people would be hurt. Also, it is also the same why they ought to do actions that would help benefit others is because they know that other people would be benefited. He also said that we people really do value our own welfare for its own sake, and most especially not for the sake of something else. According to the egoists, he/she doesn’t really care on whether he helped others to for them to be benefited or he/she did something wrong for them to get hurt.

*Has Rachels answered the question raised by Galucon, namely, “Why be moral?” If so, what exactly is his answer?*

Rachel didn’t answer the question raised by Galucon. He just stated that most of the people are only being tricked or lied to on what is the true meaning of ethics and on what they are supposed to do. He also said that most of the people should only be concerned of being morally right.

*Are genuine egoists rare, as Rachel claims? It is a fact that most people care about others, even people they don’t know?*

Yes. I do believe that genuine egoist is rare. Most of us would help other people for their own benefit. Most of the genuine egoist would not even think to help other people unless it is for their own interest and they can get benefit from doing so. The genuine egoist will not have any feeling of kindness to others, most especially in his/her family, friends and relatives.

*Suppose we define ethical altruism as the view that one should always act for the benefit of others and never in one’s own self interest. Is such a view immoral or not?*

We can’t easily say that an action is immoral or not. As I have read in the article, everything that we do, whether it is clearly seen that the action is for the benefit of others or for our own selves, we can’t deny the fact that we’re doing it because we will benefit from it. No matter how good or unselfish our act is, it still depends on the situation or the reason on why an action was done to be classified if it is immoral or not.

**RELIGION, MORALITY AND CONSCIENCE**

***JOHN ARTHUR***

*According to Arthur, how are morality and religion different?*

According to Arthur, the difference between morality and religion is that morality is all about identifying what is right from wrong. What actions are we considering when we are having a moral code. The moral code in a society serves an evaluation to the behavior of others and to feel guilt at a certain actions when we perform them. For example is that when we are going to steal something, we have a law that we are obliged to follow. We can still think if what we are doing is right or wrong. On the other hand, religion involves beliefs in supernatural powers that created and perhaps also control nature, there is also the tendency to worship and pray to those supernatural forces or beings, and the presence of organizational structures and authoritative texts. For Example is when a person believes in God and his commandments. Also, when we talked about morality, it involves our attitudes toward various forms of behavior, for example is killing, lying and stealing. Religion involves prayer, worship, beliefs about supernatural, institutional forms, and authoritative texts.

*Why is not religion necessary for moral motivation?*

Religion isn’t necessary for moral motivation because religion has nothing to do with the reasons behind our actions. According to the article, it was said that religion is necessary so that people will do the right thing that people will do nothing but on what they think is right. But there are some arguments through which they are stating that we don’t need religion in knowing what is right and what is wrong. For example, We are thinking of killing a person. But before we do such an action, most of us think that what if we got caught?, what will others think about us?, will I regret if I kill someone? We are not thinking about our religion when we our doing this kind of things, we act based on our own instinct. We don’t really think that we are not going to kill someone because we’re scared that we might end up in hell because we know that what we are thinking or what we are doing is morally wrong.

*Why is not religion necessary as a source of moral knowledge?*

Religion involves beliefs in supernatural powers that created and perhaps also control nature, there is also the tendency to worship and pray to those supernatural forces or beings, and the presence of organizational structures and authoritative texts. It is not necessary as a source for moral motivation because it only teaches us what is right and wrong. Also, there is a fact that there are many religions in the world, which no one could really tell if what they believe in is true. For example, a person is a Catholic, he/she believes in God and his 10 commandments. And another person is a Buddhist which also have different belief compared to the Catholics. This example only shows that what is right for the catholics may not be right from the muslims. Religion became unnecessary because each of us have different beliefs. Moral knowledge comes from our own selves and not from our religion.

*What is the divine command theory? Why does Arthur rejects this theory?*

The Divine Command Theory is based on the 10 Commandments of God, which means that an action is right if it is the will of God. According to the article, it would also mean that God has the same sort of relation to moral law as the legislature has to statues it enacts; this simply means that without God’s commands there would be no moral rules, just as without a legislature there would be no statues. Also, that the by assuming God sits the foundation of morality can we explain the objective difference between right and wrong. Arthur was against the theory of The Divine Command Theory because it states that “Something is right because God wills it.” He said that all things that God command are right, if it isn’t commanded by God, therefore it is wrong. For example is that, what God commanded for the Catholics is not right for the Non-Catholics. For those who don’t believe in God, the divine command theory may somewhat irrelevant to them. By not listening and believing is not an act of immorality. Catholicism is not the only religion exist in the world. All of us have different beliefs.

*According to Arthur, how are morality and religion connected?*

According to Arthur, Morality and Religion are connected in a way because most people have felt that morality is in some way dependent on religion or religious truths. They are connected for the reason that if there are no religious motivation we couldn’t expect from people that they are going to do the right thing. Also, it is a fact that people need guidance in their search for the correct course of action; and that we need religion in order for us to know if our action is right or wrong. But they are still independent from each other.

*Dewey says that morality is social. What does this mean, according to Arthur?*

The four main points or ideas of Arthur about the argument that morality is social is, the existence of morality assumes that we posses a socially required language within which we think about our choices and which alternatives we ought to follow. Morality is social in that it governs relationships among people, defining our responsibilities to others and theirs to us. Morality provides the standards we rely on in gauging with family, lovers, friends, fellow citizens and even strangers. Morality is social in the sense that we are, in fact, subject to criticisms by others of our actions. We discuss with others what we do, and often hear them concerning whether our decisions were acceptable. And last but not the least is the idea depends on appreciating the fact that to think from the moral view point. According to Arthur, if the idea of Dewey is correct, morality could not only be taught but must be; due to the fact if we undergo early moral training or thinking we will be able to imagine ourselves in the position of others.

*Has Arthur refuted the divine command theory? If not, how can it be defended?*

Arthur was against the divine command theory due to the fact that it states that “Something is right because God wills it.” He said that all God’s commandments are right, if it isn’t commanded by God, therefore it is wrong. For example is that, what God commanded for the Catholics is not right for the Non-Catholics. For those who don’t believe in God, the divine

command theory may somewhat irrelevant to them. By not listening and believing is not an act of immorality. Catholicism is not the only religion exists in the world. All of us have different beliefs.

*If morality is social, as Dewey says, then how can we have any obligations to nonhuman animals?*

According to Dewey, morality is social. It is important that we people, should consider all the creations of God. We should respect him as the creator and loving God of the Christians. Even though we are humans, it does not mean that we just only need to care about our own selves. We still need to respect others like, Animals, Nature, etc. and most of all their way of living.

*What does Dewey mean by moral education? Does a college ethics class count as moral eduation?*

Dewey presented the idea of moral education to teach us on how to act in accordance to the common law. Yes. I do agree that by having a college ethics class is counted as a moral education because it teaches the students on the morals of well human being. It teaches us to know what is right or wrong. And on how we must act on a certain situation. Even though we all have different beliefs, we should still need to follow on what we think is right.

**MASTER MORALITY AND SLAVE MORALITY**

***FRIEDRICH NIETZSCHE***

*How does Nietzsche characterize a good and healthy society?*

Friedrich Nietsche characterize a good and healthy society wherein it should allow superior individuals to exercise their “will to power”, their drive toward domination and exploitation of the inferior. According to Nietsche, the barbarians from the early history have a will and desire for power and had prayed to have a moral and peaceful society. The essential thing in a good and healthy society is that it should not regard itself as a function either of the kingship or the commonwealth, but as the significance and highest justification that it should therefore accept with a good conscience the sacrifice and crowd of each individuals, it must also be suppressed and reduced to imperfect men, to slave and instruments. This simply means that if we are living in a good and healthy society the authority should be treating their people fairly, to ensure them healthy standard living, by creating fair employment and good work for all and by enabling all children, adults to maximize their capabilities and have control of their own lives. They should not feel that they are being controlled by the people in the government. It was also said that a healthy society does not exists for its own sake, but exists for the sake of a higher type of person.

*What is Nietzsche’s view of injury, violence, and exploitation?*

When it comes to injury, violence and exploitation, Friedrich Nietsche states that in order for us to refrain from those kinds of situations, it may result in a certain rough sense in good conduct among individuals when the necessary conditions are given. This also avoids us from experiencing good conduct among other people when there are crucial situations present. He was really against the idea that people are experiencing injury, violence and exploitation from the authorities. He does not want to people got harmed. He does not want people to get hurt. People should be treated equally because in order for us to have a good and healthy society everyone must be living peacefully and they are not forced to something they does not want.

*Distinguish between master-morality and slave-morality?*

There are two kinds of morality, the master morality and slave morality. But when it comes to higher culture they are mixed. It was said in the article that the superior person follows a “master morality” that emphasizes power, strength, egoism and freedom, as distinguished from a “slave morality” that calls for weakness, submission, sympathy and love. It is also said that when we say it is master morality it pertains to the difference of what is good and bad. Example, when we are helping other people it only means that we are doing good. And when we are doing bad to others, it is harmful. In short, it is called the master who creates the value. Also, according to the article, it is precisely the good man who arouses fear and seeks to arouse it, while the bad man is regarded as the despicable being. The slave morality, on the other hand explains that it mostly illustrates the value of kindness, goodness and sympathy. It also seeks it to know its own values. It also holds to the standard on what is useful and beneficial to the weak or powerless.

Explain the Will to Power.

Friedrich Nietsche explains in his book the concept of “Will to power”. He stated that the will of power explains the concept of the will to life, it means that we are giving the authorities the capability to exercise their powers. Society is also important because without the society, it will not be developed and the authorities will not exercise their own will of power. It was also stated in the book that without the will of power there will be no equality among people. And this could have a bad effect on the people due to the fact that each individual may dwell on their weakness more if there is no will to power.

*Some people view Nietzsche’s writings as harmful and even dangerous. For example, some have charged Nietzsche with inspiring Nazism. Are these charges justified or not? Why or why not?*

As I have read his writings the main points of his work were the distinction between master morality and slave morality. He identified master morality as the one who is creating value. And the slave morality mostly illustrates the value of kindness, goodness and sympathy. It also seeks it to know its own values. It also holds to the standard on what is useful and beneficial to the weak or powerless. These two concepts has are also related with each other. Like for example in our everyday life, in the situation in an office. There are those people who are in a high position and there are some who are in the management department only. The people who are with high position in the company, has the power to exercise their own will of power with the inferior. Because in managing a society, to achieve a good and healthy society, the superiors should be allowed to exercise their authority to the people who are in the lower position. When we say, exercising his or her will of power, it does not necessarily mean that he/she could do anything that he wants. His/her decisions or actions should always be in favor for his people. And most especially, he/she should know how to handle his people. I do believe that each of us has our own different opinions when it comes to observing the things around us. And as what I have read, Nietzsche work was not harmful to and dangerous to others. Also, charges against him are not justifiable due to the fact that we are living in a free country wherein he just explained his own opinion on what he believes in.

*What does it mean to be “a creator of values”?*

According to the book, the creator of values is simply defined as “What is injurious to me is injurious to itself; he knows that it is he himself only who confers honour on things.

**TRYING OUT THE NEW SWORD**

***MARY MIDGLEY***

*What is “moral isolationism”?*

According to Midgley, moral isolationism is the view of anthropologists and others that we cannot criticize cultures that we do not understand except our own culture. It is also a doctrine of immoralism because it forbids any moral reasoning. We also have to know enough first about a certain culture to be able to make a favorable judgment, whether it is tentative or general. This simply means that we as a person could not judge other cultures if we do not understand it. If we are not part of the culture we can never gain understanding and we can never criticize it.

*Explain the Japanese custom of tsujigiri. What questions does Midgley ask about this custom?*

The ancient Japanese custom of tsujigiri, which means “crossroads-cut”. This sword was for the Japanese warriors and according to their tradition, they are using this to test if it was working properly, the sword should slice through someone at a single blow, passing from the shoulder to the opposite side, to be able to succeed in the battle. If the samurai losses the battle, he would lose his honor and the respect of his emperor. Based on our culture here in the Philippines, the ancient custom was morally wrong. If you were to commit that kind of act, you can be sent to prison and will have a punishment. But according to the Japanese, their custom was still considered as morally right because they are also doing this for their honor in the group of warrior people. The questions that are being raised by Midgley was, Does the isolating barrier work both ways?, Does the isolating barrier between cultures block praise as well as blame?, What is involved in judging and If we can not judge other cultures, can we really judge our own?. Midgley answers the questions when he emphasized the importance of understanding first a certain culture before judging it. We would not be able to criticize it if we do not understand it fully well. When we are judging something, we are creating an opinion and in anything that we can see or encounter in this world, if we lack of understanding onto something it is difficult to create an opinion, whether it is would have a negative or positive effect. Also, in judging other cultures we should not place a value, whether it is good or bad. Most especially if we do not fully understand their culture.

*What is wrong with moral isolationism, according to Midgley?*

The main argument in the concept of moral isolationism is the fact that we people are limited when making our own judgment or opoinions when it comes to other culture. We do not have the right to judge them if we do not really understand their culture. And she also stated that if we do not belong to a certain culture, we will not understand them no matter how hard we tried.

*What does Midgley think is the basis for criticizing other cultures?*

Midgley’s basis for criticizing other cultures is because she believes that we as individuals normally judge the things around us even if we do not know anything about that. Mary Midgley only wants us to understand that the moral isolationism can be a hindrance for people in speaking out what their own opinions on something.

*Midgley says that Nietzsche is an immoralist. Is that an accurate and fair assessment of Nietzsche? Why or why not?*

According to the work of Nietzsche, he also explains his opinion regarding the concept of having a healthy and good society. That is why, it can also be said that it was fair and accurate that Midgley says that Nietzsche is an immoralist.

*Do you agree with Midgley’s claim that the idea of separate and unmixed cultures is unreal? Explain your answer.*

Yes. I strongly agree that unmixed cultures is unreal because in our generation, there are some people who are travelling from other countries and getting married and making their cultures mixed. We can easily said that mixed cultures are possible because it is really obvious in our life today.

**UTILITARIANISM**

***MARY MIDGLEY***

*State and explain the Principle of Utility. Show how it could be used to justify actions that are conventionally viewed as wrong, such as lying and stealing.*

John Stuart Mill explains the Principle of Utility or The Greatest Happiness Principle that “it is the principle of Happiness is pleasure. It is an existence exempt as far as possible from pain, and as rich as possible in enjoyments, both in point of quantity and quality.” In the concept of the Principle of Utility, it just explains that an action is considered morally right if a person expresses happiness or pleasure in the action that he/she is doing. For example is, when we are eating, playing our favorite sport, drinking etc., we love what we are doing that for us it is the right thing to do. An action is considered wrong, if it produces unhappiness or pain. It is when the person did not want what he/she is doing. After doing the action they are not fulfilled. We could justify an action that is wrong in the Principle of Utility in a sense that lying and stealing is wrong which can cause a person to be unhappy with his or her actions. He or she will always be lying because of his or her actions.

*How does Mill reply to the objection that Epicureanism is a doctrine worthy only of swine?*

John Stuart Mill replied to the objection that Epicureanism is a doctrine worthy of swine by saying that “the comparison of the Epicurean Life to that beast is felt as degrading, because a beast’s pleasure does not satisfy a human being’s conception of happiness.

*How does Mill distinguish between higher and lower pleasures?*

Mill distinguish higher and lower pleasures by stating that higher pleasures comes from our eagerness of getting what we want through the use of our brain power and imaginations. The lower pressure, on the other hand differs from higher pleasures because our actions comes from our own physical senses. He also stated that we as individuals tend to define pleasure or happiness by choosing another option even if it is accompanied by discomfort. People will prefer the pleasure with high sense.

*According to Mill, whose happiness must be considered?*

According to John Stuart Mill’s work, it is much important to consider the happiness of the majority of the population. For example, if we were to go on a trip or vacation, it is important to get or know the opinion of others regarding the details of the said trip if they are okay with the plan. They should also consider the happiness of the majority or desire of the participants so that everybody or most of the people will participate in the said event.

*Carefully reconstruct Mill’s proof of the Principle of Utility.*

Happiness is something that all of us want to achieve in life. John Stuart Mill puts happiness in the center of the Principle of Utility because happiness is the basis of distinguishing whether an action is good or bad. Each of us our protecting our selves from pain, but based on my own experience, life is really unpredictable. I learned that even though we know what can make us happy and no matter how hard we try to achieve our own desires, we can’t really avoid experiencing hurt and problems as our life goes on.

*Is happiness nothing more than pleasure, and the absence of pain? What do you think?*

We define happiness by getting what we want in life, all the pleasure, material things, etc. But most of us did not see the other aspects of what really define happiness. For me, happiness is more than pleasure. It is not always about the pleasure, the material things etc. I define happiness when you can still say that you are happy even if you do not have money, you can sacrifice for the sake of other people. For example, you do not have enough money to sustain your family’s daily living, all the expenses etc.

But still, you and your family are united and loved each other. You are always there to help one another. What I learned in life is that material things will not lasts. That is why we need to value the things that are much more important.

*Does Mill convince you that the so-called higher pleasures are better than lower pleasures? What about the person of experience who prefers the lower pleasures over the higher ones?*

We as individuals can have different outlook when it comes to happiness, some might define happiness which is more focus on the material things, money, family etc. As what I have said earlier, my definition of happiness is when I can still say or feel that I am happy or fulfilled when I know that my love ones are in good health, we are there for each other. John Stuart Mill did not convinced me that the so-called higher pleasures are better than lower pleasures because due to the fact that we have different meanings on what happiness really is. Maybe there can be a case where in the higher level of pleasure is considered as lower pleasure for others.

*Mill says, “In the golden rule of Jesus of Nazareth, we read the complete spirit of ethics of utility.” Is this true or not?*

According to the Golden Rule of Jesus of Nazareth, “One should treat others as one would like others to treat oneself”. For me is can be true, because when we are expected to act on how we wanted for us to be treated by others, we can still achieve or apply the concept of Principle of Utility depending on the situation.

*Many commentators have thought that Mill’s proof of the Principle of utility is defective. Do you agree? If so, then what mistakes or mistakes does he make? Is there any way to re-formulate the proof so that it is not defective?*

Yes. I agree, the principle of utility explains that if you are happy in what you are doing, it is already considered good or right. But in the perspective of other people, maybe they can see that what you are doing is wrong. You are just not looking on the other side of your action because you are happy. I think, Mill describes each individual’s happiness equally. But in reality, we all have different point of view on life.

**THE DEBATE OVER UTILITARIANISM**

***JAMES RACHELS***

*Rachel says that classical utilitarianism can be summed up in three propositions. What are they?*

According to James Rachels, the three propositions of utilitarianism are first, actions can be judged in the virtue of their consequences; second, the only thing that matters is the amount of happiness or unhappiness that is caused. The right actions are those that produce the greatest balance of happiness over unhappiness and lastly, no one’s happiness is to be counted as more important than anyone else.

*Explain the problem with hedonism. How do defenders of utilitarianism respond to this problem?*

Hedonism can be defined as”the idea of happiness that is one ultimate goodand the unhappiness the one ultimate evil”. It explains that we can distinguish an action if it is good or bad depending on what we feel when we have already done the action. The main problem with Hedonism is that it misunderstands the concept of happiness. They should define happiness as something that when a person “attains the things that we recognize as goods, independently and in their own right”. The defenders of utilitarianism respond to this problem by giving an example, G.E. Moore, suggested the three obvious intrinsic goods which are pleasure, friendship and aesthetic enjoyment.

*What are the objections about justice, rights and promises?*

According to Rachels, In justice, it requires that we should treat people fairly, according to their individual rights and merits. Demands of Utility and demands of justice results to conflict because the whole story of the situation cannot be considered right. Also, the justice that must be given to each and every individual was not given fairly. The concept of Rights simply tells us that as an individual we should know how to practice our own rights, most especially when we know that we have the right. Rachels also states in his work that “the idea that people have rights that may not be trampled on merely because one anticipates good results”. In promise, he states that “the fact that you promised imposes an obligation on you that you cannot escape so easily”. But one of the objections or problems when it comes to promises is that they know that promises are always meant to be broken.

*Distinguish between rule and act utilitarianism. How does rule-utilitarianism reply to the objections?*

The Rule Utilitarianism is the new version of the theory of Utilitarianism. This concept states that our actions can be judged whether it is right or wrong depending on our individual acts. And the rules will be set depending on the principle of utility. Act – utilitarianism is that each individual will be evaluated by the consequences of their own actions. The Rule-utilitarianism replied to those objections by stating that, “Rule utilitarianism is an unnecessarily watered-down version of the theory, which gives rules a greater importance than they merit. Act-Utilitarianism was recognized to be a radical doctrine which implies that many of our ordinary moral feelings may be mistaken”.

*What is the third line of defense?*

According to James Rachels, The Third Line of Defense explains that we should not be only focus on our selves. But we must also take into consideration our nature, our surroundings. In order for us to have a peaceful society, we must learn about our surroundings and it is also important that we are aware of what is happening in our society.

*Smart’s defense of utilitarianism is to reject common moral beliefs when they conflict with utilitarianism. Is this acceptable to you or not? Explain your answer.*

For me, it is not acceptable because as a person, we all have different beliefs and perceptions. And it is not right to close our doors for improvements, we should learn and see different morals that other person believes in.

*A utilitarian is supposed to give moral consideration to all concerned. Who must be considered? What about nonhuman animals? How about lakes and streams?*

It is important that we learn how to take good care of the creation of God. It is a must for us to consider also the non human animals and the lakes and streams because they are also part of the creation of God. The non human animals, lakes and streams are also like us people, the only main difference is that non human animals just have a lower manner of thinking but they also deserve to be respected and take good care of.

Rachels claims that merit should be given moral consideration independent of utility. Do you agree?

Yes. I do agree with Rachel’s claim because every one of us has our own personalities. A wrong action of someone cannot also be considered wrong to another because we all have different point of view when it comes to life. It is also important that before we judged someone for committing such an action, we should first know and understand deeper the situation.

**THE CATEGORIAL IMPERATIVE**

***IMMANUEL KANT***

*Explains Kant’s account of good will?*

According to Immanuel Kant, Good will is when we are doing something for others. When we are sacrificing our own happiness for them. But if we have bad intention to others the good will turns into bad.

*Distinguish between hypothetical and categorical imperatives.*

Kant differentiates hypothetical and categorical imperatives by defining hypothetical imperatives as clueless, where in you don’t have an idea on what is going to happen, until the condition was given. But when we say categorical imperative, we already know what the command is before it was given.

State the first formulation of the categorical imperatives (using the notion of a universal law), and explain how Kant uses this rule to derive some specific duties toward self and others.

The first formulation of the categorical imperatives with connection to the notion of a universal law is, “Act only on that maxim through which you can at the same time will that is should become a universal law”, and this explains that out action should be consistent. We should do an action where in we know that everyone is also doing it. Also, we have to consider that if we will do a certain action we must always think of doing good at that moment, not because we already know that we will benefit from it in the future. Universal law can be applied everywhere that is why we act the same like others in every situation.

*State the second version of the categorical imperative (using the language of means and end), and Explain it.*

The second version of the categorical imperative with connection the use of language of means and end is, “Rational nature exists as an end in itself“. “Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always at the same time as an end”. This simply means that we should treat each other equally. Each of us should not be used as a means because we all have our right to reason out on things around us. We all have different personalities, which can result to different opinions that is why it is also important that we should know how to respect one another in order to be respected.

*Are the two versions of the categorical imperative just different expressions of one basic rule, or they two different rules? Defend your view.*

 The two versions of the categorical imperative are different because the first one tries to explain on what law should be followed that is their action should always be based on the universal law. The second version, on the other hand states that the ability of each individual in a society has a large effect in his or her actions, it is still based on their own decisions and on how they will handle a situation. They cannot be used as a means because of their ability to differentiate what is morally right or wrong.

*Kant claims that an action is not done from the motive of duty has no moral worth. Do you agree or not? If not, give some counterexamples.*

According to Immanuel Kant’s definition of duty, it is the one who motivates our actions and give them moral value. It simply means that we are doing an action because we are obliged to. Regardless if we know that it is right or wrong or how could it affect others, we still have to do it. I do not agree with the claim of Immanuel Kant because his definition of moral duty may not be applicable to our generation, because there are times wherein we are obliged to do something even if we know that it is wrong.

*Some commentators think that the categorical imperative (particularly the first formulation) can be used to justify no moral or immoral actions. Is this a good criticism?*

I think this is a good criticism because we should act based on the principle of the universal law due to the fact that we cannot consider an action to be always right even though it was based on the universal law and sometimes people tend to act based on their own reasons or opinions. One example is that when a person killed someone because he just wants to save his life from bad people. For us, what he or she did was right. But for the universal law it was wrong to kill someone.

**HAPPINESS AND VIRTUE**

***ARISTOTLE***

*What is happiness, according to Aristotle? How is it related to virtue? How is it related to pleasure?*

Aristotle states in his work that happiness depends on us. He argues that “all human beings seek happiness, and happiness is not pleasure, honor or wealth, but an activity of the soul in accordance with virtue. In our generation today, most of us define happiness when we are seeking for wealth, fame or pleasure. He also said that, “If there is an end for all that we do, this will be goo achievable by action….” This simply means that whenever we do such an action it should be final and self sufficient. Happiness is always an end itself, it considered as an ultimate end at which all our actions or activities aims.

According to Aristotle, “Virtue has two kinds, Moral and Intellectual. Moral Virtue comes from training and habit. Intellectual virtue produces the most perfect happiness and is found in the activity of reason or contemplation”. By having a virtue is when a person knows how to act even when he or she is in pain or is experiencing difficulty. This simply means that, happiness is an action on how we are living well, on the other hand virtue correspond to the possibility on how can we live well. Happiness is related with pleasure in a way that we are not distinguishing an action whether it is good or bad because the effect of pleasure in our actions makes us more determined in doing what we want.

*How does Aristotle explain moral virtue? Give some examples.*

Aristotle defines Moral Virtue as “a state of character that is a mean between the vices of excess and deficiency”. Virtue is being applied by all cultures because it is necessary because as we apply virtue in our actions, we may identify on what is really missing in our life. For example is being loved by our family, friends and relatives. A sample action which explains the meaning of virtue is when we provide service to other people, when we provide service we’re able to help others and for them to be able to live a better life. The purpose of applying virtue in our daily lives is to define life as an extra ordinary.

*Is it possible for everyone in our society to be happy, As Aristotle explains it? If not, who cannot be happy?*

Yes. It is possible for everyone in our society to be happy. Everyone has their own right to live their life to the fullest and do whatever they want to do. Each of us has our own definition of what happiness really is. We made our own decisions in life and we take whatever the consequence of our action.

*Aristotle characterizes a life of pleasure as suitable for beasts. But what, if anything, is wrong with a life of pleasure?*

Aristotle characterizes a life of pleasure as suitable beasts due to the fact that most of us are being obsessed by our own pleasures in life. For example, Money, we put money in the center of our lives and think that if we do not have money, our life will be useless. But people do not see that there are more important things in life more than material things.

*Aristotle claims that the philosopher will be happier than anyone else. Why is this? Do you agree or not?*

I do not agree because all of us have our own right to be happy. We have different definitions of what happiness is. In life, we all make our own decisions in order to achieve our goals in life. We create our own happiness based on our own choices.

**THE NATURE AND VALUE OF RIGHTS**

***JOEL FEINBER***

*Describe “Nowheresville”. How is this world different from our world?*

Feinberg describes Nowheresville, “as a world like our own except that people do not have rights. As a result, people in this world cannot make moral claims when they are treated unjustly. They cannot demand or claim just treatment, and so they are deprived of self respect and human dignity.” This is really different from our world because each of us is given equal rights and freedom in our society. We have a law that needs to be followed in order for us to have peace and unity in our country and equal rights will be given.

*Explain the doctrine of Logical Correlativity of Rights and Duties. What is Feinberg’s position on this doctrine?*

The Doctrine of Logical Correlativity of Rights and Duties explains that, “all duties entail other people’s rights” and “all rights entail other people’s duties”. Feinberg’s position on this doctrine is that he said in his work that his answer would be a yes and a no because he also explains that “duty is associated with actions that are due to someone else”, “all duties are correlated with the rights of those to whom the duty is owed.”

*How does Feinberg explain the concept of personal desert? How would personal desert work in Nowheresville?*

Feinberg explains the concept of personal dessert by stating that, “When a person deserves something good from us what is meant in parts is that there would be certain propriety in our giving that good thing to him in virtue of the kind of person he is.” I think it would be unjust to work in Nowheresville because people there have no rights, which simply means that they will not be treated fairly.

*Explain the notion of a sovereign right monopoly. How would this work in Nowheresville according to Feinberg?*

The notion of a sovereign right monopoly explains that in a group of people, it is the duty of the people in charge to treat their people right and equal. But they are not doing this for their people but for their Gods. This simply explains that for example, there is a maid in a family, and his or her duty is to clean the house of the owner, this means that his or her duty is not in the house but to the owner.

*What are claim rights? Why does Feinberg think they are morally important?*

Feinberg argues that, “Claim rights have corresponding duties, and that “right” should be understood as being in position to make a valid claim.” I think it is morally important due to the fact that we all have given our own rights and we must know how to stand up for what we think is right. We should know how to respect others in order for us to be respected in return.

*Does Feinberg make a convincing case for the importance of rights? Why or why not?*

Yes. I think Feinberg makes a convincing case for the importance of rights. Most especially when he introduced the Nowheresville, a world like our own except that people don’t have rights. He wanted us to realize how lucky we are, because each of us was given the right to act freely and to be treated equally in a society.

*Can you give a non circular definition of claim rights?*

I don’t think there could be a non circular definition of claim rights.

**TAKING RIGHTS SERIOUSLY**

***RONALD DWORKIN***

*What does Dworkin mean by rights in the strong sense? What rights in this sense are protected by the USA Constitution?*

According to Ronald Dworkin, “If people have the right to do something, then it is wrong to interfere with them.” For example, we have the right to do what we want to do. Other people must have respect to the things that we want to do. They provide laws and legal rights in the First Amendment like fair protection to each individual in a society.

*Distinguish between legal and moral rights. Give some examples of legal rights that are not moral rights, and moral rights that are not legal rights.*

Moral rights and Legal rights are two different things. Moral rights are normally based on your conscience; it is what we think the right thing to do. On the other hand, a legal right is based on law. A law that is created to avoid doing crimes in the society. An example of legal rights that are not moral rights and moral rights that are not legal rights is Abortion. Abortion is legal to other countries and there are some countries which are prohibiting this kind of act.

*What are the two models of how a government might define the rights of its citizens? Which does Dworkin find more attractive?*

According to Dworkin, the two models of how a government might define the rights of the citizens are, “The first model recommends the striking balance between the rights of the individual and the demands of the society at large.”, “The second model states if the government inflates a right”. The second model is more attractive to Dworkin because as he states in his work, “The second model is the more familiar idea because it supposes that the weaker members of a political community are entitled to the same concern and respect of their government as the more powerful members have secured for themselves, so that if some men have freedom of decision whatever the effect on the general good, then all men must have the same freedom.”

According to Dworkin, what two important ideas are behind the institution of rights?

According to Dworkin, the two important ideas behind the institution of rights is, “Act of faith by the Majorities and Minorities.”

*Does a person have the right to break the law? Why or why not?*

Every one of us was given a right, for us to the things that we want to do. Yes, a person has the right to break the law because that is what he or she wants. We all have different choices on how we want to live our life. It also depends on us on how we will exercise our own rights.

*Are rights in the strong sense compatible with Mill’s utilitarianism?*

Yes, the idea of Dworkin is compatible with Mill’s utilitarianism. The idea of Mill states that we can define that an action is morally right, if we want to do the action, we are happy in doing the action and we have freedom. On the other hand, it can be considered wrong it it does not. In relation, Dworkin also states in his work the concept of right that nobody can interfere with a person. These two ideas are somewhat related to each other because they are both talking about freedom.

*Do you think that Kant would accept rights in the strong sense or not?*

Yes. I do agree that Kant would accept rights in the strong sense, due to the fact that it talks about the right of each individual. That they should be treated fairly and must have freedom in all the things that they wanted to do in life.

**A THEORY OF JUSTICE**

***JOHN RAWLS***

*Carefully explain Rawls conception of the original position.*

John Rawls idea of the original position, “it corresponds to the state of nature in the traditional theory of the social contract.” He briefly explains his meaning of justice as “justice as fairness, it conveys the idea that the principles of justice are agreed to in an initial situation that is fair.” This means that each and everyone should be respected for us to be treated fairly.

*State and explain Rawls’s first principle of justice?*

The first principle of Justice according to John Rawls is, “Each person is to have an equal right to the most extensive basic liberty compatible with a similar liberty of others”. He also states that everyone should be given their freedom of speech and assembly, freedom of the person along with the right to hold a personal property and freedom from arbitrary arrest and seizure. I think, what Rawls is trying to explain in his work is that each individual in every society should be treated equally and should be given justice.

*State and explain the second principle. Which principle has priority such that it cannot be sacrificed?*

The second principle of justice states that, “Social and economic inequalities are to be arranged so that they are both (a) reasonably expected to be to everyone’s advantage, and (b) attached to positions and offices open to all..” He also said that it is all about the distribution of income and wealth and to the design of organizations that make use of the differences in authority and responsibility, or chains of command. This simply means that in a society each one should be treated fairly, everyone should be given the right distribution of wealth and income and positions of authority and offices of command must be accessible to all. For me, it is not enough that these are the only rights that will be given to the people, I believe the people deserves more than this.

*On the first principle, each person has an equal right to the most extensive basic liberty as long as this does not interfere with a similar liberty for others. What does this allow people to do? Does it mean, for example, that people have a right to engage in homosexual activities as long as they don’t interfere with others? Can people produce and view pornography if it does not restrict anyone’s freedom? Are people allowed to take drugs in the privacy of their homes?*

Basically, Yes! As what John Rawls states in his work, yes we can do that. But we may choose not to. We were given the chance to be here in this world to live our life to the fullest. We are also given the chance to do whatever we want based on our choices and desire. But we must also remember that we are also living in a society that is surrounded by rules and regulations that needs to be followed. Yes, we can do anything but we must also think first, if we are not violating the rules. But then, it is still in our hands on how we will live our own lives.

*Is it possible for free and rational persons in the original position to agree upon different principles than those given by Rawls? For example, why wouldn’t they agree to an equal distribution of wealth and income rather than an unequal distribution? This is, why wouldn’t they adopt socialism rather than capitalism? Isn’t socialism just as rational as capitalism?*

In my opinion, it is possible that people in a society are not having equal distribution of wealth because each one of us has our own different skills and on how we live our own lives. For example, people who have a regular work are the person who gets a higher salary than those who doesn’t. Some people are only walking in the streets and asking for a little money in order to live, and I guess this is also their fault. We are all given equal rights to live our life to the fullest, and it just depends on how we wanted our life to be. I don’t believe that those who are poor, will always be poor. They can also be like the rich people if they work hard for it. Rich people did not get their wealth easily; they get it because they work hard for it.

**THE NEED FOR MORE THAN JUSTICE**

***ANNETTE BAIER***

Distinguish between the justice and care perspectives. According to Gilligan, how do these perspectives develop?

According to Annette Baier, justice perspective explains that it overlooks inequalities between people (just like parent-child relationships), it has an unrealistic view of freedom of choice, and it ignores the importance of moral emotions such as love. He also explains care perspective in a way that it is considered as a less authoritarian humanitarian supplement, just like a felt concern for the good of others and for community with them.

*Explain Kholberg's theory of moral development. What criticisms do Gilligan and Baier make of this theory?*

According to Kholberg, moral development clearly talks about psychology and education. He expanded the work of Jean Piaget’s work to form a theory that explained the development of moral reasoning. Out of the two stage process of Piaget, he presented a six stage process within three different levels. He also states that, “Moral development is a continual process that occurs throughout the lifespan.”

*Baier says there are three important differences between Kantian liberals and their critics. What are these differences?*

As Baier states in his works, the three important differences between Kantian liberals and their critics are, it was dubious record, it was in attention to relations inequality or its presence of equality and its exaggeration of scoop of choice.

*Why does Baier attack the Kantian view that the reason should control unruly passions?*

Kantian explains the picture of a controlling reason by stating that “dictating to possibly unruly passions also tends to seem less useful when we are led to consider what sort of person we need to fill the role of parent, or indeed want in any close relationship. It might be important to fathers figure to have rational control over their violent urges to beat to death the children whose screams anger them, but more than control of such nasty passions seems needed in the mother or primary parent, or parent-substitute by most psychological theories. They need to love their children’s not just to control their irritation so the emphasis in Kantian theories on rational control of emotions. Rather than on cultivating desirable forms of emotions, in challenged by Gilligan, along with the challenge to the assumption of the centrality of autonomy, or relations between equals, and of freely chosen relations.” This simply explains how important it is for us individuals to avoid and to control temper in such situations.

*What does Baier mean when she speaks of the need to “transvalue the values of our patriarchal past”? Do new values replace the old ones? If so, when do we abandon the old values of justice freedom and rights?*

When Baier says about transvaluing the values of our patriarchal past means that we need to value the importance of our historical backgrounds. Even though there were a lot of new values whose replacing the old ones, we cannot simply tell that the meaning of our history has already changed, maybe it’s the same, we just misinterpret the new ones because as time pass by, our society is also changing.

*What’s wrong with the Kantian view that extends equal rights to all rational beings including women and minorities? What would Baier say? What do you think?*

According to Kantian, he believes that “the best moral theory has to be harmonizing justice and care. The morality it theorized about is after for all persons, for men and for women, and will need their combined insights.” I think, Baier would agree with the idea of Kantian due to the fact that we all deserve to be treated equally and be respected.

*Baier seems to reject the Kantian emphasis on freedom of choice. Granted we do not choose our parents, but still don’t we have the freedom of choice about many things, and isn’t this very important?*

As an individual, it is important that we value our freedom of choice. In every path that we take, we must not allow others to know what is best for us. Because by giving others the chance to control our freedom of choice will makes us feel weak. We are the one who should make our own choices in life.

**PART VIII**

**ETHICAL INSIGHTS**

**FAIRPHONE**

Fair Phone was designed to educate people on how their mobile gadgets are made, to know where they are made and where they come from or how the workers are treated. According to the article that I read, most companies experience conflicts that some people actually dying just to get the materials that are needed to your device. Some factories are abusing their employees and not providing their right benefits which are due to their employees and partners.

There are 3 kinds of Egoism mainly, Ethical Egoism, Psychological Egoism and Rational Egoism. All forms of egoism involve an application of self-interest. As an individual, it is a fact that everything we do has an act of selfishness, even though we’ve done something for others. We can’t tell that we only do it for them but for our own vested interest and benefits. All of us have our own goals in life and that is to achieve our own happiness and to satisfy for our own self-interest is called Psychological Egoism. It is an act wherein even though a person’s action might act selfish or unselfish, they are just doing want they wanted to do, which is inherently selfish. In Psychological Egoism, it could also be said that a person committed an action because it was his/her duty rather than their desire. For Example is paying taxes or insurance. On the other hand, Ethical Egoism is that each one of us should find our own self-interest because as an individual we are required to make ourselves happy as possible. And it is also important to consider in Ethical Egoism that while we’re doing something for our own welfare it must be morally ethical.

Psychological Egoism differs from Ethical Egoism on how it can affect someone creating a product like the Fair Phone is that in Psychological Egoism, it was said in the article that people are making the Fair Phone so that people could be educated on what is really happening in the society. But it was also their duty to find a job so that they can earn money from the Fair Phone. In Ethical Egoism, According to Bas van Abel in his blog post, “As a designer, it disturbed me that no one in the world truly understands how a mobile phone is made and when you don’t understand how something is made, you can’t change it.” Maybe that was the main reason on why they made a Fair Phone, to help people understand where our phones came from and how they are made. And also to understand the situation of the people creating the phone in other factories. And we as customers can have the power to help the people who are mistreated by others. We could help to not tolerate them by buying the new ethical phone which is the Fair Phone. The Fair Phone Company is doing this for their own welfare and at the same time it is morally right.

When I read the article regarding the Fair Phone, I was really shocked when I knew the situation of the people who are working to those factories who are making a smart phone. And to think that what they are doing to their workers are inhuman and unjust. I really wanted to help them even in the small ways. What I think the best that I can do is to not buy and patronage all smart phones considering the unfair practices of the company owners , I am positive with this revelations if an individual are patronizing this products they are most likely part of this crime it is better to buy a Fair Phone because if a lot of people will buy a Fair Phone, they can help save the workers to those factories and dealings with good people only. We need to be fair by all means most especially with the people who are contributing a big or small part of our business in order to receive more blessings with our right doings at all times.

**SAVING 10,000**

Nowadays, suicide is considered as a major public health problem. When we heard that someone died because of suicide, the first question that we ask ourselves is “Why they do this?”. Some people would think that a person who commits suicide was crazy. But they weren’t. Everyone who commits suicide has their own personal reasons on why they have to do it. For them, suicide is a solution, it is a way through which they can escape from their problems and be able to live peacefully.

The movie, “Saving 10,000: Winning a war on Suicide in Japan” was a documentary directed by Rene Duignan and filmed by Marc-Antoine Astier. The suicide rate is high in Japan because for them killing themselves is always in the back of their minds. A Japanese person doesn’t talk about suicide; no one cares to talk about on what are the possible causes of suicide. According to the people in the movie, they are committing suicide because they have decided that life is just not worth living anymore, wherein they feel alone, unloved, unwanted or depressed. Some of them also try to find others to die with, others who share the same despair so that they will not feel that they are alone. But with the help experts and ordinary Japanese, the speaker proposed an idea through which he can save 10 000 lives, not by miracles but by honesty and be able to identify who is the real enemy in a war on suicide. And that is our own selves.

 While I am watching the video, I was really inspired by the video due to the fact that it briefly explains the true value of life. It’s true that nobody wants to die. I feel sorry for the people who died because of committing suicide and never had the chance to enlighten them that it’s not too late and that there are many reasons to live for, because I know for a fact that there’s the possibility that the their feelings would turn into action. All they need is someone to talk to when they needed it the most. These should be a lesson for all of us; we all know what to do. We just have to take the time to listen to others.

There are 3 kinds of egoism mainly, Rational Egoism, Psychological Egoism. All forms of egoism involve an application of self-interest. The Ethical Egoism explains that as an individual, it is a fact that everything we do has an act of selfishness that we still need to find our own self interests because as an individual we are required to make ourselves happy as possible. And it is also important to consider in Ethical Egoism that while we’re doing something for our own welfare it must be morally ethical. On the other hand, the concept of Mr. John Stuart on Utilitarianism states that utility is defined as a pleasure itself, and the absence of pain. According to an article, it the principle that holds that the “actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness.”, which explains that morality is dictated by happiness.

The creator of the movie “Saving 10,000: Winning a war on Suicide in Japan”, Mr. Rene Duignan created the movie due to his self interest. He made the movie because he wanted to help others to realize the significance of the movie. The utilitarian purpose that is served to propagate and promote the film is that each one of us should decide on whether we will help someone whose having difficulty in life and is planning to commit suicide or just let him/her suffer. It is important to consider when making decisions to always think not only your own but also the happiness of others.

**BLOGGER’S POST ABOUT BEING CALLED A “WHORE” IS DELETED BY THE SCIENTIFIC AMERICAN**

*1. Should bloggers in principle charge for writing?*
I think bloggers should also be charge for writing due to the fact that it is not that easy to spend a lot of time writing, even though it was just their insights or opinion on a certain topic, or they are just posting advertisement or pictures into a site they should also be given a reward. And we should also need to consider the fact that we can learn a lot from them.

*2. Are there copyright issues for posting a private conversation?*

I don’t think there are copyright issues for posting private message as long as both sides agreed to post their private conversation in public.

*3. Should SciAm have taken down Dr. Lee's post?*

Yes, I think SciAm should have taken down Dr. Lee’s post to serve as evidence that the Biology-online have caused an offense to some of their workers. This was an issue that needs to be address immediately because one of their personnel were really affected. This should also be a lesson for the Biology-Online to train first their workers on how to interact with others well.

*4. What makes this a racism issue? A sexism issue?*

Racism was defined as when people are committing violence against others because of their race, like Dr. Danielle Lee, she was called an “Urban whore”, if we are going to look into the conversation, Dr. Lee responded politely even though what she meant was to reject the offer of the Biology-Online and she does not deserve to be treated like that. SciAm also did not do anything to protect Dr. Lee and just deleted her post in public for the reason that her post was not appropriate.

*5. What do you think Dr. Lee means when she asks writes, "I am trying to make myself redundant"?*

I think what Dr. Lee means in her statement; “I am trying to make myself redundant” is that she wants others to learn from her experience. We need to express our feelings, ideas and thoughts about something. To always feel that we there is someone who is there for us when we are feeling down or experiencing

**ATTACKING TOR : HOW THE NSA TARGETS USER ONLINE ANONYMITY**

*What is TOR and why is it important?*

According to the article, The Onion Router (TOR) is a network of virtual tunnels that allows people and groups to improve their privacy and security on the Internet. It also enables software developers to create new communication tools with built-in privacy features. Tor provides the foundation for a range of applications that allow organizations and individuals to share information over public networks without compromising their privacy. It is a high-prioreity target for National Security Agency. It was originally designed and deployed as a third-generation onion routing project of the United States Naval Research Laboratory. It's main purpose is to protect the government communications. In our generation, it is used every day by people who are a military, journalist, government officers etc.

*Why would you need to use TOR?*

The main purpose of using and implementing TOR is to protect us agianst common form of internet surveilance known as "traffic analysis". Traffic analysis can be used to infer who is talking or we cannot simply track who is the owner of the account or computer. Traffic anlysis is powerful bacause they can even reveal the information even if your file is already encrypted. With the help of TOR, it will be hard for others to know your source and destinatination.

*If you were in another country, why would you need TOR? Would you use TOR in the near future? Why?*

The importance of using TOR when you are in another country is that they will not be able to track your location. It is also much better if it is still be available in the near future because every one of us wants their information to be secured when they are using the internet.

**Explain how CryptoLocker works and how you can prevent being victimized by it. BitCoin is being used by the creators of Cryptolocker to ask for ransom. Explain in utilitarian vs. categorical imperative terms how BitCoin can be useful to mankind.**

According to an article, CryptoLocker is a type of computer viruses that is spreading the internet most especially in emails and also fake FedEx with attachments. Once you’ve open the file or the attachment, it will automatically be installed in your computer and will start scanning your files. The virus will automatically encrypt all kinds of files in your computer including images, videos, word files, spreadsheets etc. and convert it into an unreadable form. A message will pop up in the victim’s computer and will ask for a ransom or will demand the victim to pay for a certain amount in order for him or her to recover her files. The victim is also given 100 hours to pay for the encrypted files, but if the victim did not pay, his or her files will be lock and will not be able to recover it. CryptoLocker uses the RSA encryption to encrypt files and data. But the victims need a private key to decrypt their data. We can see some victims who are desperate to retrieve their files so they are buying BitCoins to pay the scammers. It was also considered as the most cheapest option. According to an article, Bitcoins is a network that enables a new payment system and a completely digital money. It is a computer program or application which allows users to have a wallet to be able to send and receive money.

John Stuart Mill states in his work that the basic idea of utilitarianism is, “Actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness.” This simply means that the main definition of happiness based on Mill’s work is that an action is right when we feel happy when we are doing a certain thing. Our action is wrong on the other hand, if we feel pain and we do not like what we are doing. According to Immanuel Kant, Categorical Imperative is supposed to provide a way for us to evaluate moral actions and to make moral judgments. It is not a command to perform specific actions. This means that Categorical Imperative explains that we are doing a certain action because it is our obligation, whether we know that it not the right thing to do or it can affect other people.

Bitcoin will be really useful to mankind due to the fact that it will be less hassle for the customers to pay for their bills, etc. They can send and receive payments anytime and anywhere. The money of the users are secured and in control because there is no organization who is owning the system. In the concept of Utilitarianism, for example we have to pay for a product that we bought from an online store, the bitcoin can be useful in such a way that the customer will no longer need to go to the bank to pay for his or her bill. In the concept of Categorical Imperative, for example is that there was a victim of CryptoLocker and the victim needs to recover his or her files as soon as possible, the bitcoin could be useful in this kind of situation because it is considered as the cheapest option in paying your bills.

This should be a lesson for us individuals for us to avoid being victimized by the scammers. We can prevent this from happening if we start to install high recommended antiviruses on our computers, always update our operating softwares and internet browsers, we must always have a backup of our important files and last but not the least is we should not entertain unknown emails from banks or other financial companies.

**Recall the discussion regarding Rappler and the DZIQ reporter’s photos. Explain the difference between plagiarism and copyright infringement.**

The issue was about the Rappler CEO and Executive Editor Maria RessaDodges because her team was questioned if they asked for permission to use the photo of the DZIQ Business reporter, Mr. Erwin Aguilon.

Copyright Infringement is when someone uses the creation of another individual without permission. One example is when a person uses an article, books or photographs of another person and has change some of its content without the permission of the owner, it is already considered as a copyright infringement. Plagiarism on the other hand, is when a person is claiming the work as his own. We can avoid plagiarism by citing the source of our work by using table, quotations etc. And you can avoid copyright infringement by getting permission from the owner before using his work.

According to an article, “Not all plagiarisms are infringements and not all copyright infringements are plagiarisms”. We can plagiarize the work of another individual if it was not protected by a copyright. It was also said that even if we asked for permission to the owner of the work and we have to submit it, it is still considered as a plagiarism because you still claim it as your own.

As an individual, it is important for us to know the difference of Plagiarism and Copyright Infringement and on how we can avoid doing it. It is important for us to value the work of others because it is their own work and they exerted effort and time to do it.

**When is a work in public domain? Explain how a work can become a public domain.**

Public domain is described when the copyright of the work of a person has already expired. The works are posted in public and are free to use. It is mostly posted online. When the document or work is placed in the public domain, the author or the owner is giving others the opportunity to use, transmitted and reproduced the document. The user has the right to do whatever he wants since the copyright has already expired. Mostly the works that are now in public domain are the works of the authors who already died. Another reason is when the copyright already expired. A work cannot be considered as a public domain when a work is under a copyright, we should not use it without permission from the owner. Also, there are also some instances that a work is not protected by a copyright but is still protected by laws.

It is a fact that each individuals depends and benefits from public domain, like the artists, teachers, etc. because they are the one who teaches us the lessons from our history. Also, the artists who performs in public some of their piece or their performance are based on public domain. Also, students like us mostly depends on public domain because even though we are not literally using the information in the public domain, we can hide the fact that we are also learning and depending from the public domain. We should all know that it is important for us to learn about what is really the use of public domain so that we can utilize the use of the thousands of information in the internet.

**Can a work that is in public domain be plagiarized on? Explain why or why not and cite examples. Use Rizal’s El Filibusterismo as an example.**

According to an article, plagiarism is defined as “Present as new and original an idea or product derived from an existing source.” This simply states that plagiarism explains that when you take someone else’s work and did not acknowledge the owner. Or you declare the work as your own. There are some ways on how to avoid plagiarism, by citing the source or acknowledging the author and by not copying others work and ideas.

Yes, I think a work that is in public domain can be plagiarized because in a public domain the work of the authors are already free and can be accessed by everyone, which simply means that the copyright of the work has already expired and anyone can do anything with it without getting permission from the owner. In the definition of public domain, it simply explains that anyone of us has the right to not cite the author of the work and just post or claim it as our own. This cannot be considered as an illegal act because we are not violating any law. But the main concept here is that Plagiarism is not about the law, or if we followed the law. It only depends on us on what we think is the right thing to do. For example, The El Filibusterismo, it is now published in the public domain, which means that we can do anything we want from it. It is our decision on whether what is the right thing to do, if we will claim it as our own work or we will cite the author. In my opinion, it is considered as morally right if we still cite the author even if there is no longer a copyright because I value the effort, ideas and time they spent just to make it. And that we should give respect to them because they are no longer here to defend themselves.

**PART IX**

**DOING THE RIGHT THING**

*Based on the 17-year psychological study of prisoners, what is the root cause of wrong behavior?*

35 years ago there were only 229,000 prisoners but now there are 2.3 million. For me after watching the video, the problem is that how people think things because prisoners chose to do morally wrong choices so they go to jail. Ethics can be described as the way things ought to be and following your own integrity. The schools have nothing to do when it comes to educating people whether it’s right or wrong. They can’t teach ethics because it is really based on how a person thinks. It was also mentioned to one of the speaker’s daughter Elizabeth that they were taught in school about the definition of value which is “value is whatever it is that you value.” So if she would value good grades over honesty then it’s okay for her to cheat. I agree with it not because I think it is right but because if this is the definitions taught, then we can’t blame a person on how he/she thinks because every person has a choice.

The root cause of wrong behavior is that they choose that they want this kind of life. Some said that it can be peer pressure, poverty, environment, etc. but other studies said that this are not the cause of wrong behavior. The person is responsible on how they are going to deal with their lives. Basically he / she makes his / her decision that can reflect your behavior.

Dr. Stan Samenow joined with other Dr. of Washington DC in order to understand a man who made crime of life. They determined what the root causes of wrong behavior are. They were deprived in the inner city, over indulge in the suburbs, it was mothers who didn’t love them enough, mother who love them too much, peer pressure, and poverty. Also we can include greediness to be one of the root causes of wrong behavior because of being selfishness that can lead you in doing unethical. But as whatDr. Stan said, it is not the environment that a person who comes from but how he chooses to deal with life. People don’t choose circumstances into which they’re born but they do make choicesand make certain moral choices about how they are going to deal with life. I can say that it is still in the person on how he will do the things right or wrong.

Also, In the video, they have identified the cause of the crimes and why the prisoners did what they did. Some of the cause are because they were deprived in the inner city, they were overindulged in the suburbs, parental issues, peer pressure, poverty and even global warming. But according to the psychological study of the prisoners, it's not about the environment they live in that cause them to commit unethical behaviours, consider their sister or brother or friends who live in the same environment as them who also faced the problems in the environment but have not committed the same thing they have done. So it is concluded that it is about the way they choose to deal with their lives. There are many opportunities for them to recognize and learn to implement correctives, in addition, there are those people who they can turn to and ask for a help, and yet they chose to reject this conversion to a way of life.

*In the Philippines, how do you think we got into the moral corruption we are in today?*

Philippines suffer from widespread corruption, it was also perceived as one of the most corrupt countries in the world. But how and when did it all started? I have found some articles in the Internet about the corruption in our country, some have said that during the 50's and the 60's corruption is really not a problem in our country, people live a simple life and the authority are kind and selfless back then. It is when the 70's came when the authority began to abuse their powers. But some have said, that it started during the Spanish Era when the Spaniards established the Philippines as their colony. So Philippines have been facing corruption since a long time ago. With that, I think that we got into the moral corruption we are in today because we have grown into this community facing that situation. There is an influence in our society, and influence have a big impact in every situation a man faces.

For me, we got into the moral corruption because of the opinion of other people. They don’t mind if it is right or wrong as long as they will do what they want to do. Also, we are in a democratic country in which we are free in doing things whether it is ethical or not. And our country is not super strict that when there’s a crime (like rape, murder, corruption in government, etc.) happened they will just put it in jail and no other big punishment. Because of that, other people don’t have discipline, respect to others and will try doing unethical behavior again which leads to a moral corruption.

I think we got into the moral corruption we are in today is because of the greediness of the government. The government should always think what will be the good for their country but at the present, they only care about themselves .Also, the moral corruption we are facing today started long time ago when political members just thought of themselves and make their own pockets thick with money. Since people had the freedom to choose for themselves, they chose this because what’s stuck in their minds was they will not be caught so they will just do it.

*Do you agree that there is such a thing as objective moral truth - that there is absolute right or wrong?*

I agree that there is such a thing as objective moral truth because every person can know what is right or wrong even without teaching or influencing them. Even children can know what is right or wrong. People has an automatic feel whether the action / thing is right or wrong.

I also agree that there’s such thing as objective moral truth because you will determine what is right or wrong. It is value that isreality in the world in which we discover, thatmay hurt other people’s feeling but we can’t do anything because it is true. No matter what we feel or think, we should accept it because it is the fact that cannot be change.

Moral truth is a claim about what is right or wrong that is true. I believe that there is an absolute right and wrong things. I think that it also have something to do with the religion I belong to. Being raised as a Catholic I have grown knowing things that are morally not acceptable, for example, slavery, oppression, or theft. I cannot think of anything that will defend those following examples and prove that it is somehow right and that those people committing it have done it for the sake of enjoyment. The sense of knowing right thing from wrong is built right into us, even toddlers can sense right from wrong, at such a young age they feel bad if they have done something wrong.

Based on what I have watched, I think it is all about personal opinions of the panels so I might as well give my own opinion. For me, there is such thing as objective moral truth because there are laws that should be followed. For example, I should cross the road where there is pedestrian lane. This is basically right because if a car has bumped you then you can fight for yourself because you know that you are right just simply because you are on a pedestrian lane. It was defined that moral truth is simply what is right and what is wrong that is true. So this is how I understand it based on the video I have watched. Truth corresponds on what we say and what is the phenomenon of being right about reality.

Claiming to not believe in the moral truth is like living in a lie. It is like a burden within a person denying the truth of what is right and wrong, actually, it is like living in an unjust world where justice and truth is taken from the people. According to Dr. Martin Luther King Jr., who had an experience of discrimination, if a law is unjust it is our moral responsibility to resist the unjust law. He disobey the law of the land and instead appealed to the principle of profound and equal dignity (Natural Law) which state the equal worth of human being. He fought for the justice and for the rights of his people openly even if he had to bear the consequences of it.

*What do you think of the statement, "Truth makes demands of us"?*

People are truth-seekers, we seek for what is the truth in all circumstances, we may not notice but deep down in us truth is what we really want to find out that's why "it makes demand on people". In our daily lives, we experience daily decisions we have to make, with this decision that we make we consider things that may affect it and with that we think whether our decision or actions is right or wrong. In what basis makes us to decide what is right or wrong, is there a moral truth (it's a claim about what is right or wrong that is true) we have to follow? There are many things that we do not know that makes us want to find the truth behind it, even if we choose to not find out some things, we have this wonder inside us to find out the truth. People crave for the truth and seek it because we know that it will bring us the satisfaction, we pursue truth because it is our moral obligation as a human being created in the image of a truth-loving God.

I think the meaning of “truth makes demands of us” is that it is hard to tell the truth. The word demand here symbolizes our responsibility to tell the truth even it can hurt others or not. For example, you know that your friend is doing something wrong and you want to tell it to him because that is the truth, but then you’re afraid for the reason that you don’t want to hurt his feeling. In that case it also tests your courage to demand the truth. Also, the statement “Truth makes demands of us” means that it is testing us and trying so many things that can test us towards others or even with ourselves. For example if I know that my boyfriend will get mad at me if I tell him that I cannot make it to the date that was planned before hand. Of course I don’t want to hurt his feelings so what I will do is just to say that I cannot make it rather that tell him some alibis so that his feelings won’t be bad towards me. Yes his feelings for a short period of time will be good but it will be worst if he knew the truth of course but it is still not the best way.

For me. This means that the Truth will continue on attacking our minds to show that this is the truth. It will keep on haunting us because the truth must be heard by all and everybody should know what is true. This will show that even though we lie about something, truth will eventually come for us.

*Based on the video, that did the speakers say about the advice, "Follow your conscience"? Do you agree with them? Why or why not?*

According to the speakers, the advice "follow your conscience" is somehow good but can be a misleading advice too because our conscience are fallible and  even a judgment made in conscience can be erroneous and it can lead us down into the wrong path. I somehow agree to them that sometimes we commit mistakes by following our conscience. It may lead us into the wrong path if our conscience is not formed correctly then it will make our moral judgments not trustworthy. For example, cheating, we know that it is wrong but some students are capable of controlling their conscience and tell that it's okay so in the end they won't feel guilty at all. But it can be only unreliable if it is not formed properly, a well-formed conscience is upright and truthful.

On the other hand, as a Catholic we are taught by the Catholic Church to always form our conscience, and follow faithfully what we knows to be just and right. In order for us to form our conscience well we need to do to the process of reform to inform our conscience to be reflective and to draw on resources of faith and reason to really understand what's right and true and good. We also learn by accepting Christ's teachings and may it serves as our reflection to shape our conscience in knowing what is right and just.

We all know that conscience is a behavior to one’s own sense of ethical. “Follow your conscience” is sometimes the advice that was given to us if there’s something happened that we know. I agree on that because following your conscience is your alarm wherein it will tells you the right or wrong. Make sure that the conscience is formed correctly in order to make a moral behavior trustworthy. And it is our obligation to follow our conscience if it is properly formed. For example, if cheating never been taught to us that it is wrong, we won’t be against on that and it will not bother our conscience if we’ll do it.

I agree and at the same time I disagree because in the video they said the conscience can be wrong. Following your conscience can lead you to wrong path. They said that conscience is what you feel at that moment. Also, it can help us understand what is right and what is wrong. I personally follow my conscience because this was my practice since I was in grade school so it became a habit of me. I believe that religion was instilled in me by my past school pretty well because I have fear with the Lord and I believe in his greatness. I know sometimes we cannot avoid temptations but of course in the end we regret it and I believe the cause of that regret is because conscience is bugging us. Before I was thinking of trying to smoke just because all of my friends were already doing it and I feel I will be out of place if I do not smoke as well. Luckily my parents did not allow me and told me if I have a conscience left in me, then I should reflect of what will be the bad consequences of it to my body. Yes I will be keeping up with what’s the trend with my friends but my friends won’t keep up with the trend in my body if I will be ill later due to too much smoking.

*How does the family build up morally upright (or corrupt) individuals?*

The family is the fundamentally accountability group of most of the member in our society. Any society will be healthy if the institution of the family is healthy. The upbringing of the parents of the children have something to do with the way they act and think when they grow old. What the parents taught their children about what is right from wrong will be their basis until they become mature and can think and decide on their own. In the case of some who have a broken or unhealthy family may affect the way they think and act. According to a psychology study that unhappy/ unhealthy family relationships lead to a host of specific difficulties for children during their early school years and can lead to behavior problems in kids.

In our family, we build up morally upright by simply teaching us good morals. Our parents taught us to be a responsible person, what are the rights or wrong and mold us to be a god-fearing child. They are always there to guide us in anything that we’ll do. Also remind us always that we should do what we think is right that can’t hurt the feelings of others. By that, I think the other family does it too or depends on what environment they grew up.

It really depends on the situation of a family. For example, if a family is in a place where almost all of the things are bad, the tendency is that the parents will teach their children what they do is right even though it is wrong. Usually, the parents are the one building if a person / individual is upright or corrupt depending on what they teach.

I think a family specifically parents can build either morally upright or corrupt individuals based on how they lived their life. If they lived in a life where bad things were not corrected then they will think that it is right for them because they were not corrected before. If they were corrected, they will also do it to their off springs because they were corrected before.

*What is eugenics? How has it impacted society?*

Eugenics, according to Encyclopaedia Britannica, is the selection of desired heritable characteristics in order to improve future generations, typically in reference to humans. It is a system that would allow "the more suitable races or strains of blood a better chance of prevailing speedily over the less suitable". Eugenics have a big impact in the society, in fact it is one of the most serious problem face by some of the countries. The doctrine of eugenics distinguish some people as superior while some are inferior and those who are favoured by the society are the favoured ones.  And those who are inferior are discriminated in the society specifically the disable, and the elderlies who have diseases like dementia and Alzheimer's disease because the government think that they cannot contribute anymore to the society.

Based on the video, eugenics is a movement, which distinguishes some people in superior or another people in inferior and favoring thosesuperior over the inferior. The eugenics has something to do with population which they encourage reproduction of a perfect breed which has a desirable traits and does not have any defects. The impact of that in our society is looks like a racial discrimination because they separate those who are physically fit and those who are with disabilities. In that case they are depriving the rights of a disable person to live.

In a medical situation, they follow a triage wherein they undergo a process of determining the priority of patients' treatments based on the severity of their condition. There are two ways a triage are applied in a situation, one is the medical decision on how to allocate scarce resources when you can't save everybody, and the other one is by utilitarian means, which the value of a thing or an action is determined by its utility. This is a tough challenge for those who are in the field of medicine because in a case like choosing between who to save among the lives of the patients, they must forego some decisions that will might end in a not so good outcome by giving up the lives of some patients.

Eugenics is a movement where they have more favor over with the superior rather than the inferior. This movement has a bad reputation because it has a connection with the Nazi. This has an impact to our society by showing that if a person has a high position he / she must be respected and those with low position will not be respected.

*What do you think about in-vitro fertilization (or test tube babies) & discarding of embryos? Is this right? How is this similar (or different) w/ abortion?*

I think that it raises a lot of serious ethical issues that must be resolve in our society. The use of technology is abused that the lives of the people, unborn or not, are taken at risks. It is very immoral and against the Natural Law of the sanctity of human life. Every human beings, unborn or born, poor or rich, strong or weak, possessed an inherent and equal dignity and a right to life. All our lives are precious and value, we don't have to take others life for what we think is for the good sake of others, that's what our society don't understand and being stubborn about, that's why we are now facing a crisis of ethics.

IVF and Abortion are very much alike, though it solves the problem of some, it provokes a lot of complaints from the pro-life institutions. Both undergo in a different manner of operation, in an IVF operation the woman's egg cell and a man's sperm cells is joined in a laboratory dish while in the abortion the embryo or fetus is remove from the uterus in order to end a pregnancy. Both are undergone by some of the people who wants to resolve their problem, the problem to resolve to make sure that their offspring will not inhabit some undesired genetic traits from the mother and the problem to resolve the issue of not undergoing the pregnancy anymore. Well, I think that these solutions are very selfish for giving up a sanctity of human life ethic in favour of the ethics of eugenics.

I know that this kind of question is a big issue; some says it is right and some says no, but for me it is unethical. In-vitro fertilization and discarding of embryos is not right because we know that if the egg cell and sperm cell fertilized, it will now have a new life in which there’s a tendency that the baby will continue to born or not. In that case if the baby will not continue to born, there will be a discarding of embryos wherein it is somehow similar to abortion. And yes, I’m also against abortion because you are not giving a chance to let one’s life. We should remember that killing one’s life is unethical because it is mortal sin.

I think it is good for people who are barren but for developing it and later discarding it is a completely different thing. One doctor said that embryo it the early stage of being a human. We are just the result of the very early stage of being a human. I think this is also similar to abortion because it also gets the life of a soon to be child and not giving the chance to see how beautiful the world is. On the other hand, in the said case, they just did that because their daughter was suffering and they can’t do anything and I think that is the last resort because even if they find a donor, there can be side effects after it was cured. So we cannot blame the parents since they love their daughter and wants to save their daughter’s life.

Also, I think in-vitro fertilization and discarding of embryos is not right. Having said in the video that it is like killing a human being. But as they said that if you look closely it is not yet a human being. Others argue that even it is not yet a human being, it will be a human being after the development is complete. So basically it is killing an innocent human being. The discarding of embryos that are not successful is like killing the embryos in becoming a human being. It is similar with abortion because we stop the process of being a human being by killing them.

*What does a responsible corporate citizen (or worker) look like?*

According to the speaker, a responsible corporate citizen or worker has the vocation and will to do their work, they are dedicated and determined in exerting their effort to their work. They also have the certain stewardship responsibility, which is the responsibility to keep their eye on all the dimension of their enterprise which has to do certainly with the productivity in profit making. They are not individualistic, they are an individual who cooperate with other people to produce, to buy and to sell products. They are not greedy but instead they think of the good welfare they can contribute and offer to the society. They value their work because it exemplifies some of the most creative aspects of what kind of human being they are.

A responsible corporate citizen looks like steward meaning is a person who may not owned the property in the sense that it had created from nothing but that we have some responsibility over its care, etc. It has a responsibility to keep their eye on all the dimension of their enterprise which had certainly to do with the productivity that is a profit making. That a worker should do his duty in order to fulfill his responsibility. Also, it require a virtue of service, hard work, discipline, diligence and even having the virtue of creativity and innovation. But what has been said in the video being a responsible worker is about being a person of stewardship, being a steward in a way that you may not own the property but does his/her responsibilities to keep on all of the dimensions of their enterprise wherein they will value productivity. Being a steward also involves the people whom you are working with or the people to whom you are selling the products of your labor to it also has to do with your suppliers so being responsible corporate worker is never an individualistic thing to do it will always be an individual cooperation with other individuals .

Father Robert Sirico said that having a vocation if you will work plays with in the hands of every man and woman who is involved in various aspects of enterprise and business. They should keep their eyes on all of the dimensions of the enterprise. Work exemplifies who the human beings are. So if we are a responsible and passionate worker then we are that kind citizen of citizen as well. Another one was a hotel owner who took off the pornography videos out of their hotels and luckily there were a lot of people who congratulated and thanked him because in that way, families won’t be destroyed.

A responsible corporate citizen (or worker) is a person where he / she looks who will be affected with his / her action. Looking if the action you are going to do can help others or will it ruin the lives of others. Being responsible corporate citizen is that all of your action are not for yourself only but also for the others. An example of that in the video is a manager that removes the pornography in their hotel. He thought this will lead to losing customers and profit because people avails this kind of service when they are in a hotel. But in the end, more people who stayed in the hotel send him a letter for thanking him because of removing pornography in the hotel.

*According to the panelists, how has CSR become tragic?*

The panelist describe the Corporate Social Responsibility or CSR as a disaster in the business ethics and in the society. He gave two reasons why, first is because it substitutes questions from right and wrong, and good and bad with what's politically or fashionable all the time. Second, because it's relativistic and that their corporate responsibility social program are largely ineffective. The money usually goes to different groups (like the environmental group, pro-life, etc.), and ultimately ends up as a protection racket so that the other business will leave you and do business. The example the panelist gave is by declaring your enterprise that you support environment, but the question is, if the company really supports it.

It become tragic because business really can do things that will be damaging through the common good of society and ultimately undermine businesses by doing things like selling of pornography which undermine the institution of the family. I think it is normal to a business to experience different kind of tragic because in that the managers or the one who handles a business will now be more responsible in order to avoid it again.

Corporate Social Responsibility becomes tragic because some business focus only with their responsibilities and forgot about the maximizing their profits. This kind of situation will lead the company in losing almost all of its assets and will close the business.

The goal of your business is to create customer and the goal of the manager is not merely to make profit but to create sustainable value. It can be tragic because make you reduce your profit element.

*How does a business become ethical/virtuous?*

For a business to be ethical and virtuous the institution (the people) that makes up the business should have the ability to understand and possessed the moral and ethical values in the marketplace. These people that makes up the company has the will to attain what's not only the good for their business but to think of what will the business offer and give to the society. Business who practice ethical values receives more in return and turn out to be more successful than the other businesses.

According to Doug DeVos, business becomes ethical by treating other people in your community as a family. He said that doing the right things that’s what makes you happy. Do good things by having a good business and do good things by giving back in a proper way to a community. In his story I learned that we should always be thankful and don’t forget the people who helped and support us while we’re starting to build our business.

Business become ethical / virtuous because the manager / the person in-charge should make a right decision. This shows that every decision that a business make can affect the people who are involve or connected with them. Also the decision can help / ruin their customers. Every decision should be well decided by the business because it will reflect who they are.

*What do you think of Martin Luther King's statement, "We cannot legislate morality, but we can regulate behavior."*

In the video, they said that the statement of Martin Luther King that it is very similar to another Martin Luther statement that “Law cannot make people love me if they hate me because of my race, but law can stop them for killing” This means that law will always control the behavior or action of people. It can never teach people what they can be but law can show the proper behavior.

It means that law can't make people love and accept the race of the other people, but law can be the instrument that will stop the oppression of the people. Law is purposely made to unite people together, it should be the role model of the people and not the one who will take their freedom away. I think what Dr. Martin Luther King Jr. meant to express is that the law should be used in what it is intended to do, which is it should enforce justice and prescribe duty or obligation and not abuse the power given to them.

All I can say in this statement is somehow makes sense because as a citizen we don’t want to see a society that regulating our moral choice.Like what in the video said, the law can’t make people love me if they hate me because of my race, they can’t make people love me but law can stop them from killing. In that we are all equal and there should be no discrimination at all because we know what we are doing and everyone should respect it. And if someone breaks a law, he should accept the consequence in order to learn from his mistake.

“Human beings are prone to selfishness” but Doug DeVos said that if you can do good things by having a good business and you do good things by giving back in a proper way to a good community because when you do right things, it makes you happy.

*How long did Martin Luther King, Jr. & William Wilberforce fight against racial discrimination & slavery respectively? What's your reaction to this?*

Martin Luther King Jr. & William Wilberforce was remarkably known for fighting against racial discrimination and slavery. William Wilberforce fight against the discrimination for 20 years and Martin Luther King Jr. I supposed fight also for many years to claim the justice for their people. My reaction to this is that these both men are very honourable for what they did and I admire them for standing up against the law because back then it takes a lot of courage and will to lead the people against the government. They have a strong sense of will and they believe that all human beings are equal, that "man is nevertheless fashioned in the very image and likeliness of God". The consequences they might face didn't stop them for attaining what they want to fight for even if it took them many years. According to Martin Luther King Jr. with his fight against the racial discrimination is that if the law is unjust "lovingly, openly, with the willingness to bear the consequences one must break the law".

It was also said that both of them fought against racial discrimination and slavery for 20 years. I think Martin Luther King Jr. and William Wilberforce fighting against discrimination and slavery signifies us and tells us that we should have complete hope in order for us to achieve what we want that we should never give up and continue to have determination on what we think is just and fight for what we think is right. It was also said in the video that through the power of our faith to god we could continue to have courage and be able to prove ourselves that we could reach our goal.

For William Wilberforce, he fought almost 20 years so that slavery will be destroyed. My reaction to this is that for a long period of time Martin Luther King Jr. and William Wilberforce fight what is really right. Even it took many years they still continue to fight knowing that this right and will lead to something good to others.

Based on the video, it was 2 centuries ago that William Wilberforce fight against slavery. All I can say is I was surprised that he is a politician who felt deeply convicted that it was unjust and he risked his whole political career just to fight against slavery. While Martin Luther, it didn’t mention in the video how long does he fight against racial discrimination. I can say that King was so brave that he really fights for it in order to have equality. Both of them don’t care who will be their protagonist as long as they will fight for their right in which they can help others. Because of their guts to fight against the racial discrimination and slavery, it was fulfilled. And everyone was avoiding doing that kind of issue (discrimination and slavery).

20 years. For me, this is a bit over because I cannot stand even a day fighting against what others’ opinion but knowing the reason, it is reasonable because every person has the right to fight for what they believe. Martin Luther is right because they should treat white and black people equally. They are also persons and also has feelings so the people should not discriminate black people just because they are black. William on the other hand is also reasonable because as stated above, we should be treated equally so we should not abuse the strengths or weaknesses of people just because they are slaves. They also get tired so they should need rest like what elite people do.

Knowing what is right or what is wrong is very important to our lives because it will show who we are. Also it is important to think of others when making a decision because there is a chance that it will affect others. To know what is right or good we must look through with our past experience and the guidance of others. There are some instances that we will already know what is right because it is automatically installed in our minds. The decisions we make whether it is good or bad will reflect who we really are.

**REFERENCES:**

Alfino, M. and Pierce, L. (1997). Information Ethics for Librarians. McFarland & Co., Jefferson, NC.

Buchanan, E.A. (1999). An overview of information ethics issues in a world-wide context. Ethics and Information Technology, 1(3), 193–201.

Bynum, T. (2001). Computer ethics: basic concepts and historical overview. In: Edward, N.Z. (Ed.), The Stanford Encyclopedia of Philosophy. http://plato.stanford.edu/entries/ethicscomputer.

Bynum, T.W.E. and Rogerson, S.E. (Eds.). (1996). Global Information Ethics. Opragen Publications. (A special issue of the journal Science and Engineering Ethics, April 1996.)

Capurro, R. (2006). Toward an ontological foundation of information ethics. Ethics and Information Technology, 8(4), 175–186.

Cavalier, R.J. (2005). The Impact of the Internet on Our Moral Lives. State University of New York Press, Albany, NY.

Einstein, A. (1954). Ideas and Opinions. Crown Publishers, New York.

Ess, C. (2006). Ethical pluralism and global information ethics. Ethics and Information Technology, 8(4), 215–226.

Floridi, L. (1995). Internet: which future for organized knowledge, Frankenstein or Pygmalion? International Journal of Human-Computer Studies, 43, 261–274.

Floridi, L. (1999a). Information ethics: on the philosophical foundations of computer ethics. Ethics and Information Technology, 1(1), 37–56.

Reprinted, with some modifications, in The Ethicomp Journal, 1(1), 2004. <http://www.ccsr.cse.dmu.ac.uk/journal/articles/floridi_> l\_philosophical.pdf. Abridged French translation in L.Agora, 5.4 (July–August 1998),

pp. 19–20. Polish translation in Ethos, the journal of the John Paul II Institute at the Catholic University of Lublin (August–September 2005).

Adam, A. (2000). Gender and computer ethics. Computers and Society, 30(4), 17–24.

Adam, A., and Ofori-Amanfo, J. (2000). Does gender matter in computer ethics? Ethics and Information Technology, 2(1), 37–47.

Anderson, R. Johnson, D., Gotterbarn, D. and Perrolle, J. (1993). Using theACMcode of ethics in decision making. Communications of the ACM, 36, 99–107.

Begg, M.M. (2005). Muslim Parents Guide: Making Responsible Use of Information and Communication Technologies at Home. Centre for Computing and Social Responsibility, De Montfort University, Leicester, UK.

Brey, P. (2000). Disclosive computer ethics. Computers and Society, 30(4), 10–16.

Brey, P. (2006). Evaluating the social and cultural implications of the Internet. Computers and Society, 36(3), 41–44. REFERENCES AND SELECTED RESOURCES 41

Brey, P., Introna, L., and Grodzinski, F. (2005). Ethics of new information technologies. Proceedings of the 6th Computer Ethics—Philosophical Enquiries Conference. University of Twente, The Netherlands.

Bynum,T.W. (1982).Adiscipline in its infancy. The Dallas Morning News, Dallas, TX, at http:// [www.southernct.edu/organizations/rccs/resources/research/introduction/bynum\_dallas](http://www.southernct.edu/organizations/rccs/resources/research/introduction/bynum_dallas). html.

Bynum, T.W. (Ed.) (1985). Computers and Ethics. Blackwell, Oxford, UK. [Published as the October, 1985 issue of the journal Metaphilosophy].

Bynum, T.W. (1999). The development of computer ethics as a philosophical field of study. The Australian Journal of Professional and Applied Ethics, 1(1), 1–29.

Anscombe, E. (1958). Modern Moral philosophy. Philosophy, 33.

Berleur, J. and Brunnstein, K. (1996). Ethics of Computing. Chapman & Hall, London.

Brey, P. (2000). Method in computer ethics: towards a multi-level interdisciplinary approach. Ethics and Information Technology, 125–129.

Bynum, T.W. (2007). Flourishing ethics. Ethics and Information Technology, 8, 157–173.

Collins, R. and Miller, K. (1995). Paramedic ethics for computer professionals. In: Johnson and Nissenbaum (Eds. ), Computers, Ethics and Social Values. Prentice Hall, Englewood Cliffs, NJ.

Dancy, J. (2004). Ethics Without Principles. Oxford University Press, Oxford.

Daniels, N. (1979). Wide reflective equilibrium and theory acceptance in ethics. Journal of Philosophy, 76(5), 256–82. Reprinted in Daniels, N. (Ed.), Justice and Justification: Reflective Equilibrium in Theory and Practice. Cambridge University Press, Cambridge, pp. 21–46.

Floridi, L. (1999). Information ethics: on the philosophical foundations of computer ethics. Ethics and Information Technology, 1, 37–56.

Gert, B. (1999). Common morality and computing. Ethics and Information Technology, 1(1), 57–64.

Friedman, B. (Ed.) (1998). Human Values and the Design of Computer Technology. Series:(CSLI-LN), Lecture Notes. Center for the Study of Language and Information, Stanford.

Aberg, J. and Shahmehri, N. (2001). An empirical study of humanWeb assistants: Implications for user support inWeb information systems. In: Proceedings of the Conference on Human Factors in Computing Systems (CHI 2000). Association for Computing Machinery Press, New York, NY, pp. 404–411.

Ackerman, M.S. and Cranor, L. (1999). Privacy critics: UI components to safeguard users. privacy. In: Extended Abstracts of CHI 1999. ACM Press, pp. 258–259.

Adler, P.S. and Winograd, T. (Eds.) (1992). Usability: Turning Technologies into Tools. Oxford University Press, Oxford. Agre, P.E. and Rotenberg, M. (Eds.) (1998). Technology and Privacy: The New Landscape. MIT Press, Cambridge, MA.

Baier, A. (1986). Trust and antitrust. Ethics, 231(60), 231–260.

Beck, A. and Katcher, A. (1996). Between Pets and People. Purdue University Press, West Lafayette, IN.

Becker, L.C. (1977). Property Rights: Philosophical Foundations. Routledge & Kegan Paul, London, England.

Bellotti, V. (1998). Design for privacy in multimedia computing and communications environments.

In: Agre, P.E. and Rotenberg, M. (Eds.), Technology and Privacy: The New Landscape. The MIT Press, Cambridge, MA, pp. 63–98. The Belmont Report. Ethical Principles and Guidelines for the Protection of Human Subjects of Research (1978). The National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research.

Bennet,W.J. and Delatree, E.J. (1978). Moral education in the schools. The Public Interest, 50, 81–98.

Becker, L.C. (1993). Deserving to own intellectual property. Chicago-Kent Law Review, 68.

Boyle, J. (1996). Shamans, Software, and Spleens. Harvard University Press,

Cambridge, MA. Bugbee, B. (1967). Genesis of American Patent and Copyright Law. Public Affairs Press, Washington, DC.

Child, J.W. (1997). The moral foundations of intangible property. In: Moore, A. (Ed.),Intellectual Property: Moral, Legal, and International Dilemmas. Rowman and Littlefield,

Lanham, MD.

Croskery, P. (1993). Institutional utilitarianism and intellectual property. Chicago-Kent Law Review, 68, 631–657.

Gordon,W.J. (1993). Property right in self expression: equality and individualism in the natural law of intellectual property. Yale Law Journal, 102, 1533–1609.

Gordon,W.J. (1994). Assertive modesty: an economics of intangibles. Columbia Law Review, 94, 2579–2593.

Hettinger, E.C. (1997). Justifying intellectual property. Philosophy and Public Affairs, reprinted in: Moore, A. (Ed.), Intellectual Property: Moral, Legal, and International Dilemmas. Rowman and Littlefield, Lanham, MD 18, 31–52.

Himma, K. (2006). Justifying intellectual property protection: why the interests of content- Creators usually wins over everyone else.s. In: Rooksby, E. (Ed.), Information Technology and Social Justice, Idea Group.

Hughes, J. (1997). The philosophy of intellectual property. Georgetown Law Journal. Reprinted in: Moore, A. (Ed.), Intellectual Property: Moral, Legal, and International Dilemmas. Rowman and Littlefield, Lanham, MD 77, p. 287.

Kuflik, A. (1989). The moral foundations of intellectual property Rights. In: Weil, V. and Snapper, J. (Eds.), Owning Scientific and Technical Information. Rutgers University Press, New Brunswick and London.

Adam, A. (2005). Chips in our children: can we inscribe privacy protection in a machine. Ethics and Information Technology, 7(4), 233–242.

Alfino, M. (2001). Misplacing privacy. Journal of Information Ethics, 10(1), 5–8.

Allen, A. (1988). Uneasy Access: Privacy forWomen in a Free Society. Rowman and Littlefield, Totowa, NJ.

Allen, A. (2003). Why Privacy Isn.t Everything: Feminist Reflections on Personal Accountability. Rowman and Littlefield, Lanham, MD.

Baumer, D., Earp, J.B., and Payton, F.C. (2006). Privacy of medical records: IT implications of HIPAA. In: Tavani, H.T. (Ed.), Ethics, Computing, and Genomics.

Jones and Bartlett, Sudbury, MA, pp. 137–152.

Benn, S. I. (1971). Privacy, freedom and respect for persons. In: Pennock, J.R. and Chapman, J. W. (Eds.), Nomos XIII: Privacy. Atherton Press, New York.

Bok, S. (1983). Secrets: On the Ethics of Concealment and Revelation. Pantheon Books, New York. Boyd v. United States (1886). 116 U.S. 186.

Brandeis, L.D. (1928). Olmstead v. United States (277 U.S. 438). Dissenting opinion.

Branscomb, A. (1994). Who Owns Information? From Privacy to Public Access. Harper Collins, New York.

Brennan, W. (1972). Eisenstadt v. Baird (405 U.S. 438). Majority opinion.

Burnham, D. (1983). The Rise of the Computer State. Random House, New York.

Dreyfus, H. (2001). On the Internet. Routledge, London and New York.

Feldman, D. (1994). Secrecy, dignity or autonomy? Views of privacy as a civil liberty. Current Legal Problems, 47(2) 41–71.

Feldman, D. (1997). Privacy-related rights and their social value. In: Birks, P. (Ed.), Privacy and Loyalty. Oxford University Press.

Ferguson, K. (2001). Caller ID—whose privacy is it, anyway? Journal of Business Ethics, 29, 227–237.

Froomkin, A.M. (1995). Anonymity and its enmities. Journal of On-line Law, 4, 1–27.

Froomkin, A.M. (1999). Legal issues in anonymity and pseudonymity. The Information Society, 15, 113–127.

Gilligan, C. (1982). In a Different Voice: Psychological Theory and Women.s Development. Harvard University Press.

Goold, B. (2002). Privacy rights and public spaces:CCTVand the problem of the “unobservable observer”. Criminal Justice Ethics, 21(1), 21–27.

Gordon, L.R. (1997). Existential dynamics of theorizing black invisibility. In: Gordon, L.R. (Ed.), Existence in Black: An Anthology of Black Existential Philosophy. Routledge, New York.

Gruteser, M. and Hoh, B. (2005). On the anonymity of periodic location samples. In: Hutter, D., Ullmann, M. (Eds.), Security in Pervasive Computing. Springer-Verlag, Berlin and Heidelberg, pp. 179–192.

Auty, C. (2004). Political hacktivism: tool of the underdog or scourge of cyberspace? ASLIB Proceedings: New Information Perspectives, 56, 212–221.

Huschle, B. (2002), Cyber disobedience: when is hacktivism civil disobedience? International Journal of Applied Philosophy, 16(1), 69–84.

Himma, K.E. (2006a). Hacking as politically motivated digital civil disobedience: is hacktivism morally justified? In: Kenneth, E.H. (Ed.), Readings on Internet Security: Hacking, Counterhacking, and Other Moral Issues. Jones & Bartlett, Sudbury, MA.

Himma, K.E. (2006b). The ethics of active defense. In: Kenneth, E.H. (Ed.), Readings on Internet Security: Hacking, Counterhacking, and Other Moral Issues. Jones & Bartlett, Sudbury, MA.

Himma, K.E. and Dittrich, D. (2006c). Hackers, crackers, and computer criminals. The Handbook of Information Security. John Wiley & Sons.

Levy, S. (1984). Hackers: Computer Heroes of the Computer Revolution. Delta Trade Paperbacks, New York.

Manion, M. and Goodrum, A. (2000). Terrorism or civil disobedience: toward a hacktivist ethic. Computers and Society, June, 14–19.

Mitchell, S.D. and Banker, E.A. (1998). Private intrusion response. Harvard Journal of Law and Technology, 11(3), 710.

Spafford, E. (1992). Are computer hacker break-ins ethical? Journal of Systems Software, 17(1), 41–48.

Tavani, H. (2007). The conceptual and moral landscape of computer security. In: Himma, K.E (Ed.), Internet Security: Hacking, Counterhacking, and Society. Jones & Bartlett, Sudbury, MA.

Abbott, A. (1988). The System of Professions: An Essay on the Division of Expert Labor. University of Chicago Press, Chicago.

Abbott, A. (1998). Professionalism and the future of librarianship. Library Trends, 46(3), 430–444. Alcock, T. (2003). Free Speech for Librarians? A Review of Socially Responsible Librarianship, 1967–1999. [Cited 1/1/07.] Available from <http://juteux.net/rory/Alcock>. html.

Alfino, M. and Pierce, L. (2001). The social nature of information. Library Trends, 49(3), 471–485. American Library Association. (1999). Libraries: An American Value. [Cited 1/6/07.] Available from <http://www.ala.org/ala/oif/statementspols/americanvalue/librariesamerican.htm>

 American Library Association. (2000). The 100 Most Frequently Challenged Books of 1990– 2000 and Challenges by Initiator, Institution, Type, and Year. [Cited 7/1/07.] Available from http://www.ala.org/Template.cfm?Section¼bbwlinks&Template¼/ContentMana ement/ ContentDisplay.cfm&ContentID¼78236.

American Library Association. (2004). Free Access to Libraries for Minors: An Interpretation of the Library Bill of Rights. [Cited 1/6/07 2007.] Available from http://www.ala.org/Template.cfm?Section¼interpretations&Template¼/ContentManagement/ContentDisplay. cfm&ContentID¼103214.

American Library Association. (2005). Labels and Rating Systems: An Interpretation of the Library Bill of Rights. [Cited 1/20/07.] Available from http://www.ala.org/ala/oif/statementspols/statementsif/interpretations/statementlabeling.htm.

American Library Association. (2006a). Intellectual Freedom Manual. American Library Association, Chicago.

American Library Association. (2006b). Intellectual Freedom and Censorship Q and A. [Cited 6/8/06.] Available fromhttp://www.ala.org/ala/oif/basics/intellectual.htm.

Dreyfus, H. (2001). On the Internet. Routledge, London and New York.

Feldman, D. (1994). Secrecy, dignity or autonomy? Views of privacy as a civil liberty. Current Legal Problems, 47(2) 41–71.

Feldman, D. (1997). Privacy-related rights and their social value. In: Birks, P. (Ed.), Privacy and Loyalty. Oxford University Press.

Ferguson, K. (2001). Caller ID—whose privacy is it, anyway? Journal of Business Ethics, 29, 227–237.

Froomkin, A.M. (1995). Anonymity and its enmities. Journal of On-line Law, 4, 1–27.

Froomkin, A.M. (1999). Legal issues in anonymity and pseudonymity. The Information Society,15, 113–127.

Gilligan, C. (1982). In a Different Voice: Psychological Theory and Women.s Development. Harvard University Press. Goold, B. (2002). Privacy rights and public spaces :CCTVand the problem of the “unobservable observer”. Criminal Justice Ethics, 21(1), 21–27.

Gordon, L.R. (1997). Existential dynamics of theorizing black invisibility. In: Gordon, L.R. (Ed.), Existence in Black: An Anthology of Black Existential Philosophy. Routledge, New York.

Gruteser, M. and Hoh, B. (2005). On the anonymity of periodic location samples. In: Hutter, D., Ullmann, M. (Eds.), Security in Pervasive Computing. Springer-Verlag, Berlin and Heidelberg, pp. 179–192.

Hayne, S. and Rice, R.E. (1997). Accuracy of attribution in small groups using anonymity in group support systems. International Journal of Human Computer Studies, 47, 429–452.

Kiesler, S., Siegel, J., and McGuire, T. (1984). Social psychological aspects of computermediated communication. American Psychologist, 39, 1123–1134.

Kling, R., Lee, Ya-ch., Teich, A., and Frankel, A.S. (1999). Assessing anonymous communication on the internet: policy deliberations. The Information Society, 15, 79–90.

Marx, G.T. (1999). Reflections on the sociology of anonymity. The Information Society, 15, 99–112.

Moor, J. (1979). Are there decisions computers should never make? Nature and System, 1, 217–229.

Moor, J. (1985). What is computer ethics? Metaphilosophy, 16(4), 266–275.

Natanson, M. (1986). Anonymity: A Study in the Philosophy of Alfred Shutz. Indiana University Press.

Nissenbaum, H. (1996). Accountability in a computerized society. Science and Engineering Ethics, 2, 25–42.

Nissenbaum, H. (1999). The meaning of anonymity in an information age. The Information Society, 15(2), 141–144.

Reiman, J.H. (1976). Privacy, intimacy and personhood. Philosophy and Public Affairs, 6(1), 26–44. Reprinted in: Schoeman, F.D. (Ed.), Philosophical Dimensions of Privacy. Cambridge University Press, 1984, pp. 300–316.

Rice, R. (1984). Mediated group communication. In: Rice, R.E. and Associates (Eds.), The New Media: Communication, Research and Technology. Sage, Beverly Hills, CA, pp. 129–154.

Russell, B. (1956). On denoting. In: Robert, C.M. (Ed.), Logic and Knowledge. Routledge, pp. 39–56.

Ackoff, R.L. (1967). Management misinformation systems. Management Science, 14(4), B147–B156.

Agre, P.E. (1995). Institutional circuitry: thinking about the forms and uses of information. Information Technology and Libraries, 14(4), 225–230.

Bell, D. (1976). The Coming of Post-Industrial Society: AVenture in Social Forecasting. Basic Books, New York.

Beniger, J.R. (1986). The Control Revolution: Technological and Economic Origins of the Information Society. Harvard University Press, Cambridge, MA.

Blair, A. (2003). Reading strategies for coping with information overload ca. 1550–1700. Journal of the History of Ideas, 64(1), 11–28.

Boulding, K.E. (1966). The ethics of rational decision. Management Science. 12(6), B161– B169.

Bowles, M.D. (1999). Crisis in the Information Age? How the Information Explosion Threatened Science, Democracy, the Library, and the Human Body, 1945–1999. Case Western Reserve University, Cleveland, OH.

Buckland, M. (1991). Information as thing. JASIS, 42(5), 351–360.

Burke, C. (1994). Information and Secrecy: Vannevar Bush, Ultra, and the Other

Memex. Scarecrow Press, Metuchen, NJ.

Bush, V. (1945). As we may think. The Atlantic Monthly, 176, 641–649.

Capurro, R., and Hjorland, B. (2003). The concept of information. Annual Review of Information Science & Technology. 37, 343–411. REFERENCES 513

Carey, B. (2006). A shocker: partisan thought is unconscious. New York Times. p. D1. Carlson, S. (2003). Has Google won? A librarian says students have more data than they know what to do with. Chronicle of Higher Education.

Chartier, R. (1994). The Order of Books. Cochrane, L.G. (trans). Stanford University Press, Stanford, CA.

DeVries, R., Anderson, M.S., and Martinson, B.C. (2006). Normal misbehavior: scientists talk about the ethics of research. Journal of Empirical Research on Human Research Ethics. 1(1), 43–50. EDUNET: Is it the answer to the information overload in our schools and colleges? New York Times, June 4, 1967, p. BR14.

Ford, R. (1998). Our moments have all been seized. New York Times, p. 9.

Gross, B.M. (1962). Operation Basic: the retrieval of wasted knowledge. Journal of Communication, 12(2), 67–83.

Himma, K.E. (2007). A preliminary step in understanding the nature of a harmful informationrelated

condition: an analysis of the concept of information overload. Ethics and Information Technology, 9(4).

Hunnicutt, B.K. (1988). Work Without End: Abandoning Shorter Hours for the Right to Work. Temple University Press, Philadelphia.

Levy, D.M. (2006). More, faster, better: governance in an age of overload, busyness, and speed. First Monday, Special Issue #7: Command Lines: The Emergence of Governance in Global Cyberspace http://www.firstmonday.org/issues/special11\_9/.

Loy, D.R. (1997). The religion of the market. Journal of the American Academy of Religion. 65, 275–290.

Machlup, F. (1962). The Production and Distribution of Knowledge in the United States. Princeton University Press, Princeton.

Meier, R.L. (1962). A Communication Theory of Urban Growth. MIT Press,

Cambridge, MA. Murphy, K. and Gross, R. (1969). All you need is love. Love is all you need. New York Times, p. SM36.

Nunberg, G. (1996). Farewell to the information age. In: Nunberg, G. (Ed.), The Future of the Book. University of California Press, Berkeley.

Pieper, J. (1998). Leisure: The Basis of Culture (G. Malsbary, Trans.). St. Augustine.s Press, South Bend, IN.

Porat, M. (1977). The Information Economy: Definitions and Measurement. Department of Commerce, Office of Telecommunications, Washington DC.

Porat, M. (1978). Communication policy in an information society. In: Robinson, G.O. (Ed.), Communications for Tomorrow. Praeger, New York.

Rosenberg, D. (2003). Early modern information overload. Journal of the History of Ideas, 64(1),1–9.

Schement, J.R. and Curtis, T. (1995). Tendencies and Tensions of the Information Age: The Production and Distribution of Information in the United States. Transaction Publishers, New Brunswick, NJ.

Schwartz, B. (2004). The Paradox of Choice: Why More Is Less. Ecco, New York.

Schwartz, J., (2004). Always on the job, employees pay with health